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NOTES AND QUERIES:

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

SIXTH SERIES.—VOLUME ELEVENTH.

JANUARY—JUNE, 1885.

LONDON:

PUBLISHED AT THE

OFFICE, 20, WELLINGTON STREET, STRAND, W.C.

By JOHN C. FRANCIS.

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LONDON, SATURDAY, JANUARY 3, 1886.

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Notes.

DR. JOHNSON AND HIS PENANCE.

In a recent note in "N. & Q." (6th S. x. 384) I remarked on a singular inadvertence in a leading article on Dr. Johnson in the *Times* of October 10, where his famous "expiatory penance" is referred to as having taken place at Lichfield instead of Uttoxeter. In this I wish to point out some uncertainty which seems to exist about its details, and endeavour to determine its approximate date. Boswell's mention of it is, as is well known, very slight. He tells us that during Johnson's last stay at Lichfield, in the summer of 1784, he formed an intimacy with a young clergyman named Henry White, and that to him he said that, although he could not in general accuse himself of having been an undutiful son, yet on one occasion

"I was disobedient; I refused to attend my father to Uttoxeter market. Pride was the source of that refusal, and the remembrance of it was painful. A few years ago I desired to atone for this fault. I went to Uttoxeter in very bad weather, and stood for a considerable time bare-headed in the rain, on the spot where my father's stall used to stand. In contrition I stood, and I hope the penance was expiatory."

Croker has a note that this story is told in more detail in the Rev. Richard Warner's *Tour through the Northern Counties of England and the Borders of Scotland*, published in 1802. As this book is not very well known, it may be of interest to

quote from it the account in question, which is as follows:—

"During the last visit which the Doctor made to Lichfield, the friends with whom he was staying missed him one morning at the breakfast table; on inquiring after him of the servants they understood he had set off from Lichfield at a very early hour, without mentioning to any of the family whither he was going. The day passed without the return of the illustrious guest, and the party began to be very uneasy on his account, when, just before the supper hour, the door opened and the Doctor stalked into the room. A solemn silence of a few minutes ensued, nobody daring to inquire the cause of his absence, which was at length relieved by Johnson addressing the lady of the house in the following manner: 'Madam, I beg your pardon for the abruptness of my departure from your house this morning, but I was constrained to it by my conscience. Fifty years ago, Madam, on this day, I committed a breach of filial piety, which has ever since lain heavy on my mind, and has not till this day been expiated. My father, you recollect, was a bookseller, and had long been in the habit of attending — market, and opening a stall for the sale of his books during that day. Confined to his bed by indisposition, he requested me this time fifty years ago to visit the market and attend the stall in his place. But, Madam, my pride prevented me from doing my duty, and I gave my father a refusal. To do away the sin of this disobedience I this day went in a post chaise to —, and going into the market at the time of high business, uncovered my head, and stood with it bare an hour before the stall which my father had formerly used, exposed to the sneers of the standers-by and the inclemency of the weather, a penance by which, I trust, I have propitiated Heaven for this only instance, I believe, of contumacy towards my father.'"

As Warner left the name of the town where this was done blank, it is to be presumed that he did not know it; but there can be no doubt that it was, as stated by Boswell, Uttoxeter, the distance of which from Lichfield is about fourteen miles. The statement of the former, that Johnson was requested by his father to take his place there for the day, seems much more likely than that it was only to "attend him there," as Boswell says he told White. But Warner was certainly wrong in saying that the penance took place during Johnson's last visit to Lichfield; for, fifty years before that, in 1734, Michael Johnson had been dead nearly three years, as he died in December, 1731. There can be, I think, very little doubt that the refusal took place whilst Johnson was residing with his father, after he left Stourbridge in 1725, and before he went to Oxford in 1728. He was at Lichfield for a short time in July, 1774, when it appears he stayed at the "Swan" inn. He was there again, but also for a very short time, in the summer of 1775, and he was there in the spring of 1776, when he went with Boswell to Oxford in March, and after visiting Stratford-on-Avon and Birmingham, proceeded to Lichfield, where Johnson heard of the death of young Thrale, and in consequence returned to London. He was again at Lichfield in the autumn of 1777, and I cannot help thinking that the

"expiatory penance" was most probably performed on that occasion. This would tally well with his statement to White, in 1784, that it had occurred "a few years ago." W. T. LYNN.
Blackheath.

DEATHS IN 1884.

The following list contains the names and (where procurable) dates of birth and death of "men of light and leading" who have died during 1884. In the compilation I have availed myself of the obituary notices of the *Athenæum*, the *Academy*, "N. & Q.," the *Graphic*, and the *Illustrated London News*, exercising my own judgment as to who should and who should not be included. In such a case it is, of course, exceedingly difficult to draw a hard and fast line; but my rule has been to make mention of those especially eminent as authors whose works are considered valuable contributions to the world's literature. The list is obviously open to considerable extension, principally from the omission of clergymen, members of the aristocracy, and the like.

- Allenger, Johann, "the Barabbas of the Oberammergau Passion Play," wood carver; d. April 14 (ætat. 71).
Balfour, John Hutton, botanist; b. 1808; d. Feb. 11.
Bates, William, B.A., bibliographer; b. Sept. 26, 1820; d. Sept. 24.
Bauer, Vassily Vassilievich, Russian historian; d. Nov. 13 (ætat. 51).
Behm, Dr., German geographer and statistician; d. March 15.
Bentham, George, botanist; d. Sept. 10 (ætat. 83).
Blunt, Rev. John Henry, lexicographer, antiquary; d. April 11.
Bohn, Henry George, antiquary, bibliographer, "the Nestor of booksellers"; b. Jan. 4, 1796; d. Aug. 22.
Bragge, William, antiquary, archaeologist, traveller; d. June 6.
Bright, Henry Arthur, essayist; b. 1830; d. May.
Byron, Henry James, dramatist; b. 1835; d. April 11.
Cadell, Mrs. H. M., Orientalist; d. June 17.
Calverley, Charles Stuart, "C. S. C.," poetical parodist; d. Feb. 22.
Chenery, Thomas, Orientalist, editor of the *Times*; b. 1816; d. Feb. 11.
Colban, Adolphine Marine, Norwegian novelist; b. 1814; d. March 27.
Corkran, J. Frazier, author, journalist, essayist; d. Feb.
Costa, Sir Michael, musician; b. Feb. 4, 1810; d. April 29.
Couch, Thomas Quiller, antiquary, naturalist; b. 1826; d. Oct. 23.
De' Souza, Pereira, Brazilian statesman, *littérateur*; b. Dec. 13, 1839; d. July 16.
Dumas, Jean-Baptiste-André, French chemist; b. July 14, 1800; d. April 14.
Dumont, Charles-Albert-Auguste-Eugène, French archaeologist; b. Jan. 21, 1842; d. Aug. 13.
Fawcett, Henry, statesman, political economist; b. 1833; d. Nov. 6.
Frere, Sir Bartle, K.C.B., colonial governor, &c.; b. 1815; d. May 29.
Fulin, Rinaldo, Italian theologian and historian; b. 1824; d. Dec.
Gaskell, William, author, &c.; b. July 24, 1805; d. June 11.
Geibel, Emmanuel, German poet; b. Oct. 18, 1815; d. April 12.
Gellibrand, W. C., a schoolfellow of Shelley's; b. 1791; d. April 20.
Gibson, T. Milner, statesman; b. 1807; d. Feb. 25.
Godhunton(?), Robert, colonial newspaper proprietor, member Legislative Council; d. (Grahamstown) May 30 (ætat. 90).
Godwin-Austen, E. A. C., physical geologist; d. Nov. 25.
Goodford, Charles Old, D.D., Provost of Eton; b. 1812; d. May.
Grant, Sir Alexander, historian and philosopher; Nov.
Guyard, Stanislas, Semitic scholar; d. Sept. 6 (ætat. 41).
Hadfield, Charles, Lancashire journalist, *littérateur*; b. 1822; d. June.
Harris, John, "Cornish poet"; b. Oct. 14, 1820; d. Jan. 7.
Harrison, William, antiquary and bibliographer; d. Nov. 22 (ætat. 83).
Haussonville, Joseph-Othenin-Bernard de Cléron, Comte d'; b. May 27, 1809; d. May.
Hayward, Abraham, essayist; b. Oct. 1802; d. Feb. 2.
Heegaard, Dr. Sophus, Danish philosopher, novelist, statesman; b. Jan. 19, 1835; d. March 23.
Hildebrand, Bror Emil, Swedish antiquary; b. Feb. 12, 1806; d. Aug. 30.
Hillebrand, Karl, historian, critic; b. 1829; d. Oct. 18.
Holl, Francis, A.R.A., artist; b. 1815; d. June.
Horne, R. Henry [Hengist], poet; b. 1802-3; d. April 12.
Hullah, John Pyke, musician; b. 1812; d. Feb. 21.
Hulme, F. W., landscape painter; b. 1816; d. Nov. 14.
Hume, Rev. Abraham, antiquary; b. (about) 1815; d. Nov. 21.
Jerrold, W. Blanchard, journalist, author, critic; b. 1826; d. March 10.
Kadri Pasha, Turkish politician and scholar; d. Feb. (ætat. about 50).
Kapp, Friedrich, German author and politician; b. April 13, 1824; d. Oct. 27.
Kjerstrup-Rumohr, Theodor, "P. P."; Danish novelist; b. 1807; d. Oct. 15.
Kolbe, Prof., German chemist; b. 1818; d. Nov. 26.
Lacroix, Paul, "Le Bibliophile Jacob"; b. Feb. 27, 1806; d. Oct. 18.
Leifchild, Henry Stormont, sculptor; d. Nov.
Leopold, Prince, Duke of Albany; b. April 7, 1853; d. March 8.
Lepsius, Karl Richard, Orientalist; b. December 23, 1813; d. July.
Leyboldt, Frederick; American bibliographer and publisher; d. March.
Lloyd, Ridgway R., antiquary; b. 1841; d. June 1.
Longfield, Mountiford, lawyer, scholar; b. 1801; d. Nov. 21.
Lönrot, Elias, Swedish-Finnish lexicographer, "the discoverer of the 'Kalevala'"; b. April 1802; d. Mar. 19.
Makart, Hans, Austrian painter; b. 1840; d. Oct. 3.
Manby, Charles, engineer; b. 1804; d. July 21.
Martensen, Hans Lassen, Danish theologian and scholar; b. Aug. 19, 1808; d. Feb. 3.
Merrifield, Charles Watkins, mathematician, educational writer; b. Oct. 20, 1827; d. Jan. 1.
Meyer, Diethelm, artist; b. 1840; d. Oct. 18.
Mignet, François-Auguste-Marie, French historian; b. May 8, 1796; d. March.
Moigno, L'Abbé François-Napoléon-Marie, editor of *Cosmos*, *Les Mondes*, &c.; b. April 20, 1804; d. July 13.
Munch, Andreas, Norwegian poet, translator of Scott and Tennyson into the Norwegian dialect; b. Oct. 19, 1810; d. June 27.
North, Thomas, antiquary; d. Feb. 27.
Nother, Friedrich, German translator and commentator; d. Feb. 15 (ætat. 84).
Parker, John Henry, antiquary; b. 1806; d. Jan. 31.

Pattison, Mark, scholar, Rector of Lincoln College; b. 1813; d. July 30.
 Pfarrus, Gustav, "the father of Rhineland poets"; b. Dec. 20, 1800; d. Aug. 16.
 Reade, Charles, novelist, dramatist; b. 1814; d. April 11.
 Roberts, John Askew, bookseller, antiquary; d. Dec. 10 (ætat. 58).
 Roy, E. A., assistant keeper of the printed books in the British Museum; b. 1820; d. Aug. 14.
 Russell, Rev. John Fuller, antiquary; d. April 6 (ætat. 71).
 Sella, Quintino, Italian politician, mineralogist; b. July 7, 1827; d. March 1.
 Smith, Angus, Scotch chemist; b. Feb. 15, 1817; d. May 12.
 Stratmann, Dr. Franz Heinrich, lexicographer; d. Nov. (ætat. 62).
 Thomson, Allen, professor of surgery; b. 1809; d. Mar. 21.
 Todhunter, Isaac, mathematician; b. 1820; d. March 1.
 Townsend, Rev. Richard, mathematician; d. Oct.
 Trübner, Nicholas, Oriental and general publisher; b. 1817; d. March 30.
 Voelcker, Dr. Augustus, professor of chemistry; b. 1823; d. Dec. 5.
 Walker, George Alfred, sanitary reformer and author; d. July 6.
 Wallace, Rev. Edwin, philosophic writer, college librarian; d. Oct. 6.
 Watts, Henry, editor of the *Dictionary of Chemistry*; b. Jan. 20, 1815; d. June 30.
 Wheatley, Benjamin Robert, bibliographer; d. Jan. 9.
 White, Mrs. Meadows, musician and composer; b. May 19, 1839; d. Dec. 4.
 Williams, S. Wells, Chinese scholar; b. 1812; d. (Connecticut) Feb. 16.
 Wilson, Sir Erasmus, medical author, Egyptologist; b. Nov. 25, 1819; d. Aug. 8.
 Winkworth, Miss Susanna, translator of works from the German, friend of Mrs. Gaskell; d. Nov. 25.
 Wright, Thomas, geologist, &c.; d. Nov. 17.
 Wurtz, Charles-Adolphe, French chemist; b. Nov. 26, 1817; d. May 12.
 Yakovlef, Vladimir Dmitrief, Russian author; d. Nov. 15 (ætat. 63).

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SHAKSPEARIANA.

"2 HENRY IV.," III. ii. 337 (6th S. x. 443.)
 — Falstaff's "good wit," like Touchstone's, requires to be "seconded with the forward child understanding." That a "plaine fellow" used "invincible" for *invisible* by a blunder is no proof that Falstaff, who was anything but a plain fellow, was not quite within his allegiance to the king's English when he said of young Shallow, "A' was so forlorn that his dimensions to any thick sight were *invincible*." The substitution of *invisible* knocks the wit and the meaning together out of the sentence. *Invincible* implies more than simple invisibility, it implies that for a man of thick sight it was impossible even by a great effort to master the dimensions of the forlorn Shallow. Shallow was not invisible to any one, but the proportion of his dimensions (reckoned no doubt as three, Cambridge not having yet discovered the fourth) defied estimate

except by the very clear sighted—but this should not be the case with Falstaff's wit.

W. WATKISS LLOYD.

I do not follow MR. ALDIS WRIGHT in his conclusions at 6th S. x. 443. Falstaff is made to say, "A' was so forlorn that his dimensions to any thick sight were *invincible*" (2 H. IV., III. ii. 337), the last word being used as a jocular form for *invisible*. To support this view we have only to read the quotation adduced by the able Cambridge co-editor from *Wits, Fits, and Fancies*, "of improper speech," i. e., not impossible but admissible and common, in an inaccurate way; thus, "One telling a plain fellow that divers were in such a place talking evil of him, he said, 'O that I had now but an *invincible* cloak, that I might but stand amongst them and not be seen.'" The question then arises, Whose blunder it is? Clearly the assumed blunder is only a joke, for our quotation shows that *invincible* was commonly used for *invisible*, and I fail to see why a marketable joke of that age should be fastened on posterity as a printer's blunder.

A. H.

Brighton.

"WHAT MAKE YOU HERE?" "AS YOU LIKE IT," I. i. — That is, What are you doing? vulgarly, "What are you up to?" Perhaps some of the readers of "N. & Q." may be glad to have a few examples of this phrase:—

"Who brought thee hither, and what *makest* thou in this place?"—Mat. Bible, 1537, Judges xviii. 3.

"What *makest* thou in the way to Assyria?"—*Id.*, Jer. ii. 18.

"That they *make* no more in it."—*Id.*, Esdras, ii. D.
 "In the name of God, what *make* I here?"—R. Scot's *Witchcraft*, 1584, p. 47.

R. R.

Boston, Lincolnshire.

YAUGHAN, IN "HAMLET," V. (6th S. x. 423).
 Most Shakspeare students are familiar with the fact that commentators, when criticizing the words of certain characters, assimilate qualities of those characters' minds. DR. NICHOLSON when he writes notes on "Yaughan" surely borrows some of the Gravedigger's logic in the following passage: "Here lies the point: If I drowne myselfe wittingly, it argues an act; and an act hath three branches. It is an act to doe and to performe: *argall*, she drown'd her selfe wittingly." We all know that the Elizabethans, like ourselves, when they spoke of going or sending to a man's inn or shop put his name in the genitive case, but when to a village or place they left the name unchanged. Thus, in the instance DR. NICHOLSON cites, Inclination rightly puts barber Ogle's name in the genitive when his shop is in question, "One of my fellows is but run to Oagles for a long beard"; but when DR. NICHOLSON follows on with, "*Argall*, 'Go, get thee to Yaughan, fetch me a stoupe of

liquor,' means Yaughan's inn, and not the place Yaughan," one is obliged to shout out, "Gravedigger! Here lies the point: If a genitive is a case and a nominative is a case, and there are six cases: *aryall* a nominative is a genitive, and Yaughan is the same as Yaughan's." "But is this law?" "I, marry is't. Em Dee's Quest Law."

M. A.

GRANTS OF WILLIAM III.

(Continued from p. 464.)

March, 1693. A Grant unto Charles frazier and Charles Bridgman, Esq^r in trust for Barbary Viscountess Pitts-Harding, in consideration of a fine of 1,000*l.* to be pay^d into y^e Excheq^r, of y^e fourth part of y^e Lordship and Barony of Kendall, in y^e County of Westmorland, and severall Lands, Rents, and Hereditam^s in y^e County's of Westmoreland and York, Haben'd for 99 years from the Death of y^e Queen Dowager, part of whose joynture y^e Premises are, concurrent wth such Termes as are or shall be granted therein by her s^d Majesty or her Trustees under y^e yearly Rent of 10*s.*

March, 1693. A Grant unto Anthony Meek, Gent., in trust for Thomas filton, Esq^r of y^e Mannors, Parks, and Lands of Samersham, Pedley, ffenton, Bluntsham, Colne, and Brith, in y^e County of Huntington, for y^e term of 43 years, which was granted to Denzin Lord Hollis from y^e Determina^on of a certain terme of 99 years, of w^{ch} there is about 25 years yet to come, in trust for y^e Queen Dowager for her life, and after in trust for y^e Crown.

April, 1694. A Demise unto Edward Dazell, Cittizen and Stationer of London, at y^e Nomina^on of Sr Thom^s Clergys and Henry Guy, Esq^s, of Severall Messuages and Hereditaments in y^e Parish of St James's and St Martins in y^e Fields, haben'd for 29 years, from 14th Feb'y, 1693, under y^e yearly Rents of 7*l.* 16*s.* 10*d.*, and 5*l.*, and this contains a further lease to Sr Thom^s Clergys and Henry Guy, in considera^on of 2,468*l.* 6*s.* to be p^d into y^e Excheq^r, of severall pieces and parcell of Land, part of y^e Premises before Demised to Edward Dazell, Haben'd for 99 years, 14th Feb., 1722, under y^e yearly Rents of 12*l.* 6*s.* 10*d.*, which severall Termes of 29 and 99 years are to be subject to certain trusts appointed by y^e last Will and Testam^t of Sr Will^m Poltney.

A Grant unto Sr Thom^s Clergys and Henry Guy, their Heirs and Assignes for ever, in considera^on of 2,498*l.* 6*s.* to be p^d into y^e Excheq^r, of severall Parcell of Ground, Messuages, Houses, Tenem^ts, Heredit^s in y^e Parishes of St Martins in y^e fields and St James's, except y^e severall Rents reserved upon y^e foregoing Leases of Parcell of y^e Premises, wth a proviso for them to convey Parcell of y^e Premises to Trustees for a burying-place to y^e s^d Parish of St James's, and to stand seized of y^e whole, except y^e s^d Burying-place, in trust for y^e uses appointed to Sr W^m Poultney's Will under y^e yearly Rent of 6*s.* 8*d.*

A Grant unto Henry Viscount Sidney and J^{no} Glover of a Moety of what they shall recover from y^e Hudson's Bay Comp^y of his Maj^{ty}'s Share or reserved parts of all prizes taken by y^m and of all Fines and Forfeitures from persons trafficking within y^e Limits of their Charters y^t have been concealed and not answer'd to his Majesty; this in Considera^on of their care and pains in and about y^e same.

May, 1694. A Release and Discharge unto Sir James Shaen and other farmers of y^e Revenue in Ireland for seven years from Xmas, 1675, of 33,660*l.* 3*s.* 3*d.*, due to his Maj^{ty} on account of y^e s^d farm (w^{ch} was declared in England 29th Oct., 1691) in considera^on y^t so much as shall countervail y^e s^d Debt is to be deducted and dis-

count'd, to make good sev^l allowances craved by them and not hitherto given.

A Grant unto Henry de Nassau, Seign^r D'auverquerque, his Heirs and Assignes, of y^e yearly Rent of 800*l.* out of y^e Revenue of y^e Crown^d in South Wales, and y^e yearly Rent of 1,200*l.* out of y^e Revenue of North Wales.

June, 1694. A Grant unto Sr Jos. Hern and others of y^e Lycence and Authority of making farthings and halfpence of Copper for 7 years from Midsummer, 1694, paying therefore to a Comptroller to be appointed by his Maj^{ty} 200*l.* p. ann., and changing all y^e Tin farthings and halfpence.

Aug., 1694. A Grant unto Charles, Duke of St Albans, and Dyana his Wife, of an Annuity of 2,000*l.* per annum, payable as followeth, vizt, 500*l.* out of y^e Revenue of Wales; 500*l.* out of y^e Profits of y^e Aliena^on Office, and 1,000*l.* more out of y^e Revenue of first fruits and Tenths Haben'd from Midsum^r, 1694, for their lives and y^e life of y^e longer liver of them, wth a Grant of 500*l.* payable immediately out of y^e said Revenues.

Aug., 1694. A Release and Discharge unto y^e Heirs, Executors, and Administrators of J^{no} Bence and Sr Alexander Bence, Dece'd, off and from all Debts, Actions, Seizures, Process and demands, w^t soever for or upon acct of y^e s^d Sr Alexander Bence and John Bence, being farmers of y^e Revenue in Ireland.

October 1694. A Grant unto y^e Lord Keeper of y^e Great Seal, Lord President of y^e Council, and sev^l others, their Heirs and Assignes for ever of a Parcell of Ground at Greenwich and y^e Capital Messuage called y^e Palace of Greenwich standing thereupon, and other Edifices and Buildings there for y^e Benefit of y^e Hospital to be erected at Greenwich.

Jan., 1694. A Grant unto George Lord Carteret and his Heirs of License to convey sev^l Fees and Mannors wth their Appurtenances in y^e Isle of Jersey, in Severall parts and Proportions, unto Geo. Bodynal, Philip Durrell, and others, their respective Assignes, to be holden of his Majesty under y^e same tenures, rents, and services as the same are held before this Grant and under a restraint not to alien y^e Premises or any part thereof without License.

A Discharge unto Geo. Booth, Esq^r of y^e yearly Rent of 185*l.* 15*s.* 5*d.*, reserved upon a Grant lately made to him of y^e Mannor of Westham, in y^e County of Essex.

A Grant unto Geo. Bradbury and Geo. Lowin, Gent., their Heirs and Assignes for ever, of y^e Reversion expectant upon a term of 99 years, to commence from Lady Day, 1695, granted by King Charles ye 2^d to Charles, Earle of Midd^x, of severall Tenements and Grounds thereunto belonging in y^e Strand, at y^e yearly Rent of 24*l.* 10*s.* 4*d.*, wth a Grant of y^e s^d yearly Rent and Reserva^on of 13*s.* and 4*d.* per annum only for y^e same.

Feb^r 1694. A Grant unto Martha Jackson of 4,524*l.* 16*s.* 1*d.*, part of 10,164*l.* 16*s.* 1*d.* received from y^e Dutys upon Barrillos, smalts, and pott ashes from y^e fifth of Nov^{ber} 1688, to Xmas, 1694, w^{ch} were alledged to belong to his Maj^{ty}, notwithstanding y^e Grant of y^e s^d Dutys made by King Charles ye 2^d to y^e Earle of Kinnoull and y^e title of y^e say^d Jackson derived from thence, y^e other part being deducted for a reserv^d Rent of 940*l.* per annum, w^{ch} had been satisfied to y^e said Earles Executors.

March, 1694. A Grant to y^e Treasurer of y^e Hospital to be founded at Greenwich of 2,000*l.* per ann out of y^e Excheq^r towards y^e building, perfecting, and endowing y^e said Hospital wth a Salary of 200*l.* per ann. to y^e said Treasurer, to be retained out of y^e Moneys w^{ch} he shall receive for y^e Benefit of y^e s^d Hospital.

A Grant and Demise unto Richard, Earl of Rivers, of y^e Lordship and Mannor of Higham freres, with its appurtenances, in y^e County of North^{ton}, for 99 years

from y^e Death of Queen Dowager, concurrent wth such termes as her s^d Majesty or her Trustees grant therein and under y^e yearly Rent of 40s.

A Grant unto Henry, Earle of Romney, and J^{no} Glover of a Moetyty of w^{ch} they shall recover of his Maj^{ty}'s part of all prizes since his accession to y^e Crown carryed into any his Colonys or Planta^ons in America, or into any Ports or Places in Italy, and there concealed.

A Grant unto Mary Calf, her Heirs and Assignes, in considera^on of 150l. p^d into y^e Excheq^r, of 250 cartloads of charcoal and 30 load^s [sic] of Wood w^{ch} were reserved upon former Grants of y^e forest of St Leonards, in y^e County of Sussex, from y^e Crowⁿ for y^e use of Iron Mills there, under y^e yearly Rent of 36l. 13s. 4d., with w^{ch} Rent y^e said Mary Calf doth charge y^e s^d forest for ever.

Aprill, 1695. A Discharge to y^e Heirs, Executors, Administr^{rs}, and Assignes of Sr Tho^s Duppe and y^e late Bishop of Oxon of 655l. 11s. 8d., due to his Majesty for tenths within y^e Diocess of Oxford, whereof Sr Thom^s was Receiver for y^e year ended at Xmas, 1687. This in considera^on of severall Assignm^{ts} made by y^e Executors of y^e s^d Sr Thom^s to his Maj^{ty}.

Ap^r, 1695. A Grant and Demise unto Thom^s Preston, Esq^r in Considera^on of 300l. p^d into y^e Excheq^r of y^e scite of y^e late dissolved Monastery of farness, Com. Lancaster, for a further term of 15 years after y^e Expiration of y^e 21 years lately granted to him, and under y^e same Rents and Covenants as in y^e former Grant.

A Grant unto Richard Newell and Geo. Davenant, at y^e Nomina^on of Ralph Gray, Esq^r in Considera^on of 750l. p^d into y^e Excheq^r, of y^e Light houses and Lights at Wintertonness and Orfordness habend^d for 60 years from y^e Date, if a Grant of y^e same Premises heretofore made to Sr Edward Turner, Knight, was then voyd, and if not voyd then to hold for 35 years, from y^e 15th April, 1720, under y^e yearly Rent of 20l.

WILLIAM SYKES, M.R.C.S.

Mexborough.

(To be continued.)

ERRORS IN THE "LIFE OF HABLÔT K. BROWNE."
—I have just seen a memoir of my late uncle Hablot Browne ("Phiz") in a work by Mr. D. C. Thomson entitled *Life and Labours of Hablot Knight Browne*, and I desire to correct several misstatements therein.

P. 17. The parish register of St. Mary's, Lambeth, does not record that he was baptized at his father's house or that he was named "Hablôt." It says he was baptized "Hablot" at the church on Dec. 21, 1815, and of course he could not have been baptized twice, as Mr. Thomson asserts.

P. 18. There was no intention of naming him Nonus, and such an idea could hardly have been suggested by his brother bearing the name Octavius, which does not mean eighth. He certainly was not descended from the Brunets who came from France after the revocation of the Edict of Nantes in 1685, nor was he of a family settled in Norfolk. His ancestors lived in London in the first half of the last century and bore the name Browne. There is a tradition—nothing more—of a male or female relation named Le Brun emigrating to England after the massacre of St. Bartholomew in 1572. Browne's artistic talent was strictly English and

hereditary. Far from there being nothing to account for its existence, his grandfather was no mean draftsman; his father, though at one time a merchant, became a professional artist; and his uncle, the Rev. John Henry Browne, Head Master of the Hingham Grammar School and Rector of Crownthorpe, not of Hingham, was of very exceptional ability as a painter in oil and water colour. His mother's family lived at Cambridge, not at Oxford.

P. 19. It is true that he was not educated at St. Omer, but when a young child he lived there some time with his mother. The late Mr. Elhanan Bicknell possessed fourteen water-colour drawings by Turner; his collection, however, was chiefly famous for its splendid examples of Turner's works in oil, ten of which were sold at Christie's in May, 1863.

P. 21. Mr. Bicknell was not "fond of dealing with engravings as commercial speculations," and on behalf of my father's family I give an absolute contradiction to this ungenerous slander. He was naturally annoyed that his brother-in-law refused to avail himself of the instruction in drawing which he over and over again offered to provide for him from the best teachers, and which he much needed; nor is it strange that he disapproved of Browne's idleness and of his wilfully breaking his agreement with Finden.

P. 32. If Browne complained in 1879 of the "cold-heartedness of certain rich relatives who declined to assist him," he did not do so justly. All his life he had been helped in one form or another in the most liberal manner, and I wish to believe that it was declining health and suffering, not pride, ingratitude, or the perverseness of his character, which caused him to fancy he had been neglected. The truth is that Hablot Browne was one of those men who are always being assisted, half against their will, but whom no amount of help could—to use his own words—keep from "being in a pickle."

I think it a great pity that Mr. Thomson has published these details concerning Browne's domestic life. If they were correct they would not affect his position as a man of genius, nor in any way concern the public; but being wholly incorrect, they not only give pain to many, but challenge unpleasant disclosures.

A. S. BICKNELL.

Reform Club.

EUPHUISM.—The following passage from an old commentary on four verses of Genesis contains a stronger denunciation of the affected speech and manners of Queen Elizabeth's time than is usually to be found:—

"Hee returned.....more deformed then reformed..... as manie of our countreimen haue doome from the other side of the sea, feeding vaine mens fantasies with Italian graces, Spanish fashions, and french courtesies, and verie seruiciable in speach, *A Vostre commandement Monsieur* :

& are therefore become a by-word vnto the worlde to bee called Deuils incarnate."—John Overton's *Jacobs Trouble-some Journey* (Oxf., 1586, 12mo.), p. 8.

FAMA.

Oxford.

HERALDIC ANOMALIES.—Owing to an accidental circumstance I have only recently seen the *Church Times* of November 7, and now that I observe a recrudescence of proposals to present a coroneted mitre to the Archbishop of Canterbury, I wish to remind your-readers that in the correspondence some time ago it was shown: (1) That not even the bishops of Durham *were* coroneted mitres, and that such mitres *were* only used on their official seals in *Chancery*, not ecclesiastically. Bishop Trevor appears on his "great seal" in 1752 on horseback, in full suit of armour and coroneted helmet with plumes, brandishing a sword; but we are not to suppose he was ever seen thus equipped, either in or out of church, any more than in a coroneted mitre. (2) That the coroneted mitre with archbishops' arms, &c., is only a last-century blunder and innovation. (3) That the coronet which encircled the representations of the mitres and helmets of the bishops of Durham in their secular capacity was not "ducal," but only sometimes so called inaccurately. (4) That the archbishops' cross is not instead of the crosier or crook, but a processional cross, first assigned to all archbishops in the thirteenth century, as was the pall in the eleventh. (5) That for our archbishops to use processional crosses when and as they ought to use crosiers, or, still more, for them to wear palls, which distinctions were conferred by the Pope alone, or coroneted mitres, which have never been worn by any one, would most surely and rightly excite the ridicule of Roman Catholics and of archæologists. However, I think that the common sense of the one primate and the Protestantism of the other will preserve us from this so long as they two shall live. J. T. F.

JOHNNY CRAPAUD.—This, as we all know, was the common name given to the French during the last war by our sailors, in allusion, I suppose, to the fact—then a reproach—that frogs were a favourite dish in France. *Crapaud*, however, means *toad*. It is curious that *Crapaud Franchos* was applied to the French by the Flemings some centuries before, when the arms of France were toads (Millington's *Heraldry*). "Toads, crescents, and spear-heads all in turn formed the original arms of Clovis, until replaced by the three angelic fleurs-de-lis, which have since been borne by all French kings, thus aptly contrasting the sable errors of paganism with the spotless purity of Christianity, for toads go without the praise of God and his blessing (Wisdom xx. 19)." Gwillim, on the other hand, observes that toads do communicate this natural property, that when they sit, they

hold their heads steady and without motion, which stately action Spenser, in his *Shepherd's Calendar*, calls "the lording of frogs." The Cornish family of Botreux exchanged an honourable ordinary for a coat of toads, simply because the word *botru* in Cornish signifies a toad. EDWARD MALAN.

REGIMENTAL COINCIDENCES.—The second battalion of the Black Watch or Royal Highlanders was raised in 1780; it became the 73rd Regiment in 1786, and in 1809 its Highland dress was discarded. In 1882 it again became the second battalion of the Black Watch and resumed the kilt. The coincidence to be noticed here is that it was exactly for seventy-three years (the regimental numerals) deprived of the distinctive dress of Highlanders. The second coincidence is more remarkable. When this regiment paraded for the *last* time as the 73rd before the new territorial scheme came into operation, and before it became once again the second battalion of the Royal Highlanders, the Roman numerals LXXIII. on its regimental colour were blown away by the wind.

R. STEWART PATTERSON.

ROMAN CATHOLIC PEERS.—It is worth noting that William Joseph, thirteenth Baron Petre, who took his seat in the House of Lords on Nov. 3, 1884, is the first Roman Catholic priest who has sat in Parliament since the Reformation.

G. F. R. B.

TO VESTRIFY.—In the debate in the House of Commons on the Redistribution of Seats Bill, Dec. 4, 1884, Mr. Chaplin said it would "tend to *vestrify* the House of Commons." Here is a new word for Dr. Murray. JAYDEE.

"STAFF OF LIFE" INN.—An inn sign not mentioned in Hotten's *History of Signboards* is "The Staff of Life." It is to be found at Sutton, Nottinghamshire. CUTHERBERT BEDE.

THE EGYPTIAN HERCULES.—A correspondent of the *Times*, writing from China, says that the British residents in that country, whilst they admire the Prime Minister, "no more understand him than if he was Hercules." Considering the relation in which Mr. Gladstone stands to Egypt, it is worthy of note that the name of the Egyptian Hercules was "Gom"—"G. O. M."—"Grand Old Man." R. STEWART PATTERSON.

Hale Crescent, Farnham.

PLACE-APPELLATIONS.—A collection of the names applied to inhabitants of various places would prove of interest. I should be glad to know what (if any) rules govern the formation of these names, and why, for instance, we speak of a *Londoner* and a *Brightonian*, when both of the names, London and Brighton, end in *on*. In some cases Latinized names are used, and we find the

people of Newcastle styling themselves Novocastrians. The inhabitants of Liverpool are Liverpoolians; Stornoway, Stornowegians; York, Yorkers; Oxford, Oxonians; Cheltenham, Cheltonians.

FREDERICK E. SAWYER.

Brighton.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

HOGARTH'S "THE MARRIAGE À LA MODE."—What is the true story of the sale of the pictures of "The Marriage à la Mode" to Mr. Lane, of Hillingdon, in June, 1750? That generally received was first told by Nichols in 1782, and was repeated by him in the edition of 1785, quoted by John Ireland in 1791, and again repeated, with additions, by Nichols and Steevens in 1808, and by nearly every writer since, down to the perhaps greatest living authority on Hogarth, Mr. F. G. Stephens, in the *Catalogue of Prints and Drawings in the British Museum*, and the work of Mr. Austin Dobson, a microcosm of accuracy and minute research.

This story is received as the one communicated by Mr. Lane to Nichols, to correct alleged errors in the latter's first edition, in 1781. After explaining the peculiar mode of auction adopted by Hogarth—the biddings by letter, the highest bid being 120*l.*, and that Mr. Lane, the only bidder who attended the sale, "made the pounds guineas"—a "scene of disturbance" is described, in which Dr. Parsons upbraids Hogarth for fixing the auction at too early an hour (noon) for the habits of the town, and Hogarth replies, "in a tone which could not but be observed, 'Perhaps it may be so.'" Then "Mr. Lane, after a short pause, declared himself to be of the same opinion, adding that the artist was very poorly rewarded for his labour, and if he thought it would be of service to him, he would give him till three o'clock to find a better purchaser. Hogarth warmly accepted the offer, and expressed his acknowledgments for the kindness in the strongest terms. The proposal likewise received great encomiums from the Doctor (Parsons), who proposed to make it public. This was peremptorily forbidden by Mr. Lane, whose concession in favour of our artist was remembered by him to the time of his death."

Nichols then adds on his own account, "The memory of this occurrence ought always to attend the work which afforded Mr. Lane an opportunity of displaying so much disinterested generosity."

Such is the almost universally accepted version of this celebrated purchase, and the clear inference is that his own delicacy of feeling alone prevented Mr. Lane's generous conduct becoming known until he communicated it to Nichols thirty-two years afterwards, and eighteen years after Hogarth's death.

Allan Cunningham, however, tells the same story in a very different way, and prints what purports to be a letter from Mr. Lane, which contains this passage:—

"I concurred in the same opinion, said he (Hogarth) was poorly rewarded for his labour, and if he chose might have till three o'clock to find a better bidder. Hogarth warmly accepted the offer, and Dr. Parsons proposed to make it public. I thought this unfair, and forbade it."

If Mr. Lane only extended the time for rival bidding to his own on the condition that no steps should be taken to apprise competitors, his "disinterested generosity" to Hogarth was not overwhelming; for Lane was offered 200*l.* for his purchase by a stranger a day or two afterwards, he refused three hundred guineas later, and the last time he ever saw Hogarth the artist was commissioned by a friend to ask "the fortunate purchaser" to set his own price upon the pictures and he should have it. Still, as Nichols does not quote the actual words of a letter from Lane, and Allan Cunningham does, it seems possible that the well-worn story of Lane's magnanimity and Hogarth's lifelong gratitude may be susceptible of correction.

It is true that Mr. Sala, in his admirable *Essays on Hogarth*, speaks of Allan Cunningham having given "a lively, agreeable adaptation of all who have come before him"; but it is difficult to believe that "adaptation" would extend to transcribing between inverted commas, and in the first person, an original communication only published by its recipient in the third person, or to giving a disparaging significance to an important passage by the interpolation of entirely new words.

Can any of your readers tell me if the letter as given by Cunningham, and transcribed from him verbatim by Mrs. Oliphant in her *Historical Sketches of the Reign of George II.*, is in existence, or if it appeared in any work on Hogarth before the publication of *British Painters*, in 1830?

J. C. PARKINSON.

23, Great George Street, Westminster.

THE OLDEST EXISTING CORPORATION.—Some time since I sent you a note on the subject of the oldest existing incorporated company. I do not remember whether any replies came; certainly the subject was far from exhausted. I have lately come upon an instance of a very remarkable character. In 1215 King John, by charter granted to the town of Newcastle-upon-Tyne, constituted therein a Society of Free Merchants, which became, by virtue of a later charter of Edward VI., in 1547, "The Governor, Assistants, Wardens, and Fellowship of Merchant Adventurers of the Town and County of Newcastle-upon-Tyne," and this remains its present corporate title. Before this event it had once assumed the title of "Merchant Venturers in the Ports of Brabant, beyond the

Seas." Later it became the "Merchant Adventurers of England," and for a time it joined operations with, or became known as, the "Russian Company and Eastland Company of Merchants"; while in the sixteenth century it seems to have been known as the "Newcastle Merchants to Zealand." How far these varying changes were within the law it is not necessary now to discuss. The corporation appears to have been one and the same all through, and still, after six and a half centuries of existence, flourishes. In 1823 its old hall or court was demolished and a new one erected. Is there an older corporation?

CORNELIUS WALFORD.

Belsize Park Gardens.

SARAH BOOTH.—The once famous Sally Booth died Dec. 14, 1867, aged, it is said, seventy-five,—but query seventy-four? Is it known when she last acted, or when she quitted the stage?

H. T.

BONYTHON IN CORNWALL.—In Cyrus Redding's *Illustrated Itinerary of the County of Cornwall* the following passage occurs: "Of Hebrew words, proving an intercourse with the Jews, there are names of places strikingly in point—Paranzabulon, Phillack, Menachan, Zephni, Bonithon, and Marazion." Is there any justification for including Bonithon amongst these names? DR. CHARNOCK, in a letter to "N. & Q." mentioned Bonthron as a form of Bonython. I have never met with it, and I notice that Dr. Bannister (*Glossary of Cornish Names*) includes Bonthron amongst the names which he could not find in or connected with Cornwall. Is not Bonthron Scotch?

JOHN LANGDON BONYTHON.

Adelaide, South Australia.

HERALDIC.—Can any reader of "N. & Q." inform me to what family the following arms belong?—Or, on a fesse wavy vert, inter three stags at speed, as many pheons arg.; on a chief azure three escallops of the third; a three-pointed label for difference. They appear on a book-plate which is pasted in a book bearing the title of *Christ's Passion, a Tragedy with Annotations*, by George Sandys, printed by J. R. for T. Basset, in Fleet Street, 1687. I should be glad to know whether this book is rare.

W. A. WELLS.

WILLIAM FLEETWOOD, D.D., BISHOP OF ST. ASAPH AND OF ELY.—I shall be much obliged if any of your readers can give me the names of the parents of this well-known prelate, and state what property he had in Lancashire. In the folio edition of his works published in 1737 it is stated that he "was born in the Tower of London, on New Year's Day, 1656, descended from an ancient family in Lancashire, where he had an estate, now in the possession of his son." He was educated at Eton School and went thence to King's College,

Cambridge, in 1675, where he became Fellow. He died in 1723, and was buried in Ely Cathedral. Whom did he marry, and what issue did he leave?

J. P. E.

MONOSYLLABIC LETTER.—Will any of your readers inform me the date of the appearance in the *St. James's Gazette* of a letter designed to show how much may be done by the use of monosyllables alone? I think it appeared some time in 1883.

EDWARD P. WOLFERSTAN.

Arts Club, Hanover Square.

EXON.—I want to know the derivation of *exon*, a title applied to certain officers of the Yeomen of the Guard. You or one of your correspondents may be able to tell me.

U. C.

[Is it not an abbreviation of *exonerarius*, one relieved from a burden of active service, and put in a position of dignity and comparative ease?]

"MINORITY WAITERS" IN "THE RIVALS," II. i.—"Fug. O, sir, recruit will do surprisingly; indeed, to give the thing an air, I told Thomas that your honour had already inlisted five disbanded chairmen, seven minority waiters, and thirteen billiard markers." I presume "chairmen" were the men who carried the sedan chairs. I understand the wheeled Bath chair is an invention of later times (early nineteenth century). What are "minority waiters"?

H. DRYDEN.

LAST KING OF DELHI.—Thanks for your attention to my query in your "Notices to Correspondents" (6th S. x. 460), but Shah Aulum was not King of Delhi at the Mutiny in 1856. I shall be glad of further information.

C. J. MULLER.

DR. JOSIAH WOODWARD, D.D., Letters of, to Lady Archer, of Coopersale, in Essex, in 1682.—Upwards of forty of his letters to this lady were sold by public auction by Messrs. Puttick & Simpson on June 7, 1852, to a Mr. — Clarke, whose Christian name and address they do not know. Can any of your readers inform me, also, where are these letters now, as I am desirous of inspecting them for a literary purpose?

C. MASON.

29, Emperor's Gate.

DR. JOHNSON'S RED INK.—In Boswell's *Life of Dr. Johnson* (Blackwood's ed., p. 243), under the year 1775, the following passage occurs:—

"He revised some sheets of Lord Hailes's *Annals of Scotland*, and wrote a few notes in the margin in red ink, which he bade me tell his lordship did not sink into the paper, and might be wiped off with a wet sponge, so that he did not spoil his manuscript."

Can such ink be purchased now? and, if so, where? Can any of your readers furnish the recipe for its manufacture?

F. H. V.

13, Doughty Street.

WINSEARE FAMILY. (See 2nd S. xii. 327, 483.)—Wanted information concerning a family of the

above name hailing from co. Warwick, said to have emigrated with the Stuart family. If ANON. ever obtained any further information than appeared at the last of the two references above, will he kindly let me have the benefit of it?

D. G. CARY ELWES.

SIR ROBERT JACKSON, KNT.—The query which I addressed to your columns concerning Sir Peter Jackson, Knt., met with so favourable a reception, that I now venture to appeal for information about another knight of the same surname, who is mentioned in the following epitaph, recorded by Gent in his *History of Rippon*, and then (1733) in existence at Nun Appleton, York :—

“Here lieth the Body of George Payler, Esq., husband to the Lady Maria Carey, d. & h. to Sir Robert Jackson, knight, and the lady Margaret his wife, Relict to Sir Pelham Carey, second son to the Earl of Dover, by whom he had issue Five sons and two daughters. His eldest son George is buried at Berwick. His eldest daughter, Maria, with Samuel, Robert, and Peregrine her brothers, are all buried in our Tomb, in the Church of the Tower of London: Himself deceased 31 Oct., 1673, aged 71 years and 5 months, is buried in this Vault, with his youngest daughter Mrs. Bethia Darcie and his youngest son Nathaniel Payler, Esq. And in this Vault also lieth the Body of the Lady Maria Carey, deceased 9th March, 1679.” &c.

W. F. MARSH JACKSON.

BURE HOMAGE.—In the neighbourhood of the New Forest, Hants, there are a gentleman's seat and small estate which bear the above singular name. I have asked two or three different friends, but can get no trustworthy information as to its meaning or origin. Can any reader kindly explain?

H. Y. P.

CROIZNOIRES.—Can any of your correspondents kindly tell me if there were such days as “Black-cross days” in England, such as are mentioned in Goynville's *Saint Louis* (p. 22 in Michel's edition, published by Firmin-Didot)? They occurred on St. Mark's Day, and, as the chronicler tells us, it was the custom to carry crosses in processions.

CHRISTINA RIVINGTON.

TITLE OF NOVEL.—Can you give me the name of a novel, published from fifteen to twenty years ago, in which the heroine became Lady Mayoress of London? The hero was a civil engineer, who drove a railway engine in, or rather through, a collision.

C. HEATH.

POEM WANTED.—May I ask your help in finding the source of a poem or passage in which the word *beautiful* frequently recurs, and is applied in turn to several of the members of the body in the same sense as it is used in the Bible in “How *beautiful* upon the mountains are the feet”? &c.

EDWIN W. THOMSON.

CARLYLE AS A PHILOLOGIST.—In his *Carlyle's Life in London*, vol. ii. p. 78, Mr. Froude says,

“Had Carlyle turned his mind to it, he would have been a great philologist.” In support of this he quotes a note of Carlyle's on the use in English of the present participle as a substantive, instead of the infinitive used in other languages: “Building is good. Bâtir est bon. Edificare bonum est. Bauen ist gut.” The reason, he says, is this: “All infinitives ended in *en*; our beautiful Lindley Murray, alarmed at a pronunciation like ‘buidin,’ stuck a *g* to the end of it; and so here we are, with one of the most perfect solecisms in our mouths—a participle where a participle cannot be.” May I ask your learned philological readers if this wonderful specimen of philology is correct?

A. R. F.

MOUNT NOD.—Can you help me, through any of your correspondents, to explain the name of Mount Nod? There is a road and farm of that name at Streatham; and here in Clapham we have the thing itself still existing, in the shape of a mound of considerable size in No. 17, The Cedars, garden, and I find in old deeds, over one hundred years old, that this part of the world was called Mount Nod Fields, which would seem to imply an important position and character for the mount, and not a mere garden erection for pleasure purposes, as has been supposed. Tradition here seems to make it a Roman tumulus, and about twenty years ago an attempt was made to explore it, without much success, and we are thinking of digging again; but before doing so I should be glad if you can throw any light upon it. I may mention that the Huguenot burial ground at Wandsworth has often the name of Mount Nod Cemetery, which, without doubt, must be connected with our mount, being, no doubt, formerly in the same line of fields.

J. W. GROVER, F.S.A.

EXCALIBUR: PENDRAGON: RON: PRIVEN.—Would you kindly tell me the meaning, in your valuable paper, of King Arthur's sword “Excalibur”; “Pendragon,” his helmet; “Ron,” his broad lance; “Priven,” his shield? I have looked over every book of Arthurian legend or poems that I have met with unsuccessfully; the words occur without meaning being given them. You will greatly oblige me if you can give me the information I much need.

A CONSTANT READER.

Leamington.

[“Pendragon,” generally supposed to mean chief dragon, is discussed 4th S. i. 413.]

ST. DEVENICK.—There is at present a ship lying in our repairing dock here called the St. Devenick. Neither I nor any of my friends have been able to find out who this person is or where the place, if it be a place, is situated. Perhaps you will kindly ask the question in your valuable paper.

Guernsey.

W. U. B.

Replies.

EPISCOPAL BURIAL-PLACES.

(6th S. x. 449.)

Wm. Lyndwood, buried, 1446, in St. Stephen's Chapel, Westminster. In January, 1852, his supposed remains were removed from the crypt of St. Stephen's, and were buried in the north cloister of the Abbey on March 6 following (Willis's *St. David's*, 112; Col. Chester's *Reg. Westminster*; Stanley, *Mem. Westminster*. Portrait, J. R. Smith's *Catalogue*, 1875).

John Langton, "consecrated in King's College Chapel in Cambridge, May 7, 1447, and died within fifteen days after consecration, and buried, as I suppose, at Cambridge" (Willis's *St. David's*, 113).

Thomas Langton, died 1501, buried in the cathedral of Winchester, near the tomb and shrine of St. Swithin, in the chantry he built at the east end, still called after him, under an altartomb which is stripped of every brass or other ornament for which money could be obtained (Cassan's *Bishops of Sarum*, 265; Milner's *Winchester*, ii. 63; Le Neve's *Fasti*, 286).

Richard Foxe, died 1523, buried in a chapel he had erected at Winchester. There is no inscription to his memory. The chapel is immediately behind the high altar on the south side. For description and view see Winkle's *Cathedrals*, i. 138; Cassan's *Winchester*, i. 322; Hutchinson's *Durham*, i. 377; Granger, *Biog. Hist. Eng.*, i. 69) Portrait in Fiddes's *Life of Wolsey* by Vertue, others by Glover, Sturt, Faber, and in Hutchinson's *Durham*.

Roger Luybourne, "By his will dated July 17, 1507, he desired to be buried in the parish church of St. James, near to Charing Cross, by London" (Wood, *Ath. Oxon.*, i. 562).

William Smith, buried in a stone coffin on the south side of the nave of Lincoln at the west end of Bishop Gynwell's grave. No tomb was erected over him, but a marble gravestone richly adorned with brass, bearing an inscription which was fortunately secured by Dugdale just before the destruction of the brass. At the head:—

"Sub marmore isto tenet hic Tumulus ossa Venerabilis in Christo Patris et Domini Domini Willelmi Smyth quondam Coventriensis et Lichfeldiensis et deinde Lincolnienensis Presulis qui obit secundo die mensis Januarii Anno Domini Millesimo quingentesimo tertio ejus animæ propitiatur Deus. Qui pius et misericors, et in die tribulationis misericors peccata remittit. Ecclesiastici, i. 10."

At the foot:—

"Cestrensis Presul post Lincolnienensis; amator Cleri, nam multos cis mare tran-que aluit; Quique utriusque fuit Præfectus Principis Aulæ, Fundavitque duas perpetuando Scholas. Aulaque sumptu hujus renovata est Enea. Criste Hic situs est, animæ parce benigne suæ."

On the original stone is now engraved, "D^s. D^s. W. Smyth, Episcopus, ob: Jan. 2^{do}, 1513^{ta}. Si plura velis, Lector, ad vicinum marmor," alluding to a mural monument of white marble near the great west door, erected by Dr. Cawley in 1775 (Churton's *Life of Smyth*; Le Neve's *Fasti*; Wood, *Ath. Oxon.*; Granger, *Biog. Hist.*, i. 76). Portraits and bust in the hall of Brasenose College. Engraved in Churton's *Life*, 4to., mezzotint, by J. Faber, also by Ackerman, Nugent, and Cochran.

Nicholas Ridley, burnt Oct. 16, 1555, at Oxford. Portrait by Van der Werff in *Biog. Evangelica*, others by Marshall, White, Houston, Lodge, and Cochran.

Richard Cheyney, buried in Gloucester Cathedral, near Abbot Parker's monument, on the north of the choir, without any inscription.

John Younge, buried in the church of Bromley, in Kent, May 14, 1605. Wood says that "Soon after a comely monument was put over his grave, with an inscription thereon, wherein 'tis said, that he was 'non minus varia doctrina, et prudentia, quam vitæ sanctimonia clarus,' &c." (Wood, *Ath. Oxon.*, 591; Le Neve, *Fasti*, 251).

Lancelot Andrewes, buried in the upper aisle of the parish church of St. Saviour in Southwark. A monument of marble and alabaster was erected, with the following inscription in Roman capitals:—

"Lector, Si Christianus es, siste: moræ pretium erit, non nescire te, qui vir hic situs sit. Ejusdem tecum Catholicæ Ecclesiæ membrum, sub eadem felicis resurrectionis pre, eandem D. Jesu præstolans Epiphaniam, sacratissimus antistes, Lancelotus Andrewes, Londini oriundus, educatus Cantabrigiæ Aulæ Pembroch: Alumnorum, sociorum, præfectorum unus, et nemini secundus. Linguarum, artium, scientiarum, humanorum, divinorum omnium infinitus thesaurus, stupendum oraculum; orthodoxæ Christi ecclesiæ dictis, scriptis, precibus, exemplo, incomparabile propagaculum: Regiæ Elizabethæ a sacris, D. Pauli Londini residentarius, D. Petri Westminster. Decanus, Episcopus Cicestrensis, Eliensis, Wintoniensis, Regique Jacobo tum ab eleemosynis, tum ab utriusque regni consiliis, decanus denique Sacelli regii. Idem ex indefessa opera in studiis, summa sapientia in rebus, assidua pietate in Deum, profusa largitate in egenos, rara amenitate in suos, spectata probitate in omnes, æternum admirandus: annorum pariter, et publicæ famæ satur, sed honorum pas-in omnium cum luctu denatus, cælebs hinc migravit ad aureolum cœlestem anno regis Caroli 1^o ætatis suæ LXXI^o Christo mpcxxvi^o. Tantum est, lector, quod te mærentes posterī nunc volebant, atque ut ex voto tuo valeas dicto Sit Deo Gloria."

During the progress of repairs in the month of July, 1830, the remains of Bishop Andrewes were discovered in a state of great preservation, in a leaden coffin, walled up with bricks, within his monument in Bishop's Chapel. Portraits by J. Payne in *Exposition of the Ten Commandments*, R. White, Vaughan, Hollar, Vertue, S. Pass, and Tuck.

Thomas Dove, died Aug. 30, 1630. Buried in the north aisle of Peterborough Cathedral. Over

his grave a monument was erected with a large inscription thereon, but destroyed in 1643.

Roger Dod, died July 26, 1603, at Ardraccon, and is buried in that church (Sir James Ware, *Commentary on the Prelates of Ireland*).

Randolph Barlow, died at Tuam, Feb. 22, 1637, and was there buried in the cathedral church of St. Mary (Sir James Ware, *Commentary on the Prelates of Ireland*).

George Coke, died Dec. 10, 1646; buried in Hereford Cathedral, "where there is a long, obscure, and almost unintelligible epitaph to his memory" (*Biog. Brit.*, 676; Walker's *Sufferings*, 34; Le Neve, *Fasti*).

Theophilus Field, died June 2, 1636; buried in Hereford Cathedral, where is his bust on the north of the shrine of Bishop Cantilupe, in the eastern aisle of the north wing of the transept (Wood, *Ath. Oxon.*, 783; Le Neve, *Fasti*, 112).

Ralph Brownrigg, buried in the Temple Church, Dec. 17, 1659. The following epitaph was inscribed by Dr. Gauden:—

"Sumptibus et auspiciis Honorab. Societat. Templi Subtus positæ sunt Reliquiæ Radolfi Brownrici S.T.D. Cant. reverendiss. Episc. Exon. quem honorem optime meruit, et per Annos XIX tenuit, malo tamen seculi fato, bellis, schismatibus, sacrilegiis et Regicidiis ferosciento, nunquam exercuit. Tandem anno ætatis LXVII, Provinciam terrestrem nondum visam deserens, ad cœlestem migravit, æræ Christi MDCLIX illulescente CAR. ij^{di} felicissimo reddito L.M.P.I.G. Episc. Exon. Electus."

(Wood, *Ath. Oxon.*, 863; Oliver's *Bishops of Exeter*, 148; Walker's *Sufferings*, 23; Le Neve, *Fasti*, 84; Granger, *Biog. Hist. England*.) Portrait by Faithorne as frontispiece to his sixty-five sermons; another without engraver's name.

Edward Story (in "N. & Q.," 6th S. x. 449, misprinted "Stone"), buried in Chichester Cathedral on the north side of the south aisle of the choir, immediately behind the high altar (Winkle's *Cathedrals*, iii. 92; see plan).

John Christopherson, buried Dec. 28, 1558, in Christ Church, London (Strype, *Annals Ref.*, i. 32; Stephens's *Mem. Chichester*; Le Neve, *Fasti*).

Anthony Watson, buried Oct. 3, 1605, at Cheam, in Surrey, of which church he was rector.

W. H. BURNS.

Clayton Hall, Manchester.

QUERIES CONCERNING BISHOP KEN (6th S. x. 467).—A reply was given to a portion of DEAN PLUMPTRE's query in the *Guardian* of December 10, which accounts for the story of the *Monk and the Bird*, and also for the statement respecting the authority relied upon by Bowles. I will not, therefore, repeat these; but in reference to the ordination of clergy during the Commonwealth I will add the instance of Bishop Bull's ordination

by Bishop Skinner under exceptional circumstances, which is related in the *Life of Bull* by Robert Nelson, p. 25, Lond., 1714:—

"He applied himself to Bishop Skinner, the ejected Bishop of Oxford, by whom he was ordained Deacon and Priest in one day. This suffering prelate had the courage, even in these times of usurpation, to send many labourers into the Lord's vineyard, according to the Liturgy of the Church of England, when the exercising this power was made penal."

The clause in Bishop Skinner's epitaph which is recorded by Wood (*Ath. Oxon.*, t. ii. col. 673, Lond. 1692), and which was placed in his cathedral at Worcester, may also be cited in illustration of such a practice. Upon noting his death it is: "Postquam Presbyteris Sancienis *assuetam* dextram sufficientis Præsulibus mutuum dedisset," &c. The conferring holy orders both during the time of the usurpation and after the Restoration was eminently a part of Bishop Skinner's work for the Church.

As regards this, and also his practice as to confirmation, which DEAN PLUMPTRE further mentions; Bishop Skinner's justificatory letter to the Bishop of London, preserved in Bodley (Tanner MS., vol. xlvi. fol. 25), should be consulted. Possibly DEAN PLUMPTRE may not have seen the recent privately printed translations of the *Morning, Evening, and Midnight Hymns* (Oxon., anon., but by Rev. W. J. Copeland, of Farnham), of which the first stanzas are:—

"Surge, anima, solis æmula
Diurnum obire circum;
Pigrum veturnum discute,
Fer mane laudis hostiam.
* * *

Jam nocte laudo Te, Deus,
Patrem benignum luminum;
Me protege, O Altissime,
Almis sub alis* protege.
* * *

Somno, Deus, nunc excitum
Tu rite solus suscipe,
Ne noctis illudat pavor,
Sordese pectus inquinat."

I will also venture to mention, on the chance of its being unknown, a selection from Ken's poems, in two parts, with life by J. R., printed by Combe, Leicester, and sold by Hamilton, Adams & Co., n.d., but my copy was acquired in 1837. It is a neat, small edition.

I presume it is unnecessary to specify the article in No. lxiii. of the *Quarterly Review* containing a criticism on Ken's poems, or the notice in Wood's *Fasti Oxon.* The *Reports* of the Historical MSS. Commission contain numerous references to Bishop Ken. Report ii., p. 10, mentions a letter of Sept. 23, 1688, preserved at Patshull. Report iii., p. 200, Ken's letters to Lord Weymouth, preserved at Longleat; congé d'elire for Thomas Ken, 36 C. II., p. 363, at Wells. Report v., p. 308,

letters preserved at Queensbury Place, Kensington; draft of petition, A.D. 1691, p. 319; copy of inscription for his tomb by Bp. Ken, *ib.* Report vii., p. 197, news-letter, Lond., May, 1691, in the possession of the Earl of Denbigh:—

¶ "On croit que quel'un luy à fait peur sur ce qu'on dit que l'ancien Eveque, le docteur Ken, se veut maintenir dans l'evêché contre l'authorité du Roy et l'acte du Parlement, ayant pour cet effect assemblé son clergé pour le faire entrer dans ses interests. Voila une marque qu'il a la conscience fort delicate s'il se met en train de Rebellion. Les Jacobites par des mains tierces l'animent," &c.

June, 1691, p. 198, "sur tout le docteur Ken," &c. (the reference in the index to p. 218 should be to Mr. Ken, "un Holondois"); p. 481, letter in the possession of Sir H. Verney, 1683, mentions Ken as chaplain to Lord Dartmouth at Tangier.

ED. MARSHALL.

I am glad to be able to give DEAN PLUMPTRE the information he desires respecting the authorship of *Oblectamenta Pia, ab Ecclesie Catholice Sacerdote Anachoreta*. This little book of Latin rhyming hymns on the services and festivals of the Church, "in gratiam juventutis," is by Lewis Southcomb, Rector of Rose Ash, Devon. The first edition, containing only a part of the hymns, was printed in 1696, and published by H. Bonwicke, at the sign of the Red Lion, in St. Paul's Churchyard. Of this there is a copy among Bp. Ken's books in the library of the Marquis of Bath at Longleat, which is no doubt the copy to which DEAN PLUMPTRE refers, as it contains a presentation inscription to Ken (which I was kindly permitted to copy in 1882), addressed as to one "afflictissima matris ecclesie συμπαδούντι, Domi. Jesu στήμασιν ornatissimo, Doctori seraphico angelico," and signed "Timotheus +." I believe that the signature simply implies that the author was Ken's "own son in the faith," as having been probably ordained by him, while the cross declares what the faith is. The second edition, "altero [sic] tanto auctior quæ festa ecclesie, evangelistarum et apostolorum vitas, acta, mores, refert, explicat, applicatque," was printed at Exeter in 1716, and published by Philip Bishop. Of this there is a copy in the library of the Right Hon. Lady Rolle, at Bicton, Devon, which was given by the author (from whose inscription therein I learned his name) to John, the younger son of John Rolle, Esq., of Stevenstone, Feb. 11, 1728/9. I saw this volume in 1849, and was much interested by it, and for thirty-two years kept watch in vain over booksellers' catalogues for a copy, securing one at last in 1881 at a sale in London of books brought from a seat of the late Earl of Clare, in Devonshire. My copy of the little book has in the inside of the cover the following words, "Quippe quod μέγα βιβλίον μέγα κακόν ait Callimachus apud athenæum," in the hand of the writer of the in-

scription in Ken's copy. This second edition contains 138 pages of text. The author, as appears from Rawlinson MS. C. 735, fol. 188, is the "Mr. S.," a letter to whom from Kettlewell is printed in (Lee's) *Memoirs of Kettlewell*, pp. 358-364, and whose consequent *Penitential Confession, Retraction, &c.*, in 1693, for having taken the oaths, is also printed there, pp. 367-382. Of another small publication by him, viz., *A Sermon Preach'd at the Funeral of the Reverend Mr. John Culme, by Lewis Southcomb, Rector of Rose-Ash*, there is mention in a list of books sold by Henry Bonwicke, advertised at the end of *Hope and Peace, in Two Letters*, 1701. It would seem that he retained his living in spite of his Nonjuring recantation of the oaths, or else that he again recanted. In the former case his retaining the living would probably be owing to his being both squire and patron of Rose-Ash, as I believe members of the same family are to this day. He is noticed in Lysons's *Devonshire*, p. 350.

Of a curious and interesting little book written by "Lewis Southcomb, jun.," and therefore probably by his son, and published at Exeter in 1726, I also possess a copy. It is entitled, *Render to all their Dues; or, a Dialogue between Timotheus and Pleonectes concerning the Converting Tithes and Offerings to Secular Uses*.

Of Dr. John Fitzwilliam, the trusted friend of Lady Rachel Russell, about whom DEAN PLUMPTRE also made inquiry in the *Guardian* newspaper, the fullest account is to be found in Dr. Bloxam's valuable *Register of St. Mary Magdalen College*, "Demies," vol. ii. pp. 223-9, 8vo., Oxford, 1876. Many volumes of Dr. Fitzwilliam's writings are among Rawlinson's MSS. in the Bodleian, and a portrait of him is preserved in the president's lodgings in Magdalen College. W. D. MACRAY.

Ducklington Rectory, Witney.

CARMICHAELS OF THAT ILK AND HYNDFORD (6th S. x. 350, 396, 477).—I have already been so frequently drawn into the expression of my views in "N. & Q." on various points connected alike with the Carmichaels of that ilk and with their successors, the Earls of Hyndford, that I was somewhat inclined to leave ZETA in the excellent hands of MR. BOYLE. There is, however, a point not directly touched by MR. BOYLE, and in which I am interested as he, of course, cannot be. At the back of ZETA's query there lay the undoubted implication of the illegitimate origin of the Hyndford family. MR. BOYLE has amply shown, I conceive, how impossible it is to drag in the baton of the dexter supporter of that line as an argument for such an origin. I may, perhaps, without attempting any dissertation on the baton in Scottish heraldry, take this opportunity of remarking that in the 1878 edition of Burke's *General Armory* ZETA would have found the baton blazoned

not as a "baton royal," as in the older books, but as a "marischal's baton"; and this latter form is in strict accordance with the blazon of the first earl's arms on the Lyon Register. There is, therefore, no argument deducible from the armorial bearings of the Hyndford family. It remains that ZETA should be in possession of some special information, not known to Scottish genealogists. I shall be glad to know the nature of this information, as it might give a new direction to my own researches, and I think that I have a right to ask for the grounds on which ZETA's implied allegation was based. But as I do not find that ZETA distinguishes between the old house of Carmichael and the new house of Hyndford, I venture to doubt whether there is much in the background.

I must say a word to F. C., whose communication contains a somewhat phenomenal statement of cousinship. James, first Lord Carmichael, was, indeed—though the circumstance, it has amply been shown, had nothing to do with the "baton"—third cousin to James VI. The genealogists of the Hyndford line always make this their *pièce de résistance*. But it is certain that the pedigree stated by F. C. would not have made Lord Carmichael the king's cousin: the consanguinity would have existed only in his children. As a matter of fact, the first lord married Agnes Wilkie, and not Marian Campbell of Loudoun. Marian was his grandmother, not his wife, and it is through this ancestral marriage that he derived the descent which F. C. proceeds to state as a descent, if such exists, *jure uxoris*. It may be remarked, in conclusion, that it was the first earl, not the first lord, who registered the supporters which have been the subject of the present discussion. The first Lord Carmichael was never chief of his name. He was, of course, entitled to supporters as a peer, but not to the supporters, if any, borne by his chief.

C. H. E. CARMICHAEL.

New University Club, S.W.

PIKELET (6th S. x. 448).—*Pikelet* or *piclate* is (or was in the early part of the century) a familiar delicacy of the midland counties. The fuller form *bara-pyclid*, as it was formerly written, shows that the name (together, doubtless, with the preparation itself) was borrowed from the Welsh. Cotgrave, in his *French and English Dictionary*, explains the word *popelins* as signifying "soft cakes made of fine flour, kneaded with milk, sweet butter, and yolks of eggs, and fashioned and buttered like our Welsh *Barra-pychids*." Bailey (1737) spells it *bara-picklet*. The first half of the word is, of course, the W. *bara*, bread. The second element is to be explained from the W. *peillio*, to sear or bolt flour; whence *peillied*, bolted or fine flour, and *bara-peilliaid*, fine flour bread (Owen's *Welsh and English Dictionary*). The insertion of the *k*, which does not appear in the Welsh word, is in

order to represent the aspirated sound of the Welsh *ll*, which cannot be correctly conveyed to an English ear. It is usually sounded as *thl* or *tl* in the English pronunciation of Welsh names, as in Mallwyd, pronounced Mathlewyd, or Machynleth, pronounced Mahuntleth.

H. WEDGWOOD.

31, Queen Ann Street.

My worthy and venerable housekeeper tells me that when she was young crumpets were called *pikelets* in Yorkshire, and that the name probably still survives there.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

In Webster's *Dictionary* *pikelet* is derived from the English *pike*, or *peak*, or *point*, and therefore means properly a very thin cake. The equivalents of English *pike* in other languages are, Fr. *pique*; Span. *pica*; Ital. *picca*; H.Ger. *picke*; L.Ger. *pick*; and Danish and Swedish, *pik*. In Latham's *Dictionary* it is derived from *baccles* or *backles*, provincial and archaic for pancake; and also mentions that at Eton Shrove Tuesday was called Bacchus, which perhaps is rather connected with bakehouse than with Father Lyæus. He also quotes an extract from Cotgrave, as follows: "*Popelin*, m., a little finicall lady. *Popelins*, soft cake, made of flower, kneaded with milk, sweet butter, and yolks of eggs, and fashioned and buttered, like our Welsh *barrapyclas*"—which latter word, referring to Bacchus, he says equals *bread-backles*.

ANSER.

This word is given in Latham (1876), vol. ii., pt. i. pp. 510-511, where MR. OVERTON will find a long note on the question of its derivation. It is also to be found in Wedgwood's *Dictionary of Etymology*, p. 509, where it is stated to be "apparently of Welsh origin."

G. F. R. B.

SPRING CAPTAINS (6th S. x. 89, 233, 315).—In the Prussian army the officers of the Landwehr and of the Reserves, summoned for duty in their respective regiments during six weeks in summer, used to be called "Summer Lieutenants."

B. F.

RICHARD WHALLEY BRIDGMAN (6th S. x. 447).—It would appear from the old *Law Lists* that this gentleman was by profession an attorney. In the *Law Lists* of 1700 and 1795 he is described as one of the clerks of the Grocers' Company. His address in the *Law List* for 1803 is given as "Fune Cross, Fulham," and in that for 1817 as "8, Church Street, Lambeth." In the preface to the third edition of *An Analytical Digest of the Reported Cases in the Courts of Equity* (1822), his son, R. O. Bridgman (a barrister and member of Lincoln's Inn), states that his father "had made considerable progress in the preparation of a third edition of the work when his hand was arrested by a sudden malady which in a few weeks proved

fatal." In the *Gentleman's Magazine*, vol. xc. pt. ii. p. 477, under the date Nov. 16, 1820, is the following announcement, "At Bath, in his 59th year, Richard Whalley Bridgman, Esq." The preface to his edition of Sir Francis Buller's *Introduction to the Law Relative to Trials at Nisi Prius* was written at "Bath, January, 1817." A list of his works will be found in Watt, the one in Allibone being very imperfect. G. F. R. B.

RICHARD CRASHAW (6th S. x. 447).—Possibly MR. CANN HUGHES does not know of Peregrine Phillips's edition, 1785, of his poetry, "with an account of the author." He is there styled Canon of Loretto. A letter from Queen Henrietta Maria, recommending him in Italy, got him a secretaryship with a cardinal at Rome and the canonry followed immediately. It is commonly said that Pope borrowed thoughts from him but improved on them. Crashaw is very unequal, but when he has expressed anything at his best neither Pope nor anybody else could much improve upon him. His style, though not so uniform, is much better, purer, and more direct than the Frenchified Augustan Watteauism of Pope. Pope spoiled English verse for a century as Johnson spoiled English prose for half a century.

C. A. WARD.

Poole's *Index to Periodical Literature* refers to the following articles: viz., *Retrospective Review*, vol. i. p. 225; *Christian Disciple*, vol. v. p. 81; *Catholic World*, vol. xxxii. p. 138; *American Catholic Quarterly*, vol. vi. p. 445.

G. F. R. B.

In the *Gentleman's Magazine*, vol. lxxxviii. pt. i. p. 201, Crashaw is mentioned as belonging to Peterhouse College, Cambridge. I can find no references as to his portrait. J. E. THOMPSON.
Barnes.

In reply to Mr. HUGHES's inquiry, there is an article upon this poet in the *Cornhill Magazine*, vol. xlvii. (January to June, 1883), p. 424.

J. P. H.

KILBURN PRIORY (6th S. x. 447).—This priory originated as follows: One Godwyn, a hermit, possessing land at Kilburn, retired thither, for the purpose of seclusion, in the reign of the first Henry, and built his hermitage on the banks of the rivulet Kule-Bourne, or Coal-Brook. The site was surrounded with wood, and was similar to the place described by Spenser in his *Fuery Queen*, viz.:—

"A little lowly hermitage it was,
Downe in a dale, hard by a forests side;
Far from the resort of people that did pass
In travaill to and from; a little wyde
There was an holy chapelle edifyde,
Wherein the hermit dewly wont to say
His holy things, each morne and eventyde:
Thereby a christall streame did gentle play,
Which from a sacred fountaine welled forth alway."

Godwyn soon became weary of the solitude of Kilburn, now a large town, and between 1128 and 1134 made over his cell and lands to the church of St. Peter, Westminster, "as an alms for the redemption of the whole convent of Brethem." Immediately after the grant the Abbott of Westminster, the Bishop of London consenting, at Godwyn's request, conveyed the property in question to three virgins, named Emma, Griselda, and Christina, who were maids of honour to the queen of Henry I., who herself was a most religious personage, and probably for this reason the cell of the anchorite was converted into a nunnery. Godwyn was the first master of this nunnery. There is an engraving of "Old Kilburn Priory" in Howitt's *Heights of London*, and another of the priory in 1750 in *Old and New London*. Vide Timbs's *Abbeys and Castles, Old and New London*, and Howitt's *Northern Heights of London*. HENRY G. HOPE.

Freegreave Road, N.

SINGULAR EPITAPHS (6th S. x. 124, 317, 414).—

"Here lies Robert Trollop,
Who made yon stones roll up,
When death took his soul up,
His body filled this hole up."

Some time since a correspondent asked for the name of the churchyard in which these lines were to be found. Annexed I give a quotation from *Local Records of Remarkable Events which have occurred in Northumberland and Durham, &c.*, by John Sykes (1833):—

"Robert Trollop, the architect of the exchange and town court, was, Sept 25, 1657, presented with the franchise of the corporation of Newcastle, for his ingenuity, skill, and abilities. At the east end of Gateshead churchyard, stands a heavy square pile, the lower part brick and the upper part stone, sometime ornamented with golden texts beneath the cornice, built by Robert Trollop for the place of his interment. It is said there stood formerly a statue of the said Trollop, on the north side of it, pointing to the town court of Newcastle, and underneath the following lines."

Here follows the epitaph.

PONS ÆLII.

LUKE'S "IRON CROWN": GOLDSMITH'S "TRAVELLER" (1st S. ix. 57; 3rd S. i. 364, 419; iii. 513; 6th S. i. 366, 385; x. 66, 155, 231, 295, 416).—When L. L. K. remarked (p. 231) that *szekeerce* is "the modern Magyar word for battle-axe," I really understood him to say that *szekeerce* has to-day the specific meaning of an axe for battle. This, it would appear, he did not mean to assert; accordingly, I am rather at a loss for the point of a comparison with *σάραπις*, which certainly is a weapon of war, and nothing else. No doubt *bárd* anciently was a battle-axe, and now is an axe or bill; and *harcbárd* may be a hybrid (like battle-axe itself), though Dankovszky reckons *bárd* as Slavonic as well as *harc*. But, hybrid or not, it is, I think, "the modern Magyar

word for a battle-axe," unless *vivóbard*, fighting-axe, be preferred.

I referred to the well-known fact that *szerkerce* is of Slavonic origin, simply as a means of replying indirectly to L. L. K.'s suggestion that Magyar writers, if its resemblance to *σάγapis* happened to strike them, would no doubt be stupid enough to use such resemblance as a proof of their much-prized Scythian descent. Magyar writers, with all their love for old tradition, are not quite so ignorant as this.

MR. DIXON can defend himself; but I entirely agree with him that a slovenly compilation, giving no authorities, is "not of much historical value."

I hope, with L. L. K., that some one will disinter the passage from the *Géographie Curieuse*. Brunet gives the title of *Le Curieux Antiquaire, ou Recueil Géographique et Historique, &c.*, par P. L. Berkenmeyer, Leyde, 1729, 3 vols. 8vo.

V.H.I.L.I.C.I.V.

SERVIVS TULLIVS (6th S. x. 447).—Following the recommendation often given in "N. & Q." of verifying a reference, I turned to Preston's *Masonry* on seeing the query of MR. C. A. WARD, when I found that the assertion of Preston refers to Pythagoras, not to Servivus Tullivus. Pythagoras, according to some authorities, was the son of Mnesarchus, an engraver of gems.

E. MARSHALL.

BARTON BOOTH (6th S. x. 518).—In reply to URBAN's query, I would say that in the anonymous *Memoirs of the Life of Barton Booth, Esq.*, 1733, it is said that the subject of those memoirs, born in 1681, "was put to Westminster-school in the ninth year of his Age." I have it in Booth's own handwriting that he remained there six years, and then, "instead of going to either University to pursue his studies, his folly led him to the profession he must now stick to, while he lived," &c. He states that he has (Dec. 16, 1712) "been thirteen years an actor"; and it will be seen that these dates do not agree. I am, therefore, inclined to believe the account given by his anonymous biographer, according to whom Booth spent some time in Ireland before joining Betterton's company, though this is not mentioned by Booth himself. Probably the explanation is that he did not reckon himself "an actor" during that noviciate. I shall be glad to show my documents to URBAN.

JULIAN MARSHALL.

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The following is from *Their Majesties' Servants*, by Dr. Doran:—

"In 1690 a handsome, well-bred lad, whose age did not then amount to two lustræ, sought admission into Westminster School. Dr. Busby thought him too young; but Barton Booth was the son of a gentleman, of the family of Booth, Earl of Warrington, and was a remarkably clever and attractive boy. The Doctor, whose acting had been commended by Charles I., perhaps thought of

the school plays, and recognized in little Barton the promise of a lover in Terence's comedies. At all events, he admitted the applicant. Barton Booth, a younger son of a Lancashire sire, was destined for Holy Orders. He was a fine elocutionist, and he took to Latin as readily as Erasmus; but then he had Nicholas Rowe as a schoolfellow; and one day, was cast for Pamphilus in the *Andria*. Luckily, or unluckily, he played this prototype of young Bevil in Steele's *Conscious Lovers* with such ease, perfection, and charming intelligence, that the old dormitory shook with plaudits. The shouts of approbation changed the whole purpose of his sire; they deprived the church of a graceful clergyman, and gave to the stage one of the most celebrated of our actors. He was but seventeen when his brilliant folly led him to run away from home, and tempt fortune by playing Oronooko, in Dublin. The Irish audiences confirmed the judgment of the Westminster critics, and the intelligent lad moved the hands of the men, and the hearts of the women, without a check, during a glorious three years' probation."

HENRY G. HOPE.

Freegrove Road, N.

Barton Booth was undoubtedly educated at Westminster School, but he was not on the foundation. His name does not occur in the *Alumni Westmonasterienses*, which contains a list of all elections to St. Peter's College since 1663. Mr. Mackenzie Walcott, again, in his *Westminster*, excepts his name from his list of some eminent Old Westminsters formerly in college, but includes him amongst some others who received their education at the school, but who were not on the foundation. Acting in the "play" is now (and I thought it always was) restricted to the Queen's Scholars or those on the foundation, and I do not know, therefore, how he came to act in it, as he is stated to have done in the *Andria* in 1695, when he was fourteen years old. At the age of seventeen—namely, in 1698 (he was born in 1681)—he ran away from the school—just, according to Mr. Walford (*Old and New London*, vol. iii. p. 470) as he was "about to proceed to the University"—and joined a company of strolling players at Dublin (*The Public Schools*, by the author of *Etoniana*; Davenport's *Dict. of Biog.*, 1831). Assuming the above statements to be correct, he could not have gone to Trinity College, Cambridge, at all, though his name might have been entered there. Will some one kindly refer me to the best biographical account of this actor?

ALPHA.

BRADSHAW (6th S. viii. 45, 92, 338).—I have had a letter from the secretary of the Manchester Free Library, directing my attention to the notes in which reference is made to *Bradshaw's Railway Guide*. I hope I am not too late to say a word. I, and not Bradshaw, was the originator of that valuable public benefit. I proved this several years ago in a correspondence I had in the *Manchester Courier*, and I now proceed to give you particulars.

I commenced business in Manchester as a printer in 1834, and in 1839 I issued my first

number of *Gadsby's Monthly Railway Guide*. Mr. Abel Heywood, the well-known publisher of Manchester, Mr. Alderman King, and others still living well remember this. But I have yet in my possession the letters I received from the Manchester and Leeds, Manchester and Liverpool, and Grand Junction. I enclose copies. Now, Bradshaw did not begin his until 1841, in the doing of which he copied from me. And some time after that I was made the printer and publisher to the Anti-Corn Law League. This so filled my hands, and head too, that I gave up to Bradshaw. Two or three years afterwards I met Mr. Blacklock, and said to him, "I ought to have copyrighted my guide." "Ah," he replied, "it is too late now." Mr. Blacklock's widow is still living. But in 1841 Bradshaw was not in its present form. I have a copy for 1842, price 1s., in which the preface says, "The time-tables forming this little work are arranged as a sheet, and published on the 1st of every month, price 3d." It was not until 1842 that Bradshaw began to publish monthly at all, and then it was on a broad sheet; whereas I began in book form in 1839, and published monthly from the first, price 3d., Bradshaw copying from me a couple of years or so after. Bradshaw originated the foreign railway guide and also maps. I never gave maps.

I am now seventy-six, and every circumstance is as fresh in my mind as if it had occurred last week. If you would like to see the original letters, I shall be happy to show them to you, or to give any further information. I supplied all Manchester, Liverpool, Leeds, and minor towns before Bradshaw began. The forenamed secretary of the Manchester Free Library says, "What a pity you did not stick to *Gadsby's Monthly Railway Guide!*"

JNO. GADSBY.

BIRTHPLACE OF LORD BEACONSFIELD (6th S. x. 309, 352, 457, 473).—As your correspondent H. K. G. has passed on from Lord Beaconsfield's birthplace to the place of his school, I may, perhaps, be allowed to supply the following particulars, which I record in *Greater London* and in my *Life of Lord Beaconsfield*, on the authority of one of his schoolfellows, who gave them to me only a few years since:—

"The future Prime Minister of England, Benjamin Disraeli, was partly educated at a private school, kept by a Unitarian minister, Mr. Cogan, at Higham Hill, Walthamstow.....As a boy young Disraeli was not remarkable for his attention to his lessons, or for his fondness for classical or mathematical studies; but he was a great dandy, and also a devourer of curious and out-of-the-way literature, old romances, plays, and histories; and he would often keep the other boys awake at night by telling them all sorts of stories, which he would invent as he went along. 'The child,' in his case, 'was the father of the man.' He was shy and reserved, and would wander by himself in the glades of the forest hard by, his only companions being a book and his master's favourite dog."

I may add that my informant was Mr. Philip Le Breton, of Hampstead, late a member of the Board of Works, who also stated to me that one of Mr. Cogan's other pupils was the late Mr. Milner Gibson.

E. WALFORD, M.A.
Hyde Park Mansions, N.W.

DOUBLE LETTERS AS INITIAL CAPITALS (6th S. x. 328).—My official duties have made me a close student of the handwriting and orthography of past centuries, and so far as the English MS. records of this State are concerned, I can say that from the beginning of the seventeenth century no other letter than the *f* is found duplicated at the commencement of a word. I suppose the *ff* is meant to represent our modern capital F. To decide that point, somebody must first discover the rules applying to the use of capital letters in the seventeenth and eighteenth centuries. I give a few instances: "Vpon Aplicac'on of Christians and Indyans for the settlement of Cow neck in Hempsteed bounds the Indyans Desiring"; or, "shee may proceede on her Intended voyage without any manner of Lett, Hindrance or molestac'on whatsoever Shee having cleared" (from an Order-book of Governor Sir Edmond Andros, 1679-80); or, "long before the present members were of his Majesty's Council, which after being Enacted into Laws, we doubt not have been duly Authenticated" (from an address by the General Assembly to the Governor, Nov. 6, 1753). The Governor's answer has, ".....the Welfare of the Province shall be objects of my Attention. I am obliged..... for the Assurances.....of your Cheerful concurrence.....and I shall rely on your advice and Assistance." As to how it came about that a double *f* was made to stand for a capital, I have a theory, and believe that some man of high station, and not a great calligraphist, perhaps writing rapidly, drew the left end of the cross stroke in the F too far down with a flourish, and brought it alongside the upright stroke, and as this would look like a double *f*, he set the fashion among his followers to use a double *f* for a capital. Many double *f*'s are only badly made capital F's.

B. FERNOW.

State Library, Albany.

ITALIAN PROVERB (6th S. x. 495).—

"Aspettare e non venire;
Star in letto e non dormire;
Far l' amore e non gradire;
Son tre cose da morire."

Cf. Strafforelli, *La Sapienza del Mondo* (Torino, Nigro), vol. i. p. 133.

EDITOR OF THE "GIORNALE DEGLI
ERUDITI E DEI CURIOSI."

Padova.

[The third line is given as "Servire e non gradire" by O. A. H., E. G., THOMAS STRATTON, and A. L. S. "Ben servire e non gradire" is the reading of St. JOHN HORNBY, R.N., and JAMES HOOPER. ROSS O'CONNELL has

heard "Star a tavola e non mangiare"; A. H. E., "Salire e non gradire"; R. C. A. P., "Far la corte e non gradire"; NELLIE MACLAGAN, "Ben studiar e non capire." F. N. R. gives "Amare e non gradire," and substitutes in the second line "Ammalare" for "Star in letto." Other alterations in different lines are made by correspondents. F. N. R. sends a translation by an English lady. H. GAIDOZ, 22, Rue Servandoni, Paris, suggests that the third verse is not always acceptable to English taste; and G. G. H. furnishes the following different specimens of the same kind of verse:—

"Non v' è prato senza fiore;
Non v' è donna senz' amore;
Non v' è stampa senz' errore."

"Sono Donne tanta basta,
Sono tutte d' una pasta."

"THE UNTRAVELLED TRAVELLER" (6th S. x. 518).—These lines, written on the recovery of Prince Leopold, appeared in *Macmillan's Magazine*, March, 1875. R. W. Brompton.

CHARADE BY C. S. C. (6th S. x. 516).—Drug-gut. WALTER W. SKEAT.

[Answers to the same effect are received from MR. J. DIXON, MR. E. B. SAVAGE, MR. JULIAN MARSHALL, and MR. J. H. ELLIS.]

CANDY: BERG (6th S. x. 429).—N. Condy, not Candy, was a naval officer before he became an artist. He resided, I believe, at Plymouth, and was well known in the West of England from 1832 to 1841. He chiefly painted small pictures in water colours on tinted paper, about 8 in. by 5 in. They were very spirited, and sold readily at fifteen shillings to a guinea each.

HUGH OWEN, F.S.A.

[Nicholas Condy, of Plymouth, exhibited, between 1830 and 1845, two landscapes at the Royal Academy, four at the British Institution, and one at the Suffolk Street Gallery. Nicholas Matthews Condy, also of Plymouth, exhibited, between 1842 and 1845, three sea-pieces at the Royal Academy. See Mr. Algernon Graves's excellent *Dictionary of Artists*.]

NOTES ON MR. SMYTHE PALMER'S "FOLK-ETYMOLOGY" (6th S. ix. 303, 391, 437, 497; x. 38, 172, 276).—*Cunning Garth*.—In the township of Mirfield, Yorkshire, is a field called the Coney Garth, adjoining an old moated mound, called Castle Hill in the township survey, but generally known as the Danish Mount. This mound is very similar to the one at Laughton-en-le-Morthen, and has probably been used for defensive purposes. A house called Castle Hall adjoined it for at least three hundred years, and tradition has it that there has been a house on the site from the year 1022. The church is close by, as is also the hamlet of Towngate, containing the rectory, the vicarage, and other very old buildings. It seems, therefore, improbable that the field in question has been a rabbit warren, particularly as the warren of the lord of the manor was in quite another part of the parish. The mound and field

have evidently been the centre of the parish from a very early date, and there has probably been some connexion between the two. It seems at least probable that in this case Coney Garth means king's enclosure. S. J. CHADWICK. Mirfield.

WILLIAMS, BOOKSELLER (6th S. x. 429).—John Williams, who reprinted the *North Briton* in a folio volume, was on Thursday, Feb. 14, 1765, taken in a hackney coach to Palace Yard, Westminster; he arrived there about 12 o'clock, and was at once placed in the pillory, holding a branch of laurel in his hand, and greeted with the loud acclamations of more than ten thousand spectators. During the hour of his elevation a collection was made for him amongst the crowd, and more than 200l. was presented to him. An account may be found in the *St. James's Chronicle* of February 14; the *Annual Register* for 1765, p. 65; *Gentleman's Magazine*, vol. xxxv. p. 96; Horace Walpole's *Letters*, iv. 325; and, in fact, in most of the papers and magazines of the time. In the *Chronicle* of the day was the following:—

"Martyrs of old for truth thus bravely stood,
Laid down their lives, and shed their dearest blood
No scandal then to suffer in her cause,
And Nobly stem the Rigour of the Laws.
Pulpit and Desk may equally go down,
A Pillory's now more sacred than a —."

The next week there was another epigram on Williams:—

"Inflam'd alike by W—kes, the son and sire,
See how the vulgar rage, like headstrong fire;
By Gin (the Father's poison) first undone,
Now with false British spirit by the son!"

EDWARD SOLLY.

Williams, the publisher of the *North Briton*, stood for an hour in the pillory at New Palace Yard, Westminster, on Feb. 14, 1765, and a full account of the remarkable proceedings that took place on the occasion will be found in the following publications of that year: *Gentleman's Magazine*, p. 96; *Annual Register*, p. 65; and *London Chronicle*, Feb. 14-16. We possess no information as to whether the engine of punishment was a fixture in New Palace Yard or not. Probably it was capable of being removed after each exhibition, and was refixed on the same site when required. Certain it is that the sentence was frequently carried out there. In the previous century Prynne and Leighton were pilloried there; and coming down to a later date—to the time of Williams—the volumes of the *Annual Register* for the years 1763 to 1767 relate instances of the punishment taking place in the same locality. It is somewhat remarkable that the sentence of the Court of King's Bench (as recorded in the *Gentleman's Magazine* for 1765, p. 45) mentions Old Palace Yard; but this is probably an error. This latter was more frequently the scene of executions, and it

was here that the Gunpowder Plot conspirators and Sir W. Raleigh suffered death.

T. N. BRUSHFIELD, M.D.

Budleigh Salterton, Devonshire.

MR. C. A. WARD will find the pillorying of John Williams, a bookseller of Fleet Street (at No. 33, next the Mitre Tavern, "for republishing the *North Briton*, No. 45, in volumes," not in forty-five volumes), represented with force and spirit in "1765," British Museum Satirical Print, No. 4114. Likewise in "The Pillory Triumphant," No. 4115 of the same collection of engravings. In addition see Nos. 4116 and 4117. New Palace Yard, Westminster, was the scene of this event.

F. G. S.

The sentence of the King's Bench upon Williams, the bookseller, was that he should pay a fine of 100*l.*, should be imprisoned six months in the King's Bench prison, should stand once in the pillory in Old Palace Yard, and should give security in 1,000*l.* for his good behaviour for seven years. The sentence of the pillory was carried out in New Palace Yard, at midday. He stood there for an hour in the presence of a large crowd, who collected two hundred guineas for him on the spot. See *Annual Register*, 1765, pp. 59 and 65.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

According to the *Gentleman's Magazine*, vol. xxv. p. 96, the pillory in which Mr. Williams stood was in New Palace Yard, Westminster.

G. F. R. B.

MARINE SIGNALLING (6th S. x. 309, 417).—The following list may be of service to Mr. ELSON:—

Telegraphic Signals, or Marine Vocabulary. By Sir Home Popham. London, 1803. 4to.

Description of Boaz's Diurnal and Nocturnal Patent Telegraph. (Patent No. 2564 of 1801.) Glasgow, 1804. 12mo.

Telegraphists' Vade Mecum. Joseph Conolly. London [1818]. 4to.

Ward's Ocean Marine Telegraph. (Letters Patent No. 1600 of 1859.) Fourth Edition. London, 1861. 8vo.

He will also find articles on the subject of flag-signalling in

Falconer's Dictionary, enlarged by Burney. London, 1815. 4to.

Journal of the Society of Telegraph Engineers. Vol. i. p. 61. Article by Capt. Colomb.

And in

Hammersley's Naval Encyclopædia. Philadelphia, 1881. 8vo.

E. W. HULME.

Patent Office.

A VULGAR ERROR: HARD TO MAKE A LIE LIVE OR DIE (6th S. x. 382, 451).—I think most people will agree with your correspondent that the experience of life is in favour of the latter version,

as the favourite saying that mankind is "glace pour la vérité et feu pour le mensonge" further testifies. In Italy, however, notwithstanding that we are not credited with truthfulness above other people, we are fond of congratulating ourselves, on the other hand, that "la bugia ha la gamba corta."

R. H. BUSK.

KHEDIVE (6th S. ix. 449; x. 13, 335, 417) is spelt *Khá-kesrah*, *dál-kesrah*, *yá*, *waw. yá*. But few people here would write the first *Kesrah*, and fewer still the second. Transliteration I do not attempt, as a transliterator should be at hand to transliterate his transliteration.

Cairo.

GEORGE BOLEYN (6th S. ix. 406, 457; x. 34).—The origin of the title Viscount Rochford is territorial. The Boleyns owned Rochford House, Essex, where, by some accounts, Queen Anne was born. It is an ancient manor, head of the hundred, and has an open-air court known as "lawless," and conducted at night in whispers only. The Boleyns were well descended, and Burke, *General Armory*, quotes two coats for Rochford, both "Ar., a lion sable, crowned," &c. Such coat could be granted or confirmed by the heralds to the first viscount.

A. HALL.

LAST DYING SPEECHES (6th S. x. 69, 153, 257, 474).—I must offer my very humble and sincere apologies to NEMO for having given him so much trouble through a mistake of mine—a mistake the blame for which I am afraid I cannot lay upon any one else. How I came to make it I cannot conceive. The paragraph referring to the sale of "last dying speeches" is to be found at p. 57, and not at p. 70, and is the last paragraph of an article on Jonathan Wild. So far as I can find out, only twelve numbers of Fennell's *Antiq. Chron. and Lit. Adv.*—a publication which, dealing largely as it did with extracts from old newspapers, promised to be very useful—have been issued, and to all appearance it has come to a premature end.

ALPHA.

ARTHUR YOUNG (6th S. x. 469).—The name of his son was Rev. Arthur Young. He bought ten thousand acres in the Crimea, and died in Russia, 1827 or 1828. He wrote, like his father, on agriculture and on enclosures. See *Gentleman's Magazine*, 1828, i. 274. It was in 1805 he went to Russia, at the request of the Russian ambassador, to make a survey, and was liberally paid; with this he bought the land in the Crimea. There is a fair account of the father in the *English Cyclopædia*, but nothing of the family.

C. A. WARD.

Haverstock Hill.

"GETTÉ EN MOLLE" (6th S. x. 466).—A very similar phrase appeared in a volume printed at

Burgos (I think in 1485), and shown at the Caxton Exhibition. The phrase was "Escrivano da molde," or "printer by moulds" (or types). The volume at that time belonged to my friend the late Mr. William Bragge, and was afterwards sold.

ESTE.

KINGSTON-UPON-THAMES (6th S. x. 429).—The last in the list of "charitable benefactions as returned to Parliament, 1786," given on p. 67 of Anderson's *History and Antiquities of Kingston-upon-Thames* (1818), is, viz., "William Nicoll, by will, Nov. 10, 1726, 200*l.* Money since laid out in lands. To buy coals with the rent, and sell them to the poor in winter, at cost price. (Annual produce) 14*l.*" Is this the Aleppo merchant after whose name Mr. WARD is inquiring?

Further particulars concerning "Nicholl's Charity" will be found in Biden's *History and Antiquities of Kingston-upon-Thames* (1852), p. 84.

G. F. R. B.

AUTHORS OF QUOTATIONS WANTED (6th S. x. 389, 419).—

In reference to the quotation from *Last Words*, queried by MR. WALFORD, it is worth while to note the evidence of authorship afforded by parallel passages in this poem and that of *Tannhäuser*, written by the same author, in collaboration, under another pseudonym. I quote in both instances from memory:—

"All my life, looking back on it, seems like a broken stair

Which winds round a ruined tower, and never will lead anywhere."—*Last Words*.

"Whose way of life is like a broken stair
Which winds and winds around a ruined tower
And leads nowhither."—*Tannhäuser*.

KILLIGREW.

(6th S. x. 497.)

"And seas but join the regions they divide."
Pope, *Windsor Forest*, l. 400.

G. F. S. E.

Miscellaneous.

NOTES ON BOOKS, &c.

The Catechism of John Hamilton, Archbishop of St. Andrews, 1552. Edited, with Introduction and Glossary, by Thomas Graves Law. With a Preface by the Right Hon. W. E. Gladstone. (Oxford, Clarendon Press.) From the short preface which, in the midst of his laborious political career, the Prime Minister has found time to prefix to this important volume, it appears that a quarter of a century ago, whilst Rector of the University of Edinburgh, Mr. Gladstone suggested the republication of Archbishop Hamilton's *Catechism*. Two years ago a facsimile black-letter reprint, limited to 140 copies, was produced at Edinburgh, with an introduction by Prof. Mitchell; and now the Clarendon Press has issued this excellent edition, in clear ordinary type, with an historical introduction by Mr. T. G. Law, who has greatly increased the usefulness of his work by adding a copious glossary, no unnecessary addition when it is remembered that the text of the *Catechism* is in the Scottish vernacular of the middle of the sixteenth century. Mr. Gladstone points out, as a very noticeable feature of the document, that whilst it is authoritative and strictly

synodical, it "sets forth a system of Christian instruction within the limits of the Roman obedience, and immediately before the clang of the Scottish Reformation, which from beginning to end does not so much as make mention of the Pope or of the Church of Rome."

Archbishop Hamilton was a true Scotchman. Born in 1512, a natural son of the first Earl of Arran, he was elected in his thirteenth year Abbot of Paisley, and in 1547 succeeded Cardinal Beaton as Archbishop of St. Andrews and Primate of Scotland. He seems to have laboured hard to promote religious learning and holy living—reconstituting and endowing St. Mary's College at St. Andrews, for the training of theologians, and issuing this *Catechism* for the instruction of clergy and people. Few of the clergy were able to preach, and in consequence the rector or his curate, vested in surplice and stole, was directed to read aloud from the pulpit for half an hour before High Mass consecutive portions of this *Catechism*. It was to be read audibly, intelligibly, reverently, articulately; and to this end the reader was directed to rehearse it carefully beforehand. He was not permitted to enter into controversy about its teaching, but was commanded to refer to the Ordinary any question that might arise.

The document itself will well repay careful study. It is "almost the solitary monument of the doctrinal and devotional language of Catholic Scotland." The homiletic and hortatory character of the work and the absence of polemics give it a special interest. It was a step to a religious reformation. A dense mass of ignorance needed to be removed. Some of the clergy, as said, by one of their own number, to have been so ignorant as scarcely to know the alphabet, others were men of known profligacy; the rich abbeys were bestowed upon courtiers and most unworthy persons, "quha leivit courtlyke, secularlye and voluptuouse," as John Leslie, Bishop of Ross, bears witness. Meanwhile the play and the ballad and the popular song were preparing the ground for the sweeping changes that were at hand. The moral and intellectual status of the ordinary clergy was low and degraded. The monastic houses absorbed great part of the parish livings, and served the cures by starveling vicars. At such a time the preparation of a *Catechism* not in Latin, but in the vulgar tongue—in which the Decalogue, the Creed, and the Pater Noster might be expounded clearly and simply, with abundance of homely illustrations—could hardly fail to benefit both clergy and laity, and to pave the way for better days.

Mr. Law's introduction is admirable. Carefully prepared, very condensed, pleasant in style, it forms a brief but excellent sketch of the beginning of the great religious movements of the sixteenth and seventeenth centuries in Scotland.

A Migration Legend of the Creek Indians. By Albert S. Gatchet, of the U.S. Bureau of Ethnology. (Trübner & Co.)

This volume is the fourth of the valuable series of American-Indian literature projected and published by Dr. Brinton, of Philadelphia. The legend which gives its title to the book occupies a very small portion of its space, and the remainder is made up with a detailed and highly interesting account of the social polity, language, and customs of the Creek Indians, which tribe had its range from the Gulf of Mexico northwards, but chiefly among the swamps and creeks of Florida, a circumstance which caused this name to be given them by the early English explorers. The chapter on language is one of the most noteworthy in the volume, the practice of avoiding the use of separate words by an elaborate system of prefixes and suffixes being especially remarkable. There is also an amusing account of the annual festival

of the "busk" or green-corn dance. Altogether the minute and painstaking research with which all the works of this series are compiled cannot be too highly commended.

The Poetical Works of John Keats. Reprinted from the Original Edition, with Notes by Francis T. Palgrave. (Macmillan & Co.)

In an elegant and portable form we have here an edition of Keats in which the rare original texts are faithfully reproduced. Every line has been thrice collated with the primary issue, and variations in spelling and even a few trifling errors or omissions are respected. Such an edition cannot fail to be welcomed by lovers of the poet.

In the *English Illustrated Magazine* appear the commencement of Mr. H. A. Jones's essay on "The Dramatic Outlook," delivered before the Playgoers' Club, and descriptive essays on "Calvados" and "Shakspeare's Country."—"The Great Baxtairs Scandal" in *Macmillan's* is one of the brightest of H. D. T.'s bright contributions.—The *Cornhill* contains "Reminiscences of Foochow," and "Charles Dickens at Home" by his eldest daughter,—"Servants Old and New," which appears in *Longman's*, is outside the lines of ordinary magazine contributions.—*All the Year Round* gives a very readable account of "Wife Selling," together with "Older Switzerland" and a chapter of "Chronicles of English Counties."—Some articles of unusual interest appear in the *Gentleman's*. Such are Mr. Henry Trollope's essay on "Le Bonhomme Corneille," Mr. G. Barnett Smith's "More Views of Jane Austen," and a paper on "Jouffroy, the Inventor of the Steamboat."—*Temple Bar* contains some personal "Recollections of Mark Pattison" and one of the gossiping articles, half essay, half review, which are an agreeable speciality. The subject of this is Lord Malmesbury's *Memoirs*.—"Charles Lamb and George Wither," by Algernon Charles Swinburne, is a pleasant collocation of names to be found in the *Nineteenth Century*. The promise is fulfilled, and the article is delightful. "The Centenary of the *Times*" also appears in the January number.—In the *Fortnightly*, Principal Tulloch writes on "Coleridge as a Spiritual Thinker," and E. B. de Fonblanque on "Caroline Bauer."—Among the valuable contents of the *Contemporary* are the essay of Sir Arthur Hobbouse on "The City Companies," and that of Augustine Birrell, the author of *Obiter Dicta*, upon "Dr. Johnson."

The December numbers of *Mélusine* and of the *Folklore Journal* curiously illustrate each other on some points of sea-lore. The story of how the sea became salt, contributed to *Mélusine* from Brittany, and noted by the editors as given in a German version from the Norse, might have been noted as also given, under the title of the "Wonderful Quern," in the second series of Powell and Magnússon's *Legends of Iceland*, as well as in Sir G. Dasent's *Popular Tales from the Norse*. We observe that the *Folklore Journal* is henceforward to be published as a quarterly, commencing with January. This will, we hope, enable subjects to be treated at greater length, and therefore promises to be a change for the better. "Miscellaneous Superstitions in Foula," in the December number, seems to be a rather misleading heading, as several of them are expressly stated in the article itself (a cutting from the *Glasgow Herald* of Nov. 10) to belong to Tiree, one of the western isles, and no evidence is given of their being common to Tiree and Foula.

PUBLICATION of the Christmas number of *Le Livre* has been almost driven into the new year. The long and highly interesting "Bibliographie de Paul Lacroix," with which the number opens, is accompanied by an admirable

portrait. "Les Accessoires d'un Livre" is also a valuable portion of the contents. Under the admirable directorship of M. Octave Uzanne, *Le Livre* holds up its head as the foremost work in its class.

WITH Part XII. the first volume of the *Encyclopædic Dictionary* is completed. The volume, in 768 closely printed pages of three columns, carries the alphabet from the beginning to "Cabiritic." Leaving out of the question the Philological Society's dictionary, the completion of which will probably be seen by the twentieth century, the present is the most comprehensive lexicon the English student can consult.

Parodies of the Works of English and American Authors, collected and annotated by Mr. Walter Hamilton, has now appeared in book form. The first volume consists of nearly two hundred pages in double columns. We have, à propos of various numbers, called attention to the progress of the collection. It is interesting to hear its success has been such that what was commenced with the intention of extending to a few parts is likely to be carried into volumes. Messrs. Reeves & Turner are the publishers.

Whitaker's Almanack remains unrivalled for convenience of reference and value and extent of information supplied. Its progress since its first establishment has been rapid, and there are now few facts concerning English life and administration and other like matters that may not be found in the edition for 1885.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

E. R. VVVYAN.—1 ("First Employment of Abbreviations A.M. and P.M."). The question was asked 6th S. ix. 369, and answered 6th S. ix. 431, 516. The earliest recorded use was 1741, but the abbreviations do not appear to have come into general use until near a century later. 2. *Giglet*, a wanton, a jade. Cotgrave gives it as an equivalent for Fr. *gadollette*. Coles's *Lat. and Eng. Dict.* translates it "fœmina petulans." Schmidt's *Shakspeare-Lexicon* says "giglet—a lewd woman."

S. A. ("Centenarians").—This subject has such a tendency to spread over our pages, we have been obliged long ago resolutely to close our columns against it.

V. ("Friel Family?").—Will appear in turn.

THOS. RATCLIFFE ("Boon Work").—Under such titles as "Boon Days," &c., you will find proof that this subject has been exhaustively treated in our columns. See 6th S. iii. 449; iv. 13, 55, 358, 545; v. 37; ix. 433, 517.

H. W. F. ("Site of Hell").—Information anticipated.

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 10, 1885.

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Notes.

LINCOLN'S INN FIELDS: THE FRENCH PROPHETESS.

In the Archbishop's Library at Lambeth is a folio volume lettered "French Protestants, &c." It contains twenty-nine separate pieces, ranging in date from 1680 to 1717. The very curious broadside of which I send a literal transcript is the twenty-eighth article in the collection, and the volume itself bears as its press mark "66, A. 5." I am not aware that the paper has ever been printed, and as it may possibly be unique, and therefore acceptable to London collectors, many of whom are diligent readers of "N. & Q.," I think that it may find a fitting place in these pages, which have done so much to illustrate the history of London.

The broadside is without date, but it will not be very difficult to fix, within tolerably narrow limits, the period at which it was issued. In *Abbey and Overton's English Church in the Eighteenth Century*, a work which forms a valuable addition to our stores of ecclesiastical history, we find some reference to the subject of the French prophets, vol. i. pp. 565-8. The writers tell us that early in the eighteenth century, when Quakerism was just beginning to lose its influence, its wild assumptions of an earlier date were paralleled by a new form of fanatical enthusiasm. In 1706 there arose, says Calamy (*Life*, ii. 71), "a

mighty noise as concerning new prophets." These were certain Camisards, as they were called, of the Cevennes, who, after the revocation of the Edict of Nantes, had risen in the cause of their religion, and had been suppressed with great severity by Marshals Montrevel and Villars. Their sufferings and persecutions seem to have wrought up illiterate and undisciplined minds into the wildest fanaticism, which rapidly degenerated into mere imposture.

In Malcolm's *Anecdotes of the Manners and Customs of London* (vol. ii. pp. 210-215) is an account of some of the more notorious of the French prophets who arrived in England in 1706. Elias Marion, a native of Barré, in the Upper Cevennes; John Cavalier, born at Sauve, in the Cevennes; and Durand Fage, a native of Aubais in Languedoc, are selected for special notice. These men are supposed to have visited England with a view to obtain military employment, but, failing in this object, entered upon a remarkable course of fraud and imposture. A certain Betty Grey appears to have been one of their proselytes, and the account (which Malcolm transcribes from *Enthusiastic Impostors no Divinely Inspired Prophets*, published by Morphew in 1707) of a certain *séance* held "at Sir Richard Bulkeley's chamber in Great Russell Street," might fairly suggest to us that Betty Grey herself was the heroine of the discreditable episode which forms the subject of the broadside.

Malcolm illustrates his account by a plate, copied from a sheet published by J. Applebee in 1707, entitled "The English and French Prophets mad or bewitch at their assemblies in Baldwin's Gardens, &c." Many persons appear to have been deluded by these miserable fanatics; but the imposture seems to have received its death-blow when three of the worst of the fraternity "were sentenced to stand on a scaffold at Charing Cross and the Royal Exchange, with papers on their breasts explaining the nature of their offence, and to pay 20 marks each." This punishment, we are told, made the remainder of the brethren more cautious in their proceedings, and their private meetings were gradually discontinued.

Whiston, in his *Boyle Lectures* for 1707, insisted that the convulsive agitation of the French Prophets must be caused not by good but by evil spirits; and certainly, if their vagaries at all resembled those of the fanatic whose conduct is recorded in the following paper, we need scarcely marvel at the view which he expressed. The broadside is printed exactly as it stands in the original:—

The French Prophetess turn'd Adamite.

Being a TRUE and Comical

ACCOUNT
of a

Pretended French Prophetess, who on Sunday the 16th of November, did in a very Immodest and Indecent

manner (being inspired with a pretended Spirit) andress herself stark Naked at the Popish Chapel in Lincoln's Inn Fields, and forced her self thro' the Crowd up to the Altar, in order to preach her new doctrine.

On Sunday last, being the 16th of November, one of these sort of People pretending to be Inspired, and stiling themselves Camisar Prophets, (or Prophetesses) as she was going by the Popish Chappell in Lincoln's Inn Fields, about 11 a Clock in the Forenoon, who pretended to be mov'd by the Spirit, went in amongst the Crowd, and got behind the Outer Door, where the People not minding her, she strip'd herself stark Naked as ever she was born; and as soon as the Ceremony of Mass was over, and the People going out at the other Door, she gets from behind the Door, and runs into the Chappell, directly up to the Altar, where she appeared in several Strange and Indecent Postures, and being seemingly full of the pretended Spirit, she did hold forth in a Powerful manner; and could by no means be prevail'd upon to desist; but on the contrary, told them she was come to Reform the People, and bring them to a right understanding.

Whereupon several of the Ladies and Gentlewomen there present, being asham'd of the Immodesty of the Action, and thinking her to be a poor distracted Person, took Compassion of her, and would have cover'd her with their Clothes, but the Spirit being warm within, caused her to feel no cold without, she refused their Civility and would not be cover'd, saying, That the Lord commanded her to come in that manner as his Messenger, to set forth the true Doctrine. She continued in that Posture holding forth the space of a Quarter of an Hour, till at last the Spirit began to grow cool in her, she thereupon dress'd her self, and went away, having put the Congregation into a great Consternation.

Too many of these Frensilic Persons have we in this Kingdom, of different Sexes and Countries, who under pretence of their being Inspired, use many Blasphemous Expressions in their holding forth, to the great Scandal of Religion, and abuse to the Kingdom in general.

London: Printed for E. B. near Ludgate.

The "Popish Chapel in Lincoln's Inn Fields" is, I suppose, the Sardinian Chapel in Duke Street, plundered and demolished in the Lord George Gordon riots in 1780. Malcolm tells the story in a few words:—

"There were thousands of them on Wednesday at the Spanish Ambassador's, they not leaving any wainscot within-side the House or Chappel, taking away great quantities of plate, with much money, household goods and writings, verifying the old proverb, *All fish that came to the net*. The spoil of the house was very great, divers papists having sent their goods in thither, as judging that the securest place."—Malcolm, *Anecdotes*, i. 377, quoting the *English Courant* and *London Mercury*.

The readers of *Barnaby Rudge* will not need to be reminded how the Protestant lambs sought to lead the benighted Papists into the true fold: "From the chapels they tore down and took away the very altars, benches, pulpits, pews, and flooring: from the dwelling houses, the very wainscoting and stairs" (chap. lii.).

The chapel was originally built in 1648, as a chapel to the residence of the Sardinian ambassador. It was rebuilt and enlarged after the Gordon riots. A short but interesting notice of the chapel will be found in *Old and New London*

(vol. iii. p. 47, "Westminster and the Western Suburbs," by Edw. Walford).

W. SPARROW SIMPSON.

FINNISH FOLK-LORE.

(Continued from 6th S. x. 404.)

Sicknesses and their Cures.—Most diseases are brought upon us by our enemies, and therefore cannot be cured except by incantations.* By means of bones of the dead, bits of winding-sheets, mould from the churchyard, and consecrated soil† people can bring all manner of evil to their enemies, such as falling sickness, idiocy, consumption, &c. Not so much as a pinch of mould must be taken from the churchyard without paying for it, as, if this were done, the dead would torment the offender;

* Amongst the Hungarians diseases are grouped under two heads, viz., those which are due to natural causes and those whose origin is attributed to some enemy. To the latter belong such diseases as madness, which is said to be caused by an evil spirit having taken up its residence in the patient; lunacy, when the patient is said to be carried off by goblins, or "white women," who make him dance every night; convulsions, which are due to the maliciousness of evil spirits. "The folk medicine" is a collection of strange and grotesque ceremonies (*vide* "Székely Folk Medicine," *Folk-lore Journal*, April, 1884). Some few examples may be found of interest. When the cholera broke out in one of the villages the people attributed the outbreak to an old woman who had died shortly before, and who was said to have been a witch in her lifetime. The corpse was dug up and replaced in the grave face downwards. When the rinderpest broke out in another village the same remedy was tried; but as it had no effect, the shirt of the corpse was turned inside out and put on again. The plague still continued, so the corpse was unearthed again, and the heart taken out and divided into quarters, one quarter being burnt at each of the four corners of the village, and the stricken herd driven through the smoke. Varga Janos says that he has an old MS. in his possession (which formerly belonged to a celebrated medicine man who practised over three countries), from which he quotes the following piece of folk medicine. Jaundice is contracted by looking through the window into a house where there is a corpse laid out (the corpse must be seen). Cure: take nine "creepers" from the head of a person with the same Christian name as the patient; the nine insects are to be put into an apple and the whole laked. This the patient was to devour. This being done, the fæces (ingredients of this class occupied an important place in the pharmacopœia of the mediæval physicians; see Liber Secundus, *Practica Haly*, cap. li., "De Stercoribus et Fines," p. 178, Leyden, 1523) of a person bearing the same Christian name as the afflicted one must be placed in a hard-boiled egg, the yolk being first removed; the egg must then be sewn into a small bag and placed secretly under the altar, and three masses said over it. It was then to be hung round the patient's neck, who was to wear it for nine days. This performance is to be repeated nine times. It appears that one "doctor" had altogether six cases under his care, but it does not seem as if one of them got beyond the first stage. *Vide* Mitford's *Tales of Old Japan*, p. 268.

† The soil the priest throws on the coffin. (*Vide* Black's *Folk-Medicine*, p. 97; "N. & Q.," 6th S. viii. 443.)

they are not, however, particular as to the value of the coin, but are satisfied with a pin, an old button or coin in compensation for a finger or suchlike. Love charms and troll drinks are often used, and are said to be of great value and to have great power over people.*

Books on the black art exist in the popular belief, and contain, besides the Lord's Prayer backwards, all manner of instruction in witchcraft; they are written in red letters on black leaves. Such a book is to be got from the devil when one gives him a contract, written in one's own blood, assigning him the soul for time and eternity. In order to get this book one must go to the church on All Saints' night with a wizard, who opens the door by blowing in a human bone. The man who seeks the book must then jump over the threshold with both feet at once, because the church doors shut again so soon as the person has passed, and so if any one goes in as usual he will lose for ever that part which is last.† The man receives before the altar the book, which from that time can never be got rid of. If the volume be torn leaf from leaf, burned, drowned, or in any other way destroyed, it will always return and be found in its owner's pocket. It is, however, said that an old man by creeping on his knees to the church on Good Friday night and there putting the book under the foundation stone will get rid of the black book, when penance and remorse forbid him to use it again.

When one has a slight sprain, called "knarr," §

* Cf. Mitford's *Tales of Old Japan*, p. 28; "N. & Q.," 6th S. viii. 324.

† Hyltén-Cavallius states that a man in Värmland knew of these so-called "black books," "The Great" and "The Small." The first was generally known by the name just given, whilst the second was often called simply "The Book," or "Cypriani Förmaning" (warning), or "Kristi He'gedom" (sanctuary), and contained troll formulæ "to protect N. N., a servant of Christ, from the devil and all other evil spirits," "to protect N. N., a servant of Christ, his calves, cows, &c., from the trolls and evil men." The book seems to have had a foreign origin; from the number of Danish words scattered through the incantations it probably came from Denmark.

‡ This is a common incident in Lapp tales.

§ Knarr (in German *Knarrband*) is a complaint which is generally to be found during the harvest amongst those who are not used to the reaping-hook. Amongst its symptoms are curious crackings of the wrist. In East Bothnia it is treated in the following way. The afflicted asks some healthy person "to chop his knarr" for him, which is done as follows. The man lays his *knarring* hand upon a chopping-block, and three pieces of three-jointed straw are laid across it, so as to correspond joint for joint. Then the doctor takes an axe and chops with all his might into the block through the first joint of the straw. Whereupon the patient asks, "What are you chopping?" "I am chopping the knarr out of your joint into the wood," is the reply. The same questions and answers are given after the next blow of the axe, when the straw is divided at another

he seeks for some one who is noted for curing "knarr." A small log of wood is placed on the threshold; the doctor chops the log with an axe, and the sick one says, "What are you chopping?" The answer comes, "I chop the knarrin, taking the pain out of your joint into the wood." The sick one must then go away without thanks or payment, and is said to be convalescent. Another cure for "knarr" is "knarrbandet" (knarr-band). This is made of nine sorts of wool thread, and is bound round the joint, the binder at the same time saying, "As soon out as in." The "knarr" will then be cured so soon as the band is worn out. To cure sprains and such-like a compound is made of butter, or lard, and corn brandy, while a magic formula is repeated, the sprain is then smeared and rubbed with the mixture. Over the milk with which it is customary to rub the joint is read the formula, "Twisted or stretched, broken or cracked, all round in a ring. Better, better. Amen," or "Out of the joint, in the joint; out of the flesh, in the flesh; out of the sinew, and in the sinew."

Whitlows, boils, and eruptions* proceed from elf-shot, and are cured by bathing them with corn

joint. When the last blow is given the chopper cries, "He för nu!" that is, "He's gone now!" This is called chopping the knarr. In North Germany the same ceremony is enacted with this difference: the patient there lays his sick hand on the threshold of the door, and the ceremony ends by the sick hand being signed with the sign of the cross in God's name. This curious rite is said to be derived from the Saviour's words to his followers, "If thy hand or thy foot offend thee, cut it off and cast it from thee"; the hand being in this disease regarded in a certain sense as an offence, as it cannot be used during the all-important harvest time. The cutting is, of course, only symbolical, and falls upon the straw of the field, which is regarded as the origin of the evil. The threefold questioning may be compared with the Nyland way of curing spring ague. The sick one, with his hand full of ashes, marches three times round a stone "against the sun," sowing the contents of his hand as he goes. As he is going round, some one says, "What are you sowing?" "Spring," is the reply. "Why are you doing so?" "To cure myself." The action in this case is entirely symbolic, and the solemn questioning and answering is said to be used because the persons who enact the ceremony believe the spirits who caused the evil to be present, and by a bold and emphatical declaration of "I chop" and "I sow" show the invisible ones the determination to defeat them. After the straw has been chopped, or the ashes sown, the sick one is supposed to recover. Cf. A. Kuhn and W. Schwartz, *N. D. Sagen und Gebrände*, i. 443; *Finska Fornminnes Föreningens Tidskrift*, v. 1882; *Black's Folk Medicine*, cap. ii.

* There are numerous formulæ for diseases of this class. I may instance one sent to me by Prof. Freudenthal from Helsingfors:—

"The Virgin Mary went out for a walk,

So there came a pain shot shooting

Ten of Jesus's fingers, and twelve of God's angels

Took it away,

To heal men.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Cf. Henderson, 160, 166, 171, 185; Black, 123.

brandy, over which the following has been read, "God protect thee from shot, from elf-shot, and all shot," or "Givest thou blood shot, givest thou gut shot, givest thou all shot? Then go away to where you came from."

When an animal's stomach begins to swell very fast then it is shot through by trolis, and may be cured by putting a dung-beetle in salt, spitting* three times and saying, "I put you between the yard and the gate from sunrise till sunset."

For viper bite† the following is read over milk or liquorice, "Virgin Mary, she gave me a swad-dling cloth; she bade me bind the viper from head to tail, and after that it was never to smart or pain."

When any one is bleeding to death‡ the blood can be stopped by putting the "nameless" finger§ (third on the right hand) on the place and saying, "Jesus and John were standing in the river, John stopped the water and Jesus the blood. Believe in the Lord's name." This formula is considered so holy that it is only used in the most dangerous cases, when life is in danger.

Fastna is a kind of rash|| that is brought on by drinking hard water, and may be cured by throwing as much water as has been drunk into the spring or well from which the water has been taken, whilst the sufferer mentions his own name and his father's, continuing, "I want my health back." If this fails, one must take filings and shavings of nine metals, and from a north wall

* Cf. Mitford, *Tales of Old Japan*, 32.

† Cf. Beauvois, *La Magie chez les Finnois*, iii. 21, "Contre la Morsure du Serpent":—"Noir reptile qui ressembles à la terre,—ver livide comme la mort,—vésicule qui te tiens dans le gazon,—misérable qui vis sous la racine de l'herbe,—qui pénètres dans les tombeaux,—qui te glisses au pied des arbres,—qui t'a fait sortir du gazon?—qui t'a éveillé de dessous l'herbe—pour ramper sur la terre,—pour tortiller sur le chemin?—qui t'a fait lever le nez?—qui t'a commandé, qui t'a excité—à dresser la tête,—à roïlir le cou,—malgré la défense de Jumala?—Ton créateur t'a prescrit—de ramper sur le ventre,—de ronger la pierre.—Est-ce ton père qui t'a excité,—ou tes ancêtres qui t'ont poussé—à cette vilaine besogne, à ce grand méfait,—à tuer avec ta langue,—ou avec tes venimeuses gencives?—Ou bien le fais-tu de ton propre chef,—en vertu de ton propre instinct?—Mors tes petits, méchant,—ta propre progéniture,—et non la peau de l'homme,—non le duvet de la créature!"

‡ Cf. Black's *Folk Medicine*, pp. 62, 76, 139; Henderson's *Folk-lore of the Northern Counties*, 153.

§ The fingers on the right hand are called *tum*, *pek-finger* (point finger), *lang finger*, *namlös-fingret*, and *till finger*. On the left hand the same, with the exception of the third finger, which is called *gullbrand* or *ring-finger*. See a beautiful Götdand folk-tale called "De tio tjeftandarna." In Holderness "fuzz balls" are used for the purpose of stopping the blood.

|| In Hungary external sores, wounds, and sore nails are cured by placing a live frog over the place; and a rash called St. Anthony's fire is healed if a man whose Christian name is Anthony strikes fire from a flint and steel. Flint and steel are still extensively used by smokers in the rural districts.

three stones, which must be made white hot and put, together with the filings, in water from a stream which flows northward. The stones must be allowed to cool, and then put back in the wall from which they were taken. With the water that has been prepared in this way the sufferer must wash on three Thursdays, after which the water must be poured out towards the north, with the prayer, "I beg my health back again."*

No thanks must be returned for any medicine, but the receiver must rather act as if the one from whom he bought or received the medicine had reason to be thankful.

If a charm-maker teaches witchcraft to one older than himself, he loses all his power; † but he may teach one younger than himself; yet the learner must be very careful never to thank his teacher. ‡

The following items were collected in the neighbourhood of Abo:—

It is the custom for the poor people (especially in the villages) to take cloves with them to church, which they eat during the service. Sometimes they take ginger or cardamom, and in the shops there is a mixture sold called *kyrlokkrydder*, i. e., "church spices." § This the peasants buy to eat during service.

When the bark of the spruce fir (*tall*) is taken off, there is a sort of thin white skin found in the inner side of the bark. This is very sweet, and is chewed by the peasants.

It used to be the custom to cut a hole in the bark of the birch, under which a cup was placed to collect the juice as it oozed out, which juice was made into mead, and drunk on May 1.

If it begins to rain on Friday, it will not cease till the priest has said "Amen" in the pulpit on Sunday.

If a man wears his hat on the back of his head, he will be kind to his wife; if over his forehead, he will be a bad husband.

A man who does not like cats will behave badly to his wife.

If you pull the cat's tail you will make her a thief.

If you feel a cold shiver down your back, death is walking over your grave.

Winter comes soon after "Sidenswans."||

* Cf. Henderson, 107; Black, 106.

† Cf. Black, p. 81, where there is an extract from the *Pall Mall Gazette* of Nov. 23, 1863: "A man may tell a woman a charm, or a woman may tell a man, but if a woman tell a woman, or a man a man, I consider it won't do any good at all."

‡ I am deeply indebted to *Fröken Alma Sölverarm* for the above Petalax lore. I ought to have said that Petalax (or Petelaks) is a parish in East Bothnia, about twenty miles from Wasa, with a population of 2,037 persons, of whom six speak Finnish (Dec. 31, 1881) and the rest Swedish.

§ *Vide* "N. & Q.," 6th S. viii. 444.

|| "Chatterer."

Fourteen days after you see the goldfinch, the ice will break up.

If a raven croaks, or a magpie flies three times over the house, it is a sign of death.

If you meet an old woman when you go out of the house for the first time during the day, you will hear of something unpleasant before long.

It is very unlucky to say "Lycka till"* to a hunter or fisher when he is going out.

If a black spider with a white cross on it comes upon you, a relation will die ere long. If a grey spider spins a web in a young lady's room, it is a sign of her speedy engagement. Spiders must never be killed. If you put your waistcoat on inside out, you will be lucky that day.

The person who sits longest at any meal will live longest.

If a house is set on fire by lightning, it can never be put out.

If a woman is the first customer in a shop, the tradesman will have ill luck that day.

Sailors will not sail on Friday.

W. HENRY JONES.

York House, Skirbeck Quarter, Boston.

(To be continued.)

UNPUBLISHED LETTER OF J. M. W. TURNER.

I was called up to London early in January, 1830, on the sudden death of Sir Thomas Lawrence, P.R.A., as one of his nearest relatives, a nephew, to take charge of his house in Russell Square, with all its valuable art treasures. I continued to reside there till after his funeral. In his sitting-room was a waste-paper basket full of letters, most of little or no consequence. Amongst them, however, I found a letter from Rome, from the celebrated artist J. M. W. Turner, which, as containing observations on the "Last Judgment," by Michael Angelo, in the Sistine Chapel, may, I think, be of interest to your readers. It has hitherto been unpublished.

I was with Sir Thomas Lawrence only a few days before his death, and I am the last of his relatives who saw him alive. Mr. J. M. W. Turner made a sketch in water colours of his funeral, in which the coffin is represented being carried in at the west door of St. Paul's Cathedral. The first group of mourners are depicted following the coffin; these were the relatives in blood of the deceased, my five brothers and myself. Of the former only one survives, the Rev. J. R. Bloxam, D.D., of Beeding Priory, Sussex.

Of the notabilities I have at different times met with at No. 65, Russell Square one was the veteran artist Thomas Stothard. This was in June, 1829; he was then in his seventy-fourth year. It was in the evening, and the party consisted of Sir Thos. Lawrence, Mr. Stothard, and myself:—

Piazza Mignarilli.

DEAR SIR THOMAS,—Allow me to thank you for your casting vote in favour of Charles Turner, and the kind and flattering [*sic*] notice of his talent with which you bestowed it.

I have but little to tell you in the way of Art, and that little but ill calculated to give you pleasure. The Sistine Chapel Sybils and Prophets of the ceiling are as grand, magnificent, and overwhelming to contemplation as ever, but the "Last Judgment" has suffered much by scraping and cleaning, particularly the sky in the lower-most part of the subject, so that the whole of the front figures are in consequence one muddle; and it will distress you to hear that a Canopy (for the Host, the chapel being now fitted up for divine service) is fixed by 4 hoops in the picture, and altho' nothing of the picture is obliterated by the points falling in the [unreadable] part, yet the key note of the whole sentiment is lost; for Charon is behind the said canopy, and the rising from the dead and the Inferno are no longer divided by his iron mace driving out the trembling crew from his fragile bark.

Before quitting the subject it is but justice to a departed Spirit, whose words and works will long dwell in your remembrance, and I hope so in mine, to acknowledge my errors in thinking his remark, viz., To my eye it doth possess some good color of Flesh. That a second look at the "Last Judgment" I must admit of, for there are some figures in the Inferno side worthy of our friend Fuseli's words. Orvieto I have seen and Signorelli three shiny [unreadable] father of the rising of the dead in Inferno, and Michael Angelo has condescended to borrow largely and not in the case of the demon flying away with the [unreadable] improved it. Mr. Ottley will call me to account for so daring an opinion, but I must defend myself with all due humility in person, I hope about the beginning of February, when I shall feel truly happy to pay my respects to you in Russell Square. In the mean time, Believe me most truly yours,

J. M. W. TURNER.

Excuse haste.

(Addressed) Sir Tho' Lawrence, P.R.A., Russell Square, London.

(Post Mark) Roma F PO DE 15, 1828, Novr 27, 12, Piazza Mignarilli.

MATTHEW HOLBECH BLOXAM.

Rugby.

IRELAND IN 1641.—Among the MSS. of the British Museum is an account and note book of a certain Dr. Arthur, who settled as a physician at Limerick in the spring of 1619. He had been educated at Paris, and was evidently a man of letters as well as a physician, for he gives in his note-book the catalogue of a rather extensive library. In 1630 he migrated to Dublin, but was accustomed to go to Limerick for some months in the summer, with a view to visiting his old patients. His register of cases and fees is continued till near the Restoration, but his practice fell off seriously after the Irish troubles in 1641. He seems to have been a Roman Catholic, for while every year's account is summed up with a pious ejaculation of thankfulness, the head of every year commences with the words "Jesu, Maria," a cross being interposed between the two names. The whole book is well worth the care of a student of leechcraft. It

* "Good luck,"

is the following passage to which I wish to call attention :—

“ [After June 13, 1641.] Abhine nullam honorariorum certam rationem inivi. donec 2^o Septembris. Dublino cessi rus, et terris meis de In-hinore septis, foveis et sepibus circumnoleudis dilligentem [sic] operam navavi, tutandi fundi, carnis, ne infestis vicini furibus et pecoribus pervius foret. quom tandem repentino hujus belli ex-rtu frequenti prædonum palatas res meas instantium et depopulatum incursum, deserere et Lymericam in civitatem refugii me cum uxore literis et familia omnibus bonis destitutum recipere coactus sum, ubi aliqui ægri salubrium beneficiorum a me acceptorum memores recensenda deinceps honoraria mihi detulerunt quorum tenuitas et paucitas rectam avertantur.”

JAMES E. THOROLD ROGERS.

House of Commons.

BENJAMIN FRANKLIN AND WOLLASTON'S “RELIGION OF NATURE.”—It is generally asserted that Benjamin Franklin was engaged as compositor on the second *printed* edition (1724) of this book. A comparison of dates, however, shows that the “Franklin” edition was that of 1725 (the second *published* edition), the 1724 edition having been published about two months before Franklin reached London.

To the sixth, seventh, and eighth editions of *The Religion of Nature* a memoir of the author is prefixed, the writer of which had evidently access to Wollaston's private papers. From this memoir I take the following brief quotation (the italics are mine):—

“He [Wollaston] had, in the year 1722, printed off a few copies of it [*The Religion of Nature*] for private use, and as soon as he had done so, he began to turn his thoughts to the third question: as appears by a manuscript intitled Heads and Materials for an answer to question 3, set down rudely and any how, in order to be considered, &c., after they are got into some order. July 4, 1723.....However, in this design he had opportunity to make but a very small progress. For it was just about this time that, at the instance and persuasion of his friends, he set about revising and publishing the following work, wherein he had answered the two first of the proposed questions: Resolving, as soon as that should be done, to return to and finish his answer to the third question. But in this he was disappointed. For immediately after he had completed the revision and publication of the following treatise, an accident (of breaking his arm) increased his distempers and accelerated his death, which happened upon the 29th of October, 1724.”

It is clear from this passage that the 1724 edition was published before Wollaston's death in October of that year, and this is confirmed by a printer's note in the edition of the year following, to the effect that “some more [small alterations] of the same kind were made by the author a few days before his death, which are inserted in this impression.”

Turning now to the autobiography of Benjamin Franklin, we find his statement to be as follows (the italics are mine):—

“We arrived in London the 24th December, 1724..... For myself I immediately got work at Palmer's, a famous

printing office in Bartholomew Close, where I continued near a year.....At Palmer's I was employed in composing for the second edition of Wollaston's *Religion of Nature*, &c.”

It follows from a comparison of these dates that Franklin could not have been employed on the second *printed* edition. It also follows that while he was at Palmer's the 1725 edition (the second *published* edition) must have been passing through the printing office; from which, also, the conclusion is irresistible that this is the edition to which he refers. There is nothing on the title-page to show whether it was second or third.

The mistake I am endeavouring to correct has been due, no doubt, to the imperfect character of the current editions of the autobiography, from which the first date in the quotation given above was omitted. Until republished from the American edition by Bohn in 1850, no verbatim transcript from the original MS. had been printed in this country, that which was published being a retranslation from a French version.

I should like to add that I have not been able to examine a copy of the 1724 edition of *The Religion of Nature*. It is neither in the British Museum nor in Dr. Williams's Library.

J. T. Y.

“SHIP-SHAPE AND BRISTOL FASHION.”—This phrase, which is quite new to me, and probably also to many of your readers, seems worth being introduced to their notice. The special correspondent of the *Daily News*, writing about the “great mass meeting at Bristol,” on Saturday, Oct. 18, 1884, remarks, in the issue of that paper for Oct. 20:—

“There is a well-understood phrase in this part of the West, ‘Ship-shape, and Bristol fashion.’ It signifies respectability, steadiness, stolidity, and, some would perhaps say, a tendency to the slowness that is based upon deliberation. The route, of little less than three miles, was lined on either side by unbroken lines of people..... Yet there was little shouting or cheering *en route*..... I remarked on the absence of the running roar of applause, which has been my experience of other demonstrations in different parts of the country, but the gentlemen riding with me explained that this was their way—‘Ship-shape and Bristol fashion.’”

F. C. BIRKBECK TERRY.

“ROBINSON CRUSOE.”—In the MS. collections of the Rev. John Rippon, D.D., relating to Bunhill Fields churchyard, the following appears with regard to Daniel Defoe in the doctor's own handwriting: “His MS. of *Robinson Crusoe* ran through the whole trade, and no one would print it. The bookseller who at last bought it cleared one thousand guineas by it.” Dr. Rippon, who was sixty years a London minister of the Baptist denomination, and whose fame as a hymnologist will long survive, formed the collection in the early decades of this century, and it is a mine of valuable biography and of incidental literary

notices. The *Baptist Annual Register* from 1793 to 1802 was edited by him. He was brother of Thomas Rippon, chief cashier of the Bank of England, who had his financial training under the famous chief cashier Abraham Newland. The British Museum purchased several bulky volumes of these biographical pieces, alphabetically arranged, from "Mrs. Rippon, 23rd July, 1870." This lady must have been his daughter-in-law, his wife being dead many years before. The relations of so important a member of the body of which Mr. Spurgeon is now the ornament must be well known in the denomination. It would be interesting to hear of the above "Mrs. Rippon," and of any other of the reverend author's family. One of his sons is mentioned in a collection of correspondence which he made, several volumes of which are also in the Museum. T. S.

COMPARATIVE MONASTIC BIBACITY.—I copy the following from an old French song, in MS. and anonymous. No doubt, however, it exists in print:—

"Boire à la Capucine
C'est boire pauvrement;
Boire à la Célestine
C'est boire largement;
Boire à la Jacobine
C'est chopin à chopin;
Mais boire en Cordelier
C'est vider le cellier."

J. MASKELL.

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.

I GELOSI.—In "*The Courtiers Academie*, translated from the Italian of Count Haniball Romei by J. Kepers, London, 1598," mention is made of these comedians in the following passage:—

"Evening beeing come, his highnesse caused a most pleasant Comedie to bee recited by the *Gelosi*. These bee certain Comedians, who requested everie yeare by his highnesse, are wont to come in the end of Autumne, and hee taketh them along to the sea side, as also the whole Carnevale or Shrovetide, to their great gaine, and contentment of all the Cittie. They employ themselves in Cominall representations, and are verie apte in imitating all manner of persons and actions humane, but especially those, which are fittest to procure laughter, in which poynte they are so prompt and excellent, that they would make *Heraclitus* himselfe to laugh."—*Of Humane Love*, p. 76.

Were these an imaginary body of actors; or if really existing is anything known about them?

W. E. BUCKLEY.

KING CHARLES I.: HIS MINIATURE GIVEN TO HENRY FIREBRACE. (See 6th S. x. 208, 278, 391.)—Your correspondents have given valuable information as to some of the clothing and trinkets,

&c., worn by Charles I. on the day of his execution, and by mentioning the persons into whose possession they have since passed. Would it not be as well to obtain once for all, now the subject is on the *tapis* in "N. & Q.," every information relating to all the clothing and trinkets, &c., worn by the king upon that ill-fated day? Will your readers, therefore, give the most precise information possible (quoting authorities) in regard to the gift of his miniature by the king to Henry Firebrace on the day of his execution? Burke, in his *Peerage*, sub "Denbigh," says:—

"Basil, fourth Earl of Denbigh and third Earl of Desmond, married Hester, daughter of Sir Basil Firebrace, Bart., son of the devoted Royalist Sir Henry Firebrace, who attended King Charles I. to the scaffold, and received from His Majesty at the moment of decapitation his miniature set in diamonds in a small ring, which has descended to, and is still possessed by, the present Earl of Denbigh," &c.

This is the only authority I have hitherto found for this statement. Surely there must be others. Which are they? I am most anxious to know, as I am writing an account of the Firebrace family.

C. MASON.

29, Emperor's Gate, S. W.

HUGO GRANDO DE SCOCA is entered in Domesday as an under-tenant in Berkshire. Can any of your readers tell me anything about him, or explain the meaning of *de Scoca*? C. L. W.

COPPERHEAD.—Whence and what? Is it an Americanism? I have heard the plural applied to the anti-jingo party—I mean those who grudge the taxes necessary to carry on a war.

C. M. I.

Athenæum Club.

[In Dr. Brewer's *Reader's Handbook* the name is said to have been applied to the members of a faction in the North during the Civil War. The copperhead snake is a poisonous reptile (*Treyonocephalus contortrix*), which gives no warning of its approach, and so is a type of a secret foe.]

DELLA CRUSCA.—Can any of your readers refer me to a satisfactory definition of the "Della Cruscan school of writing"? It is briefly mentioned in "N. & Q.," 1st S. xi. 302, but no explanation of the term is given there.

E. WALFORD, M.A.

Hyde Park Mansions, N. W.

GENEALOGICAL.—Gilbert, Earl of Clare, Gloucester, and Hertford, the last of his line, who was slain at Stirling in 1313, is said to have married Matilda, daughter of John, son and heir of Richard de Burgh, Earl of Ulster. Upon Gilbert's death, with failure of issue, his large estates were divided between his three sisters, coheresses, of whom Elizabeth, the youngest, is said to have married John, son and heir of Richard de Burgh, Earl of Ulster. To my mind there is confusion here, which requires explanation. She could not

have been the mother of Matilda, her brother's wife, as she (Elizabeth) was married in 1308, only five years before her brother's death. There seem to be two ways out of the difficulty: first, that Matilda was a daughter of John de Burgh by a former marriage; or, secondly, that the name of Elizabeth's husband was not John, but, as may be, William de Burgh. She had by her marriage one son William, and a daughter Elizabeth, who carried her honours to Lionel, Duke of Clarence, and the Mortimers. The only book to which I have access for reference is Vincent's *Discoverie of Errovs in Raphe Brooke's Catalogue of Nobility*, 1622, which seems to be a work of standard authority on these subjects; but I do not find this difficulty noticed. In a genealogical table of descents, purporting to be taken from W. Camden, in *A Review of Yorke's Second Edition*, p. 669, it is stated that Elizabeth de Clare, who had successively three husbands, if not a fourth, had for her first William de Burgh, Earl of Ulster; but this statement is set aside in another table of descent, wherein she is given to John de Burgh. Vincent shows that she was not the second daughter, but youngest of the three daughters of Gilbert de Clare, the "Red Earl," who died in 1295. There is a notice of the De Burgh family in "N. & Q.," 4th S. x., but I do not think that the difficulty which presents itself to my mind received particular notice. I shall be obliged to any one of your correspondents who will help me out of it.

It may not be devoid of interest to lovers of old books to add that my copy of Vincent's *Discoverie of Errovs, &c.*, has on the title-page "J. Somers" in a small and very distinct handwriting, and the same in several short marginal notes, and in a table of contents evidently written by a lawyer. I am inclined to think it formerly belonged to Lord Chancellor Somers.

T. W. W. S.

TEMPLE OF PEACE.—In his *Diary*, p. 88 (F. Warne & Co., London), Evelyn says of the Temple of Peace, completed by either Vespasian or his son: "This goodly structure was, none knows how, consum'd by fire the very night, by all computation, that our Saviour was born." Can it be that Evelyn was ignorant of the fact that Vespasian died 79 A.D., about ten years after his accession to the throne?

W. J. B.

"FLY LEAVES."—I have in my possession twenty-one numbers of a royal octavo periodical, entitled *Fly Leaves; or, Scraps and Sketches, Literary, Bibliographical, and Miscellaneous* (Jan., 1853, to Sept., 1854). All the numbers are consecutive from the beginning, but there are considerable gaps in the pagination between each part, leading me to think that it served as a supplement to some periodical, in the same way as *Willis's Current Notes* (which it resembles in character)

was subordinate to the *Price Current*. Am I right in my supposition; and were any more than twenty-one numbers of this interesting little miscellany published?

C. ELKIN MATHEWS.

2, Dix's Field, Exeter.

WILLEY CHURCH, WARWICKSHIRE.—Can any of your readers give me any information about this church? On one of the beams of the nave roof are the initials I'O and E'R, and date 1678. It was apparently re-roofed then. In the restorations now going on we found a very good thirteenth century flat tomb of a lady, whose figure is carved in bold relief, with her hands clasped in prayer; the figure is lying on its back, and rests behind three quatrefoil panels. The figure had been built over the south doorway as a lintel, doubtless in the repairs of 1678. No information can be gleaned from the parish registers, and the only entry of interest, a very frequent one, is burials "in wollen according to the Act." One entry, 1679, says "according to the late Act."

WALTER F. LYON, F.R.I.B.A.

A POLITICAL TOAST.—I found it stated in an old magazine (the *Working Bee* for 1822) that during Cromwell's usurpation the Cavaliers usually put a crumb of bread into a glass of wine, and before they drank it would exclaim, with cautious ambiguity, "God send this crumb well down." Is there any real foundation for this story? It sounds to me *ben trovato*.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

TO GRUDGE: GRUGER.—Is there any connexion between the English verb to *grudge* and the French *gruger*? I find in Littré that when the Canons of the Chapter of Paris sold a house and divided the profit they were said to *gruger* that property. When the Ancients of Staple Inn *gruger* (French) their property we *grudge* (English) them their profits.

L. A. R.

[Prof. Skeat gives O.F. *grocer*, *groucer*, *groucher*, to murmur; later *gruger*, to grudge, repine.]

IVORY FERRAR.—I was shown lately an impression of a copper plate, which seems to have been a trade advertisement of the person named above. I should say from the style that the plate belongs to the first half of the last century. The inscription is "Ivory Ferrar, at the Indian Queen, near Surry Street, in y^e Strand, Makes and Sells all Sorts of Hats, Wholesale and Retail, at Reasonable Rates." At the top of the paper, which is altogether about half the size of a bank note, there is a picture of a group of people. The principal figure is the Indian queen, proceeding in a stately manner; she holds a sceptre and is crowned. Five Indian boys surround her majesty, some of whom bear up her train while others hold a circular canopy over her head. All the faces are

black. Is anything known of this Ivory Ferrar; either as to what family he came of, or whether he left any descendants who are still alive? I have spoken of Ivory Ferrar as "he," but there is a legend in the Ferrar family that there once was an Ivory Ferrar who was a very lovely girl.

W. H. P.

Belfast.

DALLAS OF CANTRAY.—Some twelve years ago I came across a statement in (I think a folio) history of the Highland clans, to the effect that Dallas of Cantray married the widow of John Shaw (Na Sia'ich), and that he was murdered by his stepson, Alan Shaw. The date was, I think, about the close of the sixteenth century. Can any reader of "N. & Q." give me the reference or throw any light upon the question as to the name of the unfortunate Laird of Cantray, the parentage of the widow, and the exact date?

JAMES DALLAS.

21, Wonford Road, Exeter.

MONK, DUKE OF ALBEMARLE.—I shall be obliged if any of your correspondents can answer the following questions. Had George Monk, Duke of Albemarle, any other wife than Ann Clarges; if so, did he marry her before or after his marriage with Ann Clarges; and what was the lady's name? Did Christopher Monk, second duke, marry a lady named Mann? J. C.

COWELL.—*The Interpreter*, by Dr. John Cowel, 1637, is said to have been suppressed "as a pernicious book, made against the prerogative of the King." It was supposed to attack the principles of common law, and was publicly burned. Where can I find more about it? The name is commonly spelt *Cowell*, but it is given as "Dr. Cowel" in edition 1672.

C. A. WARD.

Haverstock Hill.

HOGARTH'S "SLEEPING CONGREGATION."—After considerable research I am unable to find any trace of the original picture. Can any reader help me to ascertain its present whereabouts? The engraving is, of course, well known. E. W. C.

[The latest news we have of this picture is given by J. B. Nichols in 1839. That it was purchased by Sir Edward Walpole, and "lately" (before 1839) in the possession of John Follett, Esq., of the Temple, London. John Gage, Esq., of Lincoln's Inn, is stated by the same excellent authority to have a version of the subject. It will be noticed that the publication line of "The Sleeping Congregation" is "Invented, Engraved, and Published Oct. 26, 1736, by Wm. Hogarth." Nothing is said about the painting.]

OLD PRINT.—*Death Preaching to a Sleeping Audience*. Where can this old print be obtained?

H. T. E.

MIDDLE TEMPLE.—Can any of your correspondents inform me the best method of arriving at

information concerning individuals who were probably members of the Middle Temple in the sixteenth century? I have found no difficulty in getting information from the other Courts, Inner Temple, Gray's Inn, Lincoln's Inn, &c., but the Middle Temple appears to be a sealed book to outsiders.

D. G. C. E.

HUTCHINSON'S "MASSACHUSETTS."—Would any of your readers inform me where the third volume of Hutchinson's *Massachusetts*, 1828, the only edition printed in London, is to be had, and its price? S. V. H.

COIN OF CHARLES I.—Among my coins I have a siege piece (?) of Charles, of which I can find no mention. It is a crown rudely made and hammered. Obverse, C. R. under a crown in a circle; reverse, a large V in a circle, with a small s above the V, but also in the circle. Where was it coined; and is it known, or unique?

J. E. T. LOVEDAY.

ADO.—Can any of your correspondents explain the meaning and illustrate the use of this word in the following passage?—

"To say somewhat of his haviour, his coat was of the colour of a well burnt brick (I mean not black), and well worth twenty pence a broad yard. It was prettily fressed, half with an *ado*; and hemmed round about very suitably with pasmain lace of green caddis."—*The Expedition into Scotland in 1547*, by W. Patten, January, 1548, p. 92; *Arber's English Garner*, vol. iii.

I have not found this word in Dr. Murray's *New English Dictionary*. F. C. BIRKBECK TERRY.

Cardiff.

EARLY EMIGRANTS TO AMERICA.—Are there any published lists of those persons who emigrated to America from England between and during the years 1620 and 1685, in addition to those already given by John Camden Hotten? A reply will be esteemed a favour by WILLIAM H. CHAFFEE.

Post Office Box 3063, New York City, U.S.

CHARLES LYNEGAR.—I should be obliged if any of your Irish readers could give me information concerning one Charles Lynegar, who in 1729 drew out a pedigree for one of his ancestors, in which he speaks of his own ancestors as being "successively chief antiquaries of Ireland.

NATHL. J. HONE.

17, South Villas, Camden Square, N.W.

AUTHORS OF QUOTATIONS WANTED.—

"Breaks the long wave that at the Pole began."

ANPIEL.

"The Honours of a Name 'tis just to guard:
They are a Trust but lent us, which we take,
And should in Reverence to the Donor's Fame,
With Care transmit them down to other Hands."

A. X.

"Procul Armis et Discordia Curum." X. Y. Z.

Replies.

BUST OF CICERO.

(6th S. x. 449.)

There is no authority for saying that Cicero had a wart on his nose; and if it has been so represented on any bust or statue, the error is traceable to a mistaken reading of a passage in Plutarch's *Life of Cicero* referred to by Middleton. Plutarch, in tracing Cicero's pedigree, says:—

"He who, first of that house, was surnamed Cicero, seems to have been a considerable person, because they who succeeded him did not only retain, but were fond of that name, though vulgarly made a subject of laughter. For the Latins call a vetch, *cicer*, and a flat excrescence in the resemblance of a vetch on the tip of his nose, gave him the surname of Cicero."

Middleton, in quoting this passage from Plutarch, has the following note:—

"This has given rise to a blunder of some sculptors who in the busts of Cicero have formed the resemblance of this vetch on his nose; not reflecting that it was the name only, and not the vetch itself which was transmitted to him by his ancestors."

Bernoulli, in his elegant work *Römische Ikonographie*, gives a portrait of Cicero copied from a bust in the Royal Museum at Madrid, which he pronounces to be the most authentic known, and perhaps taken from life. A plaster cast of that bust is now to be seen in the exhibition room of plaster casts just opened at the South Kensington Museum; and there is certainly no appearance of a wart or verrucosus excrescence of any kind on that exquisitely intellectual face. Pliny thinks the family surname was acquired by skill in the cultivation of the vetch, in the same manner as the names of Fabius, Lentulus, Piso, &c.

G. G. HARDINGHAM.

This is what Erasmus wrote on the subject:—

"Marcus Tullius (for as moche as he was moche iested on for the surname of Cicero*) being warned by his

"* As touching the surname of Cicero, it is to be noted, that this *Marcus Tullius*, right well knowing his owne petegree and anuce-trie, resumed the surname of the stocke, from whiche he was descended. For the frste *Tullius* was surnamed *Cicero*, of a little piece of flashe growing in the side of his nose, like to a cicer, whiche is a little pultz, moche like to a pease, some there been that call it the Fatche, but I doubt whether truly or not. But in the time of old antiquitee, a common thing it was, that families wer surnamed of diuerse soche thinges (saiech *Plinius* in the third chapter of the 18 booke) as the familie of those, whiche wer in Roome called *Pilumni*, was first surnamed of the inuenting of *Pilum*, whiche is a pestell, soche as thinges are braied withall in a mortare, and in olde time thei hadde none other waie to grinde their corne. Also *Pisones* wer surnamed, a *pisendo*, of grinding with a querle, because it was their inuencion. Those also (saiech he) whiche wer called *Fabii*, *Lentuli*, & *Cicerones* had their surnames at the first of soche thinges in the sowing and housebandrie, whereof thei excelled others."

friendes to chose and take unto him some other surname, answered that he would ere he died make the name of Cicero more noble and famous, then was the name either of the Catons, or of the Catuses, or els of the Scaures.

"¶ For these houses were of especiall fame and renoume among the Romains, whier as *Tullius* was a man but newly come to Rome, and as yet vnknowen there. And as for the surname was a readie thyng to be iested at, because it appered to have been deriued of the moste vyle Poultz called *Cicer*. Yea iwysse, as though the familie of those Romaines whiche wer called *Fabii*, semed not to haue had that surname first of Benes (whiche are in latine called *Fabie*) and they that were called *Lentuli*, to haue been surnamed of an other Poultz whiche the latine men do call, *Lentem*. But to this present purpose, of slendre nobilitee & renoume is that manne, whiche hath none other point of nobilitee in hym besides the lineall descent of his anucestours and his surname. The moste honorable kynde of nobilitee is that whiche euery man doeth purchase to himself by his own propre vertues and good qualitees. Neither proued *Marcus Tullius* a false man of his worde, for the name of *Cicero* is at this present daye more comen in eche mans mouthe, then are thre hundred such as the *Catules*, and the *Scaures* with all their garlandes, their images of honour & their petigrees."—*Apophtegmes of Erasmus*, 1542, ff. 3C3-4.

R. R.

Boston, Lincolnshire.

RECORDS OF CHANGE OF NAME (6th S. x. 348, 452).—Most of the changes of name announced by advertisement—whether by virtue of royal licence or the later invention of deed-poll—will be found recorded in the now extinct *Herald and Genealogist*, which has good indexes. For France there is a publication which would supply the desired information, namely, *Dictionnaire des Familles qui ont fait Modifier leur Noms par l'Addition de la Particule [de, &c.] ou Autrement, en Vertu d'Ordonnances ou de Decrets, depuis 1803 jusqu'à 1867*. Paris, Libraire Bachelin-Deflorenne, 3, Quai Malaquais, 1867." It gives the names, *prénoms*, professions, and birthplaces, and dates of change in most cases, and contains in its thirty-one royal Svo. pages about 3,500 entries. It includes only those persons who obtained Government authorization to change or alter their names, for in France the law on such matters is justly strict. The dictionary was the work of M. Buffin, Secretary of the Mairie of Beaujeu, though his name is not allowed a place in the title.

As the book may not be easily procurable, I shall be pleased to supply information as to any name respecting which inquiry may be addressed to me direct.

JOHN RIBTON GASTIN.

Braganstown, co. Louth.

In many cases where parties have executed a deed-poll declaring their change of name, these deeds have been enrolled in Chancery (as any deed can be which is required to be permanently recorded). I think the books into which these deeds are copied are still termed the "Close Roll."

They are kept at the Public Record Office, Fetter Lane. No enrolment is compulsory, but it is done in most cases to preserve evidence of the change of name.

FREDERICK E. SAWYER.

Brighton.

WORKS ON GARDENING (6th S. x. 467).—I should advise MR. BAILLIE to refer to the files of the *Gardeners' Chronicle* from its commencement for reviews of the works on gardening as they appeared. An examination of the following may be to some extent useful: Loudon's *Arboretum et Fruticetum Britannicum* (in one volume), pp. 1123 to 1136; *Hortus Britannicus*, pp. xiii to xxi; *Encyclopædia of Gardening*, pp. xxxiii to xxxix; Don's *General History of the Dichlamydeous Plants*, vol. iv. p. 875 to end of vol. The *Gardeners' Chronicle* of 1867, p. 1308, quotes a "full list of the agricultural and horticultural publications of the last four years" (i.e., 1864, 1865, 1866, 1867). The same journal of 1871, pp. 667 and 735, contains a couple of very interesting and exhaustive articles, which originally appeared in the *Bookseller*, on "Garden Literature." See also *Cottage Gardener*, vol. ii. p. 31, the article on "John Gerarde," *passim*. The catalogue of Mr. Wheldon, of Great Queen Street, invariably contains the names of a number of works on gardening and collateral subjects. The following publishers issue works on gardening: E. H. May, *Journal of Horticulture* office; Macmillan; Routledge & Sons; L. Upcott Gill; F. Warne & Co.; Houlston & Sons; Crosby Lockwood & Co.; and Blackwood & Sons, to whom MR. BAILLIE should apply for catalogues.

W. ROBERTS.

157, Camden Grove North, Peckham, S.E.

[In addition to the above, ESTE and MISS KATE THOMPSON advise MR. BAILLIE to consult a long list in the *Country Gentleman's Reference Catalogue* (Bumpus & Co., Oxford Street), p. 125. MR. JNO. CLARE HUDSON recommends the *Index to the English Catalogue of Books published during the Years 1837-57, 1856-76, 1874-80, 3 vols., and 1883-84, 1 vol. 8vo.* (London, Sampson Low); also MR. B. D. JACKSON'S *Guide to the Literature of Botany* (Index Society, 1831). G. F. R. B. adds: *The Book of the Garden*, by Charles McIntosh (Blackwood, 1853); *Mrs. Loudon's Amateur Gardener*, edited by W. Robinson (Warne); *Gardening at a Glance*, by George Glenny; *The Flower Garden*, by E. S. Delamer; *The Kitchen Garden*, by the same author; *Window Gardening and The Cottage Garden*, by A. Meikle; *Town Gardening*, by B. C. Ravenscroft (all published by Routledge); *Popular Gardening*, edited by D. T. Fish, and now in course of publication by Cassell; and a long article on "Horticulture" in the *Encyclopædia Britannica*, vol. xii. pp. 211-295 (last edition). SIR HERBERT MAXWELL refers to the editor of the *Garden*, in which paper an exhaustive modern bibliography of gardening has been published.]

BURNING OF WITCHES (6th S. x. 468).—On July 9, 1649, a warrant was granted by the Scotch estates of Parliament for the trial of Margaret Henderson for witchcraft upon the supplication of

the General Assembly. The king's advocate was instructed to prosecute her before the Justice General and his deputies, and gave power to them "if shoe be guiltie of the said cryme of witchcraft to convict and condemne hir, pronounce sentence of death against cause strangle hir and burne hir bodie and doe everie requisit in sic caices" (*Acts of the Parliament of Scotland*, vol. vi. pt. ii. p. 490). In the same volume will be found the commission granted to certain persons to try three women accused of witchcraft, and if they be found guilty, to "pronounce and give furth the sentence of death against them cause strangle them and burne their bodies to death" (pp. 732-3).

G. F. R. B.

I believe that there is no question but that the authority to burn witches was taken from an extension of the powers of the Act of A.D. 1400 (2 Henry IV. c. 15) "touching heresies." This was repealed by 29 Charles II. c. 9.

ED. MARSHALL.

"THE SPHINX" (6th S. x. 248, 378, 475).—I suppose some interest may conceivably attach to Mr. Silk Buckingham's *Sphinx*, but it was a surprise to me to find two correspondents of "N. & Q." remembering the existence of my poor frivolous *Sphinx* of 1866, which was simply a Long Vacation pastime. As it has been mentioned, it may give occasion for a note on the origin of the fashion of double acrostics. This, I believe, began with the success of a brilliant little society paper called the *Owl*, published during the London seasons of 1865 and 1866, in which the clever double acrostics, referring to topics of the day, formed an attractive feature. The *Owl* well deserves to be remembered. It was charmingly got up, and the good taste and breeding of the writers gave an agreeable flavour to their presilage. Although it must have paid well, it was not a commercial speculation, and it was thrown up so soon as the novelty had a little worn off.

In reply to MR. ATTWOOD, I may mention that the provincial *Sphinx* only survived a month or two in the hands of my successor. If MR. ATTWOOD had No. 4, he may have been amused at the expense of my grammar. Having scribbled some doggerel for the new editor, I at first headed it "Sphinx rediviva." Then, remembering that the *Sphinx* was more of a monster than a woman, and not having my dictionary at hand, and the thing having to go to press at once, I substituted "redivivum"!

C. C. MASSEY.

ROSS FAMILY (6th S. x. 307, 455).—The Advocates' Library in Edinburgh contains prints of all the important lawsuits heard in Edinburgh. The House of Lords will probably contain prints of Monro (not Mungo) Ross's claims to the earldom of Ross, which claims were ruled in his favour.

Some pedigree lawyers do not agree with this finding of the Lords. Euffen Ross succeeded her father, William, eighth earl; married first a Leslie of that ilk, secondly Alexander, Earl of Buchan, son of King Robert II., and was succeeded by her son Alexander Leslie, and he by his daughter Euffen. This second Euffen became a nun, and resigned the earldom in favour of an Earl of Buchan; whereupon Donald of the Isles marched up with a mighty force and claimed it in right of his wife Margaret, aunt of Euffen. Some say the succession now vests in the Macdonalds of Slate, his heirs, and failing that line it would fall to the heirs of Margaret and Joanna, younger daughters of William, eighth earl, among whom are Lord Saltoun, thus rendering it unnecessary to seek for an heir in the Balnagowan line. In 1755 Col. Lockhart, Sir Alex. Gilmour, Lord John Murray, Ross of Pitcalnie, and Ross of Invercharron—not the last family, an earlier one—all claimed Balnagowan. It was absurd there should have arisen a law plea on the subject, for the entail was clear and well supplemented. At present there is no known chief. I am sorry I cannot give references at present for the above, such as charters or royal signatures, but they exist for great part of it.

M. GILCHRIST.

Rose Villa, Burnham, Bucks.

TALMUDIC PROVERB: "I LABOUR AND THOU FINDEST THE PEARL" (6th S. x. 266).—With reference to the Talmudic proverb quoted lately by your correspondent MR. ABRAHAMS, which in purport is no other than the trite classical "Sic vos non vobis," I observe that he gives מרגלית and מרגנית as corruptions of the Latin *Margarita*. Can he or any other of your correspondents inform me whether the Latin *r* is ever transmuted into the Hebrew ש, and whether the form מרגישים, for pearl, ever occurs in Talmudic Hebrew? The form is found in Austro-Gallician family names. The change of the final ת into ס (*samech*) may be accounted for by the fact that both letters are similarly pronounced in Polish-Hebrew. The difference, by the way, in the pronunciation of the ת by the Spanish and by the Polish Jews seems somewhat analogous to the *shibboleth* and the *sibboleth* of Judges xii. 6.

MARGARITA.

NAMES OF AUTHORS AND EDITORS (6th S. x. 408).—Christopher Smart is, of course, best known by his excellent prose rendering of Horace; but his *Song of David* contains some noble passages, which he wrote in a madhouse. When, after the cruel custom of those days, writing materials were denied him, he would write on the walls with charcoal, or scratch with a key on the wainscot. All I can find about his death is that he died in the rules of the King's Bench Prison, of liver complaint. The life prefixed to his *Poems*, published by his family, 1791, in two volumes, at

Reading, gives the date of May 18, 1770. This is repeated by Chalmers, Cunningham, Gilfillan, and the *English Cyclopædia*. Peter Cunningham gives 1771 as the year of his death. Chambers, in his *Book of Days* (i. 622), gives May 12, 1771. Phillips, in his *Biog. Dict.*, leaning on Watt and Chalmers, adheres to 1770. Thomas Campbell gives 1770, but I suppose he took it for granted. Rees's *Cyclopædia*, which generally, I think, has more of original research devoted to its compilation than other cyclopædias, gives 1771, but none of them produces any authorities, so the memoir prefixed to the edition of *Poems*, 1791, as emanating from the family, furnishes, presumably, the most trustworthy tradition. But not one of the lives mentions the burial-place. I wonder if MR. SOLLY, out of his vast repertory of London facts, so often and in so interesting a manner placed at our disposal, can say what was the customary burial-place for those dying within the limits of the King's Bench Prison. Wherever that might be would be one likely spot, and Reading, where the family lived, another. The life of Smart, with a suitable criticism on his works, has yet to be written. He is too much neglected. C. A. WARD.
Haverstock Hill.

Christopher Smart died within the rules of the King's Bench Prison, and was, in that case, probably buried there. J. WASTIE GREEN.
Slough.

REFERENCE WANTED (6th S. x. 408).—The story is told of Xenocrates by Valerius Maximus as follows:—

"Quid? Xenocratis responsum quam laudabile! cum maledico sermoni quorundam summo silentio interesset; uno ex his quærente cur solus ita linguam cohiberet: Quia dixisse me, inquit, aliquando penituit, tacuisse nunquam."—Lib. vii. cap. ii. *Externalis*, § 6.

Plutarch, however, attributes the saying to Simonides in his treatise *De Sanitate Tuenda*:—

μνησθένους ἔτι, καθάπερ ὁ Σιμωνίδης ἔλεγε, μηδέποτε αὐτῷ μεταμελῆσαι σιγήσαντι, φθεγγαμένῳ δὲ πολλάκις.—*Opp. Mor.*, fol., p. 125 d.

There is a Latin couplet also, which contains the sentiment:—

"Rumorem fuge, ne incipias novus auctor haberi;
Nam nulli tacuisse nocet, nocet esse loquentem."

Cato, *De Moribus*, I., xii. 74, Amst., 1754.

ED. MARSHALL.

"A THONG FROM THE SKIN OF THE BACK" (6th S. x. 308, 456).—Allow me to protest against the wonderful interpretation of Psalm cxxix. 3, propounded by A. D. in "N. & Q." for December 6, "Israel is compared to an ox, and the oppressor to a merciless ploughman, who increases the severity of the labour by riding upon the back of the animal as he ploughs the furrows long." The passage, according to the Hebrew, can only mean what it is commonly understood to mean, "The plowers

plowed upon my back, and made long furrows" (upon it); as Gesenius explains, "in dorso meo ararunt aratores," i. e., "dorsum verberibus, quasi solum aratro, prosciderunt." E. R.

ARMS WANTED (6th S. x. 408, 476, 523).—William Perkyns was one of the gentry of Berks returned by the Commissioners 12 Henry VI.

William Perkins was a knight of the shire 9 Henry V.; also 8 and 13 Henry VI.

Francis Perkins, of Ufton, in the Commission of the Peace 1601, 43 Elizabeth.

Anne Perkins, a recusant in 1715.

Arabella Fermor, who married Mr. Francis Perkins, was the heroine of *The Rape of the Lock*.

Ufton Court is an interesting old mansion house about seven miles from Reading, in the Old English style of domestic architecture, with large gable ends and a terrace on the south front.

W. H. LAMMIN.

Fulham.

THE FALLS OF NIAGARA (6th S. x. 449).—There is a pamphlet entitled *An Account of a Journey to Niagara, Montreal, and Quebec in 1765; or, 'Tis Eighty Years Since*. It was published at New York in 1846. Watt gives *An Account of the Falls of the River Niagara*, which was published in 1722.

G. F. R. B.

GUIDO GUINICELLI (6th S. x. 469).—There is an account of him in the *Biographie Universelle*, and one in Didot's *Nouvelle Biog. Universelle*. He is not mentioned by Bayle or Moreri. C. A. WARD.
Haverstock Hill.

CARICATURES OF THE MULREADY ENVELOPE (6th S. ix. 508; x. 98, 234, 373, 478).—I remember to have been shown by the late Sir Henry Cole an original and curiously realistic caricature of the Mulready envelope by Mr. Thackeray. I am afraid I can scarcely describe it here, but should any of your correspondents care I will furnish them with the details. I believe the caricature is still preserved by one of the members of the family.

K. C. B.

LADY HOWARD (6th S. x. 467).—It is possible that she was the widow of Lord Thomas Howard, who was drowned Nov. 9, 1689, on his way from Ireland to France to join James II. If so, she was Elizabeth Maria, daughter and sole heir of Sir John Savile, of Copley, co. York, and died Dec. 10, 1732. See peerages. Their son Thomas, on the death of his uncle Henry, April 2, 1701, became eighth Duke of Norfolk.

D. G. C. E.

SCOTCH PROVERB IN "DON JUAN" (6th S. x. 266, 315, 472).—DR. NICHOLSON is unquestionably right. All the authorities for *claw* are English authorities, who did not know the Scotch word to *ca'*, used for any rough, violent action. A

Scotch lady assures me that to this day washing up the house linen is called *ca'ing* the linen; and Burns uses it in *Tam o' Shanter*:—

"That ilka naig was ca'd a shoe on
The smith and thee gat roaring fou' on."

Caird, a tinker, may be from the same root.

J. CARRICK MOORE.

Mutumum Muli Scabunt, which is the title of one of Varro's lost writings, appears to have been a proverbial expression among the Romans equivalent to the modern "Claw me, claw thee." "Senes mutuum fricant" and "Fricantem refrica" are given by Erasmus in his *Adagia*. To the latter Erasmus ascribes a Greek origin.

G. F. S. E.

"THE MAIN TRUCK; OR, A LEAP FOR LIFE" (6th S. x. 469).—This will probably be found in one of the volumes of Capt. Basil Hall's *Fragments of Voyages and Travels*, a popular book of fifty or sixty years since. It illustrates the presence of mind in a father, who makes his son leap into the sea, rather than fall on deck from a great height, by the threat of shooting him if he does not do so.

ED. MARSHALL.

AUTHOR OF ORATIONS WANTED (6th S. x. 470).—The author of *Tres Oratiuncule habitæ in Domo Convocationis Oxon.*, London (1743), was Dr. William King, Principal of St. Mary Hall, 1719–1764, a person to be carefully distinguished from Dr. William King, an Irish prelate (1650–1729), and Dr. William King (1663–1712), whose works were published in 1778. In the preface Dr. King alludes disparagingly to a certain canon ("Quod oratiunculas hasce, subitas quidem et penè extemporales, edendas curavi, non ex judicio aut voluntate meâ factum est; sed planè ut obviam irem malevoli ejusdam Canonici injuriis") who seems to have personally attacked the author. To keep up public interest in the affair Dr. King himself wrote *Epistola Objurgatoria ad Guilielmum King, LL.D.*, Lond., 1744, to which is attached a fictitious and doggerel "Epistola Canonici reverendi admodum ad Archidiaconum reverendum admodum." In this latter occurs the following passage: "Unus amicus scripsit mihi ab Oxonio quòd scholares emebant eas [Oratiunculas] ita avidè, ut Bibliopola vendidit totam impressionem in unâ die, non pro ullo merito in opere, sed pro iis scandalizationibus quæ continentur in præfatione." Last appeared *A Letter to a Friend occasioned by Epistola Objurgatoria, &c.*, by S. P. Y. B., Lond., 1744, which pretends to be from a reputed author of the *Epistola*, who disclaims the authorship. It is quite possible that this, too, is by Dr. King, who would then have created and written the whole of the literature of the quarrel. But several points in the affair are still obscure: can any of your correspondents

help to set it in its true light? The groundwork is undoubtedly Dr. King's Jacobite tendencies.

FAMA.

These orations were written by Dr. Wm. King, of St. Mary's Hall, author of the *Toast*, and will be found in the quarto volume of his works.

R. S. T.

[MR. P. J. F. GANTILLON and G. F. R. B. supply the same information.]

AMYOT (6th S. x. 469).—The following passage from the *Gentleman's Magazine*, vol. i. 1851, p. 5, is an answer to MR. WARD's query:—

"Mr. Amyot died on Saturday, the 28th September, 1850, at his residence, No. 13, James Street, Buckingham Gate. He had attained the age of 75, having been born on the 7th January, 1773."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

In the list of the deaths in the *Times* of Oct. 3, 1850, is the following announcement:—

"On Saturday, the 28th ult., at his residence, 13, James-street, Buckingham-gate, Thomas Amyot, Esq., F.R.S., F.S.A., in the 76th year of his age."

The same announcement is given in the *Times* of the previous day, with the exception that Amyot is misspelt "Aymot." Has MR. WARD any reason to doubt that Mr. Amyot died in James Street, that he asks this question? G. F. R. B.

[MR. JOHN E. T. LOVEDAY and MR. EDWARD SOLLY oblige with the same information.]

PORTRAITS OF DR. BUSBY (6th S. x. 428).—Some twenty years since there was—and very likely at the present moment there still is—a small picture of the head of Dr. Busby in the dining-room at Willen Vicarage, near Newport Pagnell, Bucks. It was an heirloom left in perpetuity to the incumbents. Dr. Busby built the church there, and left funds for the endowment of some catechetical lectures to be preached in it. The portrait was, I remember, very like the face of the well-known effigy of Busby in Westminster Abbey, to which Addison has alluded in No. 329 of the *Spectator*. The monument also forms the subject of one of the poems in *Carmina Quadragesimalia* (1723):—

"An Sensus lædatur ab Objecto nimis excellenti? Afr.

Qua fanum augustum sublimi vertice surgit,
Et fido Regum contegit ossa sinu;
Hic Busbeianæ Pario de marmore vultus
Spirant, Phidiacæ gloria prima manus.
Forte hospes sacra hæc lustrans monumenta magistrum
Ut vidit, attonitus stat, revocatque gradum.
Horrescit faciem vel adhuc in morte minacem,
Iratumque oculum, terribilemque manum.
Busbeius quanta puerum formidine vivus
Perculerat ficto qui quatit ore senem."

Vol. i. p. 86.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MR. LEE, who asked the query at 6th S. iii. 167, states in his *Diary and Letters of Philip*

Henry (1882), p. 10 note, that, "There is a portrait by Riley in the hall of Christ Church, Oxford, of Dr. Busby with the young Philip Henry standing beside him. A partial copy of this is among the pictures at Westminster School." According to Bromley there were two portraits of Busby, one by Riley, which was engraved by Watson, and another which was "taken after his death." The latter picture was engraved by R. White, but the name of the painter is not given. See Bromley's *Catalogue of Engraved British Portraits* (1793), p. 179. G. F. R. B.

A LETTER [RELATING TO MADRIGALS] (6th S. x. 469).—Though I cannot refer your correspondent to a copy of Dr. Burney's letter on this subject, I think he will find all that Burney had to say about it in his *General History of Music*, especially at p. 529, vol. iii. In a note on p. 101 Burney makes an absurd mistake, worth noting; he says that the idea of employing composers to set the *Triumphs of Oriana*, seems to have been suggested to Morley by Padre Giovenale, afterwards Bishop of Saluzzo, who employed thirty-seven of the most renowned Italian composers to set *Canzonetti* and Madrigals, in honour of the *Virgin Mary*, which were published as *Tempio Armonico*, &c., 1599; whereas the notion clearly was taken from the *Trionfo di Dori*, a collection of madrigals by different authors, in praise of some Italian lady, and published before 1597 (see Oliphant's *Musa Madrigalesca*, 1837). JULIAN MARSHALL.

WOOD PIGEON (6th S. x. 328, 434).—Yet another version of the popular rhyme:—

"Coo-rookity-coo! Coo-rookity-coo!
If you'll love me, then I'll love you!
Coo-rookity-coo! Coo-rookity-coo!"

I have been acquainted with this rhyme for more than a quarter of a century. CUTHBERT BEDE.

CONTINUOUS PAGINATION (6th S. x. 466).—As a printer, I may be allowed to say that it is very unusual to page a work continuously through two or three volumes, and suggest that in the case of *Bayard Taylor* it may arise from having the work divided into two volumes after it was all in type; or with a view to stereotyping for a future single volume cheap edition. GEORGE UNWIN.

BURKE'S "LANDED GENTRY" (6th S. x. 226).—TRUTH has made a useful suggestion, which may be easily carried out by copying the list published by Mr. Charles Bridger in his *Index to Printed Pedigrees*, 8vo., 1867, pp. 178-257, or by selecting from the lists the names which are not repeated in the new edition of the *Landed Gentry*. The value of the record will appear from the following statement. Here, where I write, some editions of *Burke* are in the Parliamentary Library, some in the Public Library, and others in my

possession; the whole may be seen separately, but not at one time.
Hobart.

J. McC. B.

DICK TURPIN'S RIDE TO YORK (6th S. x. 68, 317, 390, 502).—Although Hemstead may not be found in Keith Johnston's map of Essex, there certainly is a parish in that county (with about eight hundred inhabitants) so named. It lies about half-way between Braintree and Saffron Walden. F. N.

DEAN HALL OF DURHAM (6th S. x. 469).—Dean Hall was, I imagine, the father of the present Rector of Hanton, near Maidstone, John Robert Hall, who was formerly a student of Christ Church, Oxford.
ED. MARSHALL.

EL DORADO (6th S. x. 448).—The story is quoted from Sir Walter Raleigh by A. von Humboldt, in his *Personal Narrative*, vol. v. p. 390 of Miss H. Williams's translation, 8vo., 1827.

W. P. WILLIAMS.

Bishop's Hall, Taunton.

A SHAKSPEARIAN QUESTION (6th S. x. 29, 77).—The writer of this note, who signs M. A. S. M., dating from Blackheath, has overlooked one very positive link with our great dramatist. Lady Southampton, the mother of our poet's noble patron, was married thrice; her last husband being William Hervey, who afterwards married the heiress Cordelia Auslye, and so became of Kidbrooke, from which place he took the title of baron; he was also Baron Ross in Ireland, and a baronet. He married Lady Soton [?], Jan. 31, 1599, O.S., and was left a widower in 1607, surviving till 1642. This hero of the Armada was already a knight in 1599, so could not be the plain "Mr." of Thorpe's dedication to the *Sonnets* in 1609. He was of the same family as the Marquises of Bristol, who inherited the estates, but not in lineal succession.
A. HALL.

PRIZE ESSAY ON ARTISANS' DWELLINGS (6th S. x. 449).—Apply to the Society of Arts, John Street, Adelphi. Westgarth prize; but it is chiefly for housing the poorest class.

W. M. C.

PENICOCKE OR PENICOCK (6th S. x. 447).—It is asked if the name is a variety of Pynnock or Pinnock, and if it is connected with Peacock and Pocock. Penicocke has nothing to do with these four names; it is a misspelling of the family name Penicuik. This is from the parish and village of Penicuik in Midlothian. It is said that the derivation is from the Gaelic *Beinn-na cuach*, or the Kymric *Pen-y-coc*, both of which mean the hill of the cuckoo.

THOMAS STRATTON.

Devonport, Devon.

GLAMIS MYSTERY (6th S. x. 326, 475).—This was a human being—above the waist formed as a

frog, below as a man. He was kept in a concealed chamber in the house, and his existence was only known to the reigning earl, the factor, the family lawyer, and the next heir on his attaining majority. One countess, counting more windows than she could account for, ferreted out the mystery, saw the monster, and pined to death through terror. He was the earl; but by what legal fiction others bore the title during his lifetime I know not. After his death there appeared in one of the magazines a relation of the whole matter. Some years ago a friend of mine, visiting at Glamis, had just stepped into bed when a glowing brightness arose upon the wall, out of which protruded a goblet held by a hand. After remaining stationary for a few seconds, first the hand, then the goblet, and then the brightness effaced themselves, but, strange to say, the ghost left not the slightest mark on the wall to attest his proceedings.
M. GILCHRIST.

Burnham, Bucks.

CALLING CHURCHES AFTER CHRISTIAN NAMES (6th S. ix. 486; x. 32, 152, 233, 372, 413).—Will you allow me to point out to MRS. CHARLOTTE G. BOGER and your readers generally that the second oldest existing church in Plymouth is not named Charles the Martyr, but simply Charles. It never was so called until the days of a former parish clerk, who introduced the reference to "the martyr," presumably on account of his own views in favour of the "divine right of kings." The error grew, however, and it was long supposed popularly that the church really had the longer name. The late vicar, on his arrival, altered the designation, and in 1863 an Order in Council, dated September 24, signed, "Devon, President," required the original name to be henceforth used by the Registrar General's Department, to which the wrong name had been furnished in connexion with the Registration Act of 1836. The matter having been long set at rest locally, I was surprised to see MRS. BOGER's note, and trust the present information will prevent the error being perpetuated in your pages.
W. S. B. H.

St. Patrick's Church, Hove, was originally licensed as St. James's, after the late Rev. James O'Brien, D.D. About 1866 or 1867, when St. James's Church, Brighton, was becoming a scene of riot, owing to the ritual carried out by the well-known Rev. John Purchas, Dr. O'Brien (being an Irishman) got the Bishop of Chichester to add St. Patrick, and it was then known as "the church of St. Patrick and St. James. Gradually the latter name was dropped. The church is still unconsecrated. Dr. O'Brien figures in your correspondent Cuthbert Bede's clever novel *Mattins and Muttons* as "Dr. O'Lion."

FREDERICK E. SAWYER.

Brighton.

"HORN" AS AN ENDING IN SOME PLACE-NAMES (6th S. ix. 28, 98, 279; x. 433).—We have a township in the Fylde called Hardhorn, but it does not answer the description as to a point of land stretching into water. The township of Thornton, which lies at the narrow point separating the sea from the Wyre, does answer the description given.

EDWARD KIRK.

Manchester.

OLD LONDON BRIDGE (6th S. x. 462, 509).—I was astonished to see your correspondent NEMO accuse Richard Thomson (who knew the old bridge as well as his A B C) of having put the two very different buildings, Stow's Tower of 1577-79 and Nonesuch House, on the same site. Such a confusion was absolutely impossible to Thomson. I have since had the pleasure of meeting NEMO in the British Museum, and hearing from him an interesting account of his forthcoming work on the walls, gates, and towers of old London. He has willingly admitted that he was wrong about Thomson, and that that excellent antiquary did not confuse the different sites of the two bridge buildings in question. Stow's Tower of 1577-79 Thomson figures at p. 290 of his excellent *Chronicles of London Bridge*, second edition, and calls it "a second Southwark Gate and Tower," facing the Southwark Traitors' Gate; he pictures both of these Southwark buildings at his p. 260, as they stand in the Pepys view which I have reproduced for the New Shakspeare Society. Nonesuch House Thomson rightly puts on the site of the original Traitors' Gate on the north of the drawbridge. He figures it on his p. 251, and says of it, "It stood at some distance beyond the edifice which I last described to you [Stow's Tower, p. 250], nearer the City, at the northern entrance of the Drawbridge; and its situation is even yet pointed out to you, by the seventh and eighth arches of London Bridge from the Southwark end, being still called the Draw Lock and the Nonesuch Lock." Both buildings are well shown in the New Shakspeare Society's reproduction of the Pepysian view of the Bridge.

F. J. FURNIVALL.

THE DEATH OF RICHARD II. (6th S. x. 513).—It must, I think, not be forgotten that there are contemporaneous writings in support of all the three accounts of the death of Richard II.; but all these writers could only describe what they heard, not what they knew. In 1819, the Rev. Mr. Webb read before the Society of Antiquaries a very interesting memoir on the deposition of King Richard, which is printed in the *Archæologia*, vol. xx. pp. 1-423. In this, at pp. 282-92, he gives a full and fair account of the whole subject of his death as then understood; and this was followed by a letter from Mr. Amyot, pp. 424-42, in which, amongst other things, it is shown that the examination of the tomb in Westminster

Abbey in the last century, as it proved that the king's skull showed no mark of injury, disposed of the assassination legend. The tomb was again examined in 1871 by Dean Stanley (see *Archæologia*, vol. xlv. p. 309), who also bears testimony to this fact, but deems it right to speak guardedly, saying, "whether the king really reposes in the sepulchre which he had constructed is open to grave doubt." When Mr. Tytler drew attention to the old Scotch story, and with much labour and ingenuity collected from old records all the statements which he thought tended to establish its probability, Sir James Mackintosh at once declared that the story was impossible, whilst Sir Walter Scott, if he did not altogether believe it, thought the matter worth grave observation, which it had not hitherto received. Mr. Tytler's arguments were fully and carefully examined by Mr. Amyot (*Archæologia*, 1831, pp. 277-96), whose conclusion is, that the tale can only be considered a fable. There is also a further letter on the subject from Mr. Amyot in 1834 (*Archæologia*, xxv. 394-7). From all the evidence, so minutely discussed in these papers, the conclusion to be drawn is clear that the assassination account, and the story that King Richard survived his deposition many years, are both without foundation. All the evidence seems to show that he died at Pontefract, practically from want of nourishment. Whether he chose to starve himself, or whether proper food was intentionally withheld from him—in a word, whether he committed suicide or was murdered—in still an open question. There is, however, an intermediate solution which is quite possible. When the king, enfeebled by imprisonment, was told how utterly his party was destroyed, he was naturally overwhelmed with grief and refused all food. After three or four days, and when he felt himself sinking, he was persuaded to take food; but food was then too late, his vital power was unequal to the task, and he died of exhaustion. Of Richard's last days there seems to be no information, but it is quite fair to suggest that he died in this manner.

EDWARD SOLLY.

TWO LEFT LEGS (6th S. x. 514).—The lines to which Mr. ROBERTS has referred are by Dryden; but the date when they were written does not appear. Malone has recorded the fact that on some occasion when Dryden wanted money he sent for some to Tonson, who declined to advance him any more on account. Dryden was much displeased, and sent his messenger again with this triplet:—

"With leering look, bull-fac'd and freckled fair;
With two left legs, with Judas coloured hair,
And frowsy pores, that taint the ambient air";

adding, "Tell the dog that he who wrote these lines can write more." This had the desired effect; Tonson sent the money required; but somehow

the triplet got into circulation, and it stuck to Tonson for the rest of his life. When that bitter satire against the Whigs, *Faction Detected*, was published in 1704, the writer added these lines in describing the appearance of Tonson at the Kit-Cat Club. It is not very certain who wrote this satire, which went through several editions, and was very popular with the Tories. It used to be attributed to William Shippen; Davies, in his *Miscellanies*, iii. 249, doubts this greatly. On one copy I have there is written in an old hand, "By Bertram Stote, Esq." Now Shippen married Frances Stote, daughter of Sir Richard Stote, Knt., and sister of Bertram Stote. Was Bertram really the author? The writer brought out the same year *Moderation Displayed*, London, 4to., 1704. There was also a Whig parody, entitled *Faction Displayed*, part ii., 4to., 1704. The copy to which MR. ROBERTS refers is one of H. Hills's pirated reprints.

EDWARD SOLLY.

This is certainly an *equivoque* for *limping gait*. The great Duke of Wellington was a good horseman, but when I saw him walking I think his head bobbed a little. However, O'Connell merely meant a stiff corporal—a man of red tape, who did not move easily to meet the times.

LYSART.

THE SHRINE OF ST. THOMAS À BECKETT (6th S. x. 486).—Writing at a distance from my own books and from any other library, I do not here attempt any detailed notice of the imperfect account of St. Thomas of Canterbury appearing at this reference. As soon as I return home, which I do not expect to do immediately, I will ask room for what I have to say. The writer says: "It is a common custom even in the present day for Catholics, principally from France, to make what is termed a pilgrimage to the 'shrine,' and to kneel beside the death-place of the saint." Yes, "what is termed a pilgrimage" continues after seven centuries to "the present day." But St. Thomas of Canterbury finds among the Catholics who visit what was his cathedral a large number of his countrymen and countrywomen. His shrine has ceased to exist for more than three hundred years. I propose to tell the story of it by-and-by. On December 29 his festival was observed in England, and in every church in Christendom, with the accustomed honour of centuries.

D. P.

Stuart's Lodge, Malvern Wells.

Your correspondent may like to know that in *The Church of our Fathers*, vol. ii. p. 126, by the late Daniel Rock, D.D., there is a learned and interesting essay on the pall which is worn by Roman Catholic archbishops.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

It does not seem to be generally known that the site of the shrine is paved with pieces of red

and grey marble that formed the substructure of the shrine represented in the contemporary windows hard by, even to the peculiar markings of the marble. This portion of the original work could be partially, if not entirely reconstructed, as at St. Albans, unless I am very much mistaken.

J. T. F.

Winterton, Doncaster.

RELATIVE VALUE OF MONEY (6th S. x. 517).—According to Mr. Froude (*Hist. of England*, ch. i. p. 20 of the cheap edition), 1*l.* in 1530 would be equal to 12*l.* at the present time. Mr. Froude gives full data for this conclusion at the place indicated.

WILLIAM SYKES, M.R.C.S.

Mexborough.

SIR ISAAC BROCK (6th S. x. 495).—Major-General Sir Isaac Brock was a native of Guernsey, belonging to a family long established in that island. One of his nephews, the late Mr. Ferdinand-Brock Tupper, published in 1845 a life of his celebrated uncle, in which he would certainly have mentioned any engraving depicting his death if such had been known to exist. None of the general's relations—and they are still numerous in Guernsey—knows anything of such an engraving.

DÉROIT.

Guernsey.

COYOTE (6th S. x. 428).—The spelling of the English magazines and newspapers is correct. The Indian (Nahüatl) form is *coyotl*; the Spanish form *coyote* (Vide *Glosario de Voces Castellanas, derivadas del Idioma Nahuatl ó Mexicano*, por Jesús Sanchez, Mexico, n.d.). The corruption of the word into *coyote* by miners and cowboys has nothing strange, for if there is an etymology that answers Voltaire's description perfectly—"Une science où les voyelles ne font rien et les consonnes pas grand' chose"—it is the Spanish spoken by the lower classes in Spanish America. Cf. *beduquo*, representing the Castilian *verdugo*, a sheath knife, and many other words.

H. TALLIQUET.

University of Texas.

THE FIRST IDEA OF THE PENNY POST (6th S. x. 386).—An earlier allusion to a penny post occurs in a pamphlet entitled "*A Penny Post. A Vindication of the Liberty of every Englishman in carrying Merchants' and other Men's Letters against any Restraint of Farmers of such Employments*." By John Hill. London, 1659," which is also interesting for supplying an account of the vicissitudes through which the establishment of a regular post office passed. It would seem that a cheap post had been already started by private hands before 1642, as this namesake of Rowland Hill complains that "in the month of August which was in the year of our Lord 1642" certain persons were restrained and imprisoned for carrying other men's letters. But Parliament then

"confirmed the right of all men to choose who they should send their letters by." "The Council of Oliver, late Lord Protector," however, he complains later on, "let the carriage of letters to a man who had laid out no money on the matter, and forcibly compelled all others to desist." (His pamphlet was published a year after Cromwell's death.)

In the following extract the invention of the penny post is ascribed to a different person—the same who is named in the poem cited at the above reference, but a quarter of a century earlier,* though still called a "late invention" in 1716:—

"Il y a lieu de s'étonner qu'on n'ait pas établi dans les grandes Villes de tous les Pais policee une poste semblable à celle qu'on appelle *Penny-Post* à Londres; c'est une chose extrêmement utile. Il y a deux grands bureaux et 600 petits. De deux heures en deux heures on peut écrire dans tous les quartiers de la Ville. Deux fois le jour dans les Quartiers et Fauxbourgs éloignez et tous les jours en 148 Bourgs ou Villages dans l'enceinte d'un circuit de 10 milles autour de Londres. Quand la lettre ne va pas plus loin que la Ville ou le Faubourg, celui qui la reçoit, paye un sou et on ne donne rien en la mettant à la Poste; mais quand on écrit hors de Londres celui qui écrit et celui qui reçoit payent chacun un sou. Il ne coute pas plus pour un paquet d'une livre, que pour une simple lettre pourvu que le paquet ne vaille pas plus de 10 Shillings. On peut envoyer de l'argent avec sûreté et toutes sortes de choses de prix moyennant qu'on ait soin d'en charger le registre. Ce fut un nommé M. Guill. Dockura qui établit cette nouvelle Poste dans le commencement du règne de Charles II. et il en tira d'abord les émolumens. Mais le Duc d'York qui avait alors le revenu des Postes, lui fit un Procez et réunit la petite Poste aux grandes."—*Memoires et Observations faites par un Voyageur en Angleterre, à la Haye, 1698.*

In spite of the facility for transmitting money and valuables here mentioned at this date, Lackington the bookseller, in his *Autobiography* (pp. 224-5), writing in 1790, speaks of the difficulty which hampered him in his early business days in getting in money owed to him in the country. "Now," he adds, "this is done away, as all postmasters receive small sums of money and give drafts for the same on the post office in London." R. H. BUSK.

PASSAGE IN PINDAR (6th S. x. 347).—Pindar, *Pyth.*, iv. 98. I think I have shown that Pelias was insolent to Jason. See my note on the passage. I might have further drawn attention to the sarcastic formula *καὶ τίς...*; C. A. M. FENNELL.
Trumpington, Cambridge.

"SNAITH PECULIAR" (6th S. x. 496).—*History of the Priory and Peculiar of Snaith, in the County of York.* By the Rev. Charles Best Robinson, M.A. London: Simpkin, Marshall & Co. York: E. H. Pichery. 1861." 8vo. Preface i-viii; pp. 1-182. The Rev. Ch. Best Robinson was assistant curate of Snaith in 1856-7. He read a

* Though the book is dated 1698, the visit it narrates took place several years before.

very valuable paper, entitled "Chronicon Pretiosum Snathense," before the Statistical Society Nov. 16, 1858, which paper appeared in the *Quarterly Journal of the Statistical Society of Dec.*, 1858 (vol. xxi. pp. 369-420). If the writer will communicate direct, I shall be glad to give any further information. GEO. WEST.

The Field, Swinfleet, Yorkshire.

The Rev. Charles Best Robinson, who later assumed the name Norcliffe, a well-known living Yorkshire antiquary, is the author of (1) a paper in the *Journal of the Statistical Society*, 1858, entitled "Chronicon Pretiosum Snathense," being lists of prices taken from the probate records of the Peculiar of Snaith, in Yorkshire; and also of (2) a *History of the Priory and Peculiar of Snaith*, printed at York and published by Simpkin, Marshall & Co., London, 1861. Mr. Sampson, of York, or Mr. Ball, of Barton-on-Humber, might be able to report copies. W. C. B.

The book which Mr. A. HARRISON inquires about is, I think, *History of the Priory and Peculiar of Snaith, in the County of York*, by the Rev. Charles Best Robinson, M.A. (Simpkin & Marshall, 1861). EDWARD PEACOCK.

[In addition to the above information, R. H. H. (Pon-tretract) states that "Snaith Priory was a cell to Selby Abbey, from which it was distant about twelve miles, and the 'Peculiar' was one of the many independent jurisdictions that grew up in the ancient diocese of York during the centuries preceding the Reformation."]

OIL ON TROUBLED WATERS (6th S. iii. 69, 252, 298; iv. 174; vi. 97, 377; x. 307, 351).—In reference to this subject, perhaps it may not be amiss to point out that the influence of oil in calming the waves is mentioned in the *Pilgrimage of Antoninus Martyr*. On pp. 33, 34 of the translation just issued by the Palestine Pilgrims' Text Society there is an account of "The Island of Rock-Oil," from which I quote the following extracts:—

"Now within the sea, about eleven miles away [from the modern Suez], is a small island, in which is living rock. From this hang down soft, finger-shaped things, like dates, which pour forth the unguent called rock-oil, which is collected for an especial blessing.....As many sick persons, especially those possessed by evil spirits, as can get to this place are healed.....Whatever may be the strength of a storm at sea, it always remains as calm as a pond along that shore."

W. S. B. H.

DATE OF BOOK REQUIRED (6th S. x. 516).—1759 is much more likely than 1659. But see "N. & Q.," 6th S. v. 486; vi. 16, 34, 57, 154.

J. INGLE DREDGE.

[This question, under the head "Robert Russell, of Wadhurst," has been fully discussed at the references supplied by Mr. DREDGE. In the present congested state of our columns we are unable to reopen it. G. F. R. B., MR. C. A. WARD, and MR. C. L. PRINCE are thanked for their contributions.]

MONK LEWIS (6th S. x. 516).—"The Captive: a Scene in a Private Madhouse," will be found in *Poems*, by M. G. Lewis, Esq., London, 1812, pp. 89-92. The advertisement to the book is dated from the Albany, Dec. 9, 1811.

G. F. R. B.

JOHN WASHINGTON OF BARBADOES, 1654 (6th S. x. 368).—Some recently published documents connected with the Washington and Pargiter families in *Miscel. Genealogica et Heraldica* (Nov., 1884) led me to investigate the possible bearing of the account of the Washington family in Baker's *Northamptonshire* upon the question raised by NOMAD and by the editor of the *N. E. Historical Genealogical Register* (October, 1884) in his note cited by NOMAD. The conclusion to which I have come is that, in all probability, the John Washington, cousin of Theodore Pargiter, of whom we now have evidence in Barbadoes in 1654, was the John Washington of South Cave, Yorkshire, great-grandson of Lawrence Washington, of Sulgrave, and Anne Pargiter, his wife, and who is put forth by Baker as the President's ancestor. Whether the evidence of this John Washington's presence in the West Indies about the date given by Baker for his emigration ("about 1657," Baker) may be held by experts in the Washington pedigree, which I do not profess to be, adequate to lead to the reconsideration of the late Col. Chester's assumed demolition of the Sulgrave descent, I must leave to such experts to determine. The descent, if now or hereafter substantiated, would probably still require the identification of Lawrence Washington, of Bridge's Creek, Westmoreland co., Va.—who died, according to Baker, basing professedly on American monumental inscriptions, &c., in 1697—with the possible son of John Washington, the emigrant to the West Indies, 1654, second son of Lawrence Washington, buried at Brington 1616, and grandson of Robert Washington, who sold Sulgrave 8 Jac. I., and who was the eldest son of Lawrence Washington, grantee of Sulgrave, 30 Hen. VIII., and Anne, daughter of Robert Pargiter, of Gretworth.

C. H. E. CARMICHAEL.

New University Club, S.W.

P.S.—There must have been, I think, at least two intermarriages between the Washingtons and Pargiters, by the funeral certificate of Lawrence Washington, 1619, in *Misc. Gen. et Her.*, cited above.

AUTHORS OF BOOKS WANTED (6th S. x. 369, 478).

The Perfect Way; or, the Finding of Christ. I know for certain that this book was a joint work. I am not sure, but have reason to believe that the names of the writers are Edward Maitland and Anna Kingsford, M.D., "graduates respectively of Cambridge and Paris." The former is the author of the *Pilgrim and the Shrine*

(1869), *Higher Law* (1870), *By-and-By* (1873), *Jewish Literature and Modern Education* (1872), *Keys of the Creeds* (1875), *England and Islam* (1877), and *The Soul and How it Found Me* (1877). I may be mistaken about the latter, who has written a work entitled *The Perfect Way in Diet* (1881). A. M.

The Perfect Way. It is no secret that the authors of this book are Dr. Anna Kingsford and Mr. Edward Maitland. GEORGE REDWAY.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Edited by Leslie Stephen.—Vol. I. *Abbadie—Anne.* (Smith, Elder & Co.)

WITH the appearance of the first volume of the new *Dictionary of National Biography* a signal reproach is wiped from English letters. In the *Dictionary of Music and Musicians* of Sir George Grove, now rapidly approaching completion, in the enlarged edition of Bryan's *Dictionary of Painters*, in Foss's *Lives of the Judges*, and other similar works, important contributions to biography have been made. For almost all biographical particulars, however, scholars have had to turn to foreign compilations, such as the dictionaries of Bayle, Moreri, and Chausépîé, *L'Art de Vérifier les Dates*, and the *Biographie Universelle* of Dr. Hoefler or that of M. Michaud. We may now claim to possess the first instalment of the best dictionary of home biography that any nation has yet obtained. As its title indicates, it is a dictionary of Britons. To these limitations we must perforce submit, seeing that had the scheme included all other nations few houses could have made room for the thousand or so volumes that would have been requisite. So far as the work has progressed the treatment is admirable. What is to be feared in the case of a publication of the class is that long biographies of men concerning whom everything is practically known—that is, concerning whom information is easily accessible—will swell the book to the exclusion of names concerning which a dictionary of this description should be an ultimate appeal. In this respect the new-comer is almost a model. The life of Queen Anne, with which the volume concludes, occupies too much space. This, however, is almost the only article of which the same can be said. Turning to lives of primary importance, not a word too much is said by Mr. Leslie Stephen in his admirable account of Addison, and the judiciously written estimate, by Sir Theodore Martin, of Prince Albert seems almost brief. In the case of a biography such as that of Gilbert Abbott A'Beckett, in which the information supplied from private sources constitutes all to which hereafter the student can turn, it would be an advantage to have a few more dates, such as those of the production of his more important plays, &c. The Anglo-Saxon biographies are principally due to the Rev. Wm. Hunt. The familiar initials A. B. G. appear against many lives of poets; those of Mr. Bullen, A. H. B., are also pretty frequently seen in connexion with miscellaneous writers of the Elizabethan epoch; and Mr. S. L. Lee bestows full attention on the rearward names. Much admirable work is crowded into the pages, and the whole makes an excellent start.

A Genealogical and Heraldic Dictionary of the Peerage and Baronetage, together with Memoirs of the Privy Counsellors and Knights. By Sir Bernard Burke, C.B., LL.D. (Harrison & Son.)

THE forty-seventh edition of Sir Bernard Burke's *Peerage and Baronetage* is now before us. The features in it

which have given it the ascendancy it enjoys, and rendered vain all attempts to displace it, are maintained. Its account, succinct yet ample, of the vicissitudes that have befallen successive wearers of the proudest titles, and the light thus cast upon the bypaths of history, render the work indispensable to the genealogist and the historian, for whose benefit Sir Bernard primarily caters. During the year with which the volume deals eight new peerages have been added to the House of Lords, viz., Hampden, Strathspey, Tennyson, Monk Bretton, Herries, Northbourne, Sudley, and De Vescei. Three new baronetcies have also been created, and three-and-twenty peers and thirty-two baronets have died. His obligations to his brother kings-at-arms, Garter and Lyon, Sir Bernard once more owns. Once more also his indebtedness is confessed to Mr. C. H. E. Carmichael, M.A., Foreign Secretary to the Royal Society of Literature, to whom readers of "N. & Q." are under constant obligation. The contents of this work, indispensable to all who follow certain lines of study, are too well known to call for description. It is enough to say that the work is true to its past, and that its authority is not likely to be called in question.

A Delineation of the Courtenay Mantelpiece in the Episcopal Palace of Exeter. By Roscoe Gibbs. With a Biographical Notice of the Right Reverend Peter Courtenay, D.D., to which is added a description of the Courtenay Mantelpiece compiled by Maria Halliday. (Printed for private circulation.)

We gladly welcome this beautiful book on two grounds. In the first place, anything which throws light on the history of a race so illustrious as that of Courtenay must be of interest to every one who reads history for any motive higher than that of mere pastime; and secondly, the Courtenay mantelpiece is one of the most lovely pieces of secular mediæval sculpture which time has spared to us. The only fault we have to find, indeed, with the volume before us, is that the title-page is too long, and that it is unsafe, if not absolutely incorrect, to style any mediæval bishop "right reverend." Ecclesiastical titles were before the Reformation and for some time after in a most unsettled state; "reverend," "right reverend," and "most reverend" can be shown to have been at times applied to lay-folk, and there seems to have been absolutely no settled form by which ecclesiastical dignitaries were to be addressed. As a representation of the fireplace nothing could be better. The text contains a sketch of the life of Bishop Peter Courtenay, which is the best we have ever seen. The engravings of the various forms which the Courtenay arms have from time to time assumed are most instructive. We wonder how many of our readers know that the dolphins which were often used as supporters of the Courtenay shield were intended to commemorate the fact that three of the race had been emperors of the east. The dolphin was one of the badges of the Greek empire.

The sees of Exeter and Winchester each bear on their arms the keys of St. Peter and the sword of St. Paul. From time to time the arrangement of these charges has varied. Examples of every known form are given here. They are an interesting heraldic study, proving as they do that when heraldry was a real living thing the fixed rules which are now considered of its essence had no existence.

The Antiquary. Vol. X. (Stock.)

THE most generally attractive portion of the contents of the *Antiquary* consists of Mr. Wheatley's account of the Adelphi and the illustrations with which it is liberally supplied. "Lanarkshire Folk-lore," by Mr. W. G. Black; Mr. Peacock's essay on "The Griffin"; "The Rules of the Carthusian Order, illustrated by the Priory

of Mount Grace," by the Rev. Precentor Venables; and successive essays, "Celebrated Birthplaces," are noteworthy portions of an excellent volume.

WE lose another old and valued contributor by the death of Major-General Gibbes Rigaud, which took place at Oxford suddenly on New Year's Day. General Rigaud had been seized with illness at dinner on the previous day, and sank rapidly. For many years he had resided in Oxford with his brother the Rev. John Rigaud, B.D., one of the Senior Fellows of Magdalen College. He was one of the sons of Stephen Peter Rigaud, Savilian Professor of Geometry and Astronomy at Oxford, a man of great scientific attainments; and his eldest brother was the late Rt. Rev. Stephen Jordan Rigaud, D.D., Bishop of Antigua, and formerly Head Master of Ipswich School. He was an hon. M.A. of Magdalen College, and took a lively interest in all matters connected with the Oxford of the past, the fruits of which he so often placed at the service of our readers. The portly form of the general will be missed from the High Street and from the Bodleian Library, of which he was a constant frequenter. These few facts concerning General Rigaud are obligingly communicated to us by our friend the Rev. J. PICKFORD, M.A.

The Church Heraldry of Norfolk is to form the subject of a work by the Rev. Edmund Farrer, Curate of Bressingham, Diss, which is to be completed in four volumes, and published by subscription. The first part issued will contain the hundreds of Earsham, Diss, Giltcross, Shropham, and South Greenhoe.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

H. S. B.—Ratcliffe, Radcliffe, or Ratcliff is a manor in the parish of Stepney. Dryden, *Miscellaneous Poems*, speaks of Ratcliff Cross. Ratcliffe Highway was a place of notoriously evil reputation, the scene of the murders of Marr and Williamson. Stowe speaks of Radcliffe as having "taken hold of.....Lime house some time, distant a mile."

J. W. HOWELL.—We have a letter for you. Please send address.

E. G. HARVEY (House of Commons Library).—The extra charge of which you complain is imposed by the newsagent.

A. S. ELLIS ("Cecil Family").—Shall appear.

ERRATA.—P. 9, col. 1, l. 40, for "Goinville" read *Joinville*. P. 12, col. 1, l. 36, for "συμπαθούνη" read *συμπαθούνη*.

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 17, 1885.

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DATE OF THE EPIPHANY.

It is hardly worth while to recur again to the vexed question of the “star of the Magi,” and the exploded notion that we are to understand by that term a conjunction of planets. (But I must parenthetically point out two *lapsus plumeæ* of my own in the article on the subject in “N. & Q.,” 6th S. vii. 4. When speaking of the planetary conjunctions of B.C. 7 and 6, I referred to those years as corresponding to the years of Rome 748 and 749, which should be 747 and 748.) Kepler suggested that the conjunction of Jupiter and Saturn in B.C. 7 was, in fact, the celestial appearance that led the Magi to undertake their journey to Jerusalem two years before the date which has lately been usually accepted as that of the nativity of Christ. The Rev. C. Pritchard, now Savilian Professor of Astronomy at Oxford, some years ago recalculated the positions of the planets at that time, and found that they never approached each other on that occasion within a distance of one degree, or about twice the apparent diameter of the sun or moon. And whereas some might imagine that this proximity would suffice for supposed astrological significance (see Dean Alford's note on Matt. ii. 2), Prof. Pritchard pointed out that a planetary conjunction of

the same kind took place in February of B.C. 66 (A.U.C. 688, the year of Pompey's expedition against Mithridates), closer than the one in December of B.C. 7, so that “if astrological reasons alone impelled the Magi to journey to Jerusalem in the latter instance, similar considerations would have impelled their fathers to take the same journey fifty-nine years before.” Indeed, close planetary conjunctions are not very infrequent phenomena.

It is known to some of your readers that I have recently been contending for B.C. 2 as the year of the Nativity, believing that Herod's last illness and death took place in January of B.C. 1. It must, of course, be admitted that we have no means of concluding positively from the sacred record how long a space of time intervened between the Nativity and the death of Herod. As I mentioned at the end of the note in “N. & Q.,” 6th S. vii. 4 (see also the shorter communication at p. 512), it is now generally considered that the flight into Egypt took place after the presentation in the Temple, so that the visit of the Magi must have been during a stay in Bethlehem later than that when the Nativity occurred there, and therefore some months after the birth of Christ. Perhaps in this connexion it will be interesting to refer to that (in its day) excellent commentary of Dr. Henry Hammond, *A Paraphrase and Annotations upon all the Books of the New Testament*, of which the first edition was published in 1653, and the second in 1659, the year before the author's death, which occurred early in that of the Restoration. Amongst other suggestions there offered as to the traditional date of the Epiphany being only twelve days after the Nativity is one that it was not twelve *days*, but twelve *months*, which would better explain, Dr. Hammond seems to think, the fact of Herod's including in the massacre of the innocents all “from two years old and under, according to the time which he had diligently inquired [“carefully learned,” Revised Version] of the wise men.” But, surely, this is very fanciful, and can hardly be accepted. Nor, it appears to me, is there occasion for any such hypothesis. Herod's anxious inquiry was induced by a desire to ascertain whether it was quite certain that the child of whose birth he was jealous was still only an infant at the time of the arrival of the Magi, so that by destroying all those near his birthplace he might make sure of including him who had been “born king of the Jews.” His fears would doubtless extend the age to which his order applied sufficiently to make, as he supposed, assurance doubly sure; nor would any considerations of the additional cruelty involved restrain that bloodthirsty tyrant from such extension. The Magi would probably set out so soon as they noticed the celestial appearance (whatever it was) which impelled them to under-

take the journey; and it could hardly have occupied them more than a few months.

Upon the whole, then, whilst it seems most probable that the Epiphany (taking the application of the word in its usual special sense) occurred a few months after the Nativity, it being immediately succeeded by the flight into Egypt (very shortly after which took place the death of Herod), I do not think we need assign an earlier date for it than the winter of B.C. 2; accepting, that is, the view which I have been supporting in "N. & Q.," that the Nativity occurred in the autumn of that year.

W. T. LYNN.

Blackheath.

MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS

(Continued from 6th S. x. 513.)

No. 43, Via San Salvatore in Campo was built by a certain Alexander Lancia, and out of homage to the Pope (Paul III.) he wrote upon it, under the Pontifical arms, the last eight words of a verse which had been written for a triumphal arch in honour of Leo X., "Vota Deum Leo ut absolvas hominumque secundes, vive pie ut solitus, vive diu ut meritus." Antonio San Gallo the younger similarly wrote under the arms of Paul III. on his house in Via Giulia (now Palazzo Sachetti), "Tu mihi quodcumque hoc rerum est." On another house in Via Giulia (No. 79) is, "Cosmo Medici duci Florentiæ II. pacis atque justiciæ cultori." On the south front of Palazzo Giustiniani, "Laribus tuum miscet numen,"* under a blank tablet of marble, on which it had doubtless been intended to carve the arms of the Pope of the time, who possibly died before it was completed. In Via della Vignaccia is a house built by the head of the family from which sprang Flaminio Vacca, the sculptor, and on it he left this memorial, "Ossa et opes tandem partas tibi Roma reliquam," and this, "Nihil tutum in miserabili sæculo." The same sentiment is found 22, Via Salara, "Omnium rerum vicissitudo est." (In connexion with it Monti mentions "Vanitas vanitatem omnia vanitas" on the palazzo of the Conventati family at Macerata.) 283, Vicolo del Piombo, "Tu solus Dominus"; 21, Via Tor de' Specchi, "Laus Deo"; 7, Vicolo delle Vacche, "Pars mea Deus"; 39, Vicolo del Teatro Pace, "Dei auxilio"; on the architrave of two doors in the interior of Palazzo Vaccari, Via dell' Angelo Custode, "Nil sperandum nisi a Deo—Nil timendum præter Deum." The physician of Paul III. had inscribed over three windows in the façade of his house, 164, Borgo Nuovo, "Deo, et Paulo III., et laboribus." (In connexion with these the writer mentions having seen at Foligno, "Quodcumque egeris Deo refer," "A Deo Opt. Max. omne bonum," and

"Non nobis laus, opifici maximo"; at Spello, "Scientia inflat, Karitas ædificat, 1502," and "A Deo omnia"; at Fermo, on Casa Giannini, "Nulla major pestis quam familiaris inimicus"; at Ravenna, "Deesse nobis terra in qua vivamus in qua moriamur non potest.")

At No. 46, Via de' Pontefici was formerly an inscription, which was recklessly destroyed when the house was renovated in 1874: "Pontificum dicor domus: hæc mihi nomina præstat inter primates hinc memoranda vias." It is supposed that the name of the street was taken from a house in it where were portraits of several of the Popes, but the tradition of it is lost. No. 104, Via del Governo Vecchio has nineteen marble medallions, each bearing the portrait of some legal worthy. No. 63, Via del Mascherone is the humble house where Cancellieri, the antiquarian writer, lived; over the entrance he had inscribed, "Sum Francisci Cancellierii, O utinam celesber fidis ego semper amicis, parva licet et nullo nomine clara domus." No. 10, Vicolo del Collegio Capranica, "Virtute et fortitudine invidiam odiumque superabis," &c. No. 114, Via in Arcione, "Domine libera animam meam a labiis iniquis." (As another instance of an inscription taken from the Psalms, the writer here mentions "Redime me Domine a calumniis hominum ut custodiam mandata tua," on the house in the Romagna where Vincenzo Monti was born.) On the Hospital of the German Nation, adjoining the Chiesa dell' Anima, are the following (besides others giving the date of the foundation and its uses, &c.). The first is a hyperbolical augury of its permanence, "Hæc domus expectet lunas solesque gemellos, Phœnicas natos corruat ante duos." The others are short sentences concerning the Germans, the first two from Julius Caesar, and the others from Tacitus: 1. "Ab parvulis labori student"; 2. "Hospites sanctos habent"; 3. "Victus inter hospites comis"; 4. "Plus ibi mores valent quam alibi leges." On the church of S. Luigi de' Francesi are two medallions with the salamander; under one Francis I.'s motto, "Nutrisco et extinguo," and under the other, "Erit Christianorum lumen in igne," in allusion to the French king's title of "most Christian," and his corresponding duty of enlightening his people. Cardinal Don.^{co} della Rovere (nephew of Sixtus IV.) had inscribed on his house near the Chiesa Nuova, "Stet domus hæc donec fluctus formica marinos ebibat, et totum testudo perambulet orbem"; but this has disappeared long since. The same cardinal had the favourite motto "Soli Deo" carved over every window of the Palazzo de' Penitenzieri, near St. Peter's. On the façade of the so-called "Sapienza," the University of Rome, is "Initium Sapientiæ timor Domini" (indeed, it was from this motto that it got its name); and on the southern side, "Urbano VIII. Pont. Opt. Max. ob

* Hor., *Carm.*, lib. iv. od. v.

sapientiae gloriam et patrociniū." On 35, Via Orbitelli is an inscription never completed, supposed to have been intended to set forth the various advantages of Rome, "Pietas virtutis, Principium gloria, Populi hylaritas, Cœli benignitas aurea....."

The following are modern, or, at least, have been put up within the last fifty years: 11, Via della Purificazione, a nest of studios, "Fa belle le arti, la sapienza le rende immortali"; 19, Via de' Cappucini, "Procul negotiis"; 149, Via Sistina, "Cito hac relicta aliena quam struxit manus, Æternam inibimus ipsi quam struimus domum"; at 118 in the same street, "Nec temeritas semper felix, Nec prudentia ubique tuta." The motto on 18, Via Trinità de' Monti, commending its pure air and extensive prospect, is too familiar to need citation. On the side of the house of Sinimberghi (the well-known chemist) at the corner of Via Condotti, which is numbered 22, Via Bocca di Leone, "Ars longa vita brevis"; "Natura in minimis admiranda"; "Pictura frontes olim ornabat ædium, prætermeantes detinens spectaculo"; "Morem vetustum gratum quod sit civibus suo novarit ære Sinimberghius." There are several others, but they bear reference to the pictures with which the whole exterior walls are decorated. On No. 9, Via del Babuino, when Prince Torlonia first erected it as a handsome house replacing squalid dwellings, was inscribed, "Hic ubi triste solum et rarus fuit incola vulgus, nunc domus ampla, quies, porticus, umbra, lacus"; but the motto was destroyed when the house was made into an hotel.

On a villa on the Aventine is the first half of the inscription on Lord Brougham's villa at Cannes, "Inveni portum; spes et fortuna valet; stat me lusistis; ludite nunc alios," which, it seems, is to be found elsewhere also in the following form, "Inveni requiem; spes et fortuna valet; Nil mihi vobiscum est; ludite nunc alios." On the house of the Consalvi family, in Piazza San Claudio, along with their arms (a ship with set sails) and other devices, are several mottoes allusive to the patronymic: "Artes sapientia salvat"; "Salvat sapientia cunctos"; "Salvat religio cunctos"; "Leges justitia salvat"; "Navis commercia salvat"; "Cultus agrorum salvat." The architect Busiri has inscribed No. 122, Via del Pozzetto with "Probatorebus asperis, fidens Deo, virtus perenni luctum mutat gaudio"; in the architrave of two of the windows, "Abstine sustine" and "Attende tibi." The same architect has inscribed the following on 51, Via della Mercede, "Per varias heic ætates et tempora vitæ, Æternam æque omnes tendimus in patriam." In four medallions are figures representing four stages of human life, and over three windows "Omnia vanitas." 9, Borgo Vecchio, "Superastra nobis domus heic diversorium"; 89, Via dei

Sediari, "Utenda nobis hæc datur, non propria æternitatis nostræ quos manet domus"; 13, Via Muratte, "Ne gloriari libeat alienis bonis"; 69, Piazza Pasquino, on a very small house, "Satis ampla quæ securitate rideat." Outside Porta del Popolo, on a house near the lane leading to the Palazzo Papa Giulio, "Parva domus magna quies"; 74, Via de' Saponari, "Dulce cordi solitudo"; 11, Vicolo d' Ascanio, this verse from Horace, bk. ii. *carm. x.*—

"Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti; caret invidendâ
Sobrius aulâ";

73, Via in Arcione, on a house ornamented with a number of medallion portraits illustrative of the history of art, "Altrix scientiarum atque artium religio urbem Romam principatu in cæteras auxit"; 33, Via Sforza, "Non domo dominus, sed dominus domo honestanda est."

On the four sides of the Casino of the Pincio are four lines from Latin poets in honour of the four seasons, the first two from Ovid: 1. "Omnia tunc florent, tunc est nova temporis ætas"; 2. "Transit in æstatem post ver robustior annus"; 3. "Excipit autumnus posito fervore juventæ"; 4. "Inde senilis hiems tremulo venit horrida passu."

Over the Camposanto de' Colerosi, outside Naples, devoted to the purpose by Ferdinand II. in 1836, is an inscription which, after recording that 18,000 *umane spoglie* lie there, "consumate dall' ineluttabile flagello dalle indie venute," and which "il bell' mo giardino d' Italia disertava," adds:—

"O tu che muove alla magione del pianto
Guarda il termine d' ogni cosa mondana
Ed alle ceneri de' tuoi fratelli
Prega requie æterna."

On the ceiling of the library of the Museo Borbonico:—

"Regiis virtutibus fundata felicitas";

and under the effigies of Fame and Glory on the same, which testify to the liberality to the institution of Ferdinand and his Queen Caroline:—

"Jacent nisi pateant."

On the house of charity of the SS. Nunziata:—

"Lac pueris, dotem innuptis velumque pudicis
Datque medelam ægris, hæc opulenta domus
Hinc merita sacrum est illi quæ nupta, pudica
Et lactans orbis vera medela fuit."

On a gate of the royal villa of Capodimonte, near Naples, was at one time inscribed "Miratodos," to denote the extensive view it commanded. The gateway has disappeared, but the spot is still called Miradois. On the architrave of a gateway in the garden of the palazzo of the Carafa family:

"Hic habitant nymphæ dulces et suada voluptas;
Siste gradum atque intrans ne capiare cave"

(in allusion to the treacherous *giuochi d' acqua*).

When the foundation stone was laid of the Palace of Caserta, Vanvitelli had this verse inscribed on another, which was laid beside it:—

“La reggia, il solio, il real germe reggia
Finchè da se la pietra il sol rivegga.”

The following is an unwritten inscription which the satirist Capasso declared ought to be inscribed on all the *barocco* though handsome buildings with which Sanfelice had adorned Naples, “Scosta-ti ! Che casca !”

And this is a beautiful memorial to a faithful and favourite mare:—

“Questa fu Palombina, svelta, sagace, che ferita a morte da notturni ladroni pur vivacemente portato fuor di pericolo il suo signore cadde ansabonda, e sicura della vita di lui quasi col diletto d’ umano senso spirò. Paolo Baronti volle personata la spoglia della sua generosa, a memoria del v Febbraio, 1837.”

R. H. BUSK.

(To be continued.)

After extending the contractions, the first distich of the inscription of the Pisa Cathedral reads thus:

“Quod vix mille boum possent juga juncta movere,
Et quod vix potuit per mare ferre ratis,” &c.

What is *busketi*?—a machine, or a man?

A few years ago, the German Vogesen-Club (of Strasburg) published a quite exhaustive collection of similar “Haus - Inschriften” of Alsace, which fills a number of the periodical issued by the club. There is often much quaint philosophy in these old inscriptions, and they may throw light on the wit and wisdom of past centuries. It would be worth while collecting them in a kind of *corpus*.

H. GAIDOZ.

22, Rue Servandoni, Paris.

Three or four years ago, when this subject was being canvassed in “N. & Q.,” an inscription was quoted as occurring on several old buildings in Scotland in slightly different forms. That upon the ancient house of the Mareschal of Scotland ran thus: “Thay haif said; quhat say thay? let them say.” In the Museo Borbonico at Naples (now, I believe, called Museo Nazionale), in the room where the gems are kept, I noticed, some years back, two signet rings. The inscription on one was:—

Λεγουσιν α θελουσιν.
Λεγετωσαν. Ου μελει μου.
Συ φιλει με.

Then followed a word which baffled me, the stone, which was an agate, being chipped or worn. The other ring’s inscription was similar. I have, unfortunately, lost my note-book, but I am confident I am correct, so far as I have given the inscription. This idea, “They say, let them say,” &c., thus appears to be at least two thousand years old.

The inscriptions given by Miss Busk (6th S. x. 512) from the façades of San Vitale, Venice,

and of San Francesco della Vigna, though clearly not classic, may be explained. I will suppose the façade of San Vitale to have been rebuilt in 1676 at the advice of P. Theodore Thessier; in which case it reads:—

“For the love of S. Vitale,
After the custom of the most pious,
At the request of P. Theodore
The (ædificatum), 1676.”

The inscription on S. Francesco della Vigna begins by describing Moses and St. Paul as types of the older and the newer law. The Old Testament *foreshadows* those promises which are more fully given in the New. Accordingly, Moses is described as Minister Umbrarum, in contradistinction to Paul, who is the Dispenser of Light. The nouns are in the dative case, the words “sacred to” being understood. The rest of the inscription is addressed to all. Christianity has been described as a yoke to be borne, and also as a war against sin. The honest writer, to make sure of his mark, uses both these metaphors, however discordant; but in matters of taste of what is not an old monk capable? This premised, the inscription reads thus:—

“Abandon not spiritual things:
Approach hither:
Waging the internal and external
Warfare of the yoke.”

That is, the war which the yoke of Christianity imposes against wicked thoughts and wicked acts.

J. CARRICK MOORE.

The passion for covering the walls of buildings with mottoes and inscriptions extends in Switzerland to the insides of houses. The following sayings may be read in the guest-room of a tavern at Basle:—

“Wer vill borgen, Komme morgen.”

“Schürt Bachus das Feuer
Sitzt Venus beim Ofen.”

“Wer einen lobt in Præsentia
Aber schimpft in Absentia
Den hole die Pestilentia.”

“Alte Affen
Junge Pfaffen
Wilde Bären
Soll niemand
In sein haus begehren.”

“Wein und schöne Mädchen
Sind zwei Zauberefädchen
Die auch die erfahrenen
Vögel selbst umgarnen.”

In the Lombard Alpine valleys and the Trentino the churches and ossaries often bear illustrations of the “Dance of Death” with appropriate mottoes; of these last several collections have appeared in print. A wall on the way to the cemetery of Galliate is inscribed with this singular direction, “Via al vero Comunismo.”

I thought once of making a collection of the sometimes very curious mottoes one reads on old

Italian sun-dials; but at this moment I can remember but two. The first I think I saw on the Col di Tenda, "Son figlia del sole e pur son ombra." The second is in the Val Mastallone, "Io ti do l'ora se il sol risplende."

E. MARTINENGO CESARESCO.

Salò.

In St. Agnes, a village pitched near the top of a steep, abrupt peak surmounted by the ruins of an interesting old castle, there is a churchyard, now closed, consisting, in fact, of a cave of twenty square yards, receiving through an aperture the corpses of the parish. Over the door of this strange cemetery is still to be seen this inscription:—

"Vede, o Mortal, tu che vivi giocondo,
Ove finisce la scena del mondo!"

Which I venture to turn into:—

"Behold, oh mortal, still full of mirth,
Where endeth your last scene on earth";

or, less literally:—

"Remember ye the solemn fact,
Here endeth our poor life's last act."

GEO. A. MULLER.

Mentone.

"L'ART DE TERRE CHEZ LES POITEVINS."—M. Fillon, the learned author of *L'Art de Terre*, to whom we are indebted for so much information respecting the "faïences d'Oiron," commonly called Henri II. ware, will learn with pleasure that there exists in the British Museum a copy of *Le Premier Livre d'Architecture de Julien Mauclere*, printed at La Rochelle by Hierosme Haultin, MDC. consequently forty-eight years earlier than the edition to which M. Fillon refers at p. 139 of *L'Art de Terre*. The title-page of this folio volume, which is in excellent preservation, and contains superb impressions of Robert Boissard's splendid engravings, runs, "Le Premier Livre d'Architecture de Julien Mauclere, Gentilhomme Poitevin, Seigneur du Ligeron Mauclere, La Brosadière et Remanguis, pres Aspremont sur Vie, Paroisse de Coex et du Fenoiller." This is followed by a long description of contents; the printer's device, an angel leaning on a cross, and motto in Hebrew; and "A la Rochelle, par Hierosme Haultin, MDC." After the title-page comes the dedication to the king, next a list of contents and a poem by Prevost, Seigneur de la Barroüere, and then the engraved sheet, "L'Art Rustique," containing the portrait, below which is the following inscription, "Première planche des Œuvres d'Architecture de Julien Mauclere, Gentilhomme Poitevin, Seigneur du Lignerou Mauclere, contenant sa devise et effigie en l'an de son age LIII de son invention, depeint de sa main et parachevee d'estre taillee au burin au mois de Septembre, 1596"; and in the right-hand corner Robert Boissard's monogram, "B. F.," in reverse, on a tablet. Besides the letterpress the volume con-

tains the title-page, "L'Art Rustique," forty-four page engravings of the five orders of architecture, and some beautiful vignettes. It appears, therefore, that the date when Robert Boissard finished the engravings was 1596, but that the letterpress was printed, according to the title-page, at La Rochelle in MDC. And it is also evident that the author intended to give a second book, as almost at the end of the volume is the following notice: "Avertissement aux Mathematiciens et Architectes, Ingenieux du moyen de parachever mon œuvre, ou de mes jours; je ne pourrois du tout attendre, et du lieu et plasse que ce devront asseoir et mettre les membres particuliers: enrichis de chacune ordre de colonnes, comme les portes, Croizées, Lucernes, Cheminees, Toist, entablement et couverture de chacun logis," &c. And he concludes: "Par laquelle se accompliront ainsi les dicts cinq livres de ce second Thome, par ceux qui continuent mon dessein, voudront despendre, et travailler au bien et utilité de la posterité. Avecques beaucoup moins de peine et depeuce, au moyen de l'adresse et conduite de ce dict premier livre, si Dieu me fait la grace d'en pouvoir venir à bout." It is possible, therefore, that the MS. of the second part is still in existence.

As the engravings have been attributed to René Boyvin, it may, perhaps, be useful to point out that, although their monograms are sometimes the same, in Boyvin's prints the figures are better drawn and the engraving is more delicate; while in Robert Boissard's there is a boldness in the execution more suitable to architectural ornaments.

RALPH N. JAMES.

LORD LYTTON'S INACCURACIES.—I have lately been reading some of Lord Lytton's earlier novels, and am struck with the wonderful inaccuracy of his renderings both of Latin and of French. Here are a few specimens.

Ernest Maltravers, bk. vi. ch. i.:—

"L'adresse et l'artifice ont passé dans mon cœur,
Qu'on a sous cet habit et d'esprit et de ruse."

"Subtily and craft have taken possession of my heart,
but under this habit one exhibits both shrewdness and wit."

Ibid., bk. vi. ch. v.:—

"Sine me vacivum tempus ne quod dem mihi
Laboris."

"Suffer me to employ my spare time in some kind of labour."

A "free translation," it may be alleged; but I am afraid the author understood "vacivum tempus" to mean "spare time." And who that felt the nicety of the original would content himself with so slovenly a paraphrase?

Devereux, bk. iv. ch. ix.:—

"Quisquis amore tenetur, eat tutusque sacerque
Qualibet: insidias non timuisse decet."

The last words are rendered, "It becomes not him to fear snares"; and *sacer* = holy!

Alice, bk. iii. ch. iii. :—

“— animum nunc hoc celerem nunc dividit illuc.”

“Now this, now that, distracts the active mind.”

Hoc—illuc, this and that !

Ibid., bk. x. ch. i. :—

“— pars minima est ipsa puella sui.”

“The girl is the least part of himself.”

This last is, perhaps, of all the most amazing. I had thought at first that “*himself*” must needs be a misprint. But I found that it is needed for the subject. The motto introduces no description of a showy girl, the creature of her attire (which was Ovid’s meaning). The chapter tells of a shameful cheat practised by the villain of the story upon the heroine, whom he wants to marry for her money, the girl herself being the smallest part of his ambition.

That a man of Lord Lytton’s mental capacity should have these classic authors at his fingers’ ends, even so secondary a classic as the *Remedia Amoris*, and be able to summon a quotation at will, may not seem a very strange thing. But that he should know them by heart without being able to construe them, that all his enthusiasm and all his industry should not have raised him above this “fourth-form scholarship”—this is a real curiosity of literature. C. B. M.

CHURCH MUSIC.—In a paper on this subject (*Guardian*, December 17, 1884) it is stated that the author had written to “N. & Q.” to verify an assertion that a certain Council had anathematized “those who presumed to join in the musical performances of the choir.” The reference was probably to the second Council of Laodicea, c. 59, but sadly misapplied ; it is, in fact, a decree as to what should be sung in church, and not as to who may sing. Of the two editions one is unmistakable, *Non oportet ab idiotis Psalmos compositos et vulgares, in Ecclesiis dici, neque Libros qui sunt extra Canonem, legere*. The misapprehension arose, probably, from a wrong construe of another edition, where the word *plebeios* (= *vulgares*), in the sentence “*Non oportet plebeios psalmos in ecclesia cantare*,” was mistaken for a noun. In neither is there any anathema.

Temple Ewell, Dover.

W. F. HOBSON.

UNITED STATES : CURRANTS OR CURRANCE.—Morant, *Essex*, ii. 232, states the manor of Wormingford was held by Thos. Waldegrave to John Currants, or Currance, 1702. His son was Clements. “The last heir died somewhere in America.” The arms are given.

HYDE CLARKE.

FUNERAL RITES AMONG THE CABENDAS ON THE SOUTH-WEST COAST OF AFRICA.—A gentleman, writing from that country (eight and a half degrees south of the Equator), says :—

“My cook having died, the Cabendas kept up a wake over him, covered his coffin with a gold and silver cross and blue cloth, sang, danced, shouted, drank, and cried. Outside the place the dead man was dressed in white sheets, his body was shaved all over, and then he was blown up with wind till his cheeks were puffed out. He was placed in a sitting-up position, his eyes were opened, and candles were kept burning day and night. The row they made outside my place was simply horrible.”

As this custom is not well known, it may perhaps be entitled to be recorded in “N. & Q.”

SETH WAIT.

WARWICKSHIRE WORDS.—The following words were heard by me among the villagers around Warwick in 1884 :—

Borning.—Speaking of the extreme healthiness of his village, “We’ve no deaths to speak on, but we’ve a deal o’ bornings,” said John Gibbs.

Disbeliked.—“Aye, he’s very much disbeliked,” said John Gibbs of an unpopular squire.

Roomthy : *Housen*.—“These housen is very roomthy,” said Mary Boney, speaking of her own cottage and the neighbours’.

Givish.—“They wasn’t so very givish,” said Hannah Cull, of some close-fisted persons.

Noggan.—“Her’s a noggan wench,” said the same Hannah. *Noggan*=clumsy. It is also a Shropshire word.

Of the foregoing words, *roomthy* and *housen* are to be found in Prof. Skeat’s *South Warwickshire Glossary*, issued by the E.D.S. in 1876. *Unked* and *pearst*, too, which also I heard in 1884, are to be found there. A. J. M.

SURREY SUPERSTITION.—As I was passing a large holly tree by a roadside the other day, an old labourer, who was with me, remarked, “I never go by that tree without thinking of Nurtey being passed through it, and you may see the mark on the bark now.” He then told me of the following occurrence, which took place rather more than sixty years ago, and said that in those times if an infant were badly ruptured, they would pass it naked through the stem of a holly tree, and this they called a charm. He then described how in Nurtey’s case a slit was made in the tree, how the parts were held asunder by two persons, while two women, the one holding his head, and the other his feet, passed him stark naked several times backwards and forwards through the opening. He added, “I don’t know that it was any good, but the old women at that time used to hold with it.” The child, who was a native of Limpsfield, by name Tom Wolf, lived to grow up, and travelled with a carrier for some years.

G. LEVESON GOWER.

Titsey Place, Limpsfield.

A CHRISTMAS SAYING.—Standing under the bright moon and stars on the night of last Christmas Day, an old South Lincolnshire bell-ringer, who had just finished his peal in the church belfry,

said to me, "There's an old saying, 'Light Christmas, light harvest.' I've known it come true a-many times. Last Christmas was a dark Christmas; and, accordingly, we had a good harvest. If we live to see the next harvest, you'll see that it'll be a poor one." I put this saying on record, so that the prophecy may be noted, whether it be fulfilled or no.

CUTHBERT BEDE.

BURIDAN'S ASS.—A variation of this occurs in "The Courtier's Academie, translated by John Kelpers from the Italian of Count Haniball Romei, London, 1598," at p. 69:—

"John Baccone, a Philosopher, and most learned divine, was wont to say that if the horse were in a way equally distant from two barly fieldes of like goodnesse, he should be in danger to die for hunger, for his appetite would not be moved more to the one than to the other corne. Hee, therefore, who were in the presence of two women equally faire.....would love neither the one nor the other."—Discussion of Humane Love."

W. E. BUCKLEY.

DOWZER.—I had occasion the other day to inquire at one of the great London stores whether they have any rule against giving Christmas boxes to their men. The superior official, of whom I asked this, at once replied that there was no such rule, "But," he added, "nobody is allowed to take *dowzers*." *Dowzers*, eh? I was just about to ask what he meant, when a happy thought (for once) occurred to me, *dowzer*=*douceur*. And why shouldn't it? The Scots have their *vivers*, and the southern English their *bever*; and this word is just such another. But the distinction between a *dowzer* and a Christmas box remains obscure to me.

A. J. 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.

A "BALLET" IN PROSE.—Warton (*H. E. P.*, iv. 302, Hazlitt) says, "Sometimes a ballad is a work in prose. I cannot say whether 'a Ballet intitled, the incorragen of all kynde of men to the reedyfyng and buyldyge Poules steeple againe,' printed in 1564, was a pathetic ditty or a pious homily, or both"; and with no better evidence to support it, the assertion may be thought perilous. However, Warton obtained his ballad title from the Stationers' Register, on inspection of which I find the distinction between a *boke* and a *ballet* so plainly marked as to suggest that the word *ballet* may have been about the time indicated a sort of trade name for *broadside*, in which form the multifarious popular songs of the period almost invariably appeared; and it is quite conceivable that if a prose composition was ever brought out in the same shape, it may, for that reason, have been

included under the general name, and called a *ballet*. Can any one adduce positive proof of the word being so employed?

C. B. MOUNT.

14, Norham Road, Oxford.

CHURCH-DOOR: EASTONE, OXON.—In an old church-door, now placed aside in the town of Eastone Church, there is a large number of small nails. A considerable portion of the door is covered by them. The common sense explanation is that these are the nails used in affixing notices. But a Roman Catholic priest one day observed that they signified so many special prayers offered in church. Can any one oblige by an illustration of this, if, at least, there is such a significance attaching to them?

ED. MARSHALL.

EUGENE ARAM.—Will any reader of "N. & Q." oblige me with a list of books containing any account of the above? Traditions and letters would also be very acceptable. I judge from Lord Lytton's novel that much traditinary matter concerning Aram existed, and probably still exists.

FRANCESCA.

[See 6th S. x. 400.]

CHRISTMAS CAROL.—If I am not travelling over an old path, may I ask for any information as to a Christmas carol formerly much in vogue in Newcastle-upon-Tyne? It began:—

"On the first day of Christmas
My true love sent to me
A partridge on a pear tree."

A. H. D.

TOPICAL.—Is this an English word? We are accustomed to hear of "topical songs" and "topical allusions" in the slang of the music-halls, but I see that Mr. John Morley, in his memoir of Burke ("English Men of Letters" series), makes use of the phrase "branching into topical surprises" when referring to Burke's conversational powers (p. 122). Is there any warrant for this adjective among our older classics? Philologically it would appear to be a kind of *monstrum informe*—a Greek head with a Latin tail.

W. F. P.

POEMS BY SETH WARD.—I am informed that there was living about 1710 a person called Seth Ward, a friend and, as I surmise, a relation of the bishop of those names. Some twenty years ago certain MS. poems of his were sold by auction. I shall be glad to know if these poems still exist, and if so, in whose hands they are at present.

ANON.

DAVID COX, THE PAINTER.—In Otley's supplement to Bryan's *Dictionary of Painters and Engravers*, p. 40, it is stated that David Cox "was apprenticed to a maker of lockets and brooches, which he adorned with miniature designs." I want to know the name of this person. He was doubtless resident in Birmingham, in which town Cox

was born. The St. Martin's mentioned in Ottery's memoir was St. Martin's, Birmingham, and ought to have been identified there; but as the whole appears to be carelessly written, and no authorities are given for the assertions contained in it, there is no cause for surprise.
G. W. M.

AUTHORS WANTED.—Who were the authors respectively of the two treatises of which I give the titles in full below; and who wrote the *Considerations* to which the first is a reply?—

"A Calm and Sober Enquiry concerning the Possibility of a Trinity in the Godhead: in a Letter to a Person of Worth. Occasioned by the lately published 'Considerations' on the Explications of the Doctrine of the Trinity, by Dr. Wallis, Dr. Sherlock, Dr. S—th, Dr. Cudworth, &c. Together with certain Letters (hitherto unpublished) formerly written to the Rev. Dr. Wallis on the same subject. 1694."

The letters are signed "Anonym."

"An Impartial Enquiry into the Existence and Nature of God: being a modest Essay towards a more intelligible Account of the Divine Perfections. With Remarks on several Authors, both Ancient and Modern, and particularly on some Passages in Dr. Clarke's 'Demonstration of the Being and Attributes of God.' In Two Books. With an Appendix concerning the Nature of Space and Duration. By S. C.—. 1718."

The author professes to be "a layman."

G. L. FENTON.

OLD CLOCK: RICHARD BOYFIELD.—A relation of mine has just purchased an old "grandfather's" clock, bearing on the face the name "Richard Boyfield, Great Dalby." Can any one tell me when Richard Boyfield flourished, that I may ascertain the probable date of the clock?

ALPHA.

POWELL, OF EWHURST.—Can any of your readers inform me who is the Nathaniel Powell, of Ewhurst, Sussex, that sold Perryton Court to William Chapman? The estate is situated at Westwell, Kent, and the sale is stated by Hasted as having taken place at the early part of 1700. On what authority is his statement based; and is the William Chapman mentioned the son of William Chapman who died at New Shoreham in 1732?

ALFRED WAKE.

ULLATHORNS, WESTMORELAND.—Any information concerning the above, situated near Kirkby Lonsdale, would oblige. W. G. ULLATHORNE.
46, Elm Park Road, S.W.

FREELL OR FRIELL FAMILY.—Where can I find the best and most ample information about the Huguenot colony in Dublin in the eighteenth century? The family in whom I am interested is that of Freell or Friell. Information is only wanted prior to the year 1780.
J. V.

JERUSALEM ARTICHOKE.—Can any of your correspondents say when the term "Jerusalem

"artichokes" is first used in any English book? Lord Bacon, in his essay *Of Plantations* (published about 1597), calls them "artichokes of Jerusalem," which shows that even then the name was familiar in English, the fanciful derivation from *girasole* being probably much later, as well as apocryphal. What connexion the plant had with Jerusalem is difficult to trace. A. C. B.
Glasgow.

SHORT HISTORICAL TALES.—Can your readers help me to form a list of short and interesting tales serving to illustrate periods of history? It is easy to do so if one admits historical novels, but I want to occupy a couple of hours' reading to a class of workers by interesting, well-written narratives, which will serve the double purpose of amusement and instruction. I would beg the contributions named to be given in the order, title, author, period.
A. E. P. R. D.

[Lists with which we are favoured shall be forwarded to our correspondent.]

HEIRESS OF BETTON.—Can any of the Salopian antiquaries and genealogists in communication with "N. & Q." give me any information as to the Christian and family name of the heiress of Betton, co. Salop, who is stated in the *Scott Memorials*, by James Renat Scott, to have married Antony Scott, son of Charles Scott, of Godmersham, co. Kent (son of Sir Reginald Scott, of Scott's Hall, co. Kent, by Mary, his second wife, daughter of Sir Bryan Tuke, Knt.), who married Jane Wyatt, daughter of Sir Thomas Wyatt, of Allington Castle, co. Kent, beheaded *temp.* Mary Tudor?
HENRY FRYE.
Trappe de Melleray, Loire Inférieure, France.

ARMS OF PIGGOTT.—Miss SMITH states, in the number of "N. & Q." of July 10, 1880, that her sister was in possession of a silver cup having the arms of Sir William Piggott, Bart., engraved thereon. Would she object to give me a description of the arms?
J. P.

[If this is sent to us we will forward it to J. P.]

MONUMENT TO ALEXANDER III. AT KINGHORN.—Is it the case, as stated by Dr. STRATTON, 6th S. x. 433, that "about fifteen years ago a monument was put up to mark the spot" where King Alexander rode over the cliff at Kinghorn? The newspapers quite recently recorded the fact that, under the direction of the genial historian of Lindores Abbey, Dr. Alex. Laing, of Newburg-on-Tay, a movement had been started for the erection of such a monument.
THOMAS BAYNE.
Helensburgh, N.B.

CLIENTS OF JOHN THORPE, THE ARCHITECT.—Can any of your readers give any information respecting the following people, who lived at the end of the sixteenth century or the beginning of

the seventeenth, and seem to have employed John Thorpe, the architect, to design houses for them? Sir Wm. Ruffden; Mr. Johnson, ye druggist; Sir Thos. Dorrell, Lincolnshire; Sir Jo. Bagnall; Sir Geo. Sct. Poole; Sir Geo. Coppin; Mr. Keyes; Mr. Denman; Sir Wm. Haseridge; Sir Percevall Hart; Mounsier Jammét; Mr. Panton; Mr. Ate; Mr. Wm. Fitzwilliam; Sir Hen. Nevile; Mr. Taylor, Potters Bar; Mr. Wm. Powell.

J. ALFRED GOTCH.

Kettering.

MOTTO FOR A LADIES' COLLEGE.—Being invited to suggest a motto for an institution of advanced education for women, I could think of nothing better at the time than the following, from Virgil, *Æn.*, i. 493:—

"Audetque viris concurrere virgo."

Subsequently I remembered the motto of Maria Theresa:—

"Sexu femina, ingenio vir."

I suppose the lines in Cowley's *Ode to Orinda* are scarcely suitable, although they might pass in a classical dress:—

"Than man more strong, and more than woman sweet."

Can any correspondent suggest a better?

J. MASKELL.

MUSICAL STONES.—I wish to obtain as much information as possible about "singing stones," or "musical stones," as mentioned in *Chambers's Journal*, Dec. 29, 1883. I send this to you as being the surest way of obtaining the desired information, and trusting to your kindness to insert the question.

BENJ. H. MULLEN.

STRODES OF CHEPSTED.—Would M. G. S., who in 6th S. x. 331 fully answered a query relative to this family, kindly say what is the connexion between the above and the Somersetshire Strodes, now represented by Edward Chetham Strode, Esq., of Southill, near Shepton Mallet, descended from that Strode who was one of the five members Charles I. went to the House to seize? The coat of arms and crest are the same as M. G. S. gives for Strodes of Chepsted.

S. V. H.

LEONARDO GUZZARDI.—Can any particulars be given respecting a person of this name, who painted a full-length portrait of Admiral Lord Nelson in 1799 at Palermo? I have heard that the ordinary works of reference contain no information about him.

ALEKTOR.

VIRGINIA COLONY.—I am writing a history of the founding of the colony of Virginia, and wish to correspond with any one having contemporary manuscript data relating to this colony during 1606-1619. Replies addressed to the care of W. Cabell, 12, Sydenham Road, Guildford, Surrey, will oblige.

ALEXANDER BROWN.

Norwood Post Office, Nelson County, Virginia, U.S.A.

THE LADIES WALDEGRAVE.—Will you have the goodness to inform me in "N. & Q." if Allan Ramsay painted a picture of the three Ladies Waldegrave? If so, was it, or the picture by Sir Joshua Reynolds, exhibited in the old masters at the Academy a few years ago? AMATEUR.

"STUCK HIS SPOON IN THE WALL."—My bailiff, who died last June, was a native of Downham, in Norfolk. On hearing of the death of a friend he exclaimed, "So, poor fellow, he 'has stuck his spoon in the wall.'" I do not know any words to the like effect but those in *Cruikshank's Omnibus*, "Frank Heartwell; or, Fifty Years Ago," p. 20, edit. 1870, where Ben Brailsford says, "To my thinking a poor dev—, that is I means an onfortunate as *sticks his spoon in the becketts* for a full due and loses the number of his mess," &c. Can any of your readers say if the phrase is common to the Eastern Counties? W. G. P.

ARMS OF ANNE BOLEYN.—In Friedmann's *Anne Boleyn*, recently published, the arms of that queen are referred to once or twice as "apocryphal," or "invented by the heralds." I quote from memory. Now, to the best of my recollection the arms of Anne Boleyn are duly recorded and exemplified in the *Heralds' College*. The curious point is this, there is a royal augmentation, then other quarterings, duly marshalled, but the paternal coat of Boleyn is altogether omitted. Does this throw any light on another point mentioned by Friedmann, namely, that she is styled not, as is customary, Lady Anne Boleyn, her family name, but Lady Anne Rochfort, or Rochford, her father's title? These quotations are from memory only, so any slips will, I think, be excused.

GEORGE ANGUS, M.A.

St. Andrews, N.B.

COMPUTATION OF THE CHURCH OF ENGLAND.—In a Bedfordshire will of January, 1675, it is described as so dated "according to the computation of the Church of England." A Manchester friend tells me he has met with the same expression in wills of about 1710. Can any of your readers tell me its precise force? JOHN BROWN.

Replies.

CARDINALS.

(6th S. x. 517.)

MR. BLAYDES inquires, "When did the term *Cardinal* (as a name of office in St. Paul's Cathedral) come into use?" I cannot tell him. I can only say that there were two such officers in the cathedral from very early times, "a longis retroactis temporibus." King Richard II. granted the minor canons of St. Paul's a Charter of Incorporation in 1394 (I have printed it at length in my *Registrum Statutorum et Consuetudinum Ecclesie Cathedralis*

Sancti Pauli Londinensis), and mention is made of the Cardinals in this document, "quorum duo dicuntur Cardinales." It is an office not met with in any other cathedral in England.

Amongst the Harleian MSS. is a volume entitled "Fragmenta Historiopolitica Miscellanea Successiva, collected by one Thomas Gybbons, Esq. (Harleian MSS., No. 980, fo. 179A), who says:—

"The Church of S. Paule had before the time of the Conquerour two Cardinals, which office still continue [*sic*]. They are chosen by the Dean and Chapt. out of the number of the Twelve Petty Canons, and are called *Cardinales Chori*. Their office is to take notice of the absence or neglect of all the quire, and weekly to render account thereof to the Dean and Chapter. They administer likewise ecclesiastical sacraments to the ministers of the Church and their servants, &c. Not any Cathedral Church in Engl. hath Cardinalis besides this, nor are any beyond seas to be found to be dignified with this title, sauing the Churches of Rome, Rauenna, Aquileia, Millan, Pisa, Beneuent, in Italy, and Compostella in Spayn."

These Cardinals are called respectively the Senior Cardinal and the Junior Cardinal. Certain duties of the Junior Cardinal are defined in the thirty-fifth statute of the minor canons:—

"§ xxxv. *Of the Junior Cardinale*.—Note, that it ys and hath byn a custome alway, yea, euen tyme oute of mynde, that the Junior Cardinale in the Cathedrale Church of S. Paule in london for that tyme beinge doo continually visit the sicke as the maner ys, and ministre the sacramentes vnto them, as often as shalbe nedfull, whether it be in his weke or no."

These statutes were drawn up in 1396; the English version here cited is considerably more modern. The instruction and catechizing of the choristers also devolved upon the Cardinals.

In Walcott's *Sacred Archaeology* the Pauline Cardinals find special mention:—

"The word *Cardinal*, when applied to an Altar, means the High or Principal Altar, and from their attendance upon it two Minor Canons at S. Paul's are still called the Senior and Junior Cardinals. Their duties were to take charge of the Choir, to present defaulters to the Dean on Fridays, to act as rectors of the Choir, to administer sacraments, enjoin penances, hear confessions, bury the dead, and receive oblations."

The whole article "Cardinal" may be read with advantage. See also Ducange.

MR. BLAYDES further asks, "When did the term *Cardinal* die out?" It has never died out. I held the office of Cardinal from 1878 till my appointment as Sub-dean, December 16, 1881. The present Senior Cardinal is the Rev. W. H. Milman, and the present Junior Cardinal is the Rev. W. J. Hall. I may mention that the author of the *Ingoldsby Legends* was appointed Senior Cardinal on Dec. 9, 1833. Some editions of the *Legends* bear the Cardinal's hat upon the title-page.

W. SPARROW SIMPSON.

MR. BLAYDES is evidently not aware that the title of Cardinal is still in existence in St. Paul's

Cathedral. Dr. W. Sparrow Simpson, himself "Junior Cardinal in St. Paul's Cathedral," describing the staff of the old cathedral, states that two of the minor canons "were called Cardinals, *Cardinales Chori*, an office not found in any other church in England" (*Chapters in the History of Old St. Paul's*, 1881, p. 35). E. S. D.

This dignity is still maintained. There are two, viz., a Senior and a Junior Cardinal, who both rank as minor canons. If my memory serves me correctly, my namesake, known as the compiler of *Wix's Hymns*, was a Cardinal for many years.

A. H.

BACON AT HIGHGATE (6th S. x. 515).—It cannot be said that Bacon "ever lived at Highgate," but he certainly died there, and in Arundel House, the suburban residence of the Earls of Arundel. The mansion referred to stood higher up the hill than Cromwell House, still standing, but was removed long ago, and on its site some modern houses have been built. The cause of Bacon's presence and death at Highgate is recorded in William Howitt's *The Northern Heights of London*, Longmans & Co., 1869, and the following is a quotation:—

"In the spring of 1626 his strength and spirits revived after the weakness brought on him by the winter. On April 2, when making an excursion into the country with Dr. Witherborne, it occurred to him when approaching Highgate, the snow lying on the ground, that it might be deserving consideration whether flesh might be preserved as well in snow as in salt; and he resolved immediately to try the experiment. They went into a poor woman's house at the bottom of Highgate Hill, and bought a hen, and stuffed the body with snow, and my lord did help to do it himself. The snow chilled him, and he fell so extremely ill that he could not return to Gray's Inn, but was taken to the Earl of Arundel's House at Highgate; a messenger was immediately sent for his relation Sir Julius Caesar, in whose arms he died on the morning of April 9, 1626, and was buried, by direction of his will, in St. Michael's Church, St. Albans, and near his mother."

HENRY G. HOPE.

Freegrove Road, N.

Bacon never had a house of his own at Highgate, but he died at the Earl of Arundel's house there. I extract the following account of the circumstances from Johnson's *Life of Sir Edward Coke* (London, Colburn, 1837):—

"According to Aubrey, Bacon was one of the martyrs of science; an experiment was the cause of his death. 'As he was taking the air in a coach with Dr. Winterbourne (a Scotch physician to the king) towards Highgate, snow lay on the ground, and it came into my lord's thoughts why flesh might not be preserved in snow as well as in salt. They were resolved they would try the experiment presently. They alighted out of the coach, and went into a poor woman's house at the bottom of Highgate Hill, and bought a hen and made her exenterate it, and then stuffed the body with snow, and my lord did help to do it himself. The snow so chilled him that he immediately fell so extremely ill that he could not re-

turn to his lodgings, I suppose then at Gray's Inn, but went to the Earl of Arundel's house at Highgate, when they put him into a good bed, warmed with a pan; but it was a damp bed, which had not been laid in for a year before, which gave him such a cold that in two or three days, as I remember Mr. Hobbes told me, he died of suffocation."

This event happened on April 9, 1626.

W. R. TATE.

Walpole Vicarage, Halesworth.

Bacon never lived at Highgate, but he died there April 9, 1626, says Rawley, "in the early morning of the day then celebrated for our Saviour's resurrection, in the 66th year of his age, at the Earl of Arundel's house in Highgate, near London." He caught cold stuffing a fowl with snow, as an experiment whether that would preserve it, and it did, but it cost England the life of its philosopher, as Pliny lost his life in trying an experiment about the other extreme of temperature, the burning of Mount Vesuvius. Aubrey says it was a damp bed, but I think not. Arundel House stood on the East Hill, Highgate, on what is called the Bank, a little higher up than Cromwell House, opposite Andrew Marvell's cottage. It was partially pulled down in 1825, but some of the old walls are said to be remaining still, desecrated by the perpetual click of the tram-car.

C. A. WARD.

Harvestock Hill.

THE HAYMARKET FORTY YEARS AGO (6th S. x. 487).—In Mr. PICKFORD's kindly and interesting notice of Mr. Henry Holl he remarks that he was "probably the last survivor of his contemporaries of that date, now thirty-eight years ago." We have still, happily, amongst us one of the Haymarket veterans, Mr. Henry Howe, who, when the old Haymarket company broke up, some half-dozen years ago, had been connected with it for forty years. It seems scarcely fair to draw attention to the age of a man who until within the last five or six years took young men's parts, and at the present time represents a hale and hearty middle-aged man (to wit, Antonio in Mr. Irving's production of *Twelfth Night*). Mr. Howe has been on the stage so many years that some old playgoers think there have been two generations of Howes, father and son. One such, in talking with me on theatrical matters, remarked, "I am old enough to remember the old Howe at the Haymarket, long before your time." And I replied, "I am young enough to have the honour of being a friend of the gentleman you term 'old.'" It was with some difficulty I persuaded my companion (who had not been to the theatre for a quarter of a century) that the fine, vigorous-looking man we saw before us on the stage was the Howe of forty-five years ago. Perhaps Mr. Howe's vigour and youthfulness are due to the fact that he has spent his days in gardening. No doubt some of the

readers of "N. & Q." know the pretty garden at Isleworth which represents the loving labour of the actor's own hands for thirty years, where roseries and arches and rustic seats and summer-houses show his taste and skill in carpentering. I remember going to see him some four years ago and finding him working hard at repairing a summer-house, the seat of which, as he reverently pointed out, was made from a beam taken from Garrick's room. He had been on the previous evening to a supper given by Mr. Irving, which lasted through the small hours of the night, and going down to his home by the early morning train he thought it a shame to go to bed by sunlight, so went on with his work as usual, without sleep. That he is still as strong as ever may be gathered from the following fact: When the Irving company returned from America last spring, Mr. Howe visited a relative of mine who had just built himself a house in a patch of wild country. As he looked round at the rugged ground which had to be converted into a garden he said, "Dear me, what a splendid lot of work to be done! How I envy you! My fingers itch to be at the soil." Let us hope that the veteran actor (who is now with Mr. Irving in Chicago) may be with us many more years yet.

FRANCES MORTIMER COLLINS.

Pine Tree Hill, Camberley, Surrey.

Is not Mr. PICKFORD in error in speaking of "Their Majesties' Servants" in connexion with the Haymarket Theatre in 1846? That nomination was confined, I fancy, to the patent houses, and did not include "the little theatre in the Haymarket." In any case why "their" Majesties' Servants?

J. J. S.

[The title *Their Majesties' Servants* was given by Dr. Doran to his annals of the English stage.]

HAUNTED HOUSES (6th S. x. 349).—As your correspondent F.S.A.Scot. does not appear to have received any answer to his inquiry respecting Ewshott, Hants, I may refer him to *Haunted Houses*, by John H. Ingram, Second Series, 1884, p. 124, for an authentic account, written in 1841, and may add that the curious and inexplicable noises which the writer describes himself to have heard have continued to be occasionally heard down to the present day. But it is needless to suppose anything in the remotest degree supernatural connected with them. They are probably in some manner connected with the position of the house on the verge of the great chalk formation, and to ill-understood acoustic properties of the structure.

TESTIS.

DIFFERENCED ARMS (6th S. x. 349, 523).—There would seem no reason, as MR. SALTER says, why a fess should not be used as a means of differencing arms, though I imagine that to difference a coat by changing the principal ordinary is not

often done in later or modern heraldry. That it was done in more ancient times we have the authority of Sir William Dugdale in his *Antient Usage in Arms*, 1682, wherein he quotes from Glover's *De Origine et Antiquitate Armorum*, in which that writer, in distinguishing the differences appertaining to *consanguinei* (e. g., crescents, mullets, &c.) from those of *extranei*, classes fesses amongst those which strangers might adopt. In the instance, then, given by MR. SALTER it is, perhaps, less unlikely that the coat may be a differenced one of the St. John family (more especially as MR. SALTER avers he has a reason for so adjudging it) than either that of the family of Bracy or Poer, given by MR. WOODWARD (p. 523) from Papworth's *Ordinary*, wherein, again, the tinctures differ from those accorded them by Edmondson.

MR. SALTER asks for an example in support of his query. Perhaps the arms of two families of Beauchampe, as given by Edmondson, may afford a fair parallel to MR. SALTER'S case, as the ordinary differenced (a chief) is the same in both instances: (1) Ar., on a chief indented sa., three mullets of the field; (2) Gu., a fesse or, in chief three mullets of the second. J. S. UDAL.
Symondsburj, Bridport.

TENNYSON'S "IN MEMORIAM" (6th S. x. 366).—I have many interesting classical notes on various passages in *In Memoriam* which PELAGIUS might like to see. If he has any to send me, I shall be much obliged. EDWARD MALAN.
Broadwindsor, Dorsetshire.

PELAGIUS might have quoted more appositely Æsch., *Agamemnon*, 431-437:—

ὄνειρόφαντοι δὲ πενθήμονες
πᾶρσει δόξαι φέρουσαι χάριν ματαίαν.
μάταν γὰρ, εἴτ' ἂν εσθλά
τις δοκῶν ὄρνυ,
παρᾶλλάξασα διὰ χειρῶν
βέβακεν ὄψις οὐ μεῖοστέρον
περὶ τοῖς ὀπαδοῖς ἦπνον κελείθοις.

A remarkable parallel.

C. E.

STEWART AND SOMERSET PEDIGREE (6th S. x. 517).—King James I. of Scotland was married to Jane Beaufort at the church of St. Mary Overy, Southwark (Fabyan's *Chronicle*), in February (Fabyan, Stow, Moreri), 1424, not 1423, as often stated. She was the eldest daughter of John Beaufort, first Earl of Somerset, the legitimated (but not legitimate) son of John of Gaunt by Katherine Swynford, who was afterwards John of Gaunt's third wife. Katherine was the daughter of Sir Payne le Roelt, a Picard Knight, and widow of Sir Hugh (not Oates) de Swynford. The mother of Jane Beaufort was Margaret de Holand, second daughter of Thomas, Earl of Kent, and Alesia de Arundel. The authorities named by

your querist have, as most did till lately, confused two daughters of James I. Jean, who was the third daughter, and was dumb, was contracted, but never married, to James Douglas, third Earl of Angus. She probably died unmarried *circa* 1445-6, aged about eighteen; but some say that she married near 1456, James, Earl of Morton, and died 1487-8. Annabel was her sixth and youngest sister; she was first married at Stirling, Dec. 14, 1444, to Luigi of Savoy, Count of Geneva, from whom she was divorced at Ganat March 23, 1456, for political reasons; she married, secondly, about 1457, George Gordon, Earl of Huntley, who also divorced her, it is said without any fault on her part, July 24, 1476, and she did not long survive that event. Annabel was mother of eleven children, of whom one was Katherine Gordon, wife of Perkin Warbeck, surnamed the White Rose of Scotland. HERMENTRUDE.

So far as the birth of the first Duke of Somerset is concerned, I think it is pretty clear that he was an illegitimate son of John of Gaunt. But both he and his brother, Cardinal Beauford, were, so far as possible, legitimized by their father. Even the possible chance of accession to the throne was left undebared; but this contingency was ultimately provided against by Henry IV. in the confirmation. Before his death John of Gaunt did apparently legally marry their mother. Then, as regards also the legitimate birth of that daughter of James I. of Scotland and Joan Beauford who married a Douglas, the following considerations surely offer the strongest suggestions of legitimacy. The date of their marriage is said to have been about 1400 or so. In 1424, after James's long imprisonment in England, they were crowned king and queen of Scotland. The date of birth of their only son (James II.) seems to have been about 1430. Assuming that the five daughters, who completed the family, were born for the most part previously to this, ten years are allowed, and Joan (Douglas) was not even the eldest of these; therefore the probability seems to be that she was born after the coronation, or certainly in honest wedlock of her parents.

A. C. B.

This, of course, starts with John of Ghent, which prince *did* marry Catherine Swynford, and thereby legitimated the previous issue. This was confirmed by Act of Parliament 15 Ric. II. John de Beaufort, Earl of Somerset and Marquis of Dorset, who died 1410, married Margaret Holland, daughter of Thomas, second Earl of Kent, and this lady remarried Thomas, Duke of Clarence. Lady Jane Beaufort, their daughter, did certainly marry the captive king of Scots—the historical annals of Windsor are replete with the circumstance; and no doubt, though I have never read the book, full details are given by the late Hepworth Dixon in his

elaborate work on Windsor. The legitimacy of the Scottish family has never been questioned; the eldest son, James, Duke of Rothsay, on his father's murder, became king as James II.; Lady Jane or Joanna, the princess who married in succession an Earl of Angus and of Morton, seems to be confounded with a possible sister named Annabella, who is alleged to have married, as first or second husband, George, second Earl of Huntley.

A. HALL.

TITLE OF NOVEL (6th S. xi. 9).—*City and Suburb*, by the author of *George Geith of Fen Court, Too Much Alone*, &c. (Mrs. Riddell), published in 1861, appears to be the novel referred to.

J. A.

[The REV. E. MARSHALL supplies the same information; MR. JAMES POLL assigns the authorship to F. G. Trafford.]

THE FIRST IDEA OF THE PENNY POST (6th S. x. 386; xi. 37).—I have letters of 1768 stamped with the triangular mark of the "Peny Post."

D.

HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523; iii. 96; iv. 116, 217; v. 397, 478; vi. 76; viii. 238; x. 37, 158, 393, 507).—In the old manor house at Dinsdale-upon-Tees, now the residence of the Rev. Scott F. Surtees, at the top of the staircase is a secret chamber, to which access is gained from above. The compartment is small, and lies between two bed-rooms and alongside of the fireplace of one of them. It would be a very snug place when the fire was lighted, and very secure, as it is necessary to enter the cock-loft by a trap-door at the extreme end of the building, and then crawl along under the roof and drop into the hiding-place by a second trap-door.

R. B.

MEMORIALS TO SERVANTS (6th S. ix. 378; x. 46, 194, 295, 480, 498).—The following epitaph is the earliest memorial to a servant of any that I myself have seen. It is incised on a stone slab fixed against the inner wall of the narthex (if I am right in calling it so) of the lower church of St. Clement at Rome. I copied it on the spot, in October, 1882, and I believe that the letters as given below are placed as they are on the stone:—

DIS ' MAN
CLAVDIAI
VITALI ' TI
CLAVDIVS
SABINIANSVS
NVTRICI ' PIEN
TISSIMAE.

Your readers are aware that *pientus* is a late Latin form of *pius*. It is duly entered as such in Ducange, with the following quotation, amongst others, in support of it: "Pientissimus autem Imperator Justinus." One may notice, too, that Sabinianus's epitaph on his "excellent" nurse is

pagan, not Christian, in form, though it is placed in a Christian church, and looks as if it had been always there.

A. J. M.

This epitaph is in Ripon Cathedral:—

"Here lyeth | John James, | the old cook of Newby, who was a faithful servant to | his master, and an upright, downright, honest man.

Banes among stanes

Do lie fou still,

While the soul wanders

E'en where God will.

1707."

J. POTTER BRISCOE.

HUTCHINSON'S "MASSACHUSETTS" (6th S. xi. 29).—After a long and unsuccessful search for the third volume, I asked Trübner to look for it for me in America, and he speedily got me thence (for, I think, 1*l.*) a copy of the English edition. America has, I suspect, absorbed nearly all the copies of this very important book.

W. E. H. L.

WORKS ON GARDENING (6th S. x. 467; xi. 31).—A most valuable list of books, with brief dissertations and useful references, will be found in *A History of English Gardening*, by George W. Johnson, published by Baldwin & Cradock, in one volume, 8vo., 1829. A few dates and other particulars of the horticultural periodicals are given in a lecture on "The Horticulture of Fifty Years," reported in the *Gardeners' Magazine*, April 7, 1883. It should be noted that at the present time there are published in London eight weekly horticultural papers.

SHIRLEY HIBBERD.

Kew.

BOGATZKY (6th S. x. 515).—The exact dates of Bogatzky's birth and death are not given in Rose, so I venture to supply them. He was born at Jankowe on Sept. 7, 1690, and died at Halle on June 15, 1774. "*The Life of Charles Henry V. Bogatsky*, written by himself, and translated from the German by Samuel Jackson" (London, 1856), will probably be of interest to F. L. It forms the seventh volume of "The Library of Christian Biography," edited by the Rev. Robert Bickersteth.

G. F. R. B.

THEOSOPHICAL SOCIETY (6th S. x. 480, 521).—Those interested in this society will find a curious account of its aims, together with a slight sketch of its founder (Col. H. S. Olcott), in the *Topical Times* of April 26 last, under the heading of "Crystallised Moonshine." By it I gather that the society has an established organ in the press, viz., *The Theosophist*, published monthly in Madras. I am sorry the communication (signed "Cigarette") is too long for insertion in "N. & Q.," as the information it contains is very curious.

JOHN J. STOCKEN.

3, Heathfield Road, Mill Hill Park, W

KNIGHTS OF THE WHEATSHEAF (6th S. x. 228, 508).—In "Notices to Correspondents" at the last reference, X. Y. is told that information is apparently lacking with regard to the knights. I have not at present the means at hand of giving full information, but what I am able to say may be the means of putting your correspondent on the right track for obtaining the information he desires. There is an order of knighthood, which I have an impression is Swedish, whose insignia is an heraldic wheatsheaf or garb. It is probable that knights wearing this form of decoration would be commonly called after it, although the official title of the order was something very different. I do not at present remember what that name is; but if X. Y. cannot ascertain for himself, I would be happy to do so. R. STEWART PATTERSON.

Hale Crescent, Farnham.

POEM WANTED (6th S. xi. 9).—The poem with the word *beautiful* often repeated may be found in *Great Thoughts*. So far as I remember it is anonymous. I forget the date, but *Great Thoughts* is a new publication. E. G. H.

[MISS KATE THOMPSON has obligingly copied out the poem from *Public Opinion*, Sept. 31, 1878. As it is too long for our columns, crowded as they are, we forward it to MR. E. W. THOMPSON.]

EPIGRAMMATIC EPITAPH (6th S. x. 385, 505).—This epitaph, with the word "father," I copied from a stone in the old abbey churchyard, Whitby, with the date 1769, a much earlier date than any yet given in "N. & Q."

GEORGE RAVEN.

BATTLE OF WORCESTER (6th S. x. 496).—It is almost certain that there is no list of the Royalists who fought at Worcester in any collection, public or private. The pamphlet the title of which I give below probably contains a list of nearly all the prisoners taken there whose rank was higher than that of a private soldier:—

"A List of the Prisoners of War who are Officers in Commission in Custody of the Marshall-General..... London, Printed by John Field, Printer to the Parliament of England. 1651."

There is a copy of this in the British Museum. It is the only one I ever heard of. In a newspaper called *Several Proceedings in Parliament, Thursday, 4 Sep.—Thursday, 11 Sep., 1651*, is a similar list, with many variations in the names. A copy of this is also in the British Museum.

Boltesford.

MABEL PEACOCK.

KING ARTHUR (6th S. x. 448).—There are now few who believe that this personage (whose father, by aid of the magician Merlin, it is said, approached his mother as Jupiter approached Alcmena) ever had existence. Geoffry of Monmouth's *History* is purely fabulous, and

the stories of the "Knights of the Round Table" emanated from the brains of the romance writers of much later periods. However, with reference to the myth of King Arthur's death and burial, it may be mentioned that after the third battle with his cousin Modred, who had usurped the crown, and who was defeated and slain, the king, himself being mortally wounded, was carried to the famous Abbey of Glastonbury, where, notwithstanding the efforts of the physicians, he died, and was interred "amongst the saints reposing there since the beginning of Christianity."

The following quotation perhaps will show that the statement ("N. & Q.," 6th S. x. 448) that "Arthur's tomb" is at a place near Camelford is erroneous, viz.:—

"This account of the grave of Arthur, in the reign of Henry II., 640 years after he was buried, is taken from Camden's *Britannia*, as he gives it on the authority of Giraldus Cambrensis, 'an eye witness.' When Henry II., King of England, had learned from the songs of the British bards, that Arthur, the most noble hero of the Britains, whose courage had so often shattered the Saxons, was buried at Glassbury between two pyramids, he order'd search to be made for the body; and they had scarce digg'd seven foot deep, but they light upon a cross'd stone (cippus), or a stone in the back part whereof was fastened a rude leaden cross, something broad. This being pulled out, appeared to have an inscription upon it, and under it, almost nine foot deep, they found a coffin made of hollow'd oak, wherein were deposited the bones of the famous Arthur. The letters have a sort of barbarous and Gothic appearance, and are a plain evidence of the barbarity of the age, which was involved in a fatal sort of mist, that no one was found to celebrate the name of King Arthur."—Timbs's *Abbeys and Castles*.

HENRY G. HOPE.

Freegrove Road, N.

Borlase, *Antiquities of Cornwall*, 1769, fol. p. 395, gives this account of the stone, of which there is a picture, plate xxxv., fig. vi.:—

"This inscribed stone, nine feet nine inches long, and two feet three inches wide, was formerly a foot bridge near the late Lord Falmouth's seat of Worthyvale, about a mile and a half from Camelford. It was called Slaughter Bridge, and as Tradition says, from a bloody battle fought on this ground, fatal to the great King Arthur. A few years since, the late Lady Dowager Falmouth, shaping a rough kind of hill, about 100 yards off, into spiral walks, removed this stone from the place where it served as a bridge, and, building a low piece of Masonry for its support, placed it at the foot of her improvements, where it still lies in one of the natural grots of the hill.

"This stone is taken notice of by Mr. Carew in the following words: 'For testimony of the last battle in which Arthur was killed, the old folkes thereabouts (viz. round Camelford) shew you a stone bearing Arthur's name, though now depraved to "Atry."' This Inscription has been lately published; but so incorrectly that it may still be reckoned among the non-descripts. It is said there, that 'this stone lay at the very place where Arthur received his mortal wound.'

"All this about King Arthur takes its rise from the five last letters of this Inscription, which are by some thought to be *Maguri* (quasi magni Arthuri), and from thence others will have it, that a son of Arthur was

buried here; but though history, as well as tradition, affirms that Arthur fought his last battle, in which he was mortally wounded, near this place, yet that this Inscription retains anything of his name is all a mistake. The letters are Roman, and as follows: *Cotin hic jacet filius magari*. By the I in hic being joined to the H; by the H wanting it's cross link, the bad line of the writing, the distorted leaning of the letters; I conclude, that this Monument cannot be so ancient as the time of Arthur."

The incorrect description referred to by Borlase is by Joseph Pomeroy, in the *Gentleman's Magazine* for June, 1745. I will send it, with Pomeroy's letter, to A. J. if he cares to have it, but being incorrect it is not suitable for "N. & Q."

JOHN E. T. LOVEDAY.

The inscription at Camelford has received the following notice:—

"About a mile and a half from Camelford is a stone nine feet nine inches long, and two feet three inches wide. It was formerly a foot bridge, and was called Slaughter Bridge, according to tradition, from the bloody battle fought near it, in which King Arthur lost his life. But this, as Mr. Borlase observes, is a vulgar error, it having this Latin inscription,

COTIN HIC JACET—FILIVS MAGARI;

whence it evidently appears to have been a funeral monument, besides the manner in which it is written shows that it cannot be so ancient as the time of Arthur."—*Description of England and Wales*, vol. ii. p. 233, London, Newbery & Carnan, 1769.

There is also "at Lanteglos, near Camelford, 'an illegible inscription in Saxon characters'" (Blight in Haddan and Stubbs's *Councils*, vol. i. p. 699, Oxf., 1869).

ED. MARSHALL.

The article entitled "An Attempt to Explain the Inscription on what is called Arthur's Tomb Stone near Camelford" is printed in Dr. Adam Clarke's *Theological and Miscellaneous Works* (1836), xi. 67-77. For other accounts of the Slaughter Bridge inscribed stone A. J. is referred to the *Bibliotheca Cornubiensis*, pp. 262, 1036, 1317, and to Emil Hübnér's *Inscriptiones Britannicæ* (1873), pp. 12-13, 207.

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster.

DEATHS IN 1884 (6th S. xi. 2).—In the list of "men of light and leading" who have passed from our midst during the year 1884 I would mention the name of one not included by Mr. W. ROBERTS. It is that of Mr. Cornelius Tongue, the author of an interesting work, *Records of the Chase and Memoirs of Celebrated Sportsmen*, published in 1854 under the name of "Cecil" by Messrs. Longmans & Co. Mr. Tongue also contributed, under the pseudonym of "Cecil," many spirited articles to the old *Sporting Magazine* of some sixty years since. During the closing years of a long life he lived at Trysull, in Staffordshire, where he died rather suddenly on November 3 last, being upwards of eighty-five years of age. In early life, when hé

resided with his mother near Bridgnorth, and his aunts lived at Gatacre Park, he hunted with the Albrighton hounds. His life was devoted to sporting in all its details, and he was well known to the best hunts of former days. Mr. Tongue had outlasted his friends and sporting contemporaries, and, living in much retirement, his name had become forgotten in the sporting world.

HUBERT SMITH.

LORD BACON AND LORD COKE (6th S. x. 389, 502).—With due respect to Mr. EDWARD H. MARSHALL, I venture to suggest that an inquiry when Sir Edward Coke was first called Lord Coke would be fruitless. The fact is, that in old days it was customary to refer to a chief of the Common Law Courts as Lord So-and-so. Bacon and Coke were not the only judges who enjoyed this title. "My Lord Hobart" is a very common reference in legal text-books and reports. The opinion of Sir Edward Coke would have been generally cited in court as that of "My Lord Coke," and that because he was a chief justice. A trace of this custom is to be found in the modern usage of the puisne judges of the Common Law Division of the High Court. If in their judgments they have occasion to refer to the Lord Chief Justice of England, they refer to him as "My Lord." This they do not because the present Chief Justice happens to be a peer of the realm, but because it is the proper way in which to refer to the Chief Justice.

F. S. WADDINGTON.

12, New Court, Lincoln's Inn.

In Pepys's *Diary* for March 14, 1666, Pepys says, "To walk alone in the fields behind Grayes Inne, making an end of reading my dear *Faber Fortune* of my Lord Bacon's." J. WASTIE GREEN.

DEAN HALL, OF DURHAM (6th S. x. 469; xi. 35).—Major Byng Hall, who is, or was, one of Her Majesty's Foreign Office Messengers, is, I believe, a son or grandson of Dean Hall and the Hon. A. M. Byng. G.

LODAM (6th S. x. 289, 418, 524).—This card-game is alluded to in the prologue of *The Returne from Fernassus*, printed in 1606:—

"*Momus*. It's euen well done, here is such a stirre about a scuruy English show.

"*Defensor*. Scuruy in thy face, thou scuruy iack, if this company were not, you paulty Crittick Gentleman, you that know what it is to play at primero, or passage. You that haue been student at post and paire, saint and Loadam."

This passage will explain why the game has been called "Saint Lodam" (*vide* 6th S. x. 418).

F. C. BIRKBECK TERRY.

REJECTED STANZA IN GRAY'S "ELGY" (6th S. x. 495).—In the first place, let me reply to Mr. MUNDEN'S inquiry. Dodsley, in Pall Mall, published the first edition of the *Elegy* in 1751; but

it was not called the *Elegy*; the title of the poem in quarto was simply *Stanzas written in a Country Churchyard*, and that is still its best title. Some of the books give it (edition 1821, for instance) *Elegy written in a Country Churchyard*. "I persuaded him first to call it an elegy," says Mason. Well, that may pass. *Elegy* is convenient, because it is short; but it ought to be headed "An *Elegy*: Stanzas written in a Country Churchyard." The original is the true and proper title, and I, for one, could dispense very well with the mock Grecizing of the word *elegy*; for though the poem is melancholy it is not a lament, neither is it elegiac; a metre consisting of alternate hexameter and pentameter. Mason played the busybody, as friends of poets will do, with results sufficiently damaging.

MR. MUNDEN is surely wrong about the 147th line; I only make 128 lines in all. This is of small consequence. The edition 1751 does *not* contain the four lines beginning,—

"Him have we seen the greenwood side along,"

neither is it in the edition of 1754, also published by Dodsley at sixpence, and called the ninth edition. Mitford says of this stanza that it was in the first MS.; he does not say it was in any edition printed, and I do not think it has been. You would think from this that Mitford had in his minute verbalism gone to the original MS.; but no, he has simply copied it, without acknowledgment, so far as I see, from Mason's edition of Gray's *Works* with notes.

"While o'er the heath we *hied*, our labour done,"

is Mason's version.

Gray had another lovely verse interposed between the last line and the epitaph, which he omitted because it delayed the sense too much by too long a parenthesis. This really ought to be printed with every copy of the poem, if not in the body, still as an inseparable appendage:—

"There scattered oft, the earliest of the year,
By hands unseen are showers of violets found;
The redbreast loves to build and warble there,
And little footsteps lightly print the ground."

The 127th line runs:—

"They there alike in trembling hope repose."

Mason refers to Petrarch's 114th sonnet, *Paventosa Speme*; but Stephen Collet, in his *Relics of Literature*, p. 182, says it occurs in Dante. I suppose that is only a slip for Petrarch.

Collet points out also that Gray took his first line,—

"The curfew tolls the knell of parting day,"

from Dante (probably the greatest poet of all time), and quotes Cary's translation, of course without reference, so that you may have to read three octavos through to find it:—

"And pilgrim, newly on his road with love,
Thrills if he hear the vesper bell from far,
That seems to mourn for the expiring day."

It comes from the opening of canto viii. of the *Purgatory*, l. 5. Cary's version reads repulsively to me. Collet further says that,—

"And leave the world to darkness and to me"

is from the *Beggar's Petition*,

"And leaves the world to wretchedness and me."

Gray's plagiarisms are most delightful things to men of taste; the passages taken are generally improved by him in intrinsic quality, and they are so entirely naturalized that, like the Asiatic oranges in Spain, any one not a consummate botanist would swear they were indigenous. If all plagiarists were like Gray, and could better the originals, stealing would become a test of the highest literary merit; with Gray it becomes an evidence of literary skill. Johnson said he was "not a poet of first rate excellence." No, indeed, he is not Milton! But you can read his *Elegy* after the *Lycidas*, and I know little in English that will bear that test so well. C. A. WARD.

Haverstock Hill.

In the MS. bequeathed by Gray to Mason, his biographer, which has been in my possession for some years, the stanza is written as follows:—

"Him have we seen the green-wood side along,
While o'er the heath we hied, our labours done;
Oft as the woodlark piped her farewell song,
With wistful eyes pursue the setting sun."

The lines which precede these are in the MS.,—

"With hasty footsteps brush the dews away
On the high brow of yonder hanging lawn."

As you have at the least one correspondent of my name I sign myself

WILLIAM FRASER of Ledecune, Bt.

Carlton Club.

This stanza does not appear in the 1751 edition of *An Elegy wrote in a Country Churchyard*. In the copy of the eighth edition (1753), in the British Museum, the following manuscript note appears: "N.B. The underwritten stanza it seems sho^d have been added in the printed Edⁿ, but was omitted thro' some mistake. See *Gent. Mag.*, June, 1771, p. 287. 'Him have we seen the greenwood side along: While o'er the Heath we hied our labour done: Oft as the woodlark pipd her Farewell song, With wistful eyes pursue ye setting sun':" I am unable to verify this reference to the *Gent. Mag.*, as I can find no mention of the poem at the place indicated by the writer.

G. F. R. B.

MINORITY WAITERS (6th S. xi. 8).—It may interest SIR H. DRYDEN to know that the explanation of Capt. Dillon is "*Minority*=out of office, out of place; an expression derived from the House of Commons."

URBAN.

SARAH BOOTH (6th S. xi. 8).—Miss Booth died on Monday, Dec. 30, 1867, at No. 39, Queen's Square, Bloomsbury. She was born at Birming-

ham in 1793. Her first appearance on the stage would seem to have been at the Manchester Theatre, then under the management of Macready. She was then but eleven years old. After a successful career she retired about the year 1828. Her last appearance on the stage was in 1841, at the Marylebone Theatre, on the occasion of a benefit to Mr. Attwood, when she played Kate O'Brien in *Perfection* and Lisette in the *Sergeant's Wife*. It is said that she was a descendant of the famous Barton Booth. See *Era* for January 5, 1868, p. 11; and *Gent. Mag.*, 1868, fourth series, vol. v. p. 259.

G. F. R. B.

ST. WINEFRED (6th S. x. 268, 374, 415).—The following references may be of use:—

Bp. Fleetwood's Works (Oxford, 1854), vol. iii. pp. 225-330.

Pennant's Tours in Wales (ed. by Prof. Rhys), vol. i. pp. 40-52.

Gibson's Edition of Camden's Britannia. Polychronicon Ranulphi Higden Monachi Cestrensis. Edited by Babington (London, 1865). Vol. i. pp. 423-431.

Also—

Examinations and Writings of John Philpot, B.C.L. (Parker Soc. Publications), p. xxvii.

Rogers on the XXXIX Articles (Parker Soc.), p. 226. Syke's British Goblins.

Farrer's Primitive Manners, p. 306 *et seq.*

The silence of Giraldus is noteworthy. See his *Topogr. Hibern.*, ii. c. 7, and *Itin. Camb.*, ii. c. 10 (Bohn's Library). Bp. Fleetwood gives a life, a poem, prayers, and litanies.

T. T. GRIFFITHS.

STONE: STONES=MASTER-MASONS AND FREEMASONS (6th S. x. 448).—In Sidbury Church, Devon, in the chancel, is a tablet, on which, scattered over its dark surface, is an inscription, all running on in a most extraordinary manner, without punctuation or division in any way to aid the reader. A little arrangement gives us the following:—

"An epitaph upon ye life and death of John Stone, freemason, who departed this life 1st January, 1617.

"On our great corner stone, this Stone relied
For blessing to his building, loving most
To build God's temple, in which workes he dyed,
And lyved the temple of the Holy Ghost,
In whose loved lyfe is proved an honest fame,
God can of stones raise seed to Abraham."

In the wall of the chancel outside is a plain canopied tomb, with the initials J. S. and 16—, the other figures gone. Tradition says he rebuilt the church after Cromwell's days; but this one more slander sought to be affixed to the memory of the redoubtable Oliver refutes itself by the date of the old freemason's death, who, however, in his lifetime, from certain indications in the structure, may have helped to rebuild or re-edify it, as is alluded to in his epitaph. Apart from the interest in this old freemason's inscription, is it not very

probable he belonged to the renowned family of Stone, the sculptors, one of whom, Nicholas (his brother?), died in 1647, and was buried in St. Martin's-in-the-Fields—he sculptured many of the monuments in Westminster Abbey—while a descendant was Grand Warden to Sir Christopher Wren when erecting St. Paul's in 1717. In the *Builder* of 1859 I believe there is an interesting notice of the Stones—Nicholas and his three sons, all buried in St. Martin's. Nicholas in the notice is described as coming from "Wandbury," near Exeter. Is not this a mistake for Sidbury? I know of no place called "Wandbury."

The subject has much interest, and I shall be greatly pleased to see such notes as the readers of "N. & Q." can put on record, or to know where information can be procured, and if the inscriptions to the Stones are still visible in St. Martin's.

R.

DAVIS, CLOCKMAKER (6th S. x. 408, 525).—I have taken the advice offered by M. A. Oxon. to ELL, but it has not advanced me an inch. I have written to Wm. Pollard, North Street, Exeter, but his reply cannot be considered satisfactory. He tells me that "Mr. C. O. Morgan's paper on the 'Clockmakers' Co.' appeared in the *Archæological Journal*, and only a few copies were printed separately. Possibly he may have some left. Mr. Pollard has not his present address." Can M. A. Oxon. help us a little further in this direction? Can one get at any printed list of the members of the Clockmakers' Company?

JULIAN MARSHALL.

SHAKESPEARE'S BIBLE (6th S. ix. 487, 516; x. 75, 177, 370).—By the permission of the owner I am able to give the following extracts from this Bible, printed at London in the year 1611 by Robert Barker. I will first give the names of the possessors and other matter from the date of the autographs of Shakspeare, referring to these afterwards:—

"John Fox off Warw^{ck} was the owner off this Bible, Ano. Dom. 1633.

"W^m Bradshaw, the son off John Bradshaw, off Bradshaw, Esq., is the true owner off this Bible, Ano. Dom. 1666. I was born the 22nd of Sep^r, Ano. Dom. 1630. My honourable father departed this life the 24th Jan^y, about six in y^e morning, being Monday, A.D. 1665.

"I was married to Ellinor, my second wife, the 15th day of July, 1666. Alice, my daughter, was born the 23rd of May, 1667, and departed this life the 17th of April, 1672. And Mary, my wife's daughter, departed this life the 13th of Jan^y, 1672. My son William was born the 28th day of Aug^t, 1675; he departed this life April 21st, 1681.

"My brother John Bradshaw, Esq., departed this life the 14th of 9^{br}, about half an hour past nine in the evening, A.D. 1666. My brother George Bradshaw departed this life the 13th of Feb^r, 1664, in the morning. My brother Henry Bradshaw departed this life 9^{br} y^e 10th, 1664. My brother Thomas departed this life, and my broth^r Mr. Edward Rostorn, of Lum upon Andors Eave,

1664. My eldest son John Bradshaw was born y^e 10th of March, Ano. Dom. 1657."

In two places of the Bible the following lines occur:—

"William and Ellynor Bradshaw

They are soe one, that none can justly say
Which of them rules or whether doth obey,
Hee rules because shee will obey, yet shee by
Thus obeying rules as well as he.
Lord grant unto us peace eternally."

The next date recorded is by James Dawson, who was born "Aug^t y^e 8th, 1702. Mary, his wife, was born Feb^y 12th, 1703." Then the following entries appear:—

"Thomas Hall is the true owner off this Bible, Ano. 1727. Robert Hall, May 26th, 1734. James Hall, his book, 1743. Sons and daughters born to James Hall in Fallsworth: Ann Hall, born Jan^y 31st, 1744/5; James and John Hall, born Feb^y 27th, 1747 or 48. John Hall, son of James Hall, was born at Whittle June 10th, Anno 1753. James Hall departed his life June 2nd, 1770."

John Holt, born "Dec^r 30, 1811," also a signature of John Bradshaw.

At the beginning of the Book of Psalmes the following verses are written:—

"Blest are the sons of peace whose hopes and hearts are
one,
Whose kind desines to love and please throw all their
actions run;
Blest is the pious hous where zeal and friendship
meet,
Their songs of praise, their mingled vows, make their
communion sweet."

"Awake my soul, awake my eyes, awake my drouisic
faculties,
Awake and see y^e new-born light spring from y^e dark-
some wombe of night;
Look up and see y^e unweryd^d sun already has his race
begun.
Ye pretty lark is mounted high and sings his matins
in y^e sky;
Arise my soul and thou my voice in songs of prais
early rejoyce;
O grate Creator, heavenly king, thy praises let me ever
sing."

On a leaf is this inscription to a binder, "Mr
John Heywood, calfe plain to take y^e comon
prayer out."

The autograph of the poet occurs in two places of the Bible, viz., "William Shakspeare, 1614," being on the title-page of the New Testament, and "Will^m Shakspeare off+S+O+A, his Bible, 1613," on the cover at the end of the book.

The autographs having been compared with a copy of the one in the Montaigne of Florið in the British Museum, and bearing a remarkable resemblance to it, it is intended, when the opportunity occurs, to compare it with the original.

ROBERT STONEX, Jun.

45, Blackfriars Street, Manchester.

FOLK-LORE OF BIRDS: THE ROBIN: THE WREN
(6th S. x. 492).—The lines quoted by your corre-
spondent, with the exception of the last two, are

given nearly verbatim in Dyer's *British Popular Customs*, 1876, p. 497. The author says:—

"On the anniversary of St. Stephen it is customary for groups of young villagers to bear about a holly-bush adorned with ribbons, and having many wrens depending from it. This is carried from house to house with some ceremony, the 'wren-boys' chanting several verses, the burthen of which may be collected from the following lines of their song."

He adds these two verses:—

"My box would speak, if it had but a tongue,
And two or three shillings would do it no wrong;
Sing holly, sing ivy—sing ivy, sing holly,
A drop just to drink, it would drown melancholy.
And if you draw it of the best,
I hope in Heaven your soul may rest;
But if you draw it of the small,
It won't agree with the wren-boys at all."

Mr. Dyer refers to Croker, *Researches in the South of Ireland*, 1824, p. 233. For the folk-lore about the "weeping robin" cf. Dyer's *English Folk-lore*, ed. 1880, pp. 65-7. At p. 67 there is a legend about hunting the wren on St. Stephen's Day in the Isle of Man. F. C. BIRKBECK TERRY.

SCOTTISH PROVERB IN "DON JUAN" (6th S. x. 266, 315, 472; xi. 33).—The expression "Kaw me, kaw thee" occurs in Lodge's *A Fig for Momus*, originally published in 1595. I have not the work at hand, and therefore cite the extract given in Beloe's *Anecdotes of Literature*, 1807, vol. ii. pp. 117-8:—

"Then in this world, who winks at each estate,
Hath found the means to make him fortunate,
To colour hate with kindness, to defraud
In private those in publique we applaud.
To keepe this rule, kaw me and I kaw thee,
To play the saints, whereas we divels bee."

I cannot agree with Mr. BAYNE in thinking that there would be greater strength and compactness in Byron's lines were the epithet *royal* repeated. On the contrary, I think the force of the Latin would be greatly lessened. For the "royal bird" to have scratched himself would have been nothing out of the way. It was the "loyal Sawney's" subserviency in this respect that Byron meant to satirize. As PROF. SKEAT has pointed out, the sense of mutual adulation indicated in the proverb is quite clear, and the emendation of "Claw me, claw thee" is not required. W. F. P.

CARMICHAELS OF THAT ILK (6th S. x. 350, 396, 477; xi. 12).—Will F. C. permit me to say that it was James Carmichael, son of Gavin, *viz.* 1547, who married Marion Campbell, and not his descendant James, created Lord Carmichael. If F. C. will kindly give the full pedigree of Lady Elizabeth Stewart, or Campbell, I shall be greatly obliged. By the marriage of William, Master of Carmichael, *ob.* 1657, with Lady Grizel Douglas the Earls of Hyndford were descended from Lady Mary Stewart, second daughter of Robert III.

F. N. R.

HOGARTH'S "SLEEPING CONGREGATION" (6th S. xi. 29).—A few years ago this picture was at Messrs. Colnaghi's, in Pall Mall. Application to Mr. McKay, of that firm, will probably lead to a knowledge of its present whereabouts. URBAN.

AUTHORS OF QUOTATIONS WANTED (6th S. x. 497).—

"It's dogged as does it."

From Mr. Trollope's *Last Chronicle of Barslet*, vol. ii. c. 18, said to Mr. Crawley by the old man Giles Hoggett from Hoggie End. EDWARD H. MARSHALL, M.A.

Anthony Trollope, in *Last Chronicle of Barslet*, vol. i. p. 201: "It's dogged as does it. It ain't thinking about it." J. L.

Miscellaneous.

NOTES ON BOOKS, &c.

The Registers of the Parish of Thorington, in the County of Suffolk. With Notes of the different Acts of Parliament relating to them, and Notices of the Bence Family. Edited by Thomas S. Hill, Rector of Thorington. (Mitchell & Hughes.)

MR. HILL has laid all those who value accurate knowledge of the past under a deep debt of obligation. The parish register of which he is the legal custodian seems to have been well kept and carefully preserved, and he has edited it in a manner which, for all practical purposes, renders access to the original needless. Not content with this, which must have been a serious labour, he has added a series of notes which will convey much new knowledge to most persons as to the laws relating to marriage.

The law courts commonly receive the testimony of parish registers as conclusive. Those among us who have studied them the longest know that they not infrequently contain errors. That

"Some falsehood mingles with all truth"

is not mere poetic pessimism is proved by almost every parish register in England if it be carefully examined. We have a curious example here. Among the christenings for the year 1581 occurs, "July 20. Nicholas Reve, sonne unto Robert Reve and Anne his wife." To this is added the note that the entry "cannot be true, for his mother died the yeare before. There is mention made in the old booke of this Nicholas birth the 19th of Julye, but no yeare of our Lorde is sett downe: onelye it is sett after the yeare 1578."

There is little to remark as to the surnames. Few, if any, are of a noteworthy character, except that of Seppens, which occurs in many differing forms of spelling. The name is very uncommon. It may interest the editor to know that a Thomas Sippence was one of the eighteen gentlemen of the ordinance who served under the Earl of Essex in the Parliamentary army of 1642-3. We have carefully examined the Christian names of the seventeenth century portion of the register, and do not find that those of a distinctly Puritan cast occur more frequently than in modern or more ancient times. In 1672 "Judah, daughter of William and Mary Blowers," was baptized. This is very possibly a clerical error for Judith. Many persons seem to be unaware that names taken from characters in the Old Testament were in use before the Reformation. The book before us gives conclusive evidence on this point. Mr. Hill has enriched his work by a carefully compiled list of the rectors of Thorington from 1332 to the present day. In 1505 we find Eliseus Aynesworth presented on the death of a former rector. Had a person

bearing this name filled the post one hundred and fifty years later, it would have been taken as decisive proof of the "Puritanism" of his parents. The name Vere occurs as a female Christian name in 1643. "Vere, daughter of Tho. and frances fiske," was baptized on June 16 and buried on Dec. 22. It has commonly been thought that when Vere occurs as a Christian name it marks some connexion of blood or alliance with the great Norman house of which the Earls of Oxford were the head. In this case it is difficult to think that it does so. It is probably an English form of the Latin Vera. It may not be out of place in this connexion to remark that Sir Edward Rosseter, the Parliamentary commander who fought at Naseby, and who won the battle of Willoughby, near Newark, had a daughter named Vere.

The Thorington registers bear testimony to the fact that double Christian names have been uncommon until quite recent times. The editor notes that the first instance that occurs in these records is in 1770.

Selections from the Prose Writings of Jonathan Swift. With a Preface and Notes by Stanley Lane-Poole. (Kegan Paul & Co.)

Notes for a Bibliography of Swift. By Stanley Lane-Poole. (Stock.)

IF ever there was a writer who may with advantage be seen by the majority of readers in a volume of selections, it is Swift. Some knowledge of Swift is necessary to every *soi-disant* student, yet to read the whole is a task outside the powers of the majority of busy men. While, accordingly, agreeing with Mr. Lane-Poole, when in his clever preface he says he belongs to the book-lovers, and an edition that spreads along a whole shelf has no terrors for him, we are glad to welcome this edition of Swift that may be commended to all readers, of whatever age or sex. From *The Tale of a Tub*, *Gulliver*, *The Battle of the Books*, &c., Mr. Lane-Poole has made an excellent selection. His book will be none the less valued for forming a portion of the admirable Parchment Library of Messrs. Kegan Paul & Co. Mr. Lane-Poole has also reprinted from the *Bibliographer* his notes for a bibliography of Swift.

Men of Invention and Industry. By Samuel Smiles, LL.D. (Murray.)

ALL Dr. Smiles's books are pleasant reading, and his last volume is no exception to the rule. Though the subjects which are treated are heterogeneous, and are somewhat randomly strung together, the simple and vigorous style of the author, and the endless quantity of interesting and carefully collected pieces of information which he gives us, disarm criticism. As a number of the questions on which Dr. Smiles touches have from time to time formed subjects of inquiry and discussion in our columns, we cannot do better than briefly indicate to our readers the contents of the volume. In the first chapter we have a description of the rise and progress of English shipbuilding with a life of Phineas Pett, the designer of those famous ships the *Prince Royal* and the *Sovereign of the Seas*. Readers of "N. & Q." will recollect the account which Evelyn gives us in his *Diary* of this last-named ship, "the richest that ever spread cloth before the wind." In the second chapter Dr. Smiles tells the history of the invention of the screw propeller, and relates the manner in which Francis Pettit Smith's indefatigable perseverance triumphed over all obstacles. The third chapter is devoted to a biography of John Harrison, the inventor of the marine chronometer; and the fourth to an account of John Lombe, the introducer of the silk industry into England. The life and inventions of William Murdock, best known, perhaps, by his application of gas for lighting purposes,

form the subject of the fifth chapter. The next three chapters deal with Frederick Koenig, the inventor of the steam printing machine, the Walters and the invention of the Walter press, and William Clowes, the "prince of printers," who introduced book printing by steam. We are next told the history of Charles Bianconi, the famous car proprietor. Then comes a chapter in which much useful information concerning the industries of Ireland will be found; and this is succeeded by another, written by Mr. E. J. Harland, giving an account of the origin and progress of shipbuilding at Belfast. In the twelfth and last chapter Dr. Smiles recounts his latest discoveries of astronomers and students in humble life, including his interviews with John Robertson, the astronomer and railway porter, who is to be seen any day at Coupar Angus Station, and John Jones, of Bangor, astronomer, philologist, and bard, who in the daytime is employed in loading ships with slates, and in the evening devotes his time to perfecting his astronomical instruments.

MR. MATTHIAS MULL has published, through Messrs. Kegan Paul & Co., an edition of the first six books of *Paradise Lost*, in which "numerous mutilations of the text" are amended and the "obnoxious punctuation" has been revised. We appreciate his zeal for the great poet, but can approve of few of his emendations. The more we consider some on which he prides himself the more "obnoxious," to use his own word, do they appear.

THE *Red Dragon* (Cardiff, Owen; London, Kent) deserves to maintain its ground as the national magazine for Wales. The articles in recent numbers before us cover a varied field, including accounts of travel in Brittany and Mexico, a criticism of the sleep-walking scene in *Macbeth*, Wales as Carlyle saw it, &c., together with notes and queries relating to Wales and biographies of notable men of Wales. Among the last figures Admiral Mathew, concerning whom there has recently been some discussion in our own pages.

Northamptonshire Notes and Queries continues its useful career under the editorship of Mr. Sweeting. The number for the last quarter (October, 1884) contains, amongst other items of interest, extracts from Northamptonshire briefs, a note on the Cecil genealogy (a subject on which much light has been cast in "N. & Q." by the researches of Mr. A. S. Ellis), and a good engraving of the bay window of the hall at Fawsley, illustrating a careful account of the history of the manor and of the family of Knightley, contributed by Lady Knightley.

Bedfordshire Notes and Queries, edited by Mr. F. A. Blydes, has contained during the last quarter of 1884 some interesting notes on the history and arms of the Loringes of Chalgrove, an ancient family which has long passed away from Bedfordshire, but whose name is still to be found on both sides of the Atlantic. Dr. G. W. Marshall has put together some notes on Bedfordshire Marshalls, and we have also useful lists of the Bedfordshire gentry who contributed to the defence fund against the Spanish Armada, and a reprint of Fuller's list of the nobility and gentry of Bedfordshire in 1433.

The *Midland Review Almanack*, Vol. I., for 1885 (Birmingham, Cooper & Co.), contains a mass of useful information concerning the events of the past year interesting to others than natives of or residents in the Midland Counties. The obituary in particular has a general interest; and when a literary review is added, as it is hoped next year's issue will see, the field covered, which already comprises art, politics, music, the drama, education, and other factors of social life, will render the *Midland Review Almanack* a valuable book of reference for

the genealogist as well as for the man of letters and for cultured readers generally.

Shakespeareana (Philadelphia, Leonard Scott Pub. Co.) announces in the number for October, 1884, a welcome change, which promises to develop its usefulness as an organ of Shakspeare research and criticism, by an increase of space in each number of the new year. We shall look forward with interest to the result.

THE familiar initials H. C. C. will not again be seen in our columns. After a long illness Mr. Henry Charles Coote, F.S.A., died on Sunday, Jan. 4, at the age of seventy. A learned antiquary and a thorough scholar, he placed all his eminent gifts at the service of "N. & Q.," and until disabled, three years ago, by an attack of paralysis, was a constant contributor. So late as vol. ix. a reply from him showed that his interest in "N. & Q." was unabated. As a legal writer Mr. Coote ranked very high, and his principal historical work, *The Romans of Britain*, won him solid reputation. To the *Transactions* of the Society of Antiquaries he contributed many important papers, and he was an active member of the Folk-Lore Society. Mr. Coote's death will be much regretted in antiquarian circles.

The Foreign Monumental Brasses of the Rev. W. F. Greeny, M.A., Vicar of Michael-at-Thorn, Norwich, is ready for publication. It is a superb work, in imperial folio, with over eighty illustrations. Application must be made direct to the author.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

QUESTOR.—1. "Though lost to sight," &c., is from a song by George Linley, lived 1798-1865. See "N. & Q.," 5th S. x. 417 and *passim*. 2. "Great wits to madness," &c., will be found in Dryden's *Absalom and Achitophel*, pt. i. l. 163.

I. C. W. ("Good-bye").—The accepted spelling is that we employ, the omitted letters being apparently so numerous as to justify the absence of any signs of contraction.

F. C. RAY ("A Monograph of the Ramphastidæ").—If complete the value is considerable. Ask Mr. Wheldon, natural history bookseller, Great Queen Street, W.C.

R. W. CARLETON ("Gil Blas").—The name, invented by a Frenchman, is intended to be Spanish. It is pronounced *Hil Blas*, with a guttural accent to the initial letter and the final *s* sounded.

E. M. H.—*The Old Woman of Berkeley* is by Robert Southey.

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 24, 1885.

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CAMBRIDGE PERIODICALS.

I. UNIVERSITY.

The following list of university periodicals will, I think, be found complete. Some periodicals which are edited by members of one college for their members exclusively are not included. The periodicals of a graver nature are also excluded; but perhaps it is best to mention them here rather than omit them. The *Cambridge Mathematical Journal*, started in 1839, was edited by Duncan Farquharson Gregory and Robert Leslie Ellis, and expired in 1846. In 1846 Sir William Thomson and Norman Macleod Ferrers started the *Cambridge and Dublin Mathematical Journal*, which existed until 1854. This was followed in 1858 by the *Quarterly Journal of Mathematics*, which still issues from a Cambridge printing house. In 1862 was commenced the *Oxford, Cambridge, and Dublin Messenger of Mathematics*, edited by junior members of the three universities, which was published until 1871, when a new series commenced, with title altered to the *Messenger of Mathematics*. This is still published. I think I am right in saying that these are the only English magazines entirely devoted to the science of mathematics. The *Journal of Physiology*, edited by Dr. Michael Foster, was commenced here, and I

think the *Journal of Anatomy and Physiology* also, with which Dr. Humphry is connected. Classics and philology are represented by the *Transactions of the Cambridge Philological Society*. We have also an Antiquarian Society and a Philosophical Society, which issue transactions and proceedings. I hope before long to follow this with a list of our town magazines. At the request of Mr. Pink, our Public Librarian, I have placed a † against those periodicals which are in the Public Free Library:—

† 1750-1. The Student; or, the Oxford and Cambridge Monthly Miscellany.—Nineteen numbers issued. No. 1, Jan. 31, 1750; 19, July 3, 1751. 8vo. Oxford. "A miscellany of great merit, by Thos. Warton, Chris. Smart, Bonnel Thornton, Geo. Colman, and Dr. Sam. Johnson" (Lowndes).

1819. The Cambridge Monthly Repository; or, Literary Miscellany.—No. 1, December, 1819. Pp. 44. 8vo.

† 1824. The Cambridge Quarterly Review and Academic Register.—Three numbers issued. No. 1, March; 2, July; 3, October, 1824. 8vo. London, John Letts, Jun.

1825-6. The Metropolitan Quarterly Magazine.—Three numbers issued. No. 1, Nov., 1825; 3, April, 1826. 8vo. Although not really a Cambridge periodical, it must find a place in this list, because it was edited by two undergraduates of the university, Frederick Denison Maurice, of Trinity Hall, and Charles Shapland Whitmore, of Trinity, with the aid of other undergraduate friends (see Maurice's *Life*, 1884, vol. i. p. 62).

† 1829. The Snob: a Literary and Scientific Journal, not conducted by Members of the University.—Eleven numbers issued. No. 1, April 9, 1829; 11, June 18, 1829. Camb., printed by W. Hatfield and published by W. H. Smith. Thackeray was connected with this journal; the parody on Tennyson's *Timbuctoo* is accepted as his, but nothing else is known of his connexion with it. Each number was printed on paper of different colours.

† 1829-30. The Gownsmen (formerly called) The Snob: a Literary and Scientific Journal, now conducted by Members of the University.—Seventeen numbers issued. No. 1, Nov. 5, 1829, continued weekly during term; 17, Feb. 25, 1830 (with title-page to vol. ii, vol. i. being the *Snob*). Camb., printed by Weston Hatfield, &c. In our Public Free Library Reading-Room is a painted board representing a university man in his academics. There is a slit for contributions between, "Contributions for the *Gownsmen*." This was really used for the purpose of receiving contributions.

† 1833-4. The Cambridge Quarterly Review and Magazine of Literature, Arts, Sciences, &c.—Three numbers issued. No. 1, July, 1833; 3, January, 1834. Camb., printed by Weston Hatfield. "Conducted on strictly liberal principles, by members of the university, with the assistance of the most distinguished writers of the day" (J. Sheridan Knowles, Douglas Jerrold, C. Whitehead, Rev. H. Stebbing, and others).

† 1836. The Freshman.—Six numbers issued. No. 1, March 5 (continued weekly); 6, April 9, 1836. Camb., Deighton.

† 1836. The Fellow.—Eleven numbers issued. No. 1, October; 11, Dec. 15, 1836. Camb., printed by W. H. Smith. No. 9 of the *Individual* announced that the *Fellow* was discontinued, and that all papers had been transferred to the *Individual*. "The Editor of the *Fellow* takes the liberty of requesting that the patronage hitherto extended to the *Fellow* may be transferred to the *Individual*."

† 1836-7. *The Individual*.—Sixteen numbers issued. No. 1, October, 25, 1836, published only in term time; 16, April 11, 1837. Camb., W. H. Smith.* Each number was printed on a paper of different colour.

† 1838-9. *The Tripos*.—No. 1, Dec. 19, 1838; 2, Feb. 9, 1839.

1839-42. *The Cambridge University Magazine*.—Twelve numbers issued. No. 1, March, 1839, published once a term; 12, October, 1842. Camb., printed by Metcalfe & Palmer for W. P. Grant.

1845-7. *The Oxford and Cambridge Review*.—Twenty-four numbers issued. No. 1, July, 1845; 24, June, 1847 (the last). Published in London by Wm. Pickering, afterwards by James Olliver. "The Organ of the 'New Generation'.....honoured with the confidence of those who are the acknowledged heads of the 'New Generation' in the Senate."

† 1856. *The Oxford and Cambridge Magazine*. Conducted by Members of the Two Universities.—Twelve monthly numbers issued. No. 1, January; 12, December. London, Bell & Daldy. Edited by (Rev.) Wm. Fulford, of Pembroke College, Oxford; Wm. Morris, Vernon and Geoffrey Lushington, and Rossetti (? which) are among the unsigned contributors. Our Free Library has a copy with the authors' names appended to the articles.

1858. *The Lion University Magazine*.—Three numbers issued. No. 1, May term, 1858; 2, October, 1858; 3, (?). Edited by (Rev.) Hugh Reginald Haweis, of Trinity College. See note to the *Bear*, 1858.

† 1858. *The Bear University Magazine*.—No. 1, October, 1858. Reprinted by request, the last being third edition, February, 1862. Edited by (Right Hon.) George Otto Trevelyan, of Trinity College. This was a parody and an attack upon No. 1 of the *Lion*. Mr. Trevelyan, upon the publication of the *Lion*, No. 2, published the squib "The Cambridge Dionysia," now included in his *Ladies in Parliament, and other Pieces*, which see; also Haweis's "My Musical Life," *Gentleman's Magazine*, October, 1858.

1860-72. *College Rhymes*.—Thirty-nine numbers issued. No. 1, Lent term, 1860; 39, October, 1872. Oxford, Shrimpton.

1866-71. *The Light Blue: a Cambridge University Magazine*, published twice a term.—First number, Lent Term, 1866; the last, May, 1871. Cambridge, Rivington, afterwards Metcalfe.

1868-75. *The Cambridge Undergraduates' Journal*, published fortnightly during term.—No. 1, Oct. 14, 1868. A new series commenced May 9, 1873. In 1875 it was amalgamated with the *Oxford Undergraduates' Journal*. See 1875.

1868-9. *The Cambridge University Gazette: a Journal devoted to University Matters*. Published weekly during term.—No. 1, Oct. 28, 1868; 32 (? the last), Dec. 8, 1869. Contains articles, letters, &c., by the most eminent members of the university. Mr. Bradshaw's "University Library" first appeared in this gazette.

1869. *Momus: a semi-occasional University Periodical*.—Three numbers issued. No. 1 (?); 2 (?); 3, March 15, 1869. Cambridge, printed by C. W. Naylor for Johnson.

1870. *The Cambridge University Reporter*.—No. 1, Oct. 19, 1870, to No. 64, Dec. 11, 1872. New series, published by authority, No. 1, Jan. 14, 1873, and is still going on. This is the official publication of the university, and is published every Tuesday during term, special

numbers being issued when necessary. The Rev. George Forrest Browne is the present editor.

1870-1. *The Moslem in Cambridge: a Liberal and Advanced Journal of the Scope, Views, and Tendencies adapted to the Tastes of all Nations*. Conducted by Hadji Sievad and a talented Heathen Staff.—No. 1, May 1, 1890 (November, 1870); 2, May 1, 1890 (December, 1870); 3, 1890 (April, 1871). Illustrated cover and comic illustrations. Edited by Gerald Stanley Davies, B.A., Christ's College.

† 1871-2. *The Tatler in Cambridge*.—Published weekly during term. May and Michaelmas terms, 1871; Lent and Easter terms, 1872. Cambridge, Johnson.

† 1872. *The Light Green*.—A superior and high-class periodical, supported by well-known and popular writers. No. 1, May, 1872; 2, November, 1872. Cambridge, Metcalfe. Known to the present undergraduates by "Reprints from *Light Green*," Nos. 1 and 2.

1875. *The Oxford and Cambridge Undergraduates' Journal*.—First number (No. 192), Oct. 21, 1875, and is still going on. An amalgamation of the *Cambridge Undergraduates' Journal* (1868), and the *Oxford Undergraduates' Journal*.

1875. *Light Greens: a Freshman's Diary, &c.*, by A. B. C. D. E. F. G., &c., "Esquires."—No. 1 (July, 1875). Cambridge, Metcalfe.

1877. *The Cambridge Tatler*.—No. 1, March 6, 1877, to No. 10, May 29, 1877 (No. 10 specially reprinted, July, 1877). Cambridge, J. Palmer, for Johnson.

1879. *The Cambridge Review: a Journal of University Life and Thought*.—No. 1, Oct. 15, 1879, and is still published weekly during term. Cambridge, Fabb, for Johnson.

1882. *The Cambridge Meteor*.—Published daily during "May Week." No. 1, June 7, 1882, to No. 7, June 14, 1882, with illustrated covers, varying with each number. Cambridge, Fabb & Tyler.

1883. *The True Blue: Occasional Jottings of 'Varsity Vagaries*. Edited by Philocosmo.—Vol. i. pt. i. (March, 1883). Jones & Piggott. Contains a skit upon the "Ajax" performance. A characteristic photograph of the University Crew, 1883, was given with the number.

1884. *The Blue 'Un: a Journal of University Life*. Vol. i. No. 1. May 31, 1884. Cambridge, C. W. Naylor.

1884. *The May Bee*. Published daily during the "May Week." No. 1, June 4; No. 7, June 11, 1884. Cambridge, Fabb & Tyler. "The only illustrated (!) daily." A boat-race card was given with each number.

The periodicals still in course of publication are the *Cambridge University Reporter* (1870), the *Oxford and Cambridge Undergraduates' Journal* (1875), and the *Cambridge Review* (1879).

G. J. GRAY.

5, Downing Place, Cambridge.

NOTES BY WHITE KENNETT, DEAN, AND
AFTERWARDS BISHOP, OF PETER-
BOROUGH.

Some MS. notes have been found in an old Bible bearing the book-plate of "Wh. Kennett, D.D., Decan. Petrib.," of whose life a short notice may be interesting. The initials W. K. identify them as being in the dean's handwriting. I have copied the notes seriatim, with the original spelling and arrangement, and will give them in a subsequent communication. They are written on the first pages of a quarto interleaved Bible published

* This firm has no connexion with Messrs. W. H. Smith & Son, the great newsagents. The shop is still carried on at the old place, and under the same name, although no one of the name of Smith is connected with it.

by "Charles Bell and the Executrix of Thomas Newcomb, deceased," 1702.*

White Kennett was born at Dover on Aug. 10, 1660; two months previously Charles II. had landed there on his way to London, when "the king came back to his own again." Kennett was educated at Westminster, where Atterbury must have been one of his schoolfellows; he was then entered at St. Edmund Hall, Oxford, and under the Principal, Andrew Allam, he early developed a taste for antiquarian pursuits. Allam employed him in collecting materials for the *Athenæ Oxonienses* of Anthony à Wood, and in making translations from classical authors; Kennett also wrote occasionally on the political questions of the day. In 1682 he took his degree of B.A., and received holy orders as curate of Burrester. In 1685 he was presented to the living of Ambrosden and took his degree of M.A. In this year James II. came to the throne, and soon caused great indignation at Oxford by his interference with the ancient rights of Magdalen College in the election of their President, Bishop Hough. There were at this time two singularly dissimilar occupants of the same rooms at Magdalen, Joseph Addison and Henry Sacheverell, who for some years were great friends, and Addison dedicated his *Farewell to the Muses* to Sacheverell as "his dearest friend and colleague." It is difficult to account for so strong a bond of fellowship between the refined and reverent nature of Addison and the very opposite disposition of Sacheverell. Kennett was probably acquainted with both, and in after years we find the following allusion to him in the *Spectator* of Sept. 4, 1711. The writer of the paper, signed X. (Eustace Budgell, a relation of Addison), tells the editor that if he had stayed a few days longer at Sir Roger de Coverley's he would have had the opportunity of seeing a "country wake," "which," says he, "you know, in most parts of England is the Eve Feast of the dedication of our Churches"; and he concludes in the words of "the learned Dr. Kennett." "These wakes," he adds, "were in imitation of the ancient 'Agapæ' or love feasts; and were first established in England by Pope Gregory the Great, who in an Epistle to Melitus the Abbot gave order that they should be kept in Sheds or Arbores made up with Branches and Boughs of trees round the Church."

He adds

"that this laudable custom of Wakes prevailed for many ages, till the nice Puritans began to exclaim against it as a Remnant of Popery; and by degrees the precise Humour grew so popular that at an Exeter Assizes the Lord Chief Baron Walter made an order for the Suppression of Wakes; but on Bishop Laud's complaining of the innovating Humour, the King commanded the order to be reversed."

* This edition does not appear to have been reprinted in the Caxton Exhibition in 1877, although those of 1701 and 1703 were so.

In 1691 Kennett became tutor and vice-principal of his college, and was chosen lecturer of St. Martin's, Oxford. He was subsequently presented to the living of Shottesbroke, but continued to reside at Oxford, devoting his time to theological and antiquarian studies, and to the acquirement of the Saxon and Northern languages. Amongst other works he wrote the life of William Somner of Canterbury, a great antiquary and linguist of the time of Charles I. In 1695 he published his *Parochial Antiquities*.* He was admitted B.D. in 1694, and D.D. in 1699. In 1701 he was appointed to St. Botolph, Aldgate, and in 1701 became Archdeacon of Huntingdon. In 1702 Queen Anne came to the throne, and Dr. Kennett undertook to complete the history of England from the reign of Charles I. up to that date. This book was published in 1706 in 3 vols. folio, and is still a work of reference of that period (Green, &c.). In 1707 Dr. Kennett was made a royal chaplain, and in the same year he was elected Dean of Peterborough.

I have already spoken of Henry Sacheverell when at Magdalen College, of which he became fellow. Having taken holy orders he was appointed preacher at St. Saviour's, Southwark. Two violent political sermons which he preached in 1709—the one at the assizes at Derby, the other at St. Paul's before the Lord Mayor—gave great offence to the Ministry, and especially to Lord Godolphin, who thought himself alluded to under the title of "Volpone." The circumstances of his impeachment and trial in Westminster Hall are well known. The trial continued for three weeks, the queen herself attending and taking great interest in it; but although skilfully defended by Atterbury and others, Sacheverell was sentenced to be suspended for three years and his sermons to be publicly burnt. Dean Kennett published at the time *A Vindication of the Church and Clergy of England from some late Charges brought against Them*, also *A True Answer to Dr. Sacheverell's Sermon*, which brought on him the odium of the partisans of Sacheverell; but he heeded not their devices (see *English Cyclopædia*, 1801, "Kennett"), and in his work at Peterborough found a happy relief from the heat of controversy. "Clerus Anglicanus stupor mundi" was a proverb to which the learning of the seventeenth century had given rise, and White Kennett was a worthy example of its truth.

The dean was a warm supporter of the Society for the Propagation of the Gospel, which was established in 1701, and presented to it some valuable

* Kennett's *Parochial Antiquities attempted in the History of Ambrosden, Burrester, and other Adjacent Parts in the Counties of Oxford and Bucks*. Portrait, 2 vols., 4to., cloth, 38s. Oxford, 1818. W. H. Gee, Bookseller, 28, High Street, Oxford. Advertised in the *Oxford Magazine*, Jan. 24, 1833.

books and maps. In 1713 he published his *Bibliotheca Americana Primordia*, and founded the library at Peterborough. Good Bishop Cumberland at this time held the see, a man of whom it has been said that "there was scarcely a blemish in his character." He was the originator of the saying that "it is better for a man to wear out than to rust out," a principle which he carried into practice by studying Coptic in his eighty-fourth year. On his death in 1718 White Kennett was chosen as his successor, and held the bishopric for ten years. He died in his house in St. James's Street on December 9, 1728, "translated to a better life."* His character has been well summed up in the following words:—

"Bishop Kennett is described as having been courteous, bountiful, and communicative. His application was intense, his judgment solid, his style easy, and his elocution impressive. As a prelate, his conduct appears to have been exemplary; but before his elevation to the episcopal bench he certainly on some occasions displayed more zeal as a partisan than dignity as a divine."—*Georgian Era*, vol. i.

White Kennett had a brother Basil, a Fellow of Corpus Christi College, and author of several learned works, who went to Leghorn as chaplain to the English Factory, and was in great danger from the Inquisition. He is said to have been a man of exemplary integrity, generosity, piety, and modesty. He died in 1714.

Bishop Kennett's manuscripts were purchased by the Marquis of Lansdowne; they are now in the British Museum. A. A.

(To be continued.)

DR. JOHNSON'S WILL.—The following extract from *Berrow's Worcester Journal* of Dec. 16, 1784, appears in *Truth* of Dec. 18 last:—

"London, Dec. 14.—Yesterday afternoon, about ten minutes before five of the clock, died, at his house in Bolt-court, Fleet-street, in the seventy-sixth year of his age, that great ornament of literature, and firm friend of virtue and religion, Dr. Samuel Johnson."

"When the blanks of his last will were filling up by a gentleman at the Doctor's request, he asked what he should leave his honest old black servant, that had lived with him about forty years. He was informed that a man of the first quality usually bequeathed no more to a faithful servant than an annuity of fifty pounds. 'Why, then,' said the Doctor, 'tell Frank (meaning his negro) that I will be above a lord; for I will leave him seventy pounds a year.'

"Sir Joshua Reynolds, Sir John Hawkins, and Dr. Scott of the Commons are appointed his executors."

Some interest attends the question who it was that assisted in filling up the will. Dr. Brocklesby was, I believe, Johnson's interlocutor in the conversation about Barber's annuity; but in no account of the death-bed scene that I recollect is Dr. Brocklesby or any other person mentioned as performing the above service. I have some reason

* Note on Dr. Reynolds, p. 22.

to think it may have been another of Johnson's friends, whose name, curiously enough, has been omitted from the list of those who came to take their last farewell of the venerable author. The person I allude to was Philip Metcalfe, M.P. for Horsham, F.R.S., &c., a signatory of the well-known round robin on Goldsmith's epitaph, and whose "excellent table and animated conversation" were, according to Boswell, much appreciated by Johnson in his latter days. (See Boswell's *Johnson*, ed. 1835, in 10 vols., vol. viii. 145.) I am led to think so by the following note in the same Philip Metcalfe's handwriting, which I have lately seen on the fly-leaf of an old edition of South's *Sermons*:—

"The Gift of Dr. Samuel Johnson as a kind token of affection & remembrance, eight & forty hours before he died, Sat. 11th Xber 1784: when we tog executed the deed making me his Trustee for an Annuity to his Servt Fran. Barber of 70l. p. Annum.

"P. METCALFE."

The book is now in the possession of Philip's great-grand-nephew, Mr. Walter C. Metcalfe, F.S.A., who kindly permitted me to copy the above note. I was not previously aware that Mr. Metcalfe was a trustee. Mr. George Stubbs, the celebrated animal painter, is the only person mentioned in that capacity in the codicil to the will as well as in the *Gentleman's Magazine* for 1784 (p. 946), where the circumstances of the doctor's liberality are related with some minuteness. I have since, however, discovered in the Public Record Office a "memorial" of the annuity to Barber, enrolled on Dec. 14, 1784, which confirms the MS. note. From this document it appears that the annuity was secured by a bond dated Dec. 11, 1784, entered into by "Bennet Langton, of Langton, in the county of Lincoln, Esquire, to Philip Metcalfe, of Savile Row.....Esquire, and George Stubbs, of Suffolk Street, Charing Cross.....gentleman," whereby Langton, having received from the doctor 757l. 10s., bound himself to pay 70l. per annum to Metcalfe and Stubbs during the lives of "Samuel Johnson, of Fleet Street, London, Doctor of Laws, and Francis Barber, now in the service of the s^d Samuel Johnson," the execution of the bond by Langton being attested by John Des Moulins, of Bolt Court, Fleet Street, and William Fynmore, of Suffolk Street. Payment of the annuity by Langton was further secured on certain profits from the navigation of the river Wey, in Surrey, by a deed of Dec. 11, 1784, made between Langton of the one part, and Metcalfe and Stubbs of the other part.

Writing from the very site, as some suppose, where these events were enacted a century back, I trust that the interest I naturally feel in the *genius loci* may excuse a curiosity which might otherwise appear excessive.

G. J. W.

Dr. Johnson's Buildings, Temple.

ALEXANDER POPE, HIS LAST ILLNESS AND DEATH.—I find the following in Archbishop Herring's *Letters to W. Duncombe*, published in 1777, p. 67:—

“Dated Frith Street, June 10, 1744.

“A report is spread about town that during Mr. Pope's illness a dispute happened in his chamber between his two Physicians, Burton, who is since dead himself,* and Thompson; the former charging the latter with hastening the patient's death by the violent purges he had prescribed, and the other retorting the charge. Mr. Pope at length silenced them by saying, ‘Gentlemen, I can only learn by your discourse that I am in a very dangerous way, therefore all I have now to ask is that the following epigram may be added after my death to the *Dunciad*, by way of postscript:—

“Dunces, rejoice, forgive all censures past;
The greatest dunce has killed your foe at last.”

However, I have been since told that these lines were really written by Burton himself; and the following epigram, by a friend of Thompson, was occasioned by the foregoing one:—

‘As physic and verse both to Phœbus belong,
So the college oft dabble in potion and song;
Hence Burton, resolved his emetics shall hit,
When his recipe fails, gives a puke with his wit.’

Dr. Thompson is going to publish Pope's case.”

I have failed to discover any publications on this topic by either of the physicians named. The facts are briefly referred to in Carruthers's *Life of Pope*, Bohn's edition, p. 383:—

“The poet himself had consulted a quack practitioner, Dr. Thomson [*sic*], a man who had, according to Johnson, by large promises and free censures of the common practice of physic, forced himself into sudden reputation. Thomson recommended the use of waters, and the regular medical attendants conceived that such a prescription was unsuited to a patient suffering under dropsical asthma.”

In a note is added:—

“Thomson's prescriptions were satirized in a poem published immediately after Pope's death, entitled *One Thousand Seven Hundred and Forty-Four*, by a Great Poet lately deceased.”

The lines said to be by Burton, as quoted above, are given as the last couplet of this poem, a copy of which I have searched for in vain. It was probably projected, but in consequence of Dr. Burton's death never given to the public.

J. MASKELL.

COLERIDGE AND LEIGH HUNT.—In turning over Leigh Hunt's *London Journal* for 1834 the other day, I was somewhat surprised to find no mention of the death of Coleridge, which took place on July 25 of that year. On searching the column headed “To Correspondents,” I found, on August 20, the following: “In our next number, we shall have the pleasure of paying our acknowledgments to various kind notices in magazines and newspapers. We also hope to say something on Mr. Coleridge.” Neither in the next number nor in any other did anything on Mr. Coleridge appear,

but in that for September 17 the following answer to a correspondent is printed:—

“If the correspondent who sent us an extract from our columns, accompanied with the mention of a late eminent poet, is an honest man, we are sorry both for the mistake under which he labours and for the deduction which he implies from it. It has been contradicted repeatedly, especially by the Editor; and as to what bitterness might still remain from his treatment by the critics, our correspondent overlooks the whole tone of this *Journal* and the objects which it manifestly has in view. Besides, we have thoroughly discussed the spirit of that matter elsewhere, and distinctly settled it on a footing which would have been approved by the excellent and generous poet himself.”

The “late eminent poet” I assume to have been Coleridge, and on that assumption I should like to have some light thrown on the note. It suggests that Coleridge was once suspected of having unfavourably criticized Hunt; that the suspicion being unfounded, it had been contradicted by Hunt; that the correspondent had suspected Hunt of taking his revenge on Coleridge without naming him; and that Hunt indignantly repelled the insinuation. But why all this mystery, whether Coleridge was the late eminent poet or not? and why did Hunt neither record the fact of Coleridge's death nor say anything over his grave? They were by way of being friends, but the notice of Coleridge in Hunt's *Autobiography* is not cordial, and indeed its tone, as regards both the man and his works, is, all things considered, hardly becoming.

J. D. C.

RECKAN.—This Northern word is duly explained in Atkinson's *Cleveland Glossary* as “an iron crane, on which are suspended the pot-hooks, and which, being hinged at one end to the masonry of the chimney, will move in any direction over the fire.” Mr. Atkinson gives it under the form *reek-airn*, but observes that it is pronounced *reckon* or *rekan*. His reason for spelling it *reek-airn* is that he supposes this to be the etymological spelling, and that the sense is *reek-iron*, i.e., “iron in the smoke.” It is rather hard that words should be quoted under an assumed etymological spelling; but it is the old, old way, and the source of endless trouble.

I think it is quite certain that the above etymology is wrong; for I find in a will, 1454, the following entries: “j. craticula ferrea, j. par tanges de ferro, ij. crassetes et j. *rekand* de ferro,” &c., in a list of cooking utensils—*Testamenta Eboracensia*, ii. 194. Obviously the modern *rekan* is the old Yorkshire *rekand*, which cannot stand for *reek-iron*, and has to be described as being “de ferro,” because the word *rekand* in itself does not already contain the idea of *iron*.

The etymology is easy and obvious, viz., from the Icel. *rekendr*, a chain, a derivative of the verb *reka*. The A.-S word is *racenta*, a chain, which is sufficiently common, from the same root as

* He survived Pope not above ten days.

rack and *reach*. This explains the modern pronunciation, which happens to be quite correct.

This is one more example of the danger of guessing without sufficient evidence. We learn also that the true sense of *reckan* was "chain"; it was doubtless at first applied to a simple plan of suspending pot-hooks from the links of a chain, so as to regulate the height; and the name was retained when the apparatus became more complex. This is much more satisfactory than the popular etymology from *reck*.
WALTER W. SKEAT.
Cambridge.

HALLAM'S GRAVE (See 6th S. viii. 221).—The sixteen black horses which I mentioned in this article are explained by the fact that the hearse and the three mourning coaches were drawn by four black horses apiece. Lord Tennyson, to whom I forwarded the article, was kind enough to reply:—

"It is news to me that the remains of A. H. H. were landed at Dover. I had always believed that the ship which brought them put in at Bristol. As to his being buried in the chancel, Mr. Hallam, in a printed memoir of his son, states that it was so. I myself did not see Clevedon till years after the burial, and then in later editions of *In Memoriam* altered the word *chancel* to *dark church*. I can assure you I am innocent, as far as I am aware, of knowing one line of Statius; and of Ovid's *Epicedion* I never heard. I have searched for it in a little three-volume edition of Ovid which I have here, but that does not contain this poem; nor have I ever heard of the *Sorrow of Claudius Etruscus* nor of the *Spring Stanzas to Domitian*."

May I say that what I wrote was written from no wish to flutter my barn-door wings in the pages of "N. & Q."? I had a long interview at Clevedon with Augustus Hare, the sexton, who was present as a boy at Hallam's funeral, and whose father dug the vault. The poems to which I referred can be found in the *Corpus Poetarum Latinorum*. I should be much obliged if any correspondent could tell me the name of the ship and its subsequent career.
EDWARD MALAN.

NEW SYSTEM OF NOTING TIME.—The Isle of Wight local railway and steam-packet service is early in adopting the new system of notation. Its time-tables run to twenty-four o'clock.

T. W. SHORE.

Southampton.

QUEEN JANE SEYMOUR.—This certificate from the physicians attending upon Queen Jane Seymour at the birth of Edward II., addressed to the Lords of the Council, was found in an old Oxford magazine for 1768:—

"These shall be to advertise your lordships of the queen's estate. Yesterday afternoon she had a natural lax, by reason whereof she began to lighten, and, as it appeared, to amend, and so continued till towards night. All this night she has been and doth rather apparte than mend. Her confessor hath been with her grace this morning, and hath done that to his office appertaineth, and even now is preparing to minister to her

grace the sacrament of unction. At Hampton Court, this Wednesday morning at eight o'clock. Your lordships at commandment, Thomas Butland, Robert Harhold, Edward Baynton, John Manby, priest, William Butts, Geo. Owyn."

"This Wednesday morning" was Oct. 24, 1537.
M. S.

BEWRAY.—An earlier example of this word than any given by Mätzner or myself is in Robert of Brunne's *Handlyng Synne*, 3621: "That y ne wylle telle ne bewrey," *i.e.*, disclose. Mätzner well compares it with the O. Friesic *biwroga*, which, indeed, I have already cited. This O. Friesic verb preserves the original *o* (long), which passed into *e* (long) in A.-S., by the usual vowel-change.
WALTER W. SKEAT.

Cambridge.

AWORK.—I have derived this from *on work*, though I have hitherto failed to find such an expression. It occurs, however, in the following: "As for the waggas that set us *on worke*" (Lyly, *Mother Bombye*, V. iii.).
WALTER W. SKEAT.
Cambridge.

HEDON AND KIRK ELLA: TENNYSON AND OTHER ENTRIES.—In October, 1884, I had occasion to search the eighteenth century parochial registers at Hedon and Kirk Ella, in Holderness, and by the way I noted down a few items of other than private interest, which may, perhaps, be worth printing in "N. & Q." All the following entries are from Hedon, except the last three, which are from Kirk Ella:—

1739. April 7th 4, Elizabeth, daughter of James Fleming, Ale-draper, baptized.

1747. James Watson, Ale-draper and Horsesider, buried.

1763. Elizabeth Nuttbrown, buried.

1763. ——— Watson, Ale-draper and Heckler, buried.

1742. ———, Base son of Mary Tennison, baptized.

1747. George, son of Mr. Michael Tennison, apothecary, baptized. [This gentleman's name is spelt Tennyson in 1748. He seems to have had a large family, and to have practised in the town all his life; the entry of his burial occurs late in the century.]

1753. Dorothy Tennyson, spinster, buried.

1772. Ralph, son of Ralph Tennyson, labourer, buried.

1809. Hannah Coates, servant, buried July 13.

1739. Easter Haronton, servant, buried May 14.

1738. Elizabeth Atkinson, servant, buried July 12.

1738. Margret Fowtil, servant, buried November 23.

These are but a few out of many. The name of Tennyson, for instance, goes back in the Hedon books almost as far as the year 1552, in which year the registers of that parish begin. The earliest book, which is a tall, narrow folio with parchment leaves, is a beautiful example of neat workmanship and cunning script. It was compiled and written fair (as he himself tells us) in or about 1584 by the then vicar—whose name I unhappily forget—being taken by him from still earlier records,

Perhaps I need hardly add that Hedon Church is called the King of Holderness, as Patrington is the queen; and that Hedon (pronounced Heddon) was the mother-town and port of Hull—the Torcello of that muddy Venice. It still has a mayor and corporation, though its market-place is now merely a village green.
A. J. M.

BIBLICAL MISPRINT.—In a cheap English edition of the *Jewish Service for the Eve of the Passover*, verses 10 and 11 of Psalm cxxxvi. (which occurs in the service) are inverted, with the result that the Israelites are represented as being rescued from the stars!
I. ABRAHAMS.
London Institution.

GHETTO.—The *Jewish Chronicle* furnishes a paragraph concerning Rome, including the following extract from an alleged document of 1458 as to the origin of the word *ghetto*:—

“‘Ideo [that locality] vocabatur el getto, quia erant ibi ultra duodecim fornaces,’ from which we are to understand ‘it was so called because there were of old more than twelve furnaces placed there.’”

Getto, from Italian *gettare*, to cast in a mould; *fornace*, Italian, a kiln. This document should be authenticated, because of its great interest.

A. H.

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.

THRASONICAL.—Bacon, in a *Charge against Robert, Earl of Somerset*, describes Sir Thomas Overbury as “being of an insolent Thrasonical disposition”; and in *As You Like It*, V. i., Caesar’s “I came, I saw, and overcame,” is described as a “thrasonical brag.” Can any of your readers inform me if the word “thrasonical” had been used by any previous author? Caesar’s ejaculatory speech is usually construed “I came, I saw, I conquered.” By substituting “overcame” for “conquered” the poet wittily connects the commencement and the conclusion of the sentence in a manner which savours of the style of Francis Bacon. Macaulay says, “In wit, if by wit be meant the power of perceiving analogies between things which appear to have nothing in common, he never had an equal.”

Warburton, commenting upon the passage in *As You Like It*, V. i., where the Clown says, “Or, Clown, thou perishest; or, to thy better understanding, diest; or, to wit, I kill thee, make thee away, translate thy life into death, thy liberty into bondage; I will deal in poison with thee, in bastinado, or in steel,” suggests that the words “deal in poison” may refer to the murder of Sir Thomas Overbury. Theobald, in a letter to War-

burton, dated Sept. 26, 1730 (Nichols’s *Illustrations of Literature*, vol. ii. p. 612), writes:—

“Here—you say—you fancy the author had a mind to touch upon Sir Thomas Overbury’s affair. With submission I am apt to think not. Sir Thomas, you may please to remember, was not poisoned until 1615. Shakespeare died in April, 1616; and had quitted the stage and retired to a country life some time before his decease. So that if there is the hint that you imagine in these words, we must account for it from a subsequent interpolation of the Players, who did not publish this Comedy till the year 1623.”

WILLIAM HENRY SMITH.

FRAGMENT OF BALLAD.—May I say to your correspondent PRECATOR VENABLES, who communicated (6th S. vii. 275) a fragment of a ballad which was “tagged on to the close of a curious version of ‘Hugh of Lincoln,’” that he would do me a great kindness if he would send me this fragment of “St. Hugh”; and, indeed, the whole thing as sung by the Buckinghamshire nursemaid?

F. J. CHILD.

Cambridge, Massachusetts, U.S.A.

LORD’S DAY.—Does the expression *κυριακῆ ἡμέρα* occur in any Greek writing before the Christian era, and where? W. M. JONES.
15, Mill Yard, Goodman’s Fields, E.

LETTER OF WARREN HASTINGS.—In a letter to an ancestor of mine, Joseph Price, Commodore of the Bengal Marine (b. 1726, d. June 3, 1796, interred in St. Mary’s Church, Monmouth), from Warren Hastings, are one or two points of interest. The letter is as follows:—

Benares, 20 Sept., 1784.

Joseph Price, Esq., Commodore of the Bengal Marine.

Dear Price,—I have too long delayed to express to you the pleasure which I have received in the news of your return to Bengal, and I am now impelled to it chiefly by the impatience which I feel to see you, having heard that you designed me a visit in company with our friend Halhed. Wherever this may find you, whether on the Water or yet in Calcutta, I request that you will not disappoint the hope that has been given to me, for you have not a friend in India to whom you will be more welcome, perhaps to none equally.

I shall remain at this place till the middle of next month, and proceed downwards but slowly, though I hope without interruption.

You have astonished me, as you have the World, by your publications, which, with uncommon strength of argument, possess a peculiar originality of manner & spirit that will excite imitation, but remain a single genus without a species to class under it. You have been one of the great pillars of my Fame, and I have a proper sense of the support which it has derived from you.

I am, My Dear Price,

Your affectionate & sincere friend,

WARREN HASTINGS.

I have received both your letters with Scotts of the 24th April, and your list of the new Members, & I thank you for both.

I am curious to know what are the publications to which allusion is made, which justify Warren Hastings speaking of them as a pillar of his fame.

A. GORDON FORBES.

TRADESMEN'S SIGNS IN THE SIXTEENTH CENTURY.—The *Dream of Domesday* was "Imprinted at London by Gabriel Cawood, dwelling in Paules Church Yard, at the signe of the Holy Ghost, 1576. 4to." Is there such another trade sign on record?
St. John's Wood.

GEORGE ELLIS.

PIMLICO: CHELSEA.—May I ask for information as to the origin of these names? I am, of course, acquainted with the theories of Norden, Faulkner, Bryan, and other topographers. What evidence is there to show that Chelsea means "Chalk-hythe"?

CHAS. JAS. FÉRET.

[See 6th S. ix. 148, 253, 295, 357, 418.]

"THE MARRIAGE OF COCK ROBIN."—I want to find a nursery rhyme, "The Marriage of Cock Robin," which tells how he, having married Jenny Wren, was shot by a sparrow and cured by Dr. Drake. It begins:—

"A feast upon the grass is spread,
And birds with plumage gay
Have met, that they may celebrate
Cock Robin's wedding day."

Perhaps some of your readers can help me.

CHAS. WELSH.

ROBERT MEGGOTT.—At Lord Hervey's house in St. James's Square, May 21, 1713, Amy or Ann Elwes was married to Robert Meggott, Esq. I am desirous of discovering what place in the pedigree of the Meggott family this gentleman occupied. The pedigree given in *Harl. Soc. pub.*, vol. viii. p. 435, runs:—

..... Meggott, of St. Olave's parish, in Southwark, brewer.

[Richard] Meggott, D.D., Canon of Windsor, &c., d. 1692, aged sixty.

Sir George Meggott, knighted Oct. 9, 1690, of St. Olave's, Southwark, Lieut.-Col. of Trained Bands there, d.?

George Meggott, of St. Olave's parish, Esq., d. 1723.

Was Robert a brother or a son of the last-mentioned George, who died in 1723? Also, is the date of death of Sir George Meggott known, and was he M.P. for Southwark 1710-13? Any information on these points quickly bestowed will be of great service for literary purposes.

D. G. CARY ELWES.

9, The Crescent, Bedford.

PEERAGE SUMMONSES AND CREATIONS.—In the year 1812 Hugh, third Duke of Northumberland of the present line, was "summoned to the House of Peers," *vizd patris*, as Baron Percy, a title (cr. 1299) which was then erroneously supposed to be vested in his grace; and he sat in the Upper House by that title until his accession to the dukedom in 1817. Did not such summons, though erroneous, operate as the creation of a new barony

of Percy in the duke's favour? I ask this because in the account of Lord Derby's family Sir Bernard Burke writes:—

"James, seventh Earl of Derby, K.G., had been summoned to Parliament in 1627 as Baron Strange, under an impression that such a barony was enjoyed by his father; that, however, not being the case, the summons amounted to the creation of a new peerage, which eventually devolved on the ducal house of Atholl."

If this is sound peerage law in the one case, surely it must hold good in the other also.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CHRONOGRAMS.—The following does not appear in the volume on chronograms printed by Mr. J. Hilton in 1882. It is from *An Elegy upon the most Incomparable K. Charles the I., Persecuted by two Implacable Factions, Imprisoned by the One, and Murdered by the Other, January 30th, 1648*, quarto, ten leaves, with broad black border round the title, and is printed on the last page:—

"From my sad Retirement, March 11, 1648, CAROLVS ET VART REX ANGLIÆ SECVRE COESVS VITA CESSIT TRICESIMO IANVARII."

This elegy is not mentioned by Lowndes, but seems to be No. 134 in Hazlitt's list, *Popular Literature*, under "Charles I.," to which, however, Mr. Hazlitt appends no reference as to the locality of the copy from which he derived the title. Information as to the existence of a copy will be acceptable, as that from which the chronogram is transcribed wants one leaf, pp. 5, 6. Is the author of the elegy known?

W. E. BUCKLEY.

"THE SPIKES."—There seems to have been an inn at Hampstead called "The Spikes." Where was it? Is it still in existence?

Haverstock Hill.

C. A. WARD.

ROTCHER: PILDACRE.—In the township of Marsden, near Huddersfield, is a piece of land described in the title deeds as "all that freehold Rotcher now used as a kitchen garden, and containing an area of one rood and four perches." The land abuts on the river Colne on one side, and on a rocky precipice fifteen or twenty feet high on the other, and terminates in a point at each end. Is the word likely to be derived from the French word *rocher*? I have never met with it elsewhere.

I have recently met with the word Pildars as a field-name in Dewsbury parish; a close of land being called Pildars or Pildacre Close, and an adjoining lane being called Pildacre Lane.

S. J. CHADWICK.

Mirfield.

GAVILLIGER.—I shall be glad to know the exact nature of the office held by this individual. Perhaps some reader of "N. & Q." can enlighten

me. In *Monro His Expedition with the Worthy Scots Regiment called MacKeyes Regiment* there is an observation on military punishment. One of the punishments mentioned is

"the *Loupegarthe*, when a Souldier is stripped naked above the waste, and is made to runne a furlong be-twixt two hundred Souldiers, ranged alike opposite to others, leaving a space in the midst for the Souldier to runne through, where his Camerades whip him with small rods, ordained and cut for the purpose by the *Gavilliger*."

Monro's book was published in 1637. Regiments were then divided into musketeers and pikemen. *Gavelock* means a javelin, hence we may have *gavelocker* or *gavilliger* (?), a javelin man or spear-man; or perhaps the word may mean the maker or repairer of the pikes or spears in a regiment. I merely hazard this, but should like to be certain.

JOHN MACKAY.

Herriesdale.

MAGNA CHARTA BARONS.—The following paragraph appeared in *Truth*, Oct. 2, 1884:—

"We hear so much of the action of the lords of the time of King John in connexion with the present struggle for the existence of the House of Lords, that it is just worth noting that there is no descendant in the present House of Lords of the twenty-five barons who signed Magna Charta."

Surely this statement cannot be correct. In Burke's *Peerage* the descent of Alfred Joseph Stourton, Baron Mowbray, Segrave, and Stourton, is shown from William de Mowbray, who, it is said, joined the rest of the barons in their resistance to King John, was present at the signing of the Magna Charta, and was one of the twenty-five barons of the realm appointed to superintend its observance. I believe that the Duke of Norfolk; the Earls of Berkeley, Effingham, Suffolk, and Carlisle; and Barons Petre and Howard of Glossop, are all descendants of William de Mowbray. Did the barons sign the Magna Charta? I think not.

H. H.

CAMEL CORPS.—It is worthy of note that the camel corps formed for the Nile expedition has been called the "Camely" and the "Camelcade." Are not these new words?

G. P. CRAVEN.

MICHAEL TYSON, Dean of Stamford, Rector of Greford, Lincolnshire, and of Wittering, Northamptonshire, died at Stamford, Feb. 22, 1794, *et. eighty-four*. He was of St. John's, Cambridge, B.A. 1732, M.A. 1736. I should like to learn from the admission books of St. John's his father's name, &c.

JUSTIN SIMPSON.

Stamford.

PRIZE ESSAY ON HYDROPHOBIA.—In 1880 a prize of, I think, 100*l.* was given by Mr. V. F. Bennet Stanford for the best essay on hydrophobia; this was said to have been obtained by M. Bourrel. I should be much obliged for any

information as to the publication of this essay or where it is to be obtained.

DELTA.

HERALDIC.—To what family do the following arms, &c., belong? They are engraved upon a curious old seal, three-sided, and set upon a pivot; by touching a spring in the handle the seal turns, so as to bring either side into use. On one side is engraved a monogram—either two *a*'s and two *c*'s combined, or two *a*'s and two *l*'s—surmounted by an earl's coronet. On the second side are the following arms, which I have described as accurately as I can, though not, I am afraid, as a herald would: Quarterly, 1 and 4, chequy, a chief vair; 2, a chevron (I think engrailed) between three roundles; 3, two wings conjoined and inverted; tinctures undistinguishable, the whole surmounted by an earl's coronet. On the third side is a man kneeling, with his arms outstretched, apparently worshipping the sun; in dexter chief the sun in his splendour, in sinister base (and immediately behind the man) a tall soucy or sunflower; the whole surmounted by the motto, "Je ne voudrais suivre moins."

BRITOMART.

BEWSOLAS.—There is a manor in the neighbouring parish of Sutterton called Bewsolas. Will some one kindly tell me what Bewsolas means?

W. HENRY JONES.

Skirbeck Quarter, Boston, Linc.

WARLEY CAMP, ESSEX, 1778.—Two paintings, one representing the encampment and the other a sham fight in the year 1778, are said to have been painted by M. De Southeby in that year. Can any one inform me if such exist; if they were ever engraved; and where they can be seen?

R. H.

Replies.

CECIL FAMILY.

(6th S. vii. 384; viii. 69.)

Since my former note was written I have met with new and interesting particulars about the Cecils of Howdenshire which may be worth recording in the pages of "N. & Q." These have been found and noted without any special research on my part, while, instigated at the time by finding these to pursue the subject, my investigations have resulted in nothing—a common experience. My kind friend Dr. Sykes looked for any early wills in York, and by Mr. Hudson's permission I carefully went through the act books of the peculiar of Howden, for wills do not exist before the Restoration. Nothing was found.

The following, I submit, confirm my suggestion that the noble house of Cecil was of this Yorkshire stock, as good a one as the very obscure Welsh family on which they were unskillfully grafted. It is remarkable that so shrewd a man as Lord Burghley should have been imposed upon by

the heralds, seeing that "he tooke great paines and delight in pedegrees, wherein he had great knowledge, and wrote whole books of them with his own hand."* These, however, I suspect, were rather tables, that he might—for political purposes—see at a glance the relationship which existed between the royal families of Europe in his day and the kinship of the great and influential families in England.

Stephen Cecile, of Howden, 1313.—In the reign of Edward II. and pontificate of Richard de Kellawe, Bishop of Durham, Stephen Cecile was receiver of the bishop's manor or lordship of Howden, a post of great trust and emolument. How long he held this office is uncertain, but he had given place to Hugh de Lokington in 1313. Further, by letters patent dated Rykale,† Wednesday after the Purification B.V.M., 1313 (*i. e.*, 1314), the bishop made known the defeasance of the bond for 200*l.* sterling given by five obligors for Stephen Cecile, formerly "our" receiver of Howden, unless he renders his official account before Ash Wednesday, which that year would fall on February 20 (*Regist. Palatinum Dunelmense*, vol. i. p. 503). Before that day arrived, *viz.*, on February 9, we find the bishop, still at Richale, issuing a commission to Adam de Midleton and four other trusty persons to audit the accounts of Stephen Cecile, late "our" receiver of Howden, receive arrears, and power to give him letters of acquittance (*ib.*, 505). We learn nothing more of the matter; but thirty years after we find a Stephen Cecill and Stephen his son at York on June 17, 1343, with other Howdenshire folk, witnessing the charter of Richard (de Bury), Bishop of Durham, granting lands for certain lives to one Thomas Benet, paying into the bishop's exchequer of Howden 4*s.* 2*d.* per annum (*ib.*, iii. 363). Whether we have two or three generations of Stephens here there is nothing to indicate.

Stephen Cecil, of Howden, 1379.—We come to another Stephen, who is probably the son who witnessed the above deed of 1343. He occurs in the Poll Tax Returns for Howden and Howdenshire of 2 Ric. II. This fragment is about to be printed by the Yorkshire Archæological Association in their *Journal*, and is in some respects more interesting even than the Returns of the West Riding, which have already appeared.

Stephen Cecil is described as a "Fraunkel(eyn) and Hosteller" of Houeden,‡ and rated at x*l.*d.

* Peck's *Desiderata Curiosa*, vol. i. ch. xxi., § 10.

† The bishops of Durham had a "manor," *i. e.*, manor house, in Riccall parish called Le Welhalle. It was built by Bishop Kellawe, who was often there, and is now a farm-house called "Wheel" Hall. It was on the banks of the Ouse, and had, it is said, three moats. Foundations of considerable extent can be traced.

‡ Howden, *i. e.*, Hoveden, obtained its name when it was an insular site in the marsh or fen, and the *head* or

There were only two others (both Franklins) in that town of prebendaries rated so highly, and none higher. He paid the same as a landless esquire at arms (Rolls of Parl., iii. 57), and no doubt was much better off. He would be a considerable landholder in socage and kept the chief hostel in Howden. Only one other hosteller is named in the roll, and he is rated at xii*d.* Stephen Cecil had a servant named William, who paid iii*d.*, a groat; also another, apparently a cousin, sister, or even daughter, named Cecil Cecil. Chaucer's "Frankleyn" no doubt would have described him well, "Seynt Julian he was in his countré." Unfortunately we know no more about this Stephen, except that he was either a bachelor or widower, as no wife is named, and had no children above sixteen, or none at home. One of Lord Burghley's traducers asserted that his grandfather was an innkeeper at Stamford, which at least is incorrect. If this Stephen was a young man in 1379, which is not likely, and a bachelor, then he might have been the Stephen Cecill of Howden who with Alice his wife in 1390-1 sold or conveyed to certain trustees two houses in the town, which were apparently hers (see former note). The Poll Tax Returns, which are very full, give us one other Cecil, and only one, *viz.*, Robert Cecil, of Howden, 1379, a brewer, and rated at ii*s.* There was only one brewer, but no less than twenty braictriacies, or ale-wives, brewing for the thirsty husbandmen, craftsmen, and labourers, and for the many prebendaries. Robert may have been brother, or son, or even father of Stephen, but he had no wife in 1379. He, however, must have been a young man if he was the Robert Cecil who, with Isabel his wife, by fine dated 1404-5, settled two messuages and eleven acres of land in Thorpe on their issue, and in default on *her* heirs, showing that this property came through her. Four years after he bought a house and lands in Thorpe and Belby, just outside the town. *A house and land in Belby belonged to the second wife of David Cecill, Lord Burghley's grandfather, as I showed in my former note.* There are now only two farm-houses in Belby. The Court Rolls of Howden would reveal much if they go so far back. The last of this family at Howden appears to have been George Cecill, gent., an inquest after whose death was taken at Wetherby, Sept. 16, 1539 (*Inq. p.m.* 31 H. VIII., No. 52). The date of his decease is, most unusually, omitted. He was found to have died seised of 6 messuages, 4 cottages, 100 acres of land, 60 acres of meadow and pasture, a

chief of a group of similar sandhills. Near Christiana, in Norway, are some islands, the largest of which bears the name of Hoved-øen. On it certain monks from Lincoln founded a Cistercian monastery in 1147. "Hedon," which occurs more than once in my former note, is an error of the MS. quoted for Howden, and evidently does not mean Hedon in Holderness.

windmill, and an annual rent of 13s. 4d. in Howden, Skelton, Laxton, Knedlington, and Asleby, which by deed, dated July 20, 16^o, he had settled on Juliana, his daughter, and William Grave, her husband. She was his sole heiress, and then aged twenty-eight.

I have found nothing more. The name of Cecil Cecil is interesting as confirming the suggested origin of the surname as a matronymic, not more than a generation or two before the earliest, *i. e.*, Stephen of 1313. It is remarkable that it should be so uncommon a name, as Cecil or Cecilia was a favourite Christian name in Yorkshire. I have only met with one instance of the name in more recent times in Yorkshire. William Nicholson, of Cawood (afterwards of York, and one of the chamberlains of the city in 1743), married in York Minster, Aug. 1, 1738, Mary Cecil, of Cawood (*Yorks. Archæol. Journal*, vol. iii. p. 86).

I notice that, according to a pedigree in *Miscellanea Gen. et Her.*, new series, iii. 286, David Cecil was younger son of a Philip Cecill of Stamford.

A. S. ELLIS.

Westminster.

YOUNGLINGS (6th S. x. 496).—On the roof of the nave of the church of All Saints, Garboldisham, Norfolk (dilapidated about 1740), was painted:—

"Betwex syn ȝis and
Ye Rode Loff ȝe *youngling*
han payd for ȝis cost
ȝat Lord ȝat deyid for alle mankynde
have mercy upon hem at her ende."

Blomefield thought *youngling* meant the patron and read "han" *han't*. He accordingly fixed the date at 1450, because the then patron, John de Vere, Earl of Oxford, was a young man, and petitioned in that year for a consolidation of the rectory with that of St. John. It seems to me unreasonable that the parishioners should have gone to the trouble of commemorating and asking a blessing upon a person who had not helped in a good work. The more likely interpretation is that *youngling* meant the young people of the place (the *hem* and *her* of the last line being plural), and that *han* was really *hau* or *have*, the old English *n* and *u* being so nearly alike. The chancel roof was inscribed:—

"Alle alle hevir holpe to ȝis good dede
God send hyer sowle helpe to hyer mede."

T. R. TALLACK.

Cringelford.

In Shakspeare's *Taming of the Shrew*, II. i., Gremio says:—

"*Youngling*, thou canst not love so dear as I."

Tranio replies,

"Graybeard, thy love does freeze!"

Here it is evidently used for *juvenis*, or young man. Also in *Titus Andronicus*, II. i., Demetrius to Chiron says:—

"*Youngling*, learn thou to make some meaner choice."
And at IV. ii. Aaron exclaims:—

"I tell you, *younglings*, not Enceladus," &c.,

and afterwards he calls them "sanguine, shallow-hearted boys." Shakspeare only uses the word three times, and always accompanies it with some degree of contempt.

C. A. WARD.

Haverstock Hill.

This word is used in the sense given by your correspondent in St. Mark's Gospel, xvi. 5:—

"And thei yeden in to the sepulchre, and sayn a *younglyng*, hilde with a white stole, sittynge at the righthalf; and thei weren afeerd."—*John Wycliffe's Version*, about A.D. 1380, and Revised by John Purvey about A.D. 1388.

Other instances of this usage are given in Dr. Stratmann's *Dictionary of the Old English Language*.

F. C. BIRKBECK TERRY.

Cardiff.

TRAJAN'S COLUMN (6th S. x. 516).—Sixtus V. was a great beautifier of the city of Rome and of the Vatican. In the course of his improvements he placed the statues of St. Peter and St. Paul on the columns of Trajan and of Antoninus Pius in the early part of his pontificate. His doing so is thus described by Cicarella in his *History of the Popes*. After noticing a certain work in A.D. 1586, the second year of the pontificate of Sixtus, he proceeds:—

"Statuum deinde S. Petri ex ære conflatum et pulcherrime deauratam fecit, eamque in columna Trajana constituit: eam eidem sancto consecrans..... Erecta hæc olim columna est a Romanis, et dicto Imperatori dedicata. In columna Antonina Sixtus imaginem D. Paulo erexit ex ære deaurato factam, eamque columnam D. Pauli nuncupavit. Erat ea primo dedicata Antonino Pio, a M. Aurelio genero."—Cicarella, *De Vitis Pontiff.*, Greg. XIII.—Leon. XI., ad calc. Platin., *De Vitis Pontificum Romanorum*, p. 466, Colon. Agripp., 1626.

ED. MARSHALL.

OMEN IN CONNEXION WITH POCKET-PICKING (6th S. x. 409).—Not aware of any such omen, I would suggest that Sir A. Mendicant was thinking of the saying, "Misfortunes never come singly," or possibly of the experiences which gave rise to the saying.

BR. NICHOLSON.

CRUIKSHANK BIBLIOGRAPHY (6th S. x. 321, 362, 413, 522).—It is a mistake to suppose that any edition of *Robinson Crusoe* illustrated by Geo. Cruikshank was issued among the Roscoe novels. Cruikshank did illustrate one in two volumes, known as Major's. It was published in 1831, "London: Printed at the Shakespeare Press, by W. Nicol for John Major, Fleet Street." The *Bibliotheca Sussexiana* was a descriptive catalogue of the library of the Duke of Sussex at Kensington Palace, compiled by T. J. Pettigrew, F.R.S., &c., librarian, 2 vols. 1827. This gentleman, whom I formerly knew, was the same who wrote the

History of Egyptian Mummies, also illustrated by Geo. Cruikshank. I think MR. WHEELER is in error in attributing some of the books in his list to George, e.g., *The Adventures of a Gentleman in Search of a Horse*, *A History of Card Playing*, and *Hibbert's Tales of a Cordillier*.

G. F. BLANDFORD.

A LITERARY CRAZE (6th S. x. 21, 61, 101, 181, 274, 389, 455).—Not to confirm DR. INGLEBY'S conclusion, but to unburden my mind, I would say that, about to answer the Spenser Willy= Tarleton conjecture, other matters made me defer it. Now, imitating the honourable member who spoke after Burke, "I say ditto to DR. INGLEBY." I cannot conceive how any one having read Spenser's lines could have supposed, even for a moment, that Tarleton was either meant or described.

BR. NICHOLSON.

COLOUR IN SURNAMEN (6th S. x. 289, 438, 520).—I also, as well as PROF. SKEAT, am not among the number of "most people" who "have never yet met with a Mr. Red." In the little churchyard of Culbone, Somerset, there are two or three tombstones (some going back to the middle of last century) on which are inscribed the names of Red, fathers and sons, formerly farmers in the parish. At the present moment there is a farmer in the neighbouring parish who rejoices in the name of Red, and, curiously enough, another in the adjoining farm who signs his name Ridd. The latter, as your readers are aware, is the spelling of the famous Jan Ridd in *Lorna Doone*, but, so far as I know, the earlier spelling of the name (very common in North Devon and West Somerset) is Red, and not Ridd.

W. H. HALLIDAY.

CANNIBALISM (6th S. x. 409, 500).—I have met with another reference to the cannibalism of the ancient Brazilians, besides that cited from Osorio. In the *Sermons* of Bishop Beveridge there is this notice of it:—

"And though they believed the immortality of the soul, that after death the virtuous lived in fine gardens, and the vicious in torments; yet they were so far from understanding the true nature of virtue and vice, that the most vicious wretches in the world were reckoned by them to be the most virtuous, even such as had taken most of their enemies captives, and had afterwards, in cold blood, killed and eaten them; as one (Johannes Lerijs) who conversed a great deal with those who lived upon the coast of Brazil assures us upon his own knowledge."—Beveridge's *Sermons*, vol. iii. sermon iii. p. 66, London, 1709.

ED. MARSHALL.

THE RELIGION OF SHAKESPEARE (1st S. x. 85; 5th S. viii. 502; 6th S. x. 334).—MR. MASKELL may have an aim unknown to me, but the answer to the question, To what communion did he belong? seems to me to lie in a nutshell. That during at least the greater part of Shakespeare's life he was a Protestant, a member of the Church of Eng-

land, is sufficiently shown by three things. First, by his sentiments being in especial clearly set forth in *King John*, so clearly that the swiftest runner-over of the play must be struck with them. Secondly, by this, that he a layman frequently quotes or refers to Biblical thoughts and phrases, and that when he quotes, it is in the terms of the Protestant versions. Thirdly, and most especially, by his making the Dauphin, in a supposedly English translated scene, where he converses with his French lords (*Henry V.*, III. vii.), quote, "Le chien est retourné," &c., from a French Protestant version, though as Roman Catholics both the Dauphin and Shakespeare should have quoted the Vulgate.

The unconfirmed statement, made in the MS. annotations of the Rev. Rich. Davies on W. Fulman's *Adversaria*, that "he died a Papist"—a statement made at least seventy-two years after Shakespeare's death (see *Cent. of Prayse*, second edition, p. 405)—is shown to be an absurdity by these considerations. Had he so died the Church of England authorities would not have allowed his corpse to be buried within the chancel, nor his monument or bust to be erected in the body of the church of Holy Trinity. Nor would that corpse have been allowed to be buried either with the rites of the Romish Church or without the performance over it of the Church of England Burial Service. Again, the Roman Catholic priest or priests who received him would not have allowed him to be buried where he was, nor have omitted the use of their own rites, nor have allowed the performance of the Church of England Burial Service over the body.

BR. NICHOLSON.

OIL ON TROUBLED WATERS (6th S. iii. 69, 252, 298; iv. 174; vi. 97, 377; x. 307, 351; xi. 38).—To the references already given add Pliny, *Nat. Hist.*, lib. ii. c. 103. Holland's translation has, "All seas are made calme and still with oile." I gave this quotation some two years ago to a friend, and I believe it found its way into print.

WALTER W. SKEAT.

Cambridge.

REV. SAMUEL JOHNSON (6th S. x. 495).—Readers of Anglican church history are aware that the date of ordination cannot safely be relied upon as a proof of age. In times of necessity, as during the Commonwealth, and in times of slackness, as during the eighteenth century, the canonical age was disregarded. Thus, to name only two who happen to come into mind, Bishop Bull and George Whitefield were ordained at twenty-one.

W. C. B.

DELLA CRUSCA (6th S. xi. 27).—The Della Crusca School of Poetry is described by Gifford in the introduction to the *Baviad*. He says, "In 1785 a few English of both sexes, whom chance had jumbled together at Florence, took a fancy to while away their time in scribbling high-flown

panegyrics on themselves, and complimentary canzonettas on two or three Italians, who understood too little of the language in which they were written to be disgusted with them." The English writers were Mrs. Piozzi, Bertie Greathead, William Parsons, and Robert Merry; and the poetical trifles in question were privately printed at Florence, for the amusement of friends, by Mrs. Piozzi, as *The Florence Miscellany*, 1785. Mr. Robert Merry (1755-1798) had resided some years in Florence, and had been admitted a member of the Della Crusca Academy; from this he obtained the name of "Della Crusca," and the little miscellany came to be spoken of as the "Della Crusca Miscellany." There was at that time a newspaper in London called the *World*, and Mr. Merry and some of his friends introduced into its columns short poems, pretty much in the same style as those which had amused the little coterie at Florence; but for the newspaper they were flavoured with spiteful allusions and personal attacks on well-known public characters. Those which Merry wrote were signed "Della Crusca"; there became quite an epidemic of scandalous epigrams and poetic tales; and, as Gifford says, "The fever turned to a frenzy: Laura Maria, Carlos, Orlando, Adelaide, and a thousand nameless names, caught the infection; and from one end of the kingdom to the other, all was nonsense and Della Crusca." The key-note of the subject is shortly given in the *Baviad*, l. 39:—

"Lo, Della Crusca! In his closet pent
He toils to give the crude conception vent:
Abortive thoughts, that right and wrong confound,
Truth sacrificed to letters, sense to sound,
False glare, incongruous images, combine;
And noise and nonsense clatter through the line."

"Della Crusca's" poems in the *World* were replied to in the true Della Cruscan spirit by "Anna Matilda," who was afterwards known to be the celebrated Mrs. Robinson, and they carried on for some time a poetic flirtation, which was afterwards reprinted in two 12mo. volumes, entitled *The Poetry of the World*. Horace Walpole, writing to Miss Berry, Nov. 11, 1790 (*Letters*, ix. 262), says, "Della Crusca has published a new poem, called *The Laurel of Liberty*, which has confounded and overturned all ideas; there are gossamer tears, and silky oceans—the first time to be sure that anybody ever cried cobwebs, or that the sea was made of paduasoy." Gifford has selected many examples of Della Cruscan fine writing, such as—
"And o'er my lids the scalding tumours roll."

Robert Merry was severely punished by Gifford for his affected and silly poetry; but he was quite able to write, and did write, some things far above mediocrity. He married the celebrated actress Miss Brunton, with whom he retired to America. He died at Baltimore in 1798. See *Gentleman's Magazine*, lix. 252-4.

EDWARD SOLLY.

The Accademia della Crusca was founded in 1541, with the object of purifying Italian by separating the chaff (*crusca*) from the wheat. It published an Italian dictionary, and was resuscitated by Napoleon in 1811. A similar society existed in Paris in the early part of the seventeenth century—the Hôtel de Rambouillet. The term Cruscan was applied in the last century to sentimental poetry. MR. WALFORD may be referred to Byron's *Childe Harold*, c. iv. st. 38, as thus explained by Mr. Hiley.

J. WASTIE GREEN.

Slough.

[MR. WALTER HAMILTON refers to the introduction to the *Baviad* and *Mæviad*, and G. F. R. B. supplies an explanation from Smith's *Glossary of Terms and Phrases*. ALPHA has been good enough to send the pith of an article on this subject in the *Standard* newspaper of Jan. 7. MR. J. W. HOWELL refers to Chambers's *Cyclopædia of English Literature*, vol. ii. p. 20, and the *Dictionary of English Literature* of Mr. W. Davenport Adams. MR. W. ROBERTS sends a full account, dealing principally with Gifford's introduction to the *Baviad* and *Mæviad*. M. A. OXON, quotes from the *National Encyclopædia*. MR. E. H. MARSHALL, MR. H. C. BURNETT, MR. F. C. BURKBECK TERRY, and MR. C. H. SPURWAY, M.R.C.S. (Rome), send also communications, any one of which we shall be glad to show to MR. WALFORD.]

FERN IN CHURCH (6th S. x. 496).—The seeds of the fern are so minute that they were said to be non-existent by the older botanists, or, at any rate, only to be detected, if at all, at the precise hour of the night on which St. John the Baptist was born, and whoever possessed them became invisible.

"We have the receipt for fern-seed;
We walk invisible," *Henry IV.*

Midsummer Day is the nativity of John the Baptist, and Midsummer night was always celebrated in towns by keeping a marching watch throughout it. Henry VIII., in 1510, heard of the watch in London, and visited it privately; he was so pleased that on St. Peter's Eve, a few nights after, he brought Queen Catherine and a train of nobles to it.

There were numerous other customs, amongst them that of gathering the fern-seed on Midsummer Eve. At twelve at night it was thought that if you laid a cloth with bread and cheese on the table, and a cup of best beer, leaving the street-door open, the person a woman was to marry would come, and, bowing to her, drink the glass, bow again, and retire. Then came the gathering of the mysterious fern, which was constantly unsuccessful, as it had to be caught in a plate, which must not touch the plant. Many details relating to this may be seen in Chambers's *Book of Days*, i. 816.

Brand says, i. 315, that the custom of catching fern-seed had been followed in his youth by a countryman at Heston, who gave him an account of it so recently as June 1793. Now, as Throsby mentions the crop of fern in the church as being there in the month of June, it would be grown, I

imagine, in connexion with this almost universal country practice, on Midsummer Eve, St. John the Baptist's Day, and Midsummer night.

The Irish believe that the souls of persons on this night leave their bodies and wander to the place, by land or sea, where death shall finally attack them. The marching watch was very likely introduced on this account, to prevent the soul from taking this premonitory journey. It was thought, too, that if you sat in the church porch the spirits of those about to die in the next twelve months would be seen to pass in funereal sad procession.

There is no need to specify any particular fern; any of the *Filices* would answer the symbolic purposes of these strange but beautiful superstitions.

C. A. WARD.

Haverstock Hill.

CARICATURES OF THE MULREADY ENVELOPE (6th S. ix. 508; x. 98, 234, 373, 478; xi. 33).—Having recently purchased a copy of the "Leech" lithograph, I am now able to compare it with the etching I had before, and find that they are not entirely the same design, although nearly so. The lithograph (13½ in. by 8½ in.) appears to be the earlier, and has, at the top corners, a servant in curl-papers, writing, to the left, and a fat boy, dancing with delight on receiving a letter, to the right. These figures have been altered to a "heavily laden postman" and "a dustman reading a letter" respectively. Another important variation is, that in the etching there is a monkey, wearing a cocked-hat, on the lion's back; this does not appear in the lithograph. The sign-posts at the bottom corners have no writing on them in the etching, but in the lithograph they are inscribed "Clapham" and "Hampstead."

ALGERNON GRAVES.

Roslyn House, Finborough Road, S.W.

RUSSET-PATED CHOUGHS (6th S. ix. 345, 396, 470; x. 499).—Another instance of confusion between grey and brown is the dress of the Franciscans. These most conservative of mortals seem to have passed insensibly from the one colour to the other. They used to be called Greyfriars, and the early painters gave St. Francis and St. Bernardino of Siena grey habits, but the tint worn has long since become brown.

R. H. BUSK.

BURNS'S "JOYFUL WIDOWER" (6th S. x. 409, 502).—Since entering my query I have seen all the best editions of Burns's works, and am now in a position to state that no note has been made of the previous appearance of the greater part of that poem. For the benefit of your readers I may state that the last sixteen lines (with very slight variation) appeared in p. 542, of "Camden's *Remaines concerning Britain* seventh impression, much amended, with many rare antiquities never before imprinted. By the industry and care of John

Philipot, Somerset Herald, and W. D. Gent, London, 1674." Does any reader know if this appeared in any earlier impression?

R. THOMPSON.

3, Nott Square, Carmarthen, South Wales.

FYLFOT (6th S. x. 468).—The old German name of the pentagram is *Drudenfuss*. The word occurs in Goethe's *Faust*, in the first interview of the doctor with Mephistopheles. Duntzer in his commentary tells us that the same magic sign was called also *Alfenfuss*. We have here evidence, which MR. MAYHEW asks for, of the termination *fuss* in the name of a complicated sign. The etymology, *Viel-fuss* for *Fylfot* is, therefore, not improbable.

L. A. R.

Athenæum Club.

This mystic symbol is not infrequently met with as a founder's mark on church bells in Yorkshire and neighbouring counties, and sometimes the initials "G. H." are connected with it on Elizabethan bells. Can any campanologist reader of "N. & Q." state what foundry adopted this mark?

R. H. H.

Pontefract.

TRUE DATE OF THE BIRTH OF CHRIST (6th S. ix. 301, 379, 413, 438, 471; x. 497).—In discussing this point MR. LYNN makes mention of the calculations of Dr. Greswell, a man whose name carries weight from his prodigious industry and learning. I wish to point out a singular error that Dr. Greswell has fallen into, which vitiates much of his argument. His conclusion is that our Lord was born about the vernal equinox. He brings all his learning to prove that the Incarnation must have taken place at that time; but he confounds the Incarnation with the Nativity. The Incarnation took place when the Virgin conceived, not when she brought forth. If, therefore, the Incarnation took place at the vernal equinox, the Nativity would happen on or about December 25, our Christmas Day.

E. LEATON BLENKINSOPP.

MR. LYNN may, I think, find some valuable and closely reasoned information as to the identification of the first year of the Christian era in the late Mr. John J. Bond's *Handy Book for verifying Dates with the Christian Era*, at p. 316. This book is published by George Bell & Sons, and was issued in 1875. It appears from this that December 25, when Christ is said to have been born, fell in the year variously known as 750 A.U.C., as 4 B.C. (according to the present system of reckoning the Julian form of year), as the forty-second year of the Julian era, as 1 Anno Christi of the Gospels, and as the fourth year before the year 1 A.D., according to the reckoning made by Dionysius Exiguus in A.D. 533. Mr. Bond points out, amongst other facts relating to this matter, that

the *annus verus*, or 4 B.C., was called by ecclesiastical writers 3 B.C., by the omission of 1 B.C., marked "0."
ALAN S. COLE.
South Kensington.

MEMORIES OF ST. MATTHEW, FRIDAY STREET (6th S. x. 425, 477).—In reply to your correspondent E. J. S. A., I would say that the inscriptions quoted by me in the above article should have read as belonging to the old church destroyed by the Fire, and not to the church since pulled down. The epitaph was to Anthony *Cage*, not "Page."

H. W. HIPWELL.

17, Hilldrop Crescent, Camden Road.

DEDICATION OF PARISH CHURCHES (6th S. x. 496).—Dr. Geo. Oliver's *Monasticon Diocesis Ecomensis*, 1846, fol., contains a "Catalogue of the Parish Churches and the Saints to whom they are dedicated in Cornwall and Devon" (pp. 436-445). This catalogue was prepared with great care, assisted by the Episcopal Registers, and is enriched with valuable remarks. The arrangement of parishes for each county is alphabetical. To the *Transactions of the Devonshire Association* for 1882 Mr. J. Brooking-Rowe contributed "Dedications of the Antient Parish Churches, Chapels, and Religious Houses in Devon" (pp. 93-104). Here the arrangement is an alphabetical one of saints.

J. INGLE DREDGE.

Buckland Brewer Vicarage, Bideford.

LOCH BRANDY (6th S. x. 515).—So printed in map of *Stat. Ac. Scot.*, but in body of work written Loch Brany. It doubtless had its name from the Brany stream, from Gaelic *bràn, bràin*, a mountain stream, from *bràigh-an*, corrupted down from *bràigh-umhainn*. According to *Stat. Ac. Rum* Island was so called "from its magnitude and extent in comparison with the three other islands" (Eigg, Muck, and Canna), from *rum*, "signifying in Gaelic roominess or capacity"; but Armstrong renders *rum*, "room or chamber," and the name is more probably from Dan. *rum*, wide, large. Conf. Anc. Brit. *rum*, great, high.

R. S. CHARNOCK.

THE DEATH OF RICHARD II. (6th S. x. 513; xi. 36).—Perhaps the strongest argument against the theory that Richard "voluntarily stabbed himself in a fit of despair" may be derived from the fact that if such had been indeed the case the new king might easily have produced evidence to establish the truth. For it ought not to be forgotten that, in whatever way King Richard died, and during the whole of his course from castle to castle, whether at Pickering, Leeds, Knaresborough, or Pontefract, he was at the time in the charge of Henry's own private servants; that in each of these castles he was the lord, as hereditary proprietor, not merely as king; and that he could therefore, had he been so minded, have produced

with ease exact proof of the way by which the unfortunate king came by his end. In other words, he could have cleared himself of complicity, or worse, had he willed it. That he did not is a strong presumption against his innocence. Richard's marriage to his second and child-wife (whom Shakspeare incorrectly represents as a full-grown woman, patronizing her maids) when consummated would, in all human probability, have furnished direct heirs to the throne, and increased the chances against the family of Lancaster. It therefore seems to have provided Henry with a final inducement for the king's murder. R. H. H.
Pontefract.

"PATET JANUA, COR MAGIS" (6th S. x. 27, 74, 158).—At the second of these references I gave an example of this inscription as occurring on the doorway of Bishop's Court, near Exeter, and referred to Dr. George Oliver's *Lives of the Bishops of Exeter* as a probable authority. I had no access to that work at the time, and having since examined it, as also the doctor's *Ecclesiastical Antiquities in Devon*, I find that the inscription, with the transposition of the first two words, is mentioned both in the *Lives* and the *Antiquities*, but that it was attributed to Bishop Bronescombe, and not to Bishop Grandisson, who was about a half-century later. Bishop's Court, also, is in the parish of Farringdon, and not in Sowton; and Mr. Garrett, the proprietor, informs me that the door or gateway on which the motto was inscribed was destroyed before his day.

WINSLOW JONES.

DR. RICHARD STUART (6th S. x. 493).—In Bp. Kennett's *Register*, 1728, fol. p. 261, on the inner margin, will be found the doctor's epitaph:—

"An inscription near the place where he was interred in France: Hic jacet RICARDUS STEWARD, Sacre Theologiæ Professor, Decanus Sacelli Regii in Anglia. Qui moriens nihil aliud hic inscribi voluit Epitaphium, quam quod vivens assidue oravit pro pace Ecclesiæ. Idem nunc facit in Coelis, ad quos hinc abiit. Obiit 14 Novemb. 1652. Ætat. LVIII. [it should be 1651]."

This correction is not mine, but the bishop's. The epitaph is also given in Wood's *Hist. Antiq. Univ. Oxon.*, lib. ii. p. 182.

Dr. Bliss (*Ath. Oxon.*, iii. 296, note 9) corrects an error of Ant. a Wood as to the time when Dr. Stuart was made Dean of St. Paul's, thus: "Not at that time made dean, but design'd, and by the king confirm'd in 1641." To this he appends:—

"1641. 21 Mar. Ric. Steward, LL.D. confirmatus fuit in decan. S. Pauli per promotionem Tho. Winniffs in ep. Linc. Reg. London, KENNET."

I have a small 12mo. volume with the following title:—

"Trias Sacra, a Second Ternary of Sermons preached, Being the last (and best) Monuments that are likely to be made publique, of that most learned, pious, and eminent Dr. Richard Stuart, Dean of St. Paul's, after

wards Dean of Westminster, and Clark of the Closet, to his late Majesty King Charles. Being Dead he yet speaketh. London, Printed by T. L. for *Hen. Brome* at the Gun in *Ivy-lane*. 1659. Pp. [ix] 167."

Then a catalogue of some books printed for Henry Brome, &c. The address "To the Reader," which is not signed, begins thus curiously:—

"I have almost protested against Printing, in such a Time as this, wherein a most ingenuous invention was never more abused; and 'tis doubtful, whether this or that of Powder have hurted the modern world most: I dare believe, had the Founders of them had so much of Providence as Invention, they had stifled their *εφεκα's* in the birth, and never bequeathed such dangerous Weapons into the hands of such mad men as we are, who abuse both the Powder and the Press (as that cursed Assassin) to kill body and soul too."

The texts of the three sermons are Philip. iv. 17, Mark vi. 20, and Hebrews x. 1-2.

In a list of books and papers published in December, 1660 (*Kennett's Register*, p. 349), appears:—

"Golden Remains by that most learned R. Stuart, D.D., Dean of Westminster and Clerk of the Closet to King Charles I. Being the last and best Monuments of his that are likely to be made publick. London, for *Hen. Brome*, 1661, 12mo."

On p. 554 mention is again made of this book, thus:—

"Golden Remains of Doctor Richard Stuart; or, his three Sermons. The first on *Phil.* iv. 17, the second on *St. Mark* vi. 20, and the third on *Heb.* x. 1, 2. London, 1661, 12mo."

It thus seems that *Trias Sacra* and *Golden Remains* were both published by Henry Brome, that each consists of three sermons, and in each the sermons are on the same texts. I infer that in the *Golden Remains* we have an issue of the unsold copies of *Trias Sacra*, with a new title-page. Will some reader of "N. & Q." who has the volume dated 1661 determine this? I will gladly place my volume of 1659 in the hands of such reader for a few days, for the purpose of comparison.

J. INGLE DREDGE.

Buckland Brewer Vicarage, Bideford.

THE BIBLE IN SHORTHAND (6th S. x. 516).—In 1695 one William Addy published a system of shorthand, under the title of "*Stenography; or, the Art of Short Writing*." Completed in a far more Compensious Method than any Extant." Subsequently he issued the Bible, printed entirely according to this system, from engraved plates. Of Addy personally next to nothing is known; but he has certainly no claim to be styled a shorthand inventor, and can hardly even be designated an improver. The system to which he appended his name is, with a few trifling variations, not amounting even to a change in the form of the alphabetic signs, an exact reproduction of that of Jeremiah Rich, first published some forty years previously, and perhaps the most extensively used

of all the seventeenth century stenographies. Addy's shorthand Bible must, however, in those days have been a formidable undertaking. It has long been regarded as a literary curiosity, and copies are now but rarely met with.

ALEXANDER PATERSON.

Barnsley, Yorks.

The Bible alluded to in the editorial note is a much tinier volume than that described by MR. G. H. THOMPSON. My copy (formerly in Thorpe's catalogue at 16s.) is bound in old smooth-grain morocco, with silver clasps, and only measures 2½ in. by 1½ in., and 1 in. thick. The text (engraved throughout) measures 1½ in. by 1½ in. exclusive of border. The volume consists of 576 pages, and contains the New Testament only. Pp. 571-4 are occupied with a list of subscribers. A portrait of Jeremiah Rich, by Cross, faces the title, which is partly in shorthand. The book was "printed and sold by Samuel Rosley, Teacher of y^e said art, over against Vintners Hall, in Thames Street, and no where els" [*sic*]. I have many portraits of writing masters (five of Jeremiah Rich), but have not seen one of William Addy that I remember.

J. ELIOT HODGKIN.

Richmond, Surrey.

I have also a Bible in shorthand, almost identical with that described by MR. THOMPSON. The note at foot of what appear to be the contents runs as follows:—

"Printed for the Author and Peter Story, and sold by Tho. Fabian at the Bible in Paul's Churchyard. Dorman Newman at y^e Kings Armes in the Poultry. W^m Marshall at the Bible in Newgate street. Thomas Cockerill at y^e 3 Leggs over against y^e Stocks Market. I. Lawrence at y^e Angel in y^e Poultry."

There is no date. Can any of your readers tell me whether this is an earlier or later edition, of what date, and if of any particular value? The volume is bound in old green morocco, and is in perfect condition.

GEORGE UNWIN.

Chilworth, Surrey.

[MR. ALFRED WALLIS, MR. J. INGLE DREDGE, and G. F. R. B. state that the author of the Bible in shorthand is William Addy. MR. S. W. RIX refers to his note on a shorthand New Testament which appeared 2nd S. i. 192. MR. WALLIS says that a portrait of Addy, by Street, is prefixed to Addy's *Stenographer*.]

SIR THOMAS INGRAM (6th S. x. 408).—Perhaps STATIST may find the following extract useful:—

"1672, Feb. 17th.—Sir Thos. Ingram, son of Sir Arthur Ingram, of Temple-Newsam, near Leeds, by his second wife, Alice Ferrers. He suffered greatly for his loyalty, and after the Restoration was made Chancellor of the Duchy of Lancaster and one of the Privy Council. He died February 13th. His will, as Sir Thos. Ingram, Knt., of Isleworth, Midx., was dated the 9th, and proved the 27th of the same month."—*Old Yorkshire*, vol. iii. p. 82, article, "Yorkshire Dead in Westminster Abbey."

C. H. STEPHENSON.

Crichton Club.

ITALIAN PROVERB (6th S. x. 495; xi. 16).—

"Melius est petere fontes quam sectari rivulos."

On referring to the earliest printed collection of Italian proverbs (c. 1530), I find that it opens with

"Aspettar e non venir
star in letto e non dormire
servir e non gradir
è una doglia da morir."

Florio follows this closely in his *First Fruits*, 1578, and in his *Giardino di Recreazione*, 1591; but in the *Second Frutes*, also published in 1591, the proverb is expanded thus:—

"Aspettar' e non venire
- star' in letto e non dormire
ben servir' e non gradire,
haver cavallo che non vuol ire,
e servitor chè non vuol' ubedire,
esser in prigione e non poter fuggire,
et ammalato e non poter guarire,
smarrir la strada quand un vuol gire,
star alla porta quand' un non vuol aprire,
et haver un amico che ti vuol tradire,
son dieci doglie da morire."

The fatal facility of Italian rhyme which has created the improvisatore here breaks forth. It is noteworthy that the two largest and amplest collections in the sixteenth and seventeenth centuries of the proverbs of Italy were made by Anglo-Italians and published in London, an evidence of the activity with which the study of the language was pursued in this country during that period.

VINCENT S. LEAN.

Windham Club.

A.M. AND P.M. (6th S. ix. 369, 431, 516; xi. 20).—In your "Notices to Correspondents" at the last reference you state that the earliest recorded use of these abbreviations was in 1741. There is, however, a much earlier instance of the use of P.M. than this, viz., in vol. i. of *Philosophical Transactions*, temp. Carol. II. (No. 14, p. 242, July 2, 1666), where, in an astronomical table, the abbreviation P.M. is used in its present sense. The words are "March 28th, 3h. P.M., much the same kind of air." I supplied the quotation to Dr. Murray for his dictionary.

WILLIAM SYKES, M.R.C.S.

Mexborough.

DICK TURPIN'S RIDE TO YORK (6th S. x. 68, 317, 390, 502; xi. 35).—Hempstead (pron. Hampstead) is a small village in North Essex, about six miles east of Saffron Walden. In October and November, 1883, I visited its ruined church—first to attend the removal of the celebrated Dr. Harvey's remains from the family vault into the sarcophagus provided by the London College of Physicians in the Harvey Chapel above, and afterwards principally to examine the parish register and copy the inscriptions on the numerous coffins in such vault and on the Harvey monuments, for the purpose of my history of the various

important branches of the family—and during my stay inquired for the house in which Dick Turpin was born, finding it to be what is now known as the Crown Inn, near the church. I also met with the entry of his baptism (apparently hitherto unknown), as well as that of his elder brother and two sisters, as below:—

1699 (1700), Feb. 28. Christopher filⁱ Johannis Turpin and Mariæ ux.

1702, Ap. 23. Maria fil^a Johannis and Mariæ ux.

1705, Sep. 21. Richardus Filius Johannis et Mariæ Turpin, "p" (in margin=poor).

1707 (1708), Feb. 10. Dorothea Filia Johannis et Mariæ Turpin.

There are also other Turpin entries, which I extracted. The present sextoness's maiden name was Turpin; but she refused to acknowledge any connexion with the highwayman's family.

W. I. R. V.

[W. M. contributes a reply to the same effect.]

MOTTOES AND INSCRIPTIONS (6th S. x. 441, 511; xi. 42).—M. GAIDOZ asks what *busketi* is. *Busketi*, in the Pisa inscription, as was apparent from the context, if not from the most moderate previous acquaintance with art history, stands for Buschetti, the architect of Pisa Cathedral. The inscription is easy to understand, and, with the contractions extended and otherwise emended, is a well-known record of his skill in mechanics—so well known that I did not burden the columns of "N. & Q." with its repetition. I only introduced the original form of it as an example of how the mediæval stone-cutters sometimes mutilated the words they had to inscribe.

R. H. BUSK.

I am a little puzzled to know whether Miss Busk refers to an inscription accidentally omitted or to the one quoted as being "a complete conundrum." The doggerel following may render the lines beginning "Qd vix mille bou," &c.:—

"What scarce a thousand oxen joined might move,
And what on rafts might scarcely float at sea,
Busketti's crane, a wondrous thing to see,
By ten weak maidens poised the weight above."

W. F. H.

The following inscription was to be seen two years since on a garden wall in a road leading from the eastern side of Nice to the villa of Mr. Harris, the British Vice-Consul:—

"Di chi mi fido
Guardami Dio:
Di chi non mi fido
Mi guarderò io."

WINSLOW JONES.

MATRIARCH (6th S. x. 514).—ALPHA's extremely vague reference to the occurrence of this word in Mr. Francillon's novel, *Ropes of Sand*, "now appearing in the *Illustrated London News*," might give trouble to Dr. Murray. However, I can give an earlier instance. Prof. Hales, writing in the

Athenæum of Feb. 24, 1883, p. 248, about Mother Hubbard, referred to her as the "matriarch."

JOHN RANDALL.

This word is given in my *Supplementary Glossary*, with a quotation from Southey's *Doctor*, ch. 117.

T. LEWIS O. DAVIES.

REV. ROBT. TAYLOR (6th S. x. 367, 472).—While it is perfectly true that the *Annual Register*, 1844, made the statement that "Taylor renounced his errors, and returned to the doctrines (not communion) of the Established Church," there is not, so far as I am aware, any public evidence of this anywhere, nor any authority for it. The *Annual Register* notice, which is very incorrect, is clearly hostile to Taylor, for it describes him as having beaten a retreat when confronted by a Mr. Calvert at Leeds, while the record made at the time of the visit of Taylor and Richard Carlile to Leeds in the *Lion* gives rather an opposite view. So far as I have been able to trace, Mr. Taylor, after his retirement from freethought speaking and up to the time of his death, made no public statement of any kind, either for or against a change of opinions. The date of Taylor's birth as 1792 is wrongly given, he was born on August 18, 1784, and about 1801 was articled to a surgeon at Birmingham. It was not until he was twenty-three years of age that he was induced by the Rev. Thos. Cotterell to study for the Church. His *Diegesis* was written in Oakham Gaol in 1827-8.

C. BRADLAUGH.

TURNER'S PICTURES AND DRAWINGS (6th S. x. 408, 505).—Kindly allow me to correct a mistake (pointed out to me by a friend) I fell into in my reply to MR. GRAVES anent the above. In the autumn of 1883 I was at Abbotsford, and after inspecting Scott's study and library was ushered into the breakfast-room. Whilst I was occupied with some relics of the poet the guide was pointing out to the other visitors where the eight (not six, as I stated in my note) water-colours of Turner (as seen in some photographs of the room) hung. Misunderstanding his meaning, and not being particularly interested in them, I glanced casually in the direction pointed out, saw some other pictures near it, and concluded they were Turner's; hence my error, which I feel it my duty to rectify. Fortunately I escaped falling into the same misconception in an article I contributed to the *Manchester City News* on my return home, not having had occasion to refer to this matter. The friend alluded to above (who accompanied me) informs me that what the guide did say was that Turner's pictures were sold some years back for a thousand pounds each; where they have gone to was not explained. Editors and writers of guide-books would do well to note this fact.

J. B. S.

These water colours of J. M. W. Turner at Abbotsford are very small in point of size, were set in one very large frame, and were, so far as I remember, some half-dozen in number. These have, with others by the same celebrated artist, been beautifully engraved, chiefly by Edward Goodall, as frontispieces and vignettes to Sir Walter Scott's *Poetical Works*, 12 vols., Edinburgh, A. & C. Black, 1861. At Farnley Hall, near Otley, Yorkshire, is a very fine collection of drawings by Turner, more than fifty in number, executed for his early patron Mr. Fawkes, of Farnley. They are chiefly of the fine scenery in Wharfedale and Richmondshire. Some of these have, I think, been engraved in Whitaker's *History of Craven*, and in the *Richmondshire* of the same author.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"TALES OF AN INDIAN CAMP" (6th S. ix. 69).—Written by James Athearn Jones. A biographical sketch of the author, by Rich. L. Pease, is published in *Memorial Biographies of the New England Historic Genealogical Society*, vol. ii., Bost., 1881, 8vo.

X. X.

EUPHUISM (6th S. xi. 5).—The strong denunciation of foreign manners, that travelled Englishmen became "devils incarnate," is very usually to be found in Elizabethan writers. Ascham, *Scholmaster*, pp. 77-81 (ed. Arber), has a long and strong passage, and quotes a proverb, "Englese Italianato e un diavolo incarnato" ("The Englishman Italianate is a devil incarnate"). Cf. Lyly, *Euphues*, p. 314, Arber.

O. W. TANCOCK.

GIGLET (6th S. xi. 20).—MR. VYVYAN may be interested to see the following illustration of the use of this word:—

"But what if some young *giglit* on the green,
With dimpled cheek and twa bewitching een,
Should gar your Patie think his half-worn Meg
And her kenned kisses, hardly worth a feg!"

Allan Ramsay, *The Gentle Shepherd*.

EDWARD H. MARSHALL, M.A.

Hastings.

GRASS WIDOW: "PUTTING OUT THE BESOM" (6th S. viii. 268, 414; x. 333, 436, 526).—In his note on "Grass-widow" MR. THOS. RATCLIFFE makes mention of the phrase "Putting out the besom," and he explains it in a very different way from that which I have always understood was the meaning of the expression, or its equivalent, "Hanging out the broom." I have been under the belief that this meant a party given to his gentleman friends by a husband whose wife was temporarily absent from home. The house had been swept clear of her presence, and the males could enjoy themselves as they pleased, without fear of interference or reproof from the mistress of the house. I remember to have seen an invitation

card on which was engraved the hung-out broom, with the motto, "When the cat's away the mice will play." I cannot find any reference in Hotten's *Slang Dictionary* to the phrase "Hanging out the broom," or to its equivalent, "Putting out the besom."
CUTHBERT BEDE.

AUTHORS OF QUOTATIONS WANTED (6th S. xi.

29).—
"The honours of a name 'tis just to guard :
They are a trust but lent us, which we take,
And should in Reverence to the Donor's Fame,
With care transmit them down to other Hands."
James Shirley (*Floruit 1694-1666*).
H. C. BURNETT.

Miscellaneous.

NOTES ON BOOKS, &c.

The Psalter, or Psalms of David, and certain Canticles, with a Translation and Exposition in English by Richard Rolle, of Hampole. Edited from Manuscripts by the Rev. H. R. Bramley, M.A., with an Introduction and Glossary. (Oxford, Clarendon Press)

HAMPOLE is a village about four miles from Doncaster, on the road to Pontefract, and here died and was buried the famous preacher and hermit Richard Rolle. His death occurred on September 29th, 1349, and after his decease an *Office* was drawn up, in anticipation of his canonization, the lessons of which supply some curious details with regard to his life and acts. The story is well told in the introduction which Mr. Bramley has prefixed to the volume; he has collected from the *Office* and from the writings of Richard himself all the facts that can be ascertained as to the career of the author. Richard's parentage, his education at Oxford, his withdrawal as a hermit to a neighbouring wood (wearing a sort of monastic dress which he had made for himself from two kirtles given to him by his sister), his eloquent preaching, his temptations, his progress in the contemplative life, his travels, his miracles, and his death, are graphically related and form a welcome addition to English hagiology. Hampole's *Psalter* seems to have been in high esteem, and to have been widely diffused in the century after it was composed. The text of the present edition is taken from a manuscript, the property of University College, Oxford, which exhibits the purest dialect of North Yorkshire. The glossary has had the advantage of the revision of Prof. Skeat. Apart from the theological interest attaching to the present work, its value to students of the English language of the fourteenth century is sufficiently obvious. Prof. Skeat has carefully defined the dialect of no less than fourteen manuscripts which have been collated, ranging generally over the northern and midland districts, though two are of southern origin, one of these exhibiting the Wiltshire dialect. The Latin text of each verse of the *Psalter* is followed by a brief exposition, taken mostly from ancient authors: "in expounynge . i. fologh haly doctors," says the compiler. The editor's task of collation and transcription has been very labourious; few save those who have themselves transcribed *literatim* Early English writings will be able to appreciate the care and intelligence that have been expended upon this volume.

Diocesan Histories.—Norwich. By Rev. Augustus Jessopp, D.D.—*Winchester.* By Rev. William Benham, B.D. (Society for Promoting Christian Knowledge.)

We gladly welcome two more volumes of this most useful and carefully written series. All the diocesan histories that have yet appeared show signs of well-directed

labour; some of them—*York* for instance—reach a very high degree of excellence. Dr. Jessopp's *Norwich* will certainly take a high rank in the series. The East Anglian diocese whose annals he has illustrated cannot, from the very nature of things, be presented as picturesquely as some of the others have been. If we do not mistake, also, its records have not been so carefully preserved. As a picture, however, we have seldom met with anything that gives us more pleasure than Dr. Jessopp's account of the building of the cathedral. It is as solemn and stately a piece of English as any modern can produce, and is, at the same time, entirely untainted with the prevalent vice of "fine writing." Dr. Jessopp's estimates of men and things are always temperate. On the Independents and the Nonjurors he is, we think, unduly hard; but it is unfair to criticize a mere difference of opinion in a book where love of freedom and hatred of religious persecution is shown on almost every page. We are glad to find that attention is drawn to the pillage of the property of the guilds. Historians have usually passed over this act in the Tudor reign of terror as one of little consequence. It was, in truth, one of the most criminal deeds in English history. Had it not been for that act of theft, it is probable we should have been able to get on without a poor-law, and that the labourer would be in a far better condition than he is at present.

Mr. Benham's *Winchester* is, perhaps, the more interesting volume of the two, though, as regards style, we much prefer *Norwich*. The mediæval history of Winchester is, however, especially well done. The list of churches consecrated in the diocese in the nineteenth century is very useful. It shows how great the progress of religion has been in the course of little more than eighty years.

Annus Sanctus: Hymns of the Church for the Ecclesiastical Year. Translated from the Sacred Offices by Various Authors, with Modern Original and other Hymns, and an Appendix of Earlier Versions. Selected and arranged by Orby Shipley. (Burns & Oates.)

WE gladly welcome this collection of *Hymns of the Church for the Ecclesiastical Year*. It consists of a double selection, the first part containing translations from the Latin arranged under three heads—the seasons of the Church, the Canonical Hours, and Hymns of our Lord; the second part, modern and original hymns, some of which are now published for the first time. The solemn dignity of the religious poems of the Christian fathers can certainly not be surpassed, if equalled, in the present age, and that these should be rendered into English is most desirable. The principle of selecting from many writers has enabled the editor to form a kind of golden treasury, including the best and happiest translations of celebrated hymns. It will rarely happen to the same translator to represent all his originals with equal felicity; but such a volume as that before us may well embrace many of the best, since it gathers them from many sources. At the same time we cannot agree with the editor in giving several versions of *Adeste Fideles* in place of the well-known form in which (pp. 32, 36, 40) it generally appears. It seems certainly better to decide in favour of one version and omit the rest; and although the compiler states that he had two objects in view while writing, the one being to produce a devotional manual, the other a literary collection, these two objects are not infrequently found to be mutually destructive. But the volume is clearly a labour of love, and will be interesting to all who reverence the early Latin hymns of the Church. The reader will probably be attracted to the original hymns by modern writers which are placed at the close of the book. They are selected from Faber, Procter, and Aubrey de Vere, as well as from MSS. of unpublished poems by Mr. Robert Campbell and

Father Aylward. The poems of Faber are too classical to need recommendation here; but some of the compositions now first published, although of a very different order from the deep pathos of his well-known hymns, will be admired for their grace and sweetness. One object of the editor is to offer a contribution towards a future hymnal for the Church; and in an age like the present, when the value of hymns in mission work and in the more regular services is strongly felt, this object deserves hearty welcome. We hope that the success of the volume will be such as to encourage Mr. Orby Shipley to carry out his intention and publish a second series.

In *Le Livre* for January commences a history of "Le Magazine Anglais: Notes pour servir à l'Histoire du Journalisme Contemporain." A full account of the origin of the *Gentleman's* is followed by a satisfactory history of the *Monthly*, the *New Monthly*, the London *Fraser's*, *Blackwood's*, &c. The whole constitutes an interesting chapter on periodical literature. The illustration presents the library of Don Quixote. To the "Bibliographie Moderne" M. Octave Uzanne contributes "Causeries d'un Curieux."

AMONG the varied features of recent correspondence in the columns of our contemporary *L'Intermédiaire des Chercheurs et Curieux* (Paris, Rue Coqnas, 13), we may note a list of the historical and archaeological societies in France, many of which publish interesting transactions. It would be well if some of these societies gave us the opportunity of appreciating the light thrown by them upon the history of the United Kingdom. The "Historical Value of Ancient Traditions" is discussed by "Alphonse R." in a recent number with a fairly balanced judgment, claiming for the subject all the more readily the attention it deserves. The inedited letters of Lamennais and of the Chancellor de l'Hôpital form the basis of inquiries which many of our readers will follow with interest, and which we shall hope to see productive of valuable information.

The *Report of the Royal Asiatic Society for 1884* contains, besides interesting biographical notices of men of mark in the world of Orientalists, such as Sir Edward Clive Bayley, Mr. Cheney, and Dezy, the distinguished historian of the Mussulman power in Spain, an elaborate digest, by the secretary, Mr. W. S. W. Vaux, M.A., of works and articles which appeared during 1883-4 on subjects connected with Oriental studies.

MR. T. FISHER UNWIN is about to publish a treatise on *The Art of War in the Middle Ages*, which obtained the Lethian Prize at Oxford last year. The author is Mr. C. W. C. Oman, B.A., Fellow of All Souls' College, and Lecturer in Modern History at Oxford. Mr. Blackwell is the Oxford publisher.

DR. MARSHALL has in the press a second edition of *The Genealogist's Guide*, which will be ready in February. The work has been carefully revised, and references to the principal works on the peerage and baronetage, "N. & Q.," and to many books omitted from the first edition have been added, and current publications brought down to date. This new edition will contain nearly seven hundred pages of references to printed pedigrees, and may therefore be considered as nearly exhaustive as it is possible to render a book of the kind.

Notings on the Royal Coinage and Token Currency of Guildford, in Surrey, by Mr. George C. Williamson, is announced by Mr. Elliot Stock.

THE February number of the *Antiquarian Magazine* will contain, *inter alia*, a paper by Mr. J. H. Round on "A Fourteenth Century Library"; a continuation of Mr. C. A. Ward's "Forecastings of Nostradamus"; and also a large amount of valuable and interesting information,

hitherto unknown, concerning the gilds of Newcastle-on-Tyne, by Mr. Cornelius Walford.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

C. S. K. is anxious it should be known that the Rev. Dr. Thompson (after whom he inquires 6th S. x. 496) was master of a school—the Grammar School or other—at Kensington. In his question as it stands no place is mentioned.

ENQUIRER ("Sir Boyle Roche's Bird").—Sir Boyle Roche, quoting from *The Devil of a Wife*, by Jevons, said, in the House of Commons, "It is impossible I could have been in two places at once, unless I were a bird." A reference to Dr. Brewer's *Dictionary of Phrase and Fable* would save nine-tenths of the inquiries of this sort which present themselves with painful regularity.

QUIDNUNC ("Patron Saints of Various Places").—A list such as you seek will be found in Dr. Brewer's *Reader's Handbook*.

F. C.—1. *Lady Geraldine's Courtship* is by Mrs. Barrett Browning. 2. Orion, a great hunter, was blinded by Cæopion. His sight was restored by exposing his eyeballs to the sun. His hunger for the sunlight is indicated in the line you quote.

PHIL ("Gingerly").—The origin of the word is Scandinavian. Prof. Skeat says of Swedish dialect *gingla*, *gàngla*, to go gently, totter. Stormonth, latest edition (Blackwood), has Anglo-Saxon *gyng*, young, tender; *gyngge*, younger, more tender; Provincial Swedish, *gingla*, to go gently.

H. W. MOORE ("Says Plato why should man be vain").—Your question has been asked before. Nothing is known on the subject.

FRANCIS NEVILLE REED.—Please repeat query, which cannot be traced.

INQUIRER ("Bubble and Squeak").—The name is characteristic of the conduct of the ingredients in the pan.

"When 'midst the frying-pan, in accents savage,
The beef, so surly, quarrels with the cabbage."
See 2nd S. x. 371.

J. H. SHARPE.—The Greek palindrome with which you favour us has more than once appeared in "N. & Q." See 4th S. xi. 198, 288, 313, 410, 495; xii. 58; 5th S. vii. 372; viii. 77.

THOS. BIRD ("Computation of Church of England").—The question was asked last week (p. 49). Answers will doubtless appear in due course.

CORRIGENDUM.—P. 47, col. 2, l. 5, for "Church Door: Eastone" read *Church Door: Einstone*.

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 31, 1885.

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Notes.

SHAKSPEARIANA.

"BALK'D IN THEIR BLOOD," "1 HENRY IV.," I. i.—The passage is this:—

"Ten thousand bold Scots, two-and-twenty knights,
Balk'd in their own blood, did Sir Walter see
On Holmedon's plains."

The word *balked* is explained to mean ridged or heaped up, a *balk* being a ridge. But how strange and unlikely is the sound of the expression, "Heaped up in their own blood," as if the blood were so abundant as to help in the heaping. Doubtless it was the sense of this incongruity which led Steevens to suggest the reading *bak'd*, and this conjecture is supported by two passages which he quotes from Heywood's *Iron Age*:—

"Troilus lies embak'd
In his cold blood,"

and

"Bak'd in blood and dust";

as also, perhaps, by a passage in Hamlet's Pyrrhus speech:—

"Horridly trick'd

With blood of fathers, mothers, daughters, sons,
Bak'd and impasted with the parching streets."

But no one, that I can find, has proposed to read *bark'd*, which would yield the same sense; and which has, to my thinking, one or two advantages over Steevens's conjecture.

1. It is used by Shakspeare in the same, or very similar, sense. The ghost in *Hamlet* says:—

"And a most instant viler *bark'd* about,
Most lazar-like, with vile and loathsome crust,
All my smooth body."

This is the reading of the quartos, and is, I believe, universally accepted, though here again we get the alternative *bak'd* from the first folio.

2. The authority for the word in this sense is not that of one or two literary passages, but of persistent and living usage. Dandie Dimont says, "The best way's to let the blood *barken* upon the cut; that saves plasters, hinney." And in the glossaries of the E.D.S. I find as follows: Lancashire: *Barken'd*, caked, encrusted. Holder-ness: *Bark-on*, to adhere by incrustation. Swaledale: *Bark'd* (baa-kt), encrusted, as blood or dirt encrusted or dried on the skin.

3. The substitution of one liquid for another is a much slighter change than Steevens's omission of a letter. Looking at the Swaledale note of pronunciation *baa-kt*, and comparing the familiar *wa-ak*, *ta-ak* (for *walk*, *talk*), one is disposed to suggest that a scribe writing from dictation may have set down the *idem sonans* "balked," when the poet intended *barked*. C. B. MOUNT.

"CLAMOUR YOUR TONGUES"=SILENCE, "WINTER'S TALE," IV. iii. (See 1st S. vii. 567).—Has this curious expression ever been explained? It is wonderfully tempting. At first sight it seems to be a good instance of *oxymoron*, or that well-known significant figure of speech whereby the natural and principal meaning of a word is changed into another meaning quite the reverse. Then, I presume, it would be a translation of the familiar phrases *ἐνφθήμετε* and *favete linguis*, which fluctuate between the meanings of sacred silence and tumultuous applause. But is it so? Just let us see. The fact is, apparently, that *clamour* is one of those harp-string words that vibrate between two extremes. I believe there are four meanings.

1. The first meaning is one of noise, natural, pure, and simple, only in accumulation—a babel of sound, an unmusical din, a strife of tongues, such as geese, Greeks, and other flocking water-fowl make while settling on a secluded mere (*Iliad*, ii.), or huntsmen and hounds in the echoing wood (*Winter's Tale*, III. iii.).

2. For the second meaning; as vehement noise is naturally expressive of anger, in *Rich. II.*, I. i.:

"The bitter *clamour* of two eager tongues"

well suits the trial of no woman's war between Thomas Mowbray and Henry Hereford.

3. In this meaning the string vibrates, and we catch the rebound idea. All anger has disappeared, and vociferous applause is intended. Milton uses the word in this sense:—

"The people with a shout
Rifted the air, *clamouring* their god with praise."

4. Lastly, there is the meaning before us, *silence*. This is a leap. How is it attained? So far as I can see, the choice lies between a sort of a *trinoda necessitas* :—

(a) The tempting *oxymoron* already mentioned.

(b) A corruption of the archaic French word *chômer*, to refrain, which here appears as *chaumer*, *chaumbre*, *chamour*, or *clamour*. The word is used by Nicolas Udall in his *Apophthegmes*, p. 76, in the same sense, "From no sort of men whatever did he *refraîne* or *chaumbre* the taunting of his tongue." And Mr. Hunter has cited a passage from Taylor the Water Poet, in which the word is thus again perverted :—

"*Clamour* the promulgation of your tongues."

(c) Quite a different idea altogether, taken from the phraseology of bell-ringing. *Clamouring* bells = multiplying the strokes at the end of a peal, so as to produce a final clang.

Would Shakespeare put a classical expression into Clown's mouth? Then (b) and (c) seem more likely.

EDWARD MALAN.

"HER INSUITE COMMING," "ALL'S WELL," V. iii. 216.—Where so much has been so ably written about so distressing a *cruz* as that in *All's Well*—

"Her insuite comming with her moderne grace,
Subdu'd me to her rate" (V. iii. 216)—

a novice, a "pricket" of the second year, may well hesitate to canter into the enchanted wood of critical conjecture. But I trust you will pardon a suggestion a trifle less wild than some of those heretofore offered.

Mr. W. Sidney Walker (*Crit. Exam.*, vol. iii. pp. 77-80) has very conclusively proved that "the erratum *comming* for *cunning* is not infrequent" in the writers of Shakspeare's time, and most of the commentators admit that *cunning* is probably the correct word. *Insuite* has been generally emended to *infinite*; but the word *moderne* still stands in need of a satisfactory gloss to adapt it to the context, as Mr. W. W. Williams showed in his note in the *Parthenon* for Nov. 1, 1862, quoted in Dyce's last edition.

In Bacon's essay *On Cunning* (edition of 1625) the following passage occurs :—

"It is a point of *Cunning*; to wait vpon him, with whom you speake, with your eye; As the Iesuites giue it in precept: For there be many Wise Men, that haue Secret Hearts, and Transparent Countenances. Yet this would be done, with a demure Abasing of your Eye sometimes, as the Iesuites also doe use."

This so aptly describes the way in which Diana "did angle" for Bertram, that it might almost be made use of as an argument to prop up the Baconian theory of authorship by one who, unlike myself, believes in that rank heresy. It may, however, be open to legitimate argument that *insuite* is a misprint for *iesuite*, employed as an

adjective, as the want of a capital *I* indicates. This would give us the following reading :—

"Her Jesuit cunning with her modern grace
Subdu'd me to her rate."

If any instance of such adjectival use could be found in any of the writings of Shakspeare's time, conjecture would become certainty; but I can recall no instance. Perhaps some of your readers may be more fortunate, especially those who have been for many years gleaming examples of early uses of words for Dr. Murray's great dictionary. To my mind the original use of *iesuite* appears quite Shaksperian, when I consider the reputation the Jesuits won for craft in making proselytes even in the first years of the operations of their order. Very soon after 1540, the date of the Pope's bull of confirmation, they became a dreaded power within the state, and before Shakspeare wrote the statute punished their presence in England with death. Possibly the statute of 3 James against the profane use of the Redeemer's name on the stage may have prevented even the employment of the adjective *Jesuit* or *Jesuitical*.

This conjecture serves also to harmonize the words *modern grace* with the context. The most obvious Elizabethan sense of *modern* is *familiar*, and it is well known that the favourite mode of attack of the Jesuits has always been by ingratiating themselves into the confidence and intimacy of those they sought to proselytize. Indeed, it is to this very "precept" that Bacon alludes.

I put this suggestion forward with diffidence, and shall be glad to be corrected by those of higher authority.

A. A. A.

Washington, D.C.

[The editors of the *Old Spelling Shakspeare* maintain the Folio reading, and hold that *insuite* is from a French noun *ensuite* (urgency, impertunity for Bertram's ring), from *ensuire*, like *poursuite*, from *poursuivre*. Dyce wished to read "Her infinite cunning, with her modest grace."]

INVINCIBLE OR INVISIBLE: "2 HENRY IV." III. ii. 337 (6th S. xi. 3).—That Falstaff was a wit I have no need to be told, and if A. H. will quote another instance of such a poor jest of his invention as lies in the intentional misuse of *invincible* for *invisible*, I shall be content to believe that it may not be a printer's blunder. But Falstaff, although out at elbows both in purse and character, was a gentleman by birth and education, and never made "fritters of English"; so that what would have been perfectly in keeping if spoken by Mrs. Quickly, or Launcelot Gobbo, or Speed, or Feste, is out of place, in my judgment, if put in the mouth of Falstaff. I have no faculty for seeing into millstones, and therefore the elaborate explanation by which MR. WATKISS LLOYD seeks to defend the reading *invincible*, as essential to the point of the jest, only convinces me that a word which requires to be so distorted

from its meaning cannot be right. We should do well sometimes to remember the old Spanish proverb which warns us against endeavouring to find more than four legs on a cat.

It is always dangerous, as MR. LLOYD has shown, to attempt to analyze humour, and I will therefore only add that when a classification of jokes shall be made, this of Falstaff's may very well be placed with the old Cambridge story of a certain University official, who, like Shallow, was lamentably thin, and of whom it was reported that he had been taken up by the police "because he had no visible means of support."

W. ALDIS WRIGHT.

"WHAT MAKE YOU HERE?" "AS YOU LIKE IT," I. i. (6th S. xi. 3).—If the collocation of authorities is not too undignified, this idiomatic expression might be further illustrated from a modern writer:—

"It was at Margate last July, I walked upon the pier, I saw a little vulgar boy,—I said, 'What make you here?'"

The gloom upon your youthful cheek speaks anything but joy,

Again I said, 'What make you here, you little vulgar boy?'"

R. H. BARHAM, *Ingoldsby Legends*.

EDWARD H. MARSHALL, M.A.

Hastings.

"YAUGHAN," IN "HAMLET," V. i. (6th S. x. 423; xi. 3).—The intelligent reader will have observed, I believe, that a few years ago I published in "N. & Q." the conclusion that I had come to, that Vaughan, *alias* Johan, was the name of the keeper of the public-house attached to the Globe Theatre. Also that that conclusion was arrived at wholly independent of the example of Ogle's in the play of *Sir Th. More*. This example was quoted not, as M.A. would have it, in proof of my conclusion, but as confirmatory of my previous conclusion, in so far as it gave an instance of a then existing theatrical hairdresser's name being introduced in a play the true action of which was of a much anterior date. He will, too, have observed that another confirmation was then adduced—one not alluded to by M.A.—namely, the gradually altered readings of the editions of 1603, 1604, and 1623; the reading of 1604, "Get thee in," proving the meaning of the 1623 phrase. I now add that the Lindley Murray-like rule—"when speaking of going to a man's inn or shop, his name is put in the genitive, but when to a place it is left unchanged"—is, to my certain knowledge, not an invariable colloquial rule. I have not infrequently heard it infringed, and but the other day I—who, spite of M.A.'s sneers, think myself a little above the Gravedigger in intelligence and education—told our servant to "take the cheque to Rice," the said Rice being a haberdasher.

As to M.A. himself, his views on the manner

in which a discussion on literary points should be conducted are so different from my own that I cannot hereafter take any notice of his opinions or comments on this or on any other subject.

BR. NICHOLSON.

"RICHARD II.," I. ii.:—

"One vial full of Edward's sacred blood,
One flourishing branch of his most royal root
Is crack'd, and all the precious liquor spilt,
Is hack'd down, and his summer leaves all faded."

The above lines as they appear in the various editions of Shakespear do not convey so clear a meaning as they would if arranged thus:—

"One vial full of Edward's sacred blood
Is crack'd, and all the precious liquor spilt;
One flourishing branch of his most royal root
Is hack'd down, and his summer leaves all faded."

Dr. Bucknill, in his *Shakespear's Medical Knowledge*, makes this suggestion, and considers that the lines were transposed by an error of the printer, which appears likely, considering the great superiority of the proposed reading of the passage. I venture to think this important emendation may be thought worthy of a place in "N. & Q.," and may thus invite the consideration of future editors of Shakespear. T. F. F.

GRANTS OF WILLIAM III.

(Continued from p. 5.)

Ap., 1695. A Grant unto y^e Earle of Romney and S^r Charles Lodowick Cotterell, their Heirs and Assignes for ever of y^e Reversion of a Rent charge, 550*l.*, out of y^e Mannors of Hilton and Bradbury, Com. Durham, whereof y^e Lady Ester Eland was seized after y^e Death of y^e Queen Dowager and late Marquess of Hallifax, accrewed to his Maj^{ty} by y^e sayd Lady Eland, being an Alien Born and Dyeing without Heirs, and making no legall Disposition of y^e same.

A Grant and Assignem^{nt} unto Tho^{ms} Wilkins, to his own use without account, of severall sums of Money oweing to his Maj^{ty} from Richard Beer and many other persons concerned as Collectors of y^e Customes.

A Grant unto Eliza Tillotson, Widow of y^e late Archbishop, of 400*l.* p^{er} ann. out of the 4½ per cent. from Mich^{as}, 1694, during her life, with a discharge to y^e s^d M^{rs} Tillotson of 2,682*l.* 12*s.* 2*d.* due for y^e first fruits of y^e s^d Bishoprick.

May, 1695. An Assignem^{nt} unto W^m Lowndes, Esq^r, his Heirs and Assignes for ever, of his Maj^{ty}'s Right in y^e Stock of the Bank of England by reason of a subscription of 10,000*l.* for his use, with stock was sold and applied as his Maj^{ty} had directed.

A Grant unto Francis, Earle of Bradford, and his Heirs for ever, in consideration of 916*l.* p^{er} ann. into y^e Receipt of y^e Excheq^r, of a free farm Rent of 66*l.* 13*s.* 4*d.* issuing out of Bridstock Park in y^e County of Oxon, and all Arrearages of y^e same.

A Discharge to Eliza, Countess of Derby, of 2,457 ounces of Guilt and White Plate delivered out of y^e Jewell Office for y^e service of y^e late Queen, with a Grant to y^e Earle of Pembroke and others, as well of y^e said Plate as of 1,569 ounces not in charge in y^e Jewell Office, and 400 Ounces of White Plate, and one Pair of Diamond Ear rings worn by her s^d Maj^{ty}, In trust for y^e sole use of y^e s^d Countess.

A Grant unto George Petty, Michaell Godfrey, and Richard Harrison of y^e Office of Surveyor of y^e petty Customes in y^e Port of London, to hold from y^e Death or avoidance of Sr J^{no} Stapley Interest therein during y^e severall Lives of Richard and W^m Lunley, younger sons of y^e Earle of Scarborough, with y^e Salary of 300*l*. p^y ann.

A Grant unto William de Nassau, Seigneur de Zulestein, of 1,000*l*. per annum out of y^e Post Office, from Lady Day, 1695, during his Life.—Marginal note: Zulestein's Grant.

A Grant unto James Gibbons of all the personal Estate of Paul Buren, late of London, Merch^t, who dyed without issue, Relations, or Will.

A Grant unto Henry de Nassau, Seigneur d'Auverquerque, his heirs and Assignes for ever, of 2,000*l*. per ann. out of y^e Revenue of y^e Dutchy of Cornwall, from Lady day, 1695, with a Clause for carrying y^e same on y^e Excise if it cannot be paid out of y^e Revenue of Cornwall.

June, 1695. A Grant unto Lord Cutts and Ralph Highgate, Esq^r, of y^e Real and Personal Estate of William Meeres, late of Barbadoes, who dyed without issue, Kindred, or Will.

A Grant unto Laurence, Earle of Rochester, his heirs and Assignes, of Killingworth woods, in y^e County of York, and of y^e Arrears and Mesne Profitts of y^e same under y^e yearly Rent of 6*s*. and 8*d*.

July, 1695. A Grant unto Thom^s, Lord Coningsby, his Heirs and Assignes for ever, of y^e Mannors of Marden and Kingsland in y^e County of Hereford, with their Appurtenances after y^e Death of Queen Dowager.

Aug^t, 1695. A Grant unto William, Earle of Rochford, and his Heirs, of y^e Estate found by Inquisition to be forfeited to his Maj^{ty} in y^e County of North'ton and Montgomery by y^e attainder of y^e Marquesses of Powys, and seized into his Maj^{ty}'s hands.

A Grant to William, Earle of Portland, his Heirs and Assignes for ever, of y^e Lordship and Mannour of Denbigh, Brumfield, and Yale, in North Wales, under y^e yearly Rent of 6*s*. 8*d*.—Mem^d, This Grant never passed y^e Great Seal.

A Grant and Confirma'on unto Deborah Demaresque, of y^e Island of Jersey, of a fee called fraizants in y^e s^d Island, then in his Maj^{ty}'s hands, under y^e yearly Rent of 9*s*ols with a grant of y^e Tithes of Corn growing on her Fees, under y^e yearly Rent of six Cabbolets of Barley and sev^l other Rights and Priviledges belonging to her predecessors.

Feb^ry, 1695. A Grant unto W^m Bridgman and Josiah Burchett, their Heirs and Assignes for ever, of a piece of Ground lying in old Spring Garden, in Trust for ye Lord High Admiral or Commissioners of y^e Admiralty for y^e time being.

March, 1695. A Grant unto S. Johnson, Clerk, of 300*l*. per ann. out of y^e Post Office, haben'd for 99 years if y^e s^d Sam^l or Benjⁿ his son shall so long live.

A Grant unto J^{no} Poultney of sev^l Pieces and Parcels of Ground lying near St James street, upon part whereof he hath lately Built a house, haben'd for 99 years from y^e Expir^on of a terme granted to him therein by King Charles y^e 2^d to Sr W^m Poultney under ye yearly Rent of 10*s*.

A Grant unto W^m, Earle of Portland, of ye Lodgings now in his Possession at Whitehall for 42 years at 6*s*. and 8*d*. per annum Rent.

April, 1696. A Grant unto Mary Milburn of his Maj^{ty}'s Title to 6*s*l., being y^e M^ony of Thom^s Wansell, who was outlaw'd at y^e suite of y^e s^d Milburn.

A Grant unto W^m, Earle of Rochford, his Heirs and Assignes for ever, of y^e Mannor of Hendon and all y^e Estate found by Inquisition to be forfeited to his Maj^{ty} in y^e County of Midd^x by y^e Attainder of y^e Marquess

of Powys (except y^e House called Powys House), at y^e yearly Rent of 13*s*. 4*d*. with a Grant of y^e Arrears and Mesne Profitts arisen to his Maj^{ty} out of y^e sayd Marquesses forfeited Estates in y^e Countys of North'ton and Montgomery, before granted to y^e s^d Earle.

April, 1696. A Grant unto W^m Saunderson, Esq^r of y^e yearly Rent of 25 Loads of Hay and 50 Q^{rs} of Oates reserved on sev^l Leases from y^e Crown of y^e scite of y^e Tenem^t called Nethercomb, and other Lands in y^e County of Kent, Haben'd during y^e continuance of y^e s^d Leases.

May, 1696. A Grant unto W^m, Earle of Portland, of y^e Mannour of Grantham in Lincolnshire, Honour of Parish in Cumberland, Mannour of Drachlow and Red Heath, Com. Chester, Mannour of Terrington in y^e County of Norfolk, Mannor of Batterington, Bristol, Garth, Hornsey, Thwyng, Burnley, and Leven, in y^e County of York, all part of y^e Antient Revenue of y^e Crown, and of y^e Mannor of Pevensey, Com. Sussex, and of all other Tenem^t and Hereditam^t thereto belonging, Haben'd to him and his Heirs for ever under y^e Rent of 13*s*. 4*d*.

A Grant unto Thom^s Hall, Esq^r of a piece of Ground with y^e Buildings thereon erected where St James's Market is now held, Haben'd for 99 years from y^e Expir^on of y^e Termes on y^e Leases in being at 10*s*. per ann. Rent.

A Discharge as well to y^e Com^{ers} of y^e Excise as to Charles Duncomb, their Cashire, and sev^l Collectors of y^e Revenue (in considera'on of a Competent sum^m of mony p^d to his Maj^{ty} by y^e s^d Duncomb of 6,130*l*. 19*s*. 5*d*.) reserved by Joseph Reynoldson upon Bills of Exchange returned from y^e s^d Collectors for his Maj^{ty}'s use, the s^d Reynoldson having Imbezed y^e same.

A Grant unto Edward Lee of 500*l*., bequeathed by his sister to Edward, Lord Griffin, who was outlaw'd for Treason.

A Grant unto Charles Bertie, Sam^l Travers, James Herbert, and Rich^d Powys of a ferme called Nether Comb farm, with sev^l Lands Tenem^ts and Rents in y^e County of Kent, the Mannor of East Molsey, Hampton Court and Richmond faryes, with y^e scite of y^e Monastery of Shean and other Hereditam^ts in y^e County of Surrey, the Lands called Northey hoo and Bernard's Castle, and other Lands and Tenem^ts in ye County of Sussex; the Rents of Ampthill Park in y^e County of Bedford, Lands in Shotover and Stowood, and other Lands in y^e County of Oxon and of Marrison Mannor and Park in y^e County of Midd^x, and of a ½ part of y^e Demesne of y^e forest of Gillingham, Com. Dorset, and of y^e Assignem^t Herbage, and Pennage of y^e forest of Marra, and sev^l Hereditam^ts in y^e County of Chester, with the Tithes of y^e Vicaridge of Hallifax, Com. York, Haben'd for 31 years from y^e Death of y^e Queen Dowager, at 3*l*. 18*s*. and 4*d*. p^y ann. rent.

June, 1696. A Grant unto Alexander Johnstone, Esq^r of 300*l*. p^y ann of y^e forfeited Estate of Sr Roger Strickland, in y^e County of York, haben'd for 31 years from Lady day, 1696.

A Grant unto Rowland Woodgare (in Considera'on of 275*l*. 11*s*. 1½*d*. of all y^e Arrears due on a Grant made by King Charles 2^d to Sr Joseph Wagstaff) of y^e Power of transporting Lamprais to Holland, &c., with a Grant of y^e like power to y^e s^d Woodgare for 31 years, from 11th Sep^{ber} 1694, at 17*s*. 6*d*. per ann. Rent.

July, 1696. A Grant unto Richard, Earl of Ranelagh of y^e house and Lands of Chelsea he now lives in for 99 years from y^e 5th April, 1696, at 5*l*. per ann. Rent upon surrender of a former Grant made to him for y^e same for 53 years, from y^e 15th April, 1696, at 30*l*. 4*s*. 6*d*. p^y ann. Rent.

A Grant unto Thom^s Lord Raby of y^e Revenue of the post fines, Haben'd for 48 years from Mich^{as}, 1708,

under y^e yearly Rent of 2,276*l.* to be p^d from y^e Comence^{nt} of this Term.

A Grant unto Thom^s Agar, Esq^r at y^e nomina'on of y^e Earle of Torrington of y^e scite of Otalands house and y^e Chambers in Serjeant's Inn in Fleetstreet, being y^e forfeted Estate of Sr Edward Herbert, Outlaw^d for Treason.

A Grant unto Thom^s Philipps of w^t he shall recover and take up of y^e Wreck of y^e Ship Beedaugh, then lying in y^e River of Cork in Ifeland, reserving one-tenth part to his Maj^{ty}.

A Grant unto J^{no} Lord Cutts of y^e hundred of Dumford and all other y^e Estate, both real and personall, found by Inquisition to belong to J^{no} Caryll, Esq^r who was outlaw^d for Treason.

Jan. 1697. A Grant unto John Hill and Ralph Hardwick of y^e forest or late forest of Arkingartheale, in y^e County of York, for 51 years from y^e date at 5*l.* yearly Rent of 6*s.* 8*d.*, wth a Clause that this Lease shall be voyd as to such part of y^e Premisses as shall not be recovered in 7 years.

Jan. 1690. A Grant or Demise under y^e Great Seal by Warr^t to y^e Clerk of y^e Pipe unto Will^m Harbord of y^e Mannor of Stoughton Magna wth its appertanances, and y^e reserved Rent of 200*l.* p^{ann}. before payable for y^e same, Haben^d for 99 years from y^e date at 5*l.* per ann.

A Grant or Demise unto Edward Russell, Esq^r, in Considera'on of his Eminent Services, of a certain piece of ground, houses, and other things in y^e Parish of St Martins, Westminster, parcell of y^e Balywick of St James's, haben^d for 99 years (in reversion of a terme Granted by King Charles y^e 2^d to y^e Duke of St Albans and others, at 20*s.* per ann. Rent).

June, 1693. A Grant or Demise unto Sr Matt. Andrews, in considera'on of 1,200*l.* to be p^d into y^e Excheq^r of ye Mannor of Meer, Com. Wilts, wth y^e Demesnes Warren and Park there, for 23 years from Lady day, 1701, at sevⁿ Rents amounting to 45*l.* per annum, as also of sevⁿ wood Grounds belonging to y^e s^d Mannor called Deverlongwood and Knowlewood for 99 years, Determinable upon three such lives as hee shall nominate, reserving y^e autient yearly Rent.

Febr^y, 1694. A like Grant or Demise unto Gabriell Armiger, Esq^r of a Rent of 20*l.* per ann. issuing out of y^e Mannor of West Develham and certain Lands, Com. Norfolk, and all Arrears of y^e same, Haben^d for 31 years at 40*s.* per ann. Rent, the same being long concealed and determined from y^e Crown.

Ap. 1695. A Warr^t signed to y^e Trustees for sale of ffee farm Rents for conveying diverse fee farm and other Rents unto William, Earle of Portland, amounting to 1,536*l.* 14*s.* 1*d.* per ann. upon paying 24,571*l.* 5*s.* 4*d.* for y^e Purchase thereof.

Aug^t, 1695. A Grant and Release unto Thom^s Seaman (who purchased under W^m Betts) of sevⁿ Messuages and Tenem^{ts} in Norwich, part of y^e extended Estate of Thom^s Price granted by y^e late King James to y^e s^d Betts upon trust to sell y^e same to y^e best Purchaser for y^e purposes in y^e Grant mentioned.

WILLIAM SYKES, M.R.C.S.

Mexborough.

(To be continued.)

WASHINGTON'S ANCESTRY.

To explode fictitious history that has once got into print is, indeed, a difficult task. After all Col. Chester's masterly researches into the Washington pedigree, the mistake of tracing the President from the Washingtons of Northamptonshire is still

from time to time repeated; and in the latest edition of Murray's *Handbook for Northamptonshire and Rutland* (1878, p. 167) we read that in the chancel of Great Brington Church there is "a slab for Lawrence Washington, d. 1616, the great-great-grandfather of George Washington. This Lawrence Washington, with his father, came to Brington from Sulgrave, and his second son John emigrated to America."

Now, in the short synopsis of Col. Chester's immense genealogical labours, reprinted by him from the *Herald and Genealogist*, in 1866, as *A Preliminary Investigation of the alleged Ancestry of George Washington, &c.*, it is shown that of the two brothers, John and Lawrence Washington, who are stated in Baker's pedigree to have emigrated to America "about 1657," John was knighted, and Lawrence became a clergyman in Essex, the former being in 1657 about sixty-two, and the latter fifty-five years of age. "If," says Col. Chester, "they were the Virginian emigrants, the one must have abandoned his knighthood, and the other rejected his surplice and bands; for the actual emigrants were never known in Virginia except as 'esquires' or 'gentlemen,' and by the latter appellation they described themselves in their wills. For either of these rejections there could have been no possible cause, as Virginia was then a loyal colony, and the established religion that of the mother-country. Sir John Washington had at least two wives. The first, named Mary, was buried at Islip, in Northamptonshire, while the name of his widow was Dorothy, and she was buried at Fordham, in Cambridgeshire. John Washington, gentleman, the Virginian emigrant, states distinctly in his will, dated Sept. 27, 1675, that he brought his first wife from England with him; that she died in Virginia, and was buried, with two children, on his own plantation; and that his second wife's name was Anne, whom he appointed his executrix."

In *Harper's Magazine* (vol. lviii., No. 346, p. 521) there appeared an article entitled "The English Home of the Washingtons," the writer of which gave an account of his visit to Brington, and described the church and the Washington memorials, illustrating them with engravings. He assumed as true history the story which Mr. Simpkinson, in his tale *The Washingtons* (1860), had founded on the parish registers, the monuments in the church, and entries in the Althorp household-books. Mr. Simpkinson afterwards became intimate with Col. Chester, learned from him the results of his laborious investigations, and was anxious to disclaim for the tale the authority of actual history. This he accomplished in a letter printed, I believe, in the *New York World*, which was reissued in an abridged form in the *Magazine of American History*, Aug. 1, 1881.

But all has been in vain. People still go on

quoting Mr. Simpkinson against himself, either ignoring his disavowal or misunderstanding the clear proofs of Col. Chester's discoveries. During fifteen years Col. Chester was trying to trace the pedigree of the president back to England. The Virginian emigrants have been identified, and their wills examined; but the missing link between England and Virginia cannot be found.

"Washington" has never been an uncommon surname in England, and it is still to be met with in all parts of the country. As a place-name it occurs to the north in Durham, and to the south in Sussex. I thought that perhaps the first emigrant might have gone from Westmoreland. Henry Washington was mayor of Kendal 1657-8. Richard Washington filled the same office 1685-6. Col. Chester endeavoured to take up this clue, but unfortunately the Kendal register-book for the years 1632-79 is lost—the very period during which the first emigration is supposed to have taken place.

Too much stress must not be laid on what President Washington wrote in his letter to Sir Isaac Heard. He says: "I have often heard others of the family, older than myself, say that our ancestor who first settled in this country came from one of the northern counties of England; but whether from Lancashire, Yorkshire, or one still more northerly, I do not precisely remember." As Col. Chester observes, "Taking the tradition for what it may be worth, it is quite certain that Northamptonshire cannot be accounted one of the northern counties of England."

At the close of his *Preliminary Investigation* (1866), Col. Chester says that "he has accumulated a large amount of information from almost every source accessible to him, and believes that it embraces the real history of the family; but he yet lacks the positive clue that would solve the mystery, and enable him to reduce the chaotic material to order."

Who can now hope to succeed, when such a man has failed?

J. DIXON.

A PREDECESSOR OF POE'S "RAVEN."—The following artless narrative may, perhaps, be found amusing by the readers of "N. & Q." It is taken from a rare little book, to which it gives the subject of 166 pages of edifying preaching, and of course is firmly believed in by the author. The book has a rough woodcut representing Master T. K. whittling his stick by the wood-pile, and the raven prophesying on the church tower. The following is the title:—

"Vox Corvi: or, the Voice of a Raven, that Thrice spoke these words distinctly: Look into Colossians the 3rd and 15th. The Text it self looked into, and opened, in a Sermon, Preached at Wigmore, in the County of Hereford, To which is added, Serious Addresses to the People of this Kingdom; shewing the use we ought to make of this *Voice from Heaven*. By Alex. Ologie,

Minister of Wigmore, &c. Licensed according to order. Matth. 21, xviii. London, 1694."

The copy from which I take it is now on its way to America.

"On the 3d. of February, 1691, about Three in the Afternoon, this Reverend Divine, a person of the venerable Age of 80 years, and 40 of those a Laborious Teacher of God's Word, in the Parish of Wigmore, in the County of Hereford, being in the Hall of his own house, being with the Pious Matron, his Wife, some Neighbours and Relations, together with two small Grand-Children of his, in all to the number of Eight Persons; Thomas Kinnersley, one of the said Grand-Children, of but Ten Years of Age, starting up from the Fireside, went out of the Hall-Door, and sate himself down upon a Block by a Wood-pile, before the Door, employing himself in no other Childlike Exercise than cutting of a Stick, when in less than half a quarter of an Hour, he returned into the Hall in great amazement, his Countenance pale, and affrighted, and said to his Grandfather and Grandmother, LOOK IN THE THIRD OF THE COLOSSIANS, AND THE FIFTEENTH, with infinite Passion and Earnestness, repeating the words no less than three Times, which Department and Speech much surprising the whole Company, they asked him what he meant by those words; who answered with great Ardency of Spirit, That a RAVEN had spoken them Three times from the Peak of the Steeple, and that it look'd towards W. W.'s House, and shook its HEAD and WINGS thitherwards, directing its Looks and Motions still towards that House. All which words he heard the RAVEN distinctly utter three times, and then saw it mount and fly out of sight. His Grandfather hereupon, taking the Bible, and turning to the said Text, found these words. 'And let the Peace of God rule in your Hearts, to the which you are also called in one Body; and be ye thankful.' Upon reading whereof, the Child was fully satisfied and his Countenance perfectly composed agen [sic]."

H. C. S.

JARVIS'S TRANSLATION OF "DON QUIXOTE."—Sir John Hawkins, in the very ill-printed second "revised and corrected" edition of his *Life of Samuel Johnson, LL.D.*, speaking of Jarvis's rendering of Cervantes's ever-living Don, says:—

"The fact is that Jarvis laboured at it many years, but could make but little progress, for, being a painter by profession, he had not been accustomed to write, and had no style. Mr. Tonson, the bookseller, seeing this, suggested the thought of employing Mr. Broughton, the reader at the Temple Church, the author and editor of sundry publications, who, as I have been informed by a friend of Tonson, sat himself down to study the Spanish language, and in a few months acquired, as was pretended, sufficient knowledge thereof to give to the world a translation of *Don Quixote* in the true spirit of the original, and to which is prefixed the name of Jarvis."

Sir John Hawkins, if his own rambling and verbose *Life of Johnson* is to be regarded as a specimen, must have been a very poor judge of style; but setting the question of style aside, one would like to be assured on some better authority than that of Hawkins or the unnamed "friend of Tonson" that Jarvis's (so-called) translation is rather the work of a reverend reader of the Temple. The latter was a somewhat voluminous as well as miscellaneous writer, and, but that a regard for

his sacred calling may have led him to refrain from publicly connecting himself with the translation of the racy Spanish mock romance, it would seem that his name would have furnished as acceptable a passport to it as that of Jarvis. His acknowledged works extended to many volumes—folio, octavo, and duodecimo—and embraced, besides his various theological and controversial exertions, a musical drama, the *Olymthiacs* and *Philippics* of Demosthenes, a translation of the mottoes to the *Spectator*, *Tatler*, and *Guardian*, many articles in the *Biographia Britannica*, &c.; and his church preferments kept pace with his literary activity, for he was not only Reader at the Temple, but Vicar of Bedminster and St. Mary Redcliffe, Bristol, at the very time poor Chatterton was rummaging among the parchments in the muniment room of the last-named venerable edifice, and he subsequently attained to a stall in Salisbury Cathedral. HENRY CAMPKIN.
112, Torriano Avenue, 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.

GRAY AND THE ANTROBUS FAMILY.—There are one or two obscure points in Mr. E. W. Gosse's excellent memoir of Gray ("English Men of Letters" series) which require clearing up. There seem to have been (p. 2) five members of the Antrobus family: Mary, who died unmarried, *æt.* 66, on Nov. 5, 1749 (p. 95); Dorothy, who married Philip Gray, and died, *æt.* 67, on March 11, 1753 (p. 112); Anna, who married Jonathan Rogers, and died in September, 1758 (p. 139); Robert, a Fellow of Peterhouse, who lived at Burnham; and John, or, probably more correctly, Thomas (see pp. 3, 9, and 18), who was a Fellow of King's College, Cambridge. It was from this uncle that I presume the poet derived his Christian name. Mr. Jonathan Rogers is said on p. 46 to have died on October 21, 1742, and on p. 66 to have died on October 31 of that year. Which is the correct date? At p. 180 Gray is stated to have obtained the office of post-mistress at Cambridge for his *cousin*, Miss Dolly Antrobus, and he was attended on his death-bed (p. 206) by his *niece*, Miss Mary Antrobus. Mary Antrobus had a sister, Mrs. Dorothy Comyns, the wife of a shopkeeper at Cambridge (p. 207), who I presume was the former post-mistress. Was this the case; and, if so, how could these two ladies be described by Gray in his will as his *nieces*? None of his brothers or sisters attained maturity. Were Mary and Dorothy the children of either of his uncles, Robert or Thomas? If so they would be the poet's cousins, not his nieces. At p. 202

the Antrobus are described as the nieces of Gray's paternal aunt, Mrs. Oliffe, which seems to be an error. Mr. Gosse's memoir is, in all essential points, such a satisfactory piece of work, that it seems a pity these little blemishes should be left to puzzle the reader. W. F. P.

BALE-DOCK OR BAIL-DOCK.—

"A noisome, filthy hole, into which prisoners, for contempt of the Court at their trials at the Old Bailey, were sometimes cast by way of chastisement. Penn and Mead, for their stout defence at their trial, were dragged into the *bale-dock*, and the Recorder proceeded to charge the jury during their detention there, urging for an excuse, that they were still within hearing of the Court. See 'Trial of Penn and Mead,' in *Phenix*, i. 312."

What is known of the *Bale-* or *Bail-Dock* (for which I have many quotations from the *Dictionary*)? What is the proper spelling and origin of the name?

J. A. H. MURRAY.

Mill Hill, N.W.

BAIL BASTON.—What is the meaning of this term, sometimes coupled with *main-prise* in early English law? I have not yet found it in any of the law dictionaries. J. A. H. MURRAY.

Mill Hill, N.W.

BAGATELLE.—When was this game introduced? I do not find it in dictionaries before 1847. Does any reader of "N. & Q." remember it before that date? The name is not to be found in French dictionaries. Is it of English origin?

J. A. H. MURRAY.

Mill Hill, N.W.

[We can trace in personal reminiscences with which we are favoured the existence of bagatelle as a game to a period many years antecedent to 1847.]

DAUNTSEY HOUSE.—Would any of your readers kindly let me know in what book there is a view of Dauntsey House, or Dantsey House, Dauntsey, Wilts? It is not in Sir R. Colt Hoare's *Ancient and Modern Wilts*. E. F. AUGUSTUS SPRATT.

"AUREUS DE UNIVERSO."—Will you allow me to appeal to the wide circle of your readers for information which I have not as yet been able to find? Caxton, when continuing Higden's *Polychronicon*, apologizes for his work, and says he can get no books of authority from which to draw, only one named *Fasciculus Temporum*, and another called *Aureus de Universo*. The former is well enough known, but for the latter I have as yet sought in vain. Caxton's continuation embraces English and French history between 1358 and 1460. It seems to me that *Aureus* probably means *Liber Aureus*, but of this I am not sure. Doubtless it was some early printed book. There is a note in Dibdin's edition of Ames's *Topographical Antiquities* which states that by *Aureus* is meant *Petrus Aureolus*; but any who looks at the writings of that author will see that he could

not be Caxton's authority on the history of England and France. J. RAWSON LUMBY.
St. Catharine's College, Cambridge.

GIBRALTAR MEDAL, silver, diameter $2\frac{3}{8}$ in., commemorating siege 1799-83. One side represents the rock and bay, with the blockading fleets, and the reverse has the following inscription:—

"By a zealous exertion of patience, perseverance, and intrepidity, after contending with an unparalleled succession of dangers and difficulties in the defence of Gibraltar during a blockade and siege of almost four years, the garrison under the auspices of George III. triumphed over the combined powers of France and Spain."

This medal has been handed down to me from a great uncle, who was present at the siege in the 12th Regiment. Information is requested of the circumstances under which it was struck; whether any distribution thereof was made to the officers who took part in the siege; and, if so, by whom.

B.

HARDINGE'S "POEMS."—In Burn's *History of Parish Registers*, ed. 1862, p. 7, it is said that so late as 1750 parochial plays were acted at Tis-sington, co. Derby, Hardinge's *Poems*, p. 185, being cited as an authority. One volume so called has been searched without success. What work of Hardinge's can be referred to?

H.

READING-ROOMS FOR WORKING MEN.—These admirable institutions, now general and common, are of comparatively recent origin. The first that I ever heard of was started by some ladies named Bell, at Wandsworth, about 1841 or 1842. Is any earlier instance known; and are any particulars to be ascertained respecting that one?

RUSTICUS EXPECTANS.

DOMESDAY BOOK.—Will any of your readers inform me whether or not any guide to Domesday Book exists, either in a separate shape or included in other works, which makes its language intelligible by explaining the numerous abbreviations and signs which compose a large portion of its text? I have Kelham's work, but find it quite inadequate.

T. F.

THE ROYAL FAMILY PRIVATEERS.—"Sept. 20, 1777. Geo. Walker, Esq., formerly Commander-in-Chief of the Royal Family Privateers" (*Gentleman's Magazine*, 1777). Were the Privateers the royal body guard, or what?

J. J. S.

THOMAS CHANNELL.—In a paper on New Year's customs I find the following as the subject of a work of art in the Louvre gallery: "Massire Thomas Channelle, Chevalier trenchant de Roy d'Engleterre, lequel est venu apporter l'Estraine du Roy d'Engleterre du jour de l'an." Can one of your correspondents, with a good catalogue of the Louvre at hand, or from some other source,

afford me any information as to the above Thomas Channell, and the probable date of the incident represented?
F. J. HARDY.
Sydenham.

GARMELOW.—Can any of your readers tell me the derivation of Garmelow, the name of a place?
F. S.

LORD.—I wish for information concerning a Mr. Lord, who probably lived in London or in the county of Essex, early in the seventeenth century, who had a wife Catharine, and children Robert and Grace.
HENRY DUTCH LORD.
13, Lyman Street, Boston, Mass.

SMOCK-FROCK.—Can any of your correspondents state from what period the smock-frock dates? As *smok* is Saxon, the origin is doubtless of some antiquity. I should also be grateful for a reference to any contemporary prints, &c., representing the dress of the peasantry of England during the reign of James II., and, if possible, the smock-frock of that period.
ALLAN FEA.

Highgate, N.

"EXPERIMENTUM IN CORPORE VILI."—Can your learned correspondent the REV. E. MARSHALL, or any one else, give the first use of this well-known proverbial expression? The form in which it appears might lead one to suppose that it is part of a hexameter line. It is used by Edmund Burke in his "Speech on moving Resolutions for Conciliation with the Colonies," 1775:—

"*Experimentum in corpore vili* is a good rule, which will ever make me adverse to any trial of experiments on what is certainly the most valuable of all subjects, the peace of this empire."—Burke, *Select Works*, vol. i. p. 224, Clarendon Press Series.

In a note it is stated that the phrase owes its origin to an anecdote of Muretus:—

"He was attacked by sickness when on a journey, and two physicians, who attended him, supposing him some obscure person, agreed to use a novel remedy, with the remark, '*Faciamus periculum in anima vili*.' Muretus tranquilly asked, '*Vilem animam appellas, pro qua Christus non dedignatus est mori?*' (*Menagiana*, third edit., p. 129)."

F. C. BIRKBECK TERRY.

Cardiff.

LEAD STAINS ON OLD PRINTS.—Is there any method of removing the stains caused by the blackening of old water-colour pigments containing lead which have been used to colour old prints and caricatures?
G. F. B.

CHURCH HERALDRY.—Will any one tell me whether in the brasses of the sixteenth century any recognized method was adopted in marshalling the respective shields of arms around the epitaph in regard to the relationship of the bearers of such to the departed? In the brass to Paul Iden and his wife, dated 1564, at Penshurst, printed in

the *Antiquary* of February 1881, four shields are depicted. I should feel indebted to any one who could explain the association of these arms.

W. L. KING.

Watlington, Norfolk.

DEFINITION OF GENIUS.—What English author defines *genius* as "the capacity for taking infinite pains"? In what work is this definition given? Buffon is credited (in an English dress) with a remark having much the same meaning. Can any correspondent give his words in the original French, and the work from which they are taken?

SCRUTATOR.

["Genius is a capacity for taking trouble" (Leslie Stephen); "Genius is only protracted patience" (Buffon); "Genius is an intuitive talent for labour" (Jan Walæus); "Genius is nothing but labour and diligence" (Hogarth); "In the exact science, at least, it is the patience of a sound intellect when invincible which truly constitutes genius" (Cuvier). See also 6th S. x. 389, 419.]

GREEN'S POEM "THE SPLEEN."—What are the allusions in

"Green apron'd Pythonissa's rage";

"A Queenborough mayor behind his mace"?

What earlier instance of the word *stoker* is to be found than in these lines?—

"A prince's cause, a church's claim
I've known to raise a mighty fame,
And priest, as stoker, very free
To throw in peace and charity."

What sects are aimed at in—

"That tribe whose practicals decree
Small beer the deadliest heresy;
Who fond of pedigree derive
From the most noted w—— alive"?

And in the contrasted ascetics, who—

"Did never me as yet provoke
Either to honour band and cloak,
Or deck my hat with leaves of oak"?

W. W. LL.

[The comic scenes from Middleton's *Mayor of Quinborough* were converted into a farce, and acted by Bullock at the Haymarket so late as 1710. Something in the acting of this may have suggested the second quotation, or may put our correspondent on the track.]

QUEEN ANNE'S FARTHINGS.—In a work on coins I find that several varieties of farthings were struck as patterns in this reign, in addition to that bearing, obv. bust to the left, Anna Dei Gratia; rev. figure of Britannia, the word Britannia above, the date 1714 below. Can any one give me an account of these? In Dr. W. Smith's *Smaller History of England*, p. 270, a variety is engraved, one with, on the reverse, the figure of a charioteer driving, which is stated to be highly prized by collectors. I should like to know if it is now obtainable, and its present value.

F. H. ARNOLD.

[Much information on the subject will be found 1st S. x. 429 and elsewhere in "N. & Q."]

WILLIAM JOHNSON, of Barnard's Inn, signs a deed in the year 1701, on April 21. Possibly some of your correspondents can inform me who he was. The question is merely historical, but may possibly prove of interest.

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

"LE SUICIDE ABJURÉ."—In the *Vie privée du Maréchal de Richelieu*, Paris, 1792, is mentioned an English play, *Le Suicide Abjuré*, produced or printed probably about 1780, in which a certain Lord Catesby praises the old marshal and compares him to Columbus. Can any of your readers inform me what play can possibly be meant?

HENRI VAN LAUN.

HOMER "TRAVESTIE" (see 4th S. viii. 479).—An editorial note at this reference states that particulars concerning the author of this, Thomas Bridges, can be obtained from C. Frost's *Address at Hull*. I shall be greatly obliged by information where this *Address* can be seen. URBAN.

BRENAN.—A man of this name published in Dublin, in 1756, according to Egerton's *Theatrical Remembrancer*, a dramatic satire entitled *The Painter's Breakfast*. The *Biographia Dramatica* says he was a painter, and wrote a comedy called *The Lawsuit*, which Edmund Burke once designed to publish by subscription. Is a statement to this effect to be found in any life of Burke; and is further information with regard to Brenan obtainable? S. E. I. G.

HANNAH BRAND.—Is the date of death known of this remarkable woman, who was a school-mistress before she was a dramatist, and who in 1792 acted at the Haymarket with the Drury Lane Company in her own tragedy of *Huniades*? She attributed the failure of this to the influence of John Kemble, and, according to Tate Wilkinson, always regarded herself as kept down by Mrs. Siddons. A volume of poems and plays by her appeared in 1798 in Norwich. Any information concerning her subsequent to this date will be valued. H. T.

BIBLIOGRAPHY OF "EDWIN DROOD."—I should be much obliged by a list of everything relating to the great master's unfinished work, *i.e.*, not so much a catalogue of different editions—though this, I imagine, would not be extensive—as of magazine articles or pamphlets having reference to the fragment. I specially seek the exact title and particulars of the conclusion published in America, and asserted to be done by "spiritual" aid, and a proper reference to a series of articles in recent numbers of *Knowledge*, which completes the novel scientifically from internal evidence.

WILFRED HARGRAVE.

ENGLISH FAMILIES IN RUSSIA.—I should be glad of some account of English families which

have settled in Russia many centuries ago, and whose English names are Russified and nearly forgotten. A Russian family named Olenine claim to descend from the English or Irish family of O'Lynn, O'Lein, or O'Brien O'Lein, as they old me. In the peerages of Burke, Lodge, Debbrett, and Forster, which I possess, no family O'Lynn or O'Lein is to be found. If such family existed, what are its arms? Moscow.

PROVERBS AND SAYINGS.—1. "Pro nobis ex nostris."—Was this, two hundred and fifty years ago, the motto of the United Provinces, of the Netherlands, of Holland, of any one of the States of the Union, of any city or political party within them; or, indeed, of any European state or city?

2. "Jacta est alea."—This no doubt originated with Cæsar. Henri IV., of France, said, I believe, that Paris was worth a mass, that he would make the great plunge, &c. Did he, when he resolved to submit to the Pope, say also, "Jacta est alea," or words to that effect? or did any other distinguished personage of that period of history use this proverbial expression?

3. "First catch your hare."—This proverb is commonly said to be taken from Mrs. Glasse, but neither in her cookery or other books, of any edition that I have been able to meet with, can I find it. Whence is it? J. F. STREATFEILD.

[Query 3 has been previously asked, 2nd S. xi. 264, without, however, eliciting any response.]

ICHABOD WOLCOTT CHAUNCEY.—I am very anxious to obtain information respecting him for a Transatlantic friend, and having failed to glean any from local antiquaries and publications, venture to apply to "N. & Q." The object of my search graduated at Harvard, and is said to have died in or near Bristol between 1730 and 1740. He went to Bristol in 1726, to live with his uncle, Robert Chauncey, a physician there. The exact date of his death and any other particulars are desired. The family is said to have owned property at "Lambeth, near Bristol." Can this locality be identified, or is it a mistake for Lambeth, near London? Replies direct or through your columns will oblige. J. S. ATTWOOD.

13, Northernhay Place, Exeter.

ARMS OF THE CITY OF CORK.—What are these? Moscow.

MARBLE.—There are different sorts of marbles, sienna, rouge royal, ecosais, &c. Marble masons generally only know the names of a few, which makes ordering for decorative purposes very difficult. Is there any published list, or any book which treats of them? It would be still more valuable if it gave some descriptive account, such as would identify them as geological specimens.

HAVEN STREET.

AUTHORS OF BOOKS WANTED.—

The History of John de Castro and his Brother Bat, commonly called Old Crab. In 4 vols. The Merry Matter by John Mathers, the Grave by a Solid Gentleman. London, 1815. HENRI VAN LAUN.

A Discourse concerning the Rise and Antiquity of Cathedral Worship. In a Letter to a Friend. [Signed at end N. N.] London, 1699. 4to. pp. 36.

C. W. S.

Replies.

SCOTTISH, SCOTCH, AND SCOTS.

(6th S. x. 308, 353, 526.)

MR. BAYNE is not quite correct in his history of these variant forms. The final *s* of the adjective *Scots* has nothing whatever to do with the genitive case and nominative plural of the noun; this is the modern Scottish form of O.E. *Scottisc*, of which *Scottish* or *Scotch* is the modern English form. Anglo-Saxon adjectives in *-isc* became, by regular phonetic change, *-is* in Scotland, and *-ish* in England. Thus *Englisc* became in Scotland *Inglis*, in England *English*, *English*; *Græcisc* is in Gawain Douglas *Grækis*, in Chaucer *Greekish*. From the fifteenth century onward the *i* became mute (first in prose), and in process of time ceased to be written; hence *Scottis* became *Scots*, *Inglis* came to be pronounced *Inglis*, and the older forms *Danis*, *Eris* (Danish, Irish), became *Dens*, *Ers*, often written *Dense*, *Dence*, *Erse* (also *Ersche*). *Scots* is still the native form of the adjective: "Whiles crooning ower some auld Scots sonnet." On the other hand, in England the termination *-ish* is contracted to *-sh* (sometimes written *-ch*) when pronunciation allows it; so that *Scottish* is contracted to *Scotch*, *Wealisc*, *Welish*, to *Welsh*, *Welch*; *Frencisc*, *Frenkish*, to *French*. But just as *British* (O.E. *Brytisc*) has (from reasons connected with the history of the word, which I need not here adduce) never been contracted to *Britch*, so in the word *Scottish* the process of contraction has never been completed, the full *Scottish* and the contracted *Scotch* live on side by side, as a more literary and stately, and a more familiar and every-day form. I cannot say, without further reference, exactly when the contraction began, evidently not long before 1600; Hammond L'Estrange, in 1650, still recognized it as a contraction by writing *Scot'sh*; Shakspeare used all the three, *Scottish*, dignified (1 *Hen. IV.*, I. iii. 259; III. i. 85; *Merch. Ven.*, I. ii. 83—not in first folio); *Scotch*, familiar, contemptuous, "a Scotch jigge" (*Much Ado*, II. i. 77); *Scots* (*Hen. V.*, III. ii. 79); Gower, *loquitur*, "Here a comes, and the Scots captain, Capitaine Iamy with him," where "Scots," like "Jamy," is for the sake of national colouring. I think that the contraction of *Scottish* to *Scot'sh*, *Scotch*, was largely due to the influence of the native contraction

"Scots"; if in Scotland *Scottis* was by 1600 always pronounced *Scots*, in England the corresponding *Scottish* might well be pronounced *Scot'sh*. Now for the compound; the sixteenth century forms were in England *Scottishman*, in Scotland *Scottis-man*, instances of which may be found in abundance in the writers of the period. The modern forms, shortened from these and found in the seventeenth century, are *Scotchman* and *Scotsman* respectively. Neither of these is older or newer, better or worse than the other. In speaking English we should naturally use *Scotchman*, in speaking Scotch we should as naturally use *Scotsman*. Since, however, local custom always exercises considerable sway in the matter of local names, *Scotsman* is also often used by natives of Scotland even in speaking or writing English, and from them is more rarely adopted by Englishmen. Sir Walter Scott's "Scottishmen" was, of course, a conscious archaism, which he imitated from English (not Scottish) writers of the sixteenth and early seventeenth centuries. From the earliest periods in the vernacular the final *t* of Scot has been doubled in inflexions before a vowel, as plural *Scottas*, genitive singular *Scottes*, and the derivative *Scottisc* and its descendants *Scottis*, *Scottish*. The *Scottish* of some modern writers is, therefore, only a factitious spelling, intended, I suppose, to approximate more closely to the Latin forms *Scoti* and *Scoticus*. In my *Dialects of Southern Scotland* I have myself used *Scottish* in the ethnological sense of "pertaining to the ancient Scoti," and *Scottish* or *Scotch* in that of "pertaining to the political Scotland of later times," to the composition of which the ancient *Scoti* contributed only a small part. I demur to Burns's indifferent use of *Scottish*, *Scotch*, and *Scots* being spoken of "as somewhat irregular." If I have three walking-sticks, or three hats, or three ways of going to town, there is nothing "irregular" in my using the one which suits my purpose best at the time; to do this would, indeed, be my *rule*, *i. e.*, my "regular" practice. Doubtless, Burns, like rhymers in all ages, found it very convenient to have double forms of words, differing in their number of syllables, to use as his verse suggested, as well as a distinctly vernacular form to deepen the local colouring when required. In MR. BAYNE'S sentence beginning "The famous ode, *Scots wha hae*," there is some mixing up of the noun plural with the adjective; perhaps, I may here give the historical forms of each, adding the centuries in which they are found: *Noun plural*, *Scottas* (10), *Scottes* (12-13), *Scottis*, -ys (14-16), *Scots* (16-19); *genitive singular*, *Scottes* (10-13), *Scottis*, -ys (14-16), *Scot's* (17-19); *adjective*, *Scottisc* (10), *Scottisch* (12-13), *Scottis* (14-16), *Scots* (16-19). *Scots* noun, and *Scots* adjective, "are the same combination of letters, but they are not the same word." The asker of the original query will now, I hope, see that he may use

"Scotchman" or "Scotsman," just as he pleases, and be thankful, as I am, for the agreeable liberty.
J. A. H. MURRAY.

DR. JOHNSON'S PENANCE (6th S. xi. 1).—It is well that attention should just now be drawn to the circumstances of this "penance," which does not appear to have been yet discussed in "N. & Q." It is a matter of some interest, and if any fresh information is to be obtained, we may now expect it. There are, as MR. LYNN says, two accounts in print—that of Mr. H. White, the Canon of Lichfield, who, when a young man, knew Dr. Johnson, and who died in 1836; and that by the Rev. R. Warner, who published it in his *Tour*, &c., in 1802. Warner's account is often quoted; but does any one consider it authentic? Mr. Napier, in his recent edition of Boswell's *Life of Johnson*, 1884, iii. 451, says, "The story is transparently incoherent, and if Mr. White's version be accepted as true, then Warner's must be regarded as a version with embellishments." Now, Mr. Warner was a very pleasant writer, but he thought far more of writing telling anecdotes than he did of recording facts. There is a good deal of truth and force in the criticism on his *Tour* in the *Gentleman's Magazine* (lxxiv. 1135): "We wish that his narrative had been less infected with the bombast and fustian of modern tourists, who affect a style of modern novelists, who sacrifice ink and paper to the momentary reputation of fashionable writing." Mr. Napier points out the obvious error in Mr. Warner's account which fixes the date of the penance in 1784, a blunder which in itself seems to invalidate the whole story. I believe the general opinion now is that Mr. White's short account is probably correct, and that Mr. Warner's longer and more circumstantial story is little better than an ingenious picture.

The main great fact is, that comparatively late in life Johnson went to Uttoxeter and stood for an hour bare-headed in the market-place over against the site of his father's stall, in memory of, and as a kind of penance for, having many years previously rudely refused to go to that stall in accordance with his father's desire. The question whether Johnson said "To attend my father," or "To attend for my father," is, perhaps, not very important; probably it was the latter; but to be a bookseller's porter would have been more degrading than to act as his deputy. There are two dates to consider; first, the time of disobedience, and secondly, the time of penance. Of course, the first must have been prior to 1731, when the father died, and probably, as MR. LYNN suggests, between 1725 and 1728. As to the date of the penance, it was clearly not in 1784, but some years previously; and here I would venture to ask whether there is any evidence as to the term of fifty years. The day of disobedience Johnson

would clearly remember, but why should he desire to wait fifty years before he atoned for the act? It would be of interest to have a list of the books published by Michael Johnson; Mr. Napier mentions one of his earliest, namely, Shaw's *Syncretical Grammar*, 1687, which was "printed for Michael Johnson, bookseller; and are to be sold at his shops in Lichfield and Uttoxeter in Staffordshire, and Ashby de la Zouch, Leicestershire." This seems to suggest the question, Had he three distinct shops, or were the two latter really stalls, and only opened to the public on market-days?

EDWARD SOLLY.

"Dr. Johnson's Penance" forms the subject of a poem by Walter Thornbury, which appeared in *Once a Week* of Dec. 28, 1861, vol. vi. p. 14, consisting of eighteen stanzas, and having prefixed to it a woodcut illustration by Mr. J. Lawless. The scene certainly was Uttoxeter, and the date 1784. "The sin of fifty years ago," mentioned in the poem, would, therefore, make the date of its commission 1734.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JANISSARY (6th S. x. 246, 315, 473).—It is strange how philologists go out of their way to invent impossible derivations for words whose origin is clear to the ordinary layman. Any person with even a smattering of the Persian language knows that Janissary is merely a transliteration of *Jān nisāri*, i. e., one who throws away his life by exposing it in battle, like the *Ghāzīs* of Afghanistan. The *Jannisaries* when first raised (by Orchan, I think) were a picked guard of one thousand men, always in the van of battle, emulous of death.

I am surprised to find Mr. Skeat in his dictionary giving your Scilly correspondent's derivation for this simple word—a derivation I find in Gibbon's *Decline and Fall* (the *yengi cheri* derivation). The Janissaries were, of course, *yengi cheri*, "new soldiers," just as, for instance, "the Buffs" when first raised were "new soldiers." But no person will contend that the title "the Buffs" is derived from the words "new soldiers."

It should be noticed that we have, as usual, thrown the accent back from the penultimate. The word should be pronounced so as to rhyme with Mary, or, more correctly, with the French Marie.

MICHAEL FERRAR.

Etah, India.

BENJAMIN FRANKLIN AND WOLLASTON'S "RELIGION OF NATURE" (6th S. xi. 26).—The facts about this matter, I think, correctly given in the *Bibliographer* for December, 1882, p. 3. Franklin did not work at the second edition (the first one published), which bears on the title-page, "London, Re-printed in the Year 1724 by Sam. Palmer; and Sold by Bernard Lintott, at the Cross Keys between the

Temple Gates; J. Osborn, at the Oxford Arms in Lombard Street; and W. and J. Innys, at the West-End of St. Pauls." The third edition (the second one published) has on the title, "London: Printed by S. Palmer, and sold by B. Lintott, W. and J. Innys, J. Osborn, J. Batley, and T. Longman, 1725." This was the edition on which Benjamin Franklin worked. The edition of 1724 has 218 pages; that of 1725 has 219 pages. Of the former I have two copies, and I shall be happy to show the book to any friend of the Editor who desires to see it.

EDWARD SOLLY.

CROIZNOIRES (6th S. xi. 9).—Strype, in his *Annals of the Reformation*, informs us, "St. Mark's Day, April 25, 1559, was a procession in divers parishes of London, and the citizens went with their banners abroad in their respective parishes, singing in Latin the *Kyrie Eleeson*, after the old fashion."

GEO. H. BRIERLEY.

Oswestry.

In Brand's *Popular Antiquities* various St. Mark's Day customs are mentioned. There is a quotation from Strype's *Annals* that the day was observed with "a procession in divers parishes of London, and the citizens went with their banners abroad in their respective parishes, singing in Latin the *Kyrie Eleeson*, after the old fashion." This was in the year 1559.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

ERASMUS ON KISSING (6th S. vii. 69, 93, 116; viii. 58).—The excellent custom mentioned by Erasmus is also alluded to by John Selden, in a tract entitled *Jani Anglorum facies Altera*, as "that officious kiss, the Earnest of welcome, which is so freely admitted by our Women from strangers and guests, which some take particular notice of as the custom of our Country." He defends the custom at some length. This tract was published in 1610. I quote from the translation by Westcot, 1682.

HORACE W. MONCKTON.

Temple.

VICTORY OF DUNCAN (6th S. x. 497).—The large engraving commemorating the victory off Camperdown in 1797, to which A READER desires reference, was published, with three others, by R. Bowyer, of the Historic Gallery, Pall Mall, in 1803, large folio. The title of the publication was, "*Commemoration of the Four Great Naval Victories obtained by the English during the late War. In Emblematical Engravings from Designs by R. Smirke, R.A.*" The four engravings are for Ushant, 1794; St. Vincent, 1797; Camperdown, 1797; and the Nile, 1798, and each is accompanied by one or two pages of letterpress, containing the Gazette letter announcing the victory. The Camperdown design is, I think, a fine one. Britannia rides the waves in a sea-chariot with a pair of horses, up-

lifting with her left hand the trident, and bearing in her right an olive branch. Neptune's satellites attend her, one guiding the horses, another, behind the chariot, blowing his conch, with a nymph swimming in the foreground. Above the chariot a winged herald blows a trumpet held in his right hand, having another trumpet in his left. In the background clouds of battle-smoke just reveal the top-masts of a fleet. Below the emblematical group are the eighteen miniatures of the flag officers and captains arranged borderwise on a sort of entablature, which bears the name and date of the battle. If A READER cannot find a copy at the British Museum, I shall be very pleased to communicate with him, and can promise to show him fine proof engravings of the four designs, which are under my care.

ALEKTOR.

HERALDIC (6th S. xi. 8).—The arms inquired for are those of Twiss, of Kerry, and might have been found in Papworth's *Ordinary*, p. 835.

C. R. M.

Diss.

BISHOP KEN (6th S. x. 426, 456, 473, 526).—In pronouncing elsewhere upon the probable authority of the so-called letter of Ken to Tenison, DEAN PLUMPTRE may not have had before him the statement of the doubt as to this expressed by the archbishop himself upon the appearance of the letter. Archbishop Tenison, in a letter dated from St. Martin's Churchyard, April 20, 1695, and addressed to John Evelyn, expressed himself as follows:—

"I have with this sent you my sermon at the Queen's funeral: though I ordered one long ago, yet I fear it was not sent; you will excuse the plainness of it. There is come forth an answer to it, said to be written by Bishop Kenn; but I am not sure he is the author: I think he has more wit and less malice. THOMAS CANTUAR."—*Evelyn's Diary and Correspondence*, vol. iii. p. 345, Lond., 1852.

The late A. W. Haddan has some remarks on *The Expostulatoria*, and the passage from Archbishop Bramhall contained in it, near the end of the preface to his edition of Bramhall's *Works*, vol. v. A.C.L., Ox., 1845. Among the subscriptions to the rebuilding of St. Paul's was one of 100*l.* from Ken (*Groome's Dignity and Honour of the Clergy*, p. 225, Lond., 1710).

ED. MARSHALL.

NICHOLLS (6th S. x. 168, 237, 315, 416).—The late Rector of Haddiscoe, Norfolk, was a son of Dr. Nicholas, of Ealing. I have heard him say that Thackeray was a pupil at his father's school there, and hence "Dr. Tickless, of Ealing School," to whom we are introduced in one, if not more, of his novels.

T. DANBY PALMER.

Great Yarmouth.

PIKELET (6th S. x. 448; xi. 13).—Your correspondents do not give the form *pikelin*, which is

the one my ears have been accustomed to. The editors of the *Glossary of the Lancashire Dialect* give it as used about Cartmel, in Furness; but it is (or at any rate was) to be found further south, near Bolton-le-Moors. J. H. STANNING.

Leigh Vicarage, Lancashire.

EXON (6th S. xi. 8).—The following extract from Mr. Thoms's *Book of the Court* (1844), p. 370, will interest U. C.:—

"*The Exempts, or Exons*.—These four officers, who are styled in their Commissions 'Corporals,' were also additions made at the period before referred to. Their name of exempt is manifestly borrowed from those officers of the French *Gardes du Corps*, who are styled, in their Commissions, *Capitaines Exempts des Gardes du Corps*. Richelet, in his *Dictionary*, tells us that the Exempt is an officer who commands in the absence of the Lieutenant or Ensign, and it is further said that the French Exempt has charge of the night watch. In both cases, the two offices are completely parallel. The Exempt of the Yeomen of the Guard is a resident officer, who sleeps at St. James's, as Commandant of the Yeomen on duty, which no other officer of the Corps does; and he has, in this manner, a delegated authority, which he exercises in the absence of his superior officer. The appointment of the Exons belongs to the Captain, by whom they are sworn; and from whom they receive their Batons of office."

Mr. Hunter, in his new *Encyclopædic Dictionary*, derives *exon* from "O.Fr. *exorné*=excused."

G. F. R. B.

Is not this word borrowed from the French *Garde du Corps*? Mr. Daniel confesses that he does not know the meaning, unless it be that the officer is exempted from certain ordinary duties. With ourselves the title was introduced at the Restoration, and used in the Horse Guards. There were four *exempts* in the two troops, who were esquires by their commissions. The term is now confined to the officer who sleeps in the palace as Commander of the Yeomen of the Guard, and hence Pegge seems to deduce the name.

GEO. H. BRIERLEY.

Oswestry.

QUERIES CONCERNING BISHOP KEN (6th S. x. 467; xi. 11).—It will interest MR. MACRAY to know that the copy of the second edition of *Oblectamenta Pia: sive Sacra Modulamina*, which is in the British Museum, has the following inscription on the fly-leaf, "Ex dono Auctoris Ludovici Southcomb Rectoris Ros-Ascensis; Hoc est Ludovici tertii, filio suo Ludovico quarto. Sept. 2, A.D. 1717." There is a sad jumble in consequence of this want of originality in the Christian name of the Southcombs, as the pages of Watt, Allibone, and the Catalogue of the British Museum bear witness. From Crockford for 1884 it would appear that a Southcomb is still rector of Rose Ash.

G. F. R. B.

DOUBLE LETTERS (6th S. x. 328; xi. 16).—Some of the correspondents of "N. & Q." have

been lately discussing the use as a capital *F* of the symbol sometimes misinterpreted as denoting *ff*, and in connexion with that discussion I would like to ask whether any of them ever met with the symbol *y* (for *th*) as a capital letter—whether, in fact, “Ye good woman,” “Ye olde house,” and similar expressions, are not misrepresentations of the seventeenth century use? It appears to me that the *y* represented *th*, not *Th*; and I shall be glad if any of your correspondents who may have access to much seventeenth century MS. will kindly search for confirmation (or otherwise) of my view. It is proverbially difficult to prove a negative, and a single decided indisputable example would settle the point against me. I have not come across one.

R. H. H.

It may be worth noting that the family of Lord Ffrench, in Ireland, and that of the Ffolkes, Baronets, of Hillington, Norfolk, have kept up this form of spelling from time immemorial. In Wales we have, of course, no dearth of Lloyds, Llewellyns, &c.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

DAMAGES IN BREACH OF PROMISE CASES (6th S. x. 466).—This extract, from the *Penny Post*, No. 640 (from Friday, June 5, to Monday, June 8, 1747), p. 3, may be thought worthy of a corner in “N. & Q.” as a supplemental note to the one at the above reference:—

“On Friday came on at the Court of Common Pleas in Westminster-Hall before the Lord Chief Justice Willes, a great Cause, wherein Miss Davids was Plaintiff, and the Rev. Dr. Wilson, Prebendary of Worcester, Cannon of Lincoln, and Vicar of Newark-upon-Trent, Defendant. The Action was laid for 10,000*l.* for Breach of Promise of Marriage, when after a Trial, which lasted almost all the Day, the Jury gave a Verdict for the Plaintiff and 7,000*l.* Damages.”

See also *Gent. Mag.*, 1747, vol. xvii. p. 293. It is not reported in Willes. It may be noticed that the damages are heavier than any cited in the extract from the *Law Journal*.

G. F. R. B.

PETER PINDAR'S MEDICAL DEGREE (3rd S. xii. 151).—At the page above quoted MR. S. JACKSON says:—

“He left Jamaica and returned to England with the baronet's widow, Lady Trelawney. He then obtained a physician's degree, and practised at Truro. I cannot discover where he got his diploma. It was probably a Scotch one.”

In the register of Doctors of Medicine of University and King's College, Old Aberdeen—now preserved in the Library of the University of Aberdeen—I find the entry, “1767, Sep. 8, Dr. Joannes Woolcot.” No other name occurs under the same date.

P. J. ANDERSON.

Aberdeen.

MIDDLE TEMPLE (6th S. xi. 29).—Information like that which D. G. C. E. wishes to obtain I

obtained in this way. I wrote to a member of the Middle Temple, although he was a perfect stranger, enclosing a stamped envelope, and by almost return of post I received the date of admission of an ancestor of mine. Does not D. G. C. E. know any one who belongs to the Middle Temple?

M. A. Oxon.

LADY HOWARD (6th S. x. 467; xi. 33).—I think it more probable that this is the portrait of Elizabeth, daughter and coheir of George Brydges, Lord Chandos, widow of Lord Inchiquin and Lord Herbert of Chisbury, and wife of Lord Howard of Eserick, who died in 1715. The difficulty in this case would be the date 1721. Mary Chandos would be, if I am correct in my supposition, the wife of James Brydges, Lord Chandos, afterwards the Duke of Chandos. She died in 1714, Lady Howard in 1717. In 1721 there was no Mary Chandos in existence, as Lord Chandos became Earl of Carnarvon in 1714, and not Duke of Chandos till 1729. The supporters on the seal point to the fact of her husband being a peer. If 1721 is misread for 1711 all difficulty would vanish. She would not be wife of Lord Thomas Howard, as in that case she would not be called Lady Howard.

H. S. W.

COIN OF CHARLES I. (6th S. xi. 29).—MR. LOVEDAY'S coin is known as the Ormond crown, and is not very rare. It was coined in Dublin, 1643, for circulation in Ireland. For a full description see Ruding's *Annals of the Coinage* or Simon's *Essay on Irish Coins*.

H. S.

This coin is one of the Ormond five-shilling pieces. It is well known, and described by Dr. A. Smith in the *Kilkenny Archeological Journal*, 1854. There are seven varieties, distinguished by the size of the crown and the shape of the letter *s*. Some of these varieties are not very common, but the coin is of rather frequent occurrence.

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

The silver piece described by MR. LOVEDAY is a siege piece, usually called the “Ormond” crown, being the largest of a series down to the penny struck in the year 1643 at Dublin, and so called in consequence of a proclamation establishing their currency by the Duke of Ormond, then Lord-Lieutenant of Ireland. These pieces were struck by noblemen and gentlemen in King Charles I.'s service during the civil war—cut from their plate for the relief of their men. These obnoxious Ormond coins may be called *scarce*, the only rare and probably unique piece is the penny. A representation of the whole set may be found in Ruding's *Annals of the Coinage of Britain*, plate xxvii. of the silver coins. W. CHAFFERS.

New Athenæum Club.

This is “The Rebel Crown” struck at Kilkenny. It is far from unique, but a specimen has fetched

as much as 10l. 10s. There is a plate of one in the Earl of Pembroke's *Numismata Antiqua*, 1746, 4to. pt. iv. table 11. Can any reader recommend a modern handbook on medals?

JOHN E. T. LOVEDAY.

This is one of a set of coins supposed to have been struck by the authority of the Duke of Ormond immediately after the death of the king. The large V is the numeral of value. A description of these coins is to be found in a little work written by Mr. W. L. Nash. The title of the book is *An Account of the English Coins of Charles I.*, published by E. J. & F. Blackwell, Reading.

EMILY COLE.

MEMORIALS TO SERVANTS (6th S. ix. 378; x. 46, 194, 295, 430, 498; xi. 53).—The copy of the epitaph in the cloisters of Westminster Abbey, which MR. MACRAY quotes from a MS. in the Royal Library at Copenhagen, is not quite correct. It was legible enough a few years ago, when I copied it from the stone, and is as follows:—

“With diligence and trust most exemplary
Did William Lavrence serve a prebendary;
And for his paines now past before, not lost,
Gain'd this remembrance at his masters cost.
O Reade these lines againe : you seldome find
A servant faithfull and a master kind.
Short hand he wrot : his flowre in prime did fade,
And hasty death short hand of him hath made.
Well couth he nùbers, and well he mesvred land,
Thvs doth he now that groid wheron yov stand,
Wherin he lyes so geometricall
Art maketh some but thvs will Natvve all.

Obiit Decemb. 23, 1621.
Ætatis svæ 29.”

F. N.

The following inscription is on a stone in the churchyard of Catterick, Yorkshire, erected by the Rev. A. J. Scott, D.D., formerly vicar, to the memory of two servants who died in his service. The lines were composed by his daughter, Miss Scott:—

“Sacred
to the Memory of
Jane, daughter of James and
Elizabeth Felton, who departed
this life March 13th, 1833,
Aged 67 years.
Also Mary, daughter of Solomon
and Isabella Orton, who departed
this life Feb. 17th, 1835,
Aged 60 years.

Two faithful servants, pious and sincere,
Lamented, honoured, loved, lie buried here!
On earth they served one master kind and just;
And in one heavenly Master placed their trust.
The hope of Christians cheered their latter end,
And when the Servant died, we mourned the friend!
And now, the fight is fought,—the race is run;—
'Ye good and faithful Servants,—'tis well done!'

H. S. S.

'Let me die the death of the righteous,
And let my last end be like his.'—Numb. xxiii. 10.”

H. K. F. G.

DR. JOHN WILSON (6th S. x. 289, 455).—I wrote to the Dean of Westminster respecting the gravestone, and he has had the inscription recut.

W. H. CUMMINGS.

SARAH BOOTH (6th S. xi. 8, 56).—In a bill of the Tottenham Street Theatre, dated Sept. 10, 1830, I find, “Miss S. Booth (her second appearance at this theatre),” where she appears to have been one of the chief attractions. I have a portrait of Miss Booth, published May 1, 1815, by John Bell. Is this Sarah Booth, or was there another Miss Booth?

AMBROSE HEAL.

INSCRIPTIONS IN BOOKS (6th S. vi. 45).—I possess, by gift of the last owner mentioned below, the 1692 edition (qy. *editio princeps*) of Aldrich's *Logic*, the long academic career of which, as testified by the autographs on the title-page, implies singular care on the part of its successive owners, a list not uninteresting in itself:—

“P. Manaton, Æd. X^{ci} Alumn. e dono G. Le Hunte.”
“T. Skynner, Æd. X^{ci} Al. e dono P. Manaton.”
“R. Barnes, Æd. X^{ci} Al. e dono T. Skynner.”
“F. Barnes, Æd. X^{ci} Al. e dono R. Barnes.”
“R. Michell, e dono F. Barnes.”

For George Le Hunte, see *Westminster Alumni*, p. 326. Pierce Manaton, *ibid.*, p. 271; he took degrees as follows: B.A. 1723; M.A. 1726; D.M. 1732. Thomas Skynner, B.A. 1750; M.A. 1753; D.C.L. 1772. Ralph Barnes, B.A. 1757; M.A. 1768. Frederick Barnes, B.A. 1794; M.A. 1797; B.D. 1805; D.D. 1811. Richard Michell, B.A. 1824; M.A. 1827; B.D. 1836; D.D. 1868.

A. T. M.

THE LAW OF GRAVITATION (6th S. vi. 348).—In DR. INGLEBY'S communication under this head is a sentence with respect to which I should be glad to put to him a query. It runs thus:—

“The fact that bodies, projected from the earth's surface, return to it, and that the force with which they do so is independent of the mass and is uniformly accelerated, was as well known to the Greeks as to Newton.”

I take for granted that the word “accelerated” here (like the word “inapplicable” for *applicable* in the next sentence, though the latter is marked at p. 380 and the former is not) is a *lapsus plume*, or a misprint. The *force* is certainly *not accelerated*, but its constant action produces a uniformly accelerated *motion*, so that it is often called an *accelerating force*. But what I wish to ask Dr. INGLEBY is, What evidence has he obtained that the Greeks were acquainted with the fact of this “uniformly accelerated,” not *force*, but *motion* under the action of a constant force like that of gravity? For most certainly if bodies had a preference, as the ancients supposed, for the state of rest over that of motion, they would not be thus accelerated, or, indeed, accelerated at all, but it would require the action of a constant force to keep them in uniform motion. Yet one would

think that the ancients must have noticed the greater rapidity of the motion of falling bodies after they had been falling from a considerable than from a smaller elevation. They would probably impute this to some fanciful cause, such as greater love for their natural place the nearer they approached it; but I should be glad to be referred to some passage or passages showing that they had noticed it. I need hardly remark that in the establishment of his law of gravitation Newton was as much indebted to Galileo's experiments and discoveries on the laws of motion as to Kepler's discoveries of the laws according to which the planetary motions are performed. Although most people probably identify the great Italian philosopher with his telescopic rather than with his mechanical discoveries, the latter really form a much grander contribution to the progress of science. With regard to Newton's law of gravitation, it is certainly strange that even recently it has been so frequently misunderstood, and that any one should suppose that it was anticipated in the *Vedas* or by Cicero, confounding the tendency of an apple or a stone to fall to the ground (one of the *effects* of gravitation) with the law itself. The fact is the only real rival claimant to the discovery of that law is Robert Hooke; but the honour of so working it out as to establish it is one which appertains to Newton alone, and of which he can never be deprived. The utter collapse of the claim set up a few years ago on behalf of Pascal will probably be in the recollection of most of your readers.

W. T. LYNN.

Blackheath.

HERALDIC ANOMALIES (6th S. xi. 6).—Perhaps J. T. F. will kindly explain how it is that if, as he says, our archbishops ought not to use "processional crosses when and as they ought to use croziers," in the Bell-founder's Window in the north aisle of York Minster there is represented

"an Archbishop, who is nimbed, seated on a rich cushioned throne or stool, fully vested with mitre pallium, embroidered sandals, &c., and holding a crozier in his left hand; his right hand is uplifted in the act of blessing the person kneeling."—*Bells of the Church*, Rev. H. T. Ellacombe, p. 490.

This crozier (see coloured plate, same work) is a most unmistakable cross, and is held, plainly enough, in the archbishop's own hand. The blessing of the bell-founder, too, probably took place exactly as portrayed, and is in no sense emblematical, if we except the halo, which, no doubt, was only visible to the "red and raging eye of imagination." So far as I am aware, this window has not been noticed in previous correspondence on the subject.

JOSÉ TOMÁS.

ADO (6th S. xi. 29).—The *Dictionary* (illustrated) of *Words used in Art and Archaeology* (edited by J. W. Mollett) gives *Adobes*=bricks

manufactured by ancient Peruvians, and *Adobare*=to dub a knight (Meyrick). May not "the colour of a well-burnt brick.....fused half with an *ado*" be traced to the words I have quoted?

C. STEGGALL.

"FLY-LEAVES" (6th S. xi. 28).—I have two volumes of this little book, dated respectively 1854 and 1855, the second volume being labelled "Second Series." They were given to me many years ago by the compiler, John Miller, formerly a bookseller in Chandos Street, Trafalgar Square. They were intended by him as "something of a literary relief to his monthly lists."

G. W. TOMLINSON.

Huddersfield.

The numbers MR. MATHEWS has are detached from the monthly lists of second-hand books issued by John Miller, of Chandos Street, to which they were supplemental in the way he conjectures. Mr. Miller republished the same matter 1855, in two small octavo volumes.

W. H.

I GELOSI (6th S. xi. 27).—Henri III. of France sent for a celebrated troop of Italian comedians, who acted chiefly in Venice, where they received the name of "I Gelosi," as they were anxious to please. They acted first at Blois in 1577, and then in Paris. In 1588 a fresh company of Gelosi appeared at Blois, and afterwards at Paris, where they acted until 1604, when they bade farewell to France. Other companies of Italian actors made also their appearance. For further details let me refer MR. W. E. BUCKLEY to an article on "La Comédie Italienne" in A. Pougin's *Dict. Historique et Pittoresque du Théâtre*, &c., Paris, Didot, 1885.

HENRI VAN LAUN.

LYNEGAR (6th S. xi. 29).—I have in my possession a family pedigree, dated July 17, 1731, and signed by Charles Lynegar, who therein states that "his ancestors were successively Chief Antiquarians of the Kingdom of Ireland." This Charles Lynegar I believe to have been a brother of John Lynegar, Archbishop of Dublin from 1734 to 1756.

J. H. ARCHER O'BRIEN, M.R.I.A.

4, Hume Street, Dublin.

FALLS OF NIAGARA (6th S. x. 449, xi. 33).—The first European visitor seems to have been Father Hennepin, when beginning the same mission wherein he discovered and named the chief fall of the Mississippi, in 1680, after his favourite saint, Antony of Padua. (How lucky for us that the pious idea did not seize him a few months earlier, and deprive the world for ever of the fine name Niagara!) His monstrous exaggerations of the height as "100 toises" and "more than 600 feet" continued current till 1721, when Vaudreil, Governor of Canada, had it measured (*Phil. Trans.*, v. 32). Before 1740 occurred the heroic rescue of

two tipping Indians by two of their comrades, described by Kalm in *Gent. Mag.*, 1751. But the plate in that magazine can prove nothing. It is plainly only copied from Hennepin's, then sixty years old, reducing the height and omitting the flying fall that Kalm said had disappeared. His description, however, is so excellent, so nearly equivalent to a map, that it may be plotted on any of the late surveys (down to that of 1875), and must convince any one, I think, that the falls had not begun to touch Goat Island; that the only isle of these writers' accounts, or from which the Indians were rescued, was a straight narrow reef, whose S.S.E. end only now remains as "Luna Island." Since the great fall has touched Goat Island it has left a mere dribblet of itself between that and Luna, while its main body has worked on south-west above a quarter of a mile, scarping Goat Island from its north to its west corner, and is now turning south-eastward. That branch (always deepening its bed and getting more and more of the river) must have enlarged the gorge by somewhat like one hundred acres, while the American Fall (always growing weaker) has been excavating barely five acres. The time must now be approaching when the American rapid and fall will have dried up, when all the islands (perhaps without even the last relic of Luna disappearing) will become part of New York State, and the only fall will be the "Horse-shoe." That will restore the normal state of things—the present century being quite exceptional—for the fall has doubtless, during the ages of its seven-mile journey, been generally single (in width), and always concave or a horse-shoe, and the upper stream always thrice as wide as the gorge. Another inference from the three early accounts, not yet drawn, I think, is that the constancy (or slight increase) of height in the American, if not both falls, has resulted from the levels just above and below having both fallen, the latter the most. "He (Borassaw) acknowledged," says Paul Dudley, F.R.S., in 1721, "that below the cataract for a great way, there were numbers of small Ledges or Stairs, cross the River, that lowered it still more and more," &c. Again, Kalm says of the gorge:—

"Canoes can go yet half a league above the beginning of the carrying-place.....but higher up it is quite impossible, the whole course of the water, for two leagues and a half up to the great Fall, being a series of smaller falls, one under another."

Surely that is an extinct condition. E. L. G.

BUST OF CICERO (6th S. x. 449; xi. 30).—The bust to which I allude has a wart on the cheek, not on the nose. It is modern, and I believe from the hand of a clever Roman sculptor. An intelligent artist would hardly dream that a wart on the face was hereditary in Cicero's family, and it would be poor art to introduce it merely as indi-

cative of the name, according to a supposed derivation. There might be some authority to show that Cicero the orator had a wart on his cheek; and this is the point on which information is desired.

The Madrid bust, it is true, has no wart; and there are many busts and portraits of Oliver Cromwell in which no wart appears. But are we bound to accept the claims of the Madrid bust to be an original or to be authentic? The bull neck would go far to prove that it was not intended for Cicero at all. We know that Cicero had a long, narrow neck, and he is thus represented on the medals of his time. Take, for instance, the likeness in Forsyth's *Life of Cicero*, copied from a contemporary medal, and compare it with the plaster cast in the South Kensington Museum. The two are totally different.

There is a profile of Cicero in Lavater's work, which the physiognomist describes as "an almost perfect model of congeniality. The whole has the character of penetrating acuteness—an extraordinary, though not a great profile." This outline is taken from a bust, and bears no resemblance to that in the Madrid Gallery.

The great diversity among the existing busts of Cicero seems to point to the conclusion that no bust taken from life was handed down to succeeding generations. We have medals of undoubted authority to give us an idea of the man; and when that is not enough we look to the evidence of history, if personal details can be found, to attest the truth of a likeness. R. W. Brompton.

COLONIAL BISHOPS (6th S. x. 409, 520).—The Acts of Parliament providing for the foundation of additional bishoprics in England, commencing with Manchester in 1847, have all provided that the number of "lords spiritual" shall not thereby be increased. The two archbishops and the Bishops of London, Durham, and Winchester continue to be *ex officio* members of the House of Lords, but the remaining bishops, not including suffragan bishops, are called to that House by writ of summons in the order of their appointment to the episcopate. At present, when all bishoprics are filled up, the seven junior bishops have thus to wait their turn for admission to the peerage. Archbishops and bishops, being Peers of Parliament, have been styled "lords," and archbishops have been addressed by the dual appellation of "grace," from time immemorial; but I am not aware that this practice has any other foundation than that of traditional usage, or that such bishops have been styled "lords" in any other sense than that in which the members of the House of Peers are called "the Lords," or than that in which the title of "lord" is frequently applied to any individual peer below the rank of duke, *e. g.*, Lord Salisbury

(Marquis), Lord Derby (Earl), Lord Canterbury (Viscount), Lord Annaly (Baron). However that may be, bishops of English sees are described in their patents of appointment simply by the title of "Bishop of —," or "Bishop and Pastor of —," and not by the title of "Lord Bishop," to which it is to be inferred they have no kind of right before they become members of the House of Lords. Suffragan bishops are appointed simply by the title of "Bishop Suffragan of —," and do not become entitled to seats in the House of Lords; consequently they never legally acquire the title of "Lord Bishop." The history of colonial bishoprics furnishes a curious exception to the above-mentioned rule. The first created colonial bishopric was that of Nova Scotia, in 1787. In the letters patent appointing the first Bishop of Nova Scotia he is described simply by the title of Bishop of Nova Scotia; but from quite early in the present century it became usual, so long as colonial bishops continued to be appointed by letters patent, to appoint them by the title of "Lord Bishop of —." The practice probably had its origin in an oversight; but colonial bishops so appointed, of whom only a few now survive, have had the right to be styled "lord bishop," and have been the only bishops who have had that right under their patents. For reasons which it is not necessary to explain here colonial bishops have ceased to be appointed by letters patent for many years, being consecrated by the Archbishop of Canterbury under a short and simple form of licence from the Queen directing him to consecrate them with the intent that they shall exercise the office of bishop in Her Majesty's possessions abroad, without any territorial or other title. Colonial bishops so consecrated have not the right to be styled "lord bishop." Their proper designation is "Right Reverend Sir," or "The Right Reverend Bishop M. or N."

R. P. EBDEN.

Kensington Square.

WOMEN IN ACTION ON BOARD SHIPS OF THE ROYAL NAVY (6th S. x. 67, 196, 276, 330, 438). —I believe the inquiries as to the presence of women on board our men-of-war referred, in the first instance, to Maclise's picture of the death of Nelson, in which women are shown on the Victory's quarter-deck. That the picture is in error, that there were not any women on board the Victory, would appear almost certain from a passage in Nelson's *Letters to Lady Hamilton* (i. 161), where he says (Oct. 18, 1803), "I have given orders to carry no women to sea in the Victory." It is not likely that the commander-in-chief's order was disobeyed in such an unblushing manner as the picture represents. But, on the other hand, the order seems to afford a strong presumption that women were sometimes carried to sea by men-of-war — a presumption which is

strengthened into something akin to certainty by the statement made by Sir Thomas Hardy to Mr. Locker, to the effect that

"Horatia's father was Thompson, sailmaker of the Elephant, in which Nelson hoisted his flag in the bombardment of Copenhagen. Thompson's wife was with him on board, and being taken in labour during the action, gave birth to this child in the sail-room."—*Nelson's Despatches*, vii. 386.

Sir Harris Nicolas has shown "complete and irresistible proof that Sir Thomas Hardy was entirely mistaken in his account of the child's parentage." But leaving that question on one side, Sir Thomas Hardy could not have made the mistake had the presence of women on board our ships at sea and in time of action not been within his own knowledge and experience; and a memorandum of Sir John Jervis, dated January 14, 1796, puts the matter beyond all doubt. In it he says that "a number of women have been brought clandestinely from England in several ships." They are to be admonished upon the waste of water and other disorders committed by them, and it is to be made known that "on the first proof of water being obtained for washing from the scuttle-butt or otherwise under false pretences in any ship, every woman in the fleet who has not been admitted under the authority of the Admiralty or the Commander-in-Chief will be shipped for England by the first convoy" (Tucker's *Life of Earl St. Vincent*, i. 193).

MR. HOOPER has spoken of such a thing as being impossible, because the printed instructions very positively forbade it. But, in point of fact, the printed instructions forbade many things which were not only frequently but very commonly done. They forbade swearing and cursing; but it would be scarcely safe to argue that swearing and cursing were unknown in the navy. They forbade a commander to "inflict any punishment upon a seaman beyond twelve lashes upon his bare back with a cat-o'-nine-tails"; but we know, on positive evidence, that in ordinary practice the number was limited only by the discretion of the captain. And they forbade any persons to be made lieutenants unless "they have served six years at sea.....and are in all respects qualified for that employment, and not under twenty years of age." This rule was, I think I may say, systematically set at nought by most commanders-in-chief all through last century and through the war time; by no one with more unblushing assurance than by Sir George Rodney, who, as Mr. HOOPER probably knows, tried Capt. Coffin by court martial for refusing, on his order, to accept three lads—mere boys—as lieutenants of the Shrewsbury; and who passed his own son John through the several grades of midshipman, lieutenant, and commander to captain in about *ten months* from his first entry into the navy, and before he was seventeen years

of age. When in a matter so important as this, and necessarily so public, the printed instructions were thus commonly and flagrantly violated, we may be quite sure that they offered no insuperable obstacle to the presence of women on board, if the captain chose to permit it. That some captains, and probably many captains, did so choose, there can, I think, be little doubt.

J. K. LAUGHTON.

Royal Naval College.

Miscellaneous.

NOTES ON BOOKS, &c.

Algernon Sidney: a Review. By Gertrude M. Ireland Blackburne. (Kegan Paul, Trench & Co.)

THOUGH the name of Algernon Sidney is a household word, the books which have been written about him are comparatively few in number. Miss Blackburne's review of 267 pp., unencumbered as it is with either references or an index, cannot be considered as a work of historical importance. With regard to the writer's statement in the preface that "the *Life of Algernon Sidney* by Dr. Meadley will always be the standard book on the subject," we must remind her the Sidney Papers were discovered after the publication of that book. So far as it goes, Meadley's *Memoirs of Algernon Sidney*, which was published in 1813, is certainly an authority of considerable weight, but his book, though carefully written, was, of necessity, incomplete. There is one other point to which we may call Miss Blackburne's attention. There is no necessity, as she seems to think, for guessing "the reason why Sidney did not act as one of the King's Judges" (p. 25). In a letter written from Venice, and dated October 12, 1660, which will be found amongst the Blencowe Papers, Sidney distinctly states that in opposing "Cromwell, Bradshawe, and others whose would have the trial to goe on," he drew his "reasons from theis tow points: First, the King *could be tried* by noe court; secondly, that *noe man* could be tried by that court." We regret that we cannot speak in more favourable terms of Miss Blackburne's book, as she has spent a considerable amount of labour upon it; but her method and style of writing are both capable of much improvement.

Charles Dickens as I knew Him: the Story of the Reading Tours in Great Britain and America (1866-1870). By George Dolby. (Fisher Unwin.)

IT was in 1866 that Mr. Dolby was first brought into contact with Dickens. Early in that year Dickens had engaged with Messrs. Chappell to give a series of thirty readings, and Mr. Dolby was chosen by them to act as their representative and manager throughout the tour. Mr. Dolby's duty was not light, for the whole burden of the arrangement was thrown upon his shoulders, in order that Dickens might be released from any trouble on that account. From that time until the last reading, which took place at St. James's Hall on the 15th of March, 1870, when from those "garish lights" Dickens vanished for evermore, Mr. Dolby remained the manager of the readings and in close intercourse with his "chief." No one, therefore, is better qualified to give the story of these later readings, and Mr. Dolby has produced a thoroughly interesting book, which, though it contains much that is already known, will be read with pleasure by the numberless admirers of Dickens. The story has, alas! its sad side, for it is impossible for any

one before laying down the book not to regret that Dickens allowed his health to be sacrificed by the constant strain of these public readings. After the murder scene from 'Oliver Twist,' which always exhausted him more than any other reading, Mr. Dolby tells us that Dickens was obliged to rest on the sofa for some minutes "before he could speak a rational or consecutive sentence." Had it not been for his indomitable will and wonderful recuperative powers he must have broken down long before. With regard to Dickens's birthplace, Mr. Dolby relates how they were walking together in Southsea one day, when, turning the corner, they suddenly came upon Landport Terrace, whereupon Dickens exclaimed, "By Jove, here is the place where I was born!" But though he walked up and down the terrace for some time, and indulged in many humorous conjectures on the subject, he failed to settle to his own satisfaction which was the particular house in which he was born. As Mr. Forster has also been unable to clear up this point, it remains for the readers of "N. & Q." to solve the mystery.

The Student's Commentary on the Holy Bible, founded on the Speaker's Commentary. Abridged and edited by J. M. Fuller, M.A.—*New Testament: Vol. I. Gospels—Acts.* (Murray.)

PROF. FULLER has undertaken a very arduous but useful task—to condense into a small octavo volume of 537 pages the elaborate expositions upon the Gospels and the Acts of the Apostles contributed to *The Speaker's Commentary* by many eminent theologians. It is confessedly a difficult undertaking to condense the work of such men as the Archbishop of York, Dean Mansel, Canon Westcott, Canon Cook, and others; but the editor will doubtless be rewarded for his labour by the thought that he has placed in the hands of students unable to afford the large and costly volumes of the original commentary its pith and marrow. The work of compression and condensation seems to have been carefully and judiciously performed.

Helps to the Study of the Bible. With a General Index, a Dictionary of Proper Names, a Concordance, and a Series of Maps. (Frowde.)

THIS modest title-page gives little idea of the solid value of the volume before us. It is a reprint, in a handy form and in a larger type, of matter originally presented in the *Oxford Bible for Teachers*. It would be difficult to find within so moderate a compass such a mass of valuable information, closely condensed and conveniently arranged, upon the subjects of which the work treats. The volume contains brief notes upon the canon of Holy Scripture and upon the principal versions, Greek, Syriac, Latin, and English. These are followed by short summaries of all the books of the Old and New Testament and the Apocrypha, with a statement of the best critical opinions as to their date and authorship. Copious lists of mountains, rivers, animals, birds, reptiles, insects, trees, precious stones, and musical instruments mentioned in Scripture; lists of obsolete and ambiguous words; lists of proper names, carefully accented; a brief but excellent concordance and a subject index; all these, together with a convenient little atlas, are contained in a portable volume of about 600 pages. This excellent little book ought to find a place on the study table of every clergyman and of every student of the Holy Scriptures. It is a condensed library.

The Encyclopædic Dictionary. Vol. IV. Part I. and Part XVIII. (Cassell & Co.)

OF the two reimpressions of this excellent periodical the earlier has reached the first part of vol. iv., Glot to Int, the second is at part xviii., Cable to Cardinal, In the

volume the characteristics of the work which commend it to popular use are, of course, more conspicuous. Such words as "Canon" and "Calabash" in the latter show, however, its special significance. To the merits of the book we have frequently drawn attention.

THE *Quarterly Review* opens its January number with an appropriate article on Henry Longueville Mansel, which cannot fail to arrest the attention of old Oxford men, and recall to them one who was "bright and good everywhere." Of the "Prophet of Chelsea," as unveiled to us by Froude, the reviewer concludes that he was "hardly the stuff for a teacher of men"; yet it is admitted that he was a power in his day. The West African Conference suggests a paper on the Congo, with a sketch-map and account of the vast territories, with all their unknown potentialities, now being fought over by the diplomatists and jurists at Berlin. Samuel Johnson has his cairn added to by an article, in the course of which his memory is defended from the misreading of his utterances by Macaulay and others, not excepting Carlyle, who did strive to reach after him.

THE *Edinburgh Review* for January carries us far away from bleak, busy London to the ever interesting Eternal City, whose name is a name to conjure by. As we read of the House of the Vestals, and of the strangely mingled relics of pagan and mediæval Rome; of the statues of Flavia Publicia, "Vestulis Maxima," with her "sweet and gentle face, and noble demeanour," and of the hoard of Anglo-Saxon silver, of Alfred's mintage, discovered "sandwiched in between the upper and lower pavements of the House of the Vestals,"—we feel how true it is that the history of the seven-hilled city is the history of the Western world. For the lover of English letters we have an essay on "Spenser as a Philosophic Poet," who treated of "the ordinary life lived wisely, and lived unwisely, and of the life spiritual." Recent French history supplies food for two articles, which bring us down to the army, "without rations, and without maps," which started gaily to the cry of "à Berlin," and ended sadly at Sedan.

UNDER the head "Experts in Handwriting" the *Cornhill* furnishes some startling revelations, and is otherwise interesting.—Mr. Brander Matthews contributes to *Longman's* a readable essay on "The Antiquity of Jest."—In addition to "Chronicles of English Counties," *All the Year Round* deals with "Coptic Monasteries in the Eighteenth Century," and has an essay on "Gilray's Boney."—Mr. H. A. Jones concludes, in the *English Illustrated*, "The Dramatic Outlook"; "Shakespeare's Country" is also concluded, and some fine illustrations are supplied of Naworth Castle.

THE *Proceedings* of the Royal Institute of British Architects during the last quarter of 1884 have contained a long and interesting discussion on the decoration of the dome of St. Paul's, and an appreciative paper, by Mr. Laurence Harvey, A.R.I.B.A., with discussions on the theories and teaching of the late Prof. Semper, concerning whose life-work Prof. Gordon Watson, of Edinburgh, has lately been lecturing at South Kensington.

PART XV. of Mr. Hamilton's *Parodies* (Reeves & Turner) is principally occupied with travesties of *The Raven*. It is difficult to conceive of one subject being so frequently burlesqued.

MESSRS. SWAN SONNENSCHNEIN & Co. have published *The Beauties of Washington Irving*, with twenty-three illustrations by George Cruikshank. It is a convenient little duodecimo volume, containing much mirthful and some solid matter.

THE *Supplement to Cates's Biographical Dictionary* (Longmans & Co.) carries this valuable companion to the student down to 1884. The claims of the book to a place at the elbow of the worker is conceded.

To the newspapers furnishing a column of local notes and queries must be added the *Boston Guardian*, in which appears "The Lincolnshire Garner," edited by our contributor Mr. J. Potter Briscoe, of the Nottingham Free Library.

UNDER the title of *The Adelphi and its Site* Mr. Wheatley is about to publish, through Mr. Elliot Stock, a reprint of his articles which appeared in the *Antiquary* in a separate form. The edition will be supplied to subscribers only, and is limited to 350 copies.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

HARRY HEMS ("Centenarianism").—A notice to the effect that discussion of this question, the interest of which seemed exhausted, was closed in "N. & Q.," appeared some time ago in our columns. With the strong pressure of novelty upon us, we are always reluctant to reopen old questions unless special information is obtained.

B. EVESON CHILD ("Medicæ Artis principes," &c.).—Perfect and in good condition, the book after which you inquire will fetch in France from one to two pounds. It is not common. Such works are little in demand in England, and you will not obtain readily a purchaser.

JAMES CAREY ("Plaster of Paris Picture").—This satire upon the legal profession is common, and belongs to the early part of the present century. It refers to no story, but indicates the customary fate of those who go to law.

S. O. ADDY ("Kermesse").—The word is not English. It is an abbreviation of two German words, *Kirche* and *Messe*—the church mass. It is constantly applied to the fair held on the anniversary of the consecration of the church, and so stands in Germany and the Netherlands for a fair or village feast.

J. E. T. ("Kirk-mead").—Your conjecture is right. The two words are correctly conjoined with a hyphen.

KATE THOMPSON.—MR. E. W. THOMPSON desires to convey his thanks for copy of poem which was forwarded to him.

M.A.Oxon. ("Short Historical Tales").—Your obliging communication has been forwarded to A. E. P. R. D.

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 7, 1885.

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Notes.

DOUBLE ACROSTIC CHARADES AND THEIR ORIGIN.

Your correspondent Mr. C. C. MASSÉY, in his note on "The Sphinx" (6th S. xi. 31), says that he believes "the origin of the fashion of double acrostics began with the success of a brilliant little society paper called the *Owl*, published during the London seasons of 1865 and 1866, in which the clever double acrostics, referring to topics of the day, formed an attractive feature." I beg to inform your correspondent that he is in error, as I myself happened to be the introducer to the public of double acrostic charades, first published in an article, nearly two columns long, signed "Cuthbert Bede, B.A.," in the *Illustrated London News*, August 30, 1856. By the time that the *Owl* was published the fashion of introducing these new charades into papers had become very general. As he has quoted the *Owl*, I may quote another clever weekly satirical paper, the *Hornet*, which, like many other journals, gave five-guinea prizes for double acrostics. In an article (the author is unknown to me) printed in the *Hornet*, Sept. 22, 1875, is the following passage:—

"We have ample reason for the great popularity which this pastime has attained since 1856. At this date, double acrostics were first published in the *Illustrated London News*, under the well-known *nom de plume* of 'Cuthbert

Bede.' He calls them 'novel and ingenious riddles lately introduced,' and praises them as vehicles of instruction and as affording harmless and rational amusement. One of the earliest of these (*Illustrated*, August 30, 1856) on the late lamented Mark Lemon, for many years editor of *Punch*, is so very good a specimen that it may be quoted:—

'THE WORDS.

I'm a Mark of judgment, taste, and wit,
O'er a crowd of pages I rule the roast;
I mix with choice spirits, while choicer ones sit
Around, while I give them full many a toast.
Of my two words my first is squeezed into my second.
Although at my head it is commonly reckon'd.

THE LETTERS.

- (1) I brighten even the darkest scene.
- (2) I very nearly an Ostrich had been.
- (3) I with a Hood once passed all my days.
- (4) I am a fop in the play of all plays.
- (5) To its greatness the city of Bath I did raise.

"The subject words having been told, the solution of the lights is easy."

One of the answers sent to this charade by a correspondent was published in the *Illustrated London News*, Sept. 13, 1856, and was as follows:

'THE LETTERS.

'Tis dark—'tis drear—'tis chill—'tis damp;
Betty, my good girl, light the *Lamp*;
Pile on more fuel, while I read
Mysterious lines from Cuthbert Bede.

* * * *

I've seen an *Emu* (tailless ostrich)—good.
I've seen (was it in early *Maiden-hood*)—
I've seen fop *Oscic* limn'd in Shakspeare's page;
Had he known Bath he'd gNash his teeth with rage.

THE WORDS.

Attention, please! when you would sup or lunch
Mark! Lemon's indispensable to *Punch*."

I may observe that I meant the third line to apply to Maid *Marian*, the companion of Robin Hood. The first double acrostic charades that I wrote for the *Illustrated London News* were on the following subjects: The Lord Mayor of Mansion House—Victoria Regia: Crystal Palace—London: Thames—Waterloo: Napoleon—Miss Nightingale: Scutari Hospital—Charles Dickens: Pickwick Papers. I wrote a copy of the last-named charade, and gave it to Charles Dickens, with whom I had the honour of a personal acquaintance; and as he expressed himself as being both amused and pleased with the production, I may perhaps be here allowed space to quote it:—

'THE LETTERS (14).

The cricket merrily proclaims my name.
The brethren three who fought for Roman fame.
Me as their home the needy poets make.
When I 'm ahead the stoutest hearts will quake.
The monster that sets up John 'gainst Thomas,
Eusebius when he was taken from us.
The man who won't believe unless he sees,
When I am dead, I sweetly rest in peas.
'Mid fiends* and goblins I now take my place.
The sculptor loves me for my clear white face.

* Unfortunately misprinted "friends" in the original.

Unto the castle's stronghold now I glance.
And now I see a beautiful Queen of France.
At winter's misty threshold I remain.
A pair that part to quickly meet again.

THE WORDS.

Master of Tears and Laughter! High Arch-priest
Of the great mysteries of this Life's fane!
Great Wizard of the North, South, West, and East,
We ne'er shall look upon thy like again!
We will not wreath your head with bays,
To be a laughing-stock for all the gapers;
But, when to thee a monument we raise,
Around your hair we'll curl your own fam'd Papers."

The fourteen letters that form the words "Charles Dickens: Pickwick Papers," are from the words Chirp, Horatii, Attic, Rock, Law, Eusebi(us), Septic, Duck, Imp, Carrara, Keep, Eugenie, November, Scissors.

Regarding the origin of these double acrostic charades, I may say that I and other friends had received so much amusement from their composition that I proposed to Mark Lemon to introduce them into the special Christmas supplement that he was about to edit for the *Illustrated London News* for 1856. He had given me a page drawing by E. Morin (an allegory of "The Christmas Tree") to "write up to" with some verses for that supplement, and I had also invented some riddles for it; and I knew that he was glad to get for the Christmas supplement any real novelty in the shape of a game or pastime. As all this had to be arranged in the summer preceding publication, it was in July, 1856, that I first mentioned the subject to him, and showed him specimens of the new charade, with the needful explanation "how it was done." Mark Lemon seized upon the idea without a moment's hesitation, and was convinced that it would as readily be accepted by the public. It is to his shrewdness and sagacity that the public are indebted for the introduction of that new pastime, which, after an interval of nearly thirty years, still maintains its original popularity.

But he would not wait for Christmas; and as he had at that time much to do with the *Illustrated London News* he advised the late Mr. Ingram to let these new charades appear in the paper as soon as possible. I therefore prepared them for publication, with the explanation of their composition; and the article appeared, as already mentioned, on August 30, 1856. Mark Lemon's prophecy concerning them was immediately fulfilled; they at once hit the public taste, and answers from correspondents were sent to me (from the office) by hundreds. These replies continued to come, week after week, literally from all quarters of the globe. Mark Lemon entrusted to me their editorship; and further charades, with answers and remarks, were published in the issues of the paper for Sept. 13, and Sept. 27. They were then allowed to rest till the Christmas number should appear on Dec. 20, where two columns are taken up by them,

with an introduction signed by my name. Mark Lemon then, very wisely, determined to "let well alone"; and the double acrostic charades, having been well introduced and well received, were left to flourish elsewhere than in the pages of the journal that had first printed them. I may add that I republished them, with other articles from *Bentley's Miscellany, Punch, Once a Week, The Months, &c.*, in a six-shilling volume called *The Curate of Cranston: with other Prose and Verse*, published by Messrs. Saunders, Otley & Co., in 1862—which was three years before the *Owl* had an existence.

CUTHBERT BEDE.

NOTES BY WHITE KENNETT, DEAN, AND AFTERWARDS BISHOP, OF PETERBOROUGH.

(Continued from p. 64.)

I heard from a very great Prelate that old Dr. Pocock,* the great Master and Professor of the Oriental tongues in Oxford, would often take occasion to say that our English Translation of the Old Testament was better performed than that of the New, and came nearer by the Hebrew than this did unto the Greek, Adding that as far as he could judge of all Translations whatsoever from the Hebrew, the English came nearer to the Original, the Hebraisms being generally better suited to our Language than to any other. This Truth had been, indeed, observed by Mr. William Tyndal, a plain Translator of the Bible, in several parts conducting very much to the opening of our English Reformation.† When he

* Dr. Pocock was born in 1604 in Berkshire, and was admitted Fellow of Corpus Christi College, Oxford, in 1620. He devoted his attention to the Oriental languages under Rev. Wm. Bedwell, Vicar of Tottenham (see note), who was the first to promote the study of Arabic in Europe, and at the age of twenty-four he had completed a version of the Syriac New Testament. He took holy orders, and was appointed English Chaplain at Aleppo, but returned to England after six years at the request of Archbishop Laud, and was made Professor of Arabic at Oxford. He again went to the East to collect Oriental MSS. for the university library. On his second return to England the troubles of the times prevented his resuming his appointment at Oxford, and he accepted the living of Chiltry, in Berkshire. Here his great learning was so little estimated that, on a friend one day inquiring from some of the villagers how they liked their minister, "Our parson is a plain honest man," said they, "but no *latin*!" On the death of the Professor of Hebrew at Oxford Pocock was confirmed in the appointment to which he had been nominated by Charles I., then a prisoner in the Isle of Wight, and was allowed to hold it with his Professorship of Arabic. His writings raised him to the highest point of fame, and he had no rival but his friend John Selden, the learned lawyer and linguist, who was called by Grotius "the glory of England." Dr. Pocock died in 1691.

† "Within the first ten years as many as fifteen distinct editions of Tyndale's New Testament in English, of not less than 3,000 copies each, were printed and sold. Tyndale himself, living abroad, ran the gauntlet of persecution as few men have done.....The public demand for his Testaments was very great, and no power could check their importation, sale, and consumption; edition after edition appeared silently in England, but from whence nobody cared to inquire."—*Catalogue of Carlton Exhibition, 1877.*

had finish the work w^h he did in a manner forestell would be seal'd w^h his own blood. He did in his Prohame to the *obedience of a Christen man* write thus, The Greke tongge agreeth more wth the Englyshe than wth the latyne 'Th the properties of the Hebrue tongge agreeth a thousande times more with the Englyshe than with the latyne. The maner of speakings is both one: so that in a thousand places thou nedest not but to translate into the englyshe, worde for worde, whan thou may seke a compasse in the latyne and yett shall have much worke to translate it well favouredly so that it have the same grace and swetnesse, sense and pure understanding with in the latyne as it hath in the Hebrue. A thousande partes better may it be translated into the Englyshe then into the Latyne.

And what if the Welsh tongue does still come nearer to the Originals, especially to the Hebrew than the English of a later age can do! This alone can be the reason why the Welsh Translation of y^e Bible as reviewed and corrected some years after the last English version does exceed it very much in a more exact correspondence wth the original idiom of speech, especially the Hebrew. Hence Dr. Humphrey Humphreys, B^p of Bangor, one of y^e most perfect Masters of his own and those other tongues, did in a letter to M^r Ant a Wood, dated in May, 1692* (of w^{ch} I have the Original now by me), inform him after the Publication of his *Athen. Oxon.* vol. i., that D^r Henry Parry, Bishop of S. Asaph, wth the assistance of D^r Davies, did review and correct B^p Morgans translation according to the Originals, and new published it Anno 1620, wth an Epistle Ded to K. James, wherein he tells him he had retained some of the former translation, and translated anew in other places *ades ul difficile dictu sit num vetus an nova Morgani an mea discrida sit Versio*. This (saith B^p Humphreys) is the Translation now used in Wales, and is one of the best Translations extant, and *Much Better than the English*.

1563. The Bible translated into Welsh, Strype's *Eliz.*, 301. The Geneva Bible read often in Churches till it was made one of the Articles allowed by the Queen in 1583 that one kind of the Translation of the Bible be only used in Publick Service as well in Churches as Chapels, and that to be the same w^{ch} is now authorised by consent of the Bishops.—Strype's *Whitgift*, 116.

1624, 22 Ju. 1. Rowland Heylin was one of the Sherifs of London, who, being sprung from Wales, charitably at his own cost and charges in the beginning of King Charles his Reign caused the Welsh Bible to be printed in a more portable bulk, being only printed in a large volume before for the use of Churches. He also caused the Book called *The Practise of Piety* to be printed in Welsh, for the use of the Welsh people: and a Welsh or British Dictionary to be made and published for the help of those that were minded to understand that ancient Language.—Strype's *Survey of Lond.*, vol. ii. p. 142.

D^r John Dove, in his *Perswasion to the English Re-*

cusants to reconcile themselves, &c., 1603, 4to., p. 23, says: "In times past the English Testament was printed wth the English in one page and the Latine in the other, and licensed to be printed and publickly sold by King Philip and Qu. Mary."

This consideration moved the reverend Father Doctor Morgan, now Bishop of Saint Asaph, and D^r Goodman, the late Dean of Westminster, to take pains for the translating and publishing of the Bible in y^e Welsh tongue, by w^{ch} their travells and godly endeavours they have advanced the Gospell in their own country.—*Ibid.*, p. 24.

D^r William Morgan, author of the first Translation of all the Bible (since printing was used) into the antient and unmixed language of the Britains. The Translation he dedicated wth a Latin Epistle prefixed to Queen Elizabeth, and was printed in 1583, for w^{ch} work he was rewarded wth the Bishoprick of Llandaff first and afterwards with that of S^t Asaph.—Wood, *Ath. Ox.*, 615.

Mr. Ambrose Usher, Brother of AB^p Usher, a Man of great parts and excelling much in the Oriental languages, translated the Old Testament out of the Hebrew into the English from Genesis to the Book of Job, and is still preserved under his own hand, but he desisted from proceeding upon the New Translation coming forth in K. James' time.—Bernard's *Life of A B^p Usher*, 8vo.

AB^p Usher* was the first that procured the Samaritan Bible (w^{ch} is only the Pentateuch) to the view of these Western parts; as Mr. Selden acknowledgeth, it was sent him from Syria by the way of Aleppo, anno 1625. He had four sent him by a factor he employed for the search of things of that nature, and were thought to be all could be had there. He gave one to the Library of Oxford, a second to Leyden, for which Ludovicus de Dieu gave him public thanks in a book dedicated to him, a third to Robert Cotton's Library, and the fourth (having, as I take it, compared it with other) he kept himself. The Old Testament in Syriack, a rarity also in these parts, was sent to him from thence not long after.—*Ibid.*

Injunctions of Queen Elizabeth, 1553, in the first year of her reign. Numb. 6. Also that they shall provide within three months next after this Visitation, at the charges of the parishe, one booke of the whole byble of the largest volume in Englyshe, and within one xii moneths the Paraphrases of Erasmus, also in English, upon the Gospels; and they shall discourage no Man from the readinge any parte of the Byble either in Latine or Englyshe. Numb. 16. Also that every Parson, Vicar, Curate, and Stipendiary Priest being under the degree of a Master of Artes shall provide and have of his own, within three moneths after this visitation, the new Testament both in Latine and in Englyshe. wth Paraphrases upon the same, conferring the one wth the other.

Most of the old Engh bibles had been burnt in the reign of Qu. Mary, and hence an Article of visitation in the 1 of Q. Eliz., Art. 46. Item, what bookes of holy Scripture you have delivered to be burnt, or otherwise destroyed, and to whom ye have delivered the same.

Miscell. l.—Dangerous errors in several late printed Bibles: to the great scandal and corruption of sound and true Religion: Or an Animadversion to all good Christians of this Commonwealth, discovering (amongst many thousands of others) some pernicious, erroneous, & corrupt Erratas, Escapes, and faults in several Impressions of the Holy Bible and Testament w^{thin} these late years, commonly vented and dispersed to the great scandal of Religion, but more particularly in the Im-

* Archbishop Usher "every year devoted a fixed portion of his income to the purchase of rare and valuable MSS. The Bodleian Library at Oxford contains several thus obtained by him" (*Life*, R.T.S.).

* "When shall we have a history of Oxford?.....At present we have only the history of Anthony Wood. In his own department as an antiquary, Wood's work is admirable, and his quaint humour and vivacity will always commend his history to the student: but as he is an annalist in the strict sense of the word, his narrative is not suited to the general reader. Besides, the point at which his history closes leaves the story of Oxford life in the eighteenth and nineteenth centuries, embracing as it does the Methodists and Tractarian movements, still to be told."—*Quarterly Review*, October, 1882; Burrows's *Register of the Visitors of the University of Oxford from 1647 to 1658*.

pressions of Henry Hills and John field, Printers, to the intent that either in reading of any such already bought or buying the like hereafter they may be well advised for the good of their own souls, and the Generations that shall succeed. By Will. Kilburne, Gent., 1659, 4to.

Richard Davies, Bp. of St. Asaph, consecrated Jan. 21, 1659-60, was employed with others that year to translate the Bible into English, and translated all from the Beginning of Joshua to the end of 2^d Samuel. He also translated part of the New Testament into Welsh, particularly some of the Epistles. The original MSS. of which translation are in the custody of that worthy studious Gentleman, Robert Davies, of Llanerch, Esq.

William Salesbury, the famed British Antiquary, translated and first published in print the Epistles and Gospels for the whole year in K. Ed. VI. time. He published also the whole New Testament at the command and by the direction of the Bishops of Wales 1587, to which Bp. Richard Davies, of S. Davids, premised a large Prefatory Epistle.—Letter of Bp. Humphrey to Ant. a Wood, MS.

William Morgan, Bp. first of Llandaf and then of St. Asaph, that incomparable Man for Piety and Industry, Zeale for Religion and his Country, and a conscientious care of his Church & Succession. Educated at St. John's Coll. in Cambr., instituted to the Vicarage of Welsh Pool, in Com. Montgom., Aug. 8, 1575; from thence he removed to the Vicarage of Llanrhaidr, in Mochmant, & Dioc. of S. Asaph, Octob. 1, 1578, where he finished that excellent work of translating the Bible into Welsh.—Letter of Bp. Hump. Humphrey, of Bangor, to Ant. a Wood in addition to what he had observed in his *Ath. Ox.*, 1 vol. 615.

1566. This year the Great Bible was printed again for the Use of Churches, being nothing but the old Translation of Coverdale, not yet corrected, for though the ABp. had much in his thoughts a careful Review of that Translation, and seems already to set about it together with the assistance of other Bishops and Divines, yet it being not yet ready for the present necessity, the old English Bible was now MDLXVI printed again.—*Strype's Parker*, 232.

The old Engl. Translation used in Qu. Elizths time vindicated agst the Papists, and equalled wth Pagninus version of the old Testam^t and Erasmus of the New, &c.—Dr Edward Bulkley, *Apologie for Religion*, an. 1602, p. 45.

In Parl. 1660. Ordered that Dr Hodges shall attend the Lords to receive from them such voluntary Contributions as their Lorships shall to M^r Ogilvy in recompence of his great pains and charge he hath been at in printing a Bible w^{ch} he hath presented & dedicated to this House.—*Journ. of Dr.*

Le Nave.—Here lies interred the Body of Margaret Clark, the wife of John Clark Clerk, B.D. Here lyes likewise interred in this Chancell y^e Body of M^r William Bedwell, her father, sometimes Vicar of this Church [of Cottenham, in Middlesex] and one of King James his Translators of the Bible, and for y^e Eastern Tongues as learned a Man as most lived in these modern times, aged 70; died May 5, 1632.

(To be continued.)

A. A.

THE THREE COUNSELS OF KING SOLOMON.

The Greek colony of Terre d'Otranto is said to be exceptionally rich in folk-stories, proverbs, and ballads. Vito D. Palumbo, who has been gleaming with great industry, intends to publish a collection

of these quaint old-world echoes, and in a recent number of the *Museon* he has given as a sample a tale in the dialect of Calimeria. This, in its mingled simplicity and sense, is a good type of the folk-story. The massive anachronism by which King Solomon is made to play the leading part is not the least interesting feature in the narrative.

A serving-man of King Solomon, desiring to leave his master's service, asked that his wages might be paid to him. Three hundred ducats were due, and having received them, he prepared to leave; but remembering that all the world came to his master for advice, he decided that he also would apply for counsel. "Master," he said, "give me a piece of advice before I leave." Then his master answered, and said, "That will cost a hundred ducats. Are you willing to give this, like the others?" "I will give it," replied the serving-man; and he counted out the hundred ducats. Then said the master, "Never leave an old road for a new one." The serving-man did not feel very well satisfied with this reply, and said to himself, "Just see what a counsel he has given me!" So he went back to his master, and said, "I am not well satisfied with the counsel you have given. Pray, give me a better." The master said, "That will cost another hundred ducats. Will you give them?" The serving-man answered, "I will give them"; and he counted out another hundred ducats. Then said the master, "Never put off till to-morrow what you can do to-day." But this advice pleased the serving-man as little as the first, and returning, he said, "Master, this counsel does not please me. Give me one more." "In that case thou must give me yet another hundred ducats," said the master. "I will give them." He counted out the remaining hundred ducats, and the master said, "Think first of that which thou shouldst do, and then do it."

Having no more money to spend in buying advice, the serving-man was going, when the master said to him, "How wilt thou do in going away without money? Wait, and I will give thee a little bread." He gave him a piece of bread, and the serving-man went on his way. On the road he overtook a man who was going to buy oil. They came to two roads, one new and the other old. "Shall we not go by the new road?" asked the man who was buying oil. "No," said the serving-man, "I have paid a hundred ducats for the advice, and I shall go by the old road." So the oil merchant went by the new road, and the serving-man by the old one. They had not gone far when the merchant had reason to weep, for thieves fell upon and robbed him. Then the serving-man was satisfied with his master's counsel.

He arrived at home in the gloaming, and found the door of the house fastened. He peeped through the keyhole, and saw that they were dining, and

that there was a priest seated at the table. "By thunder!" said he, "my wife is dining with a priest. Let me get a gun and shoot them." Then he remembered the third counsel of his master, "Think first of that which thou shouldst do, and then do it"; and he said to himself, "Let us see who this priest is." He knocked at the door. "Who is there?" asked his wife. "It is me," he replied. "Oh," said his wife, "it is my husband!" She opened the door, and he entered. "Who is this priest?" he asked. "That!" said his wife; "that is our son. Don't you see we have dressed him up like a priest?" "By thunder!" said the serving-man; "but that was good counsel my master gave!"

So they all sat down to eat. The serving-man took the piece of bread that his master had given him, and as he cut into it the three hundred ducats fell on to the floor. "Ah," he said, "the master who took from me has returned all." Then they were full of joy. "Wait," said the wife of the serving-man, "whilst I tell the harvestmen not to come to-morrow, for I shall not know what to do, with my head in this confusion." "No," decided the serving-man; "never put off till to-morrow what can be done to-day. Let them come."

So next day they all went to gather the harvest; and when they had tied the grain and were storing it, the hail began to fall. All the grain of the neighbouring farmers was destroyed. Then said the serving-man, "How good were the counsels of my master! Without them I should have lost all."

WILLIAM E. A. AXON.

Higher Broughton, Manchester.

NOTED ENGLISHMEN IN THE TENTH CENTURY.

—The book of confraternity (*Verbrüderungsbuch*) of the abbey of St. Gallen, in Switzerland, written in the course of the ninth and tenth centuries, and preserved in the Stifts-Bibliothek of St. Gallen, contains, on p. 77, the following names of English prelates and men of note: Adalsten rex., Wolfhelmus archiepisc., Elwinus ep., Eotkarus ep., Wunisge, ep., Sigihelm ep., Oda episcopus, Fridosten ep., Cunifrid ep., Kenod abba, Albrich abba, Cudret, Erdulf, Fridolef, Wulfun, Ortgar, Osfred, Elfsie, Adalviard, Elwin, Adalwin, Berectwin, Vulfilt, Wighart, Conrat, Kenvun, Vundrud, Keonwad ep., Kenolaf, Keondrud, cum ceteris. Seven of these names are also mentioned in another codex ("*Historiæ de Fratribus Conscriptis*") preserved in the same library, and I proceed to quote the passage referring to them:—

"Anno ab incarnatione domini DCCCXXXVIII., indictione II., Keonwald venerabilis episcopus profectus ab Angliis omnibus monasteriis per totam Germaniam cum oblatione de argento non modica et in id ipsum a rege Anglorum eadem sibi tradita visitatis in Idibus Octobris venit ad monasterium sancti Galli; quique gratissime a fratribus susceptus et eiusdem patroni nostri festivitatem

cum illis celebrando quatuor ibidem dies demoratus est. Secundo autem postquam monasterium ingressus est, hoc est in ipso depositionis sancti Galli die, basilicam intravit et pecuniam copiosam secum attulit, de qua partem altario imposuit, partem etiam utilitati fratrum donavit. Post hæc eo in conventum nostrum introducto omnis congregatio concessit ei annonam unius fratris et eandem orationem, quam pro quolibet de nostris sive vivente sive vita decedente facere solemus, pro illo facturam perpetualiter promisit. Hæc sunt nomina autem, quæ conscribi rogavit: rex Anglorum Adalstean, Keonwald episcopus, Wighart, Kenvun, Conrat, Keonolaf, Wundrud, Keondrud."

As Eotkar is stated to have flourished A.D. 880–901, and as his name was the earliest entered, simultaneously with that of Elwinus (Archbishop Wolfhelm, and subsequently King Athelstan, were entered out of their chronological order and inserted at the top of the column, evidently out of respect to their dignity), we are enabled to fix the date of entry of the whole series as between A.D. 880 and 929. The following scanty notices are, however, the sole materials I can gather for establishing the identity of the persons mentioned in the list:—King Athelstan, who died Oct. 27, 940; Archbishop Wolfhelm, of Canterbury, 923–942; Bishop Eotkar, 880–901; Bishop Wunisge, 909–926; Bishop Sigihelm, circa 930; Bishop Fridosten, 910–931; Bishop Cunifrid, circa 930; Keonwald, Bishop of Worcester. Some of your correspondents may, perhaps, be able to supply further particulars. CHARLES A. FEDERER.

Bradford.

WONDERFUL NEW READING.—We heard some years ago (see "N. & Q." 4th S. xi. 48) the correct reading in *Childe Harold*, canto iv. st. 182, "Thy waters washed them power," &c.; but the following, which I copy from a Cheltenham newspaper, is undoubtedly one of the most extraordinary variants that I have ever seen:—

"The house in Piccadilly (once the residence of Lord Byron, and in which *Ada Sale, daughter of my house and heart*;* was born) is now a sort of rallying place for all that is distinguished in the world of fashion and politics."

Is not this a real curiosity of literature?

P. J. F. GANTILLON.

"DICTIONARY OF NATIONAL BIOGRAPHY," VOL. I.—All readers of "N. & Q." will welcome this new biographical dictionary to their store of working books. In many cases they will see the fruit of their own labours. I have really only one complaint to make. For my part I would gladly have seen much of the space taken up by such lives as Queen Anne and one or two more devoted to smaller folk of the type of Thomas Eastoe Abbott (p. 30) and Thomas Ainger (p. 188). Surely the rule which includes these must have demanded the admission of many others. When it is observed how large a share falls to Lancashire and Noncon-

* The italics are my own.

formity it will be thought that the help of more specialists was needed. I subjoin a list of misprints, which may be useful (*a* and *b* = left and right columns) :—

- Pp. 110 b, 111 b, for "Quillanan" read *Quillinan*.
 Pp. 181 b, 182 a, for "Dalraida" read *Dalriada*.
 P. 182 a, for "Dalraid" read *Dalriad*.
 P. 384 a, for "Bursley" read *Bensley*.
 P. 405 b, for "Holton" read *Hopton*.
 P. 458 b, for "Trimmel" read *Trinnel*.

Did Alison (286 b) really take the degree of LL.B. at Oxford? It may be of service in fixing some of the dates concerning Edward Allde (299 b) to note that in 1631 "Eliz. Allde" printed an edition of John Denison's *Heavenly Banquet*. Sir James Alderson's early teacher was not Dr. Lee, but the Rev. George Lee, Unitarian minister, editor of the *Rockingham* newspaper, and keeper of a classical academy at 4, Postern Gate, Hull. Dr. John Alderson is stated in one of the inscriptions to his memory in Hull to have been born June 4, 1757; the *Dictionary* simply gives 1758. Mr. Charles Frost, F.S.A., who was personally acquainted with Dr. Alderson, in his valuable account of Hull authors (1831, p. 57, n.), corrects the mistake of the *Gent. Mag.*, which has been unfortunately copied into the *Dictionary*. He was not the author of *Orthographical Exercises*.

W. C. B.

PARALLEL PASSAGES.—Writing on the tendency of modern society to avoid vindictiveness in the treatment of criminals, Sir James Stephen remarks :—

"In cases which outrage the moral feelings of the community to a great degree, the feeling of indignation and desire for revenge which is excited in the minds of decent people is, I think, deserving of legitimate satisfaction."—*History of the Criminal Law of England* (1883), vol. i. p. 478.

Compare this with some remarks of Mr. Ruskin :

"Take, for example, one usually thought of as wholly evil—that of Anger, leading to vengeance. I believe it to be quite one of the crowning wickednesses of this age that we have starved and chilled our faculty of indignation, and neither desire nor dare to punish crimes justly."—*Lectures on Art* (1870), p. 83.

I. ABRAHAMSON.

AN EARLY ENGLISH CHALICE.—Among the examples of ecclesiastical and other early English plate still preserved in Norfolk, and especially noted in the sixth edition of my *Hall Marks on Plate* (1883, p. 146), is a chalice, dated 1567, at North Creake Church, in that county. It bears (or bore) the Norwich assay marks of the date-letter C and a cross-mound in a lozenge. This interesting chalice, with its paten, I am informed, exists no longer, and I am requested to delete the notice in any future edition, for the following reason. "When the present incumbent succeeded to the living, in 1870, he found the communion plate inscribed as the gift of the former rector.

The paten was absurdly small, not much bigger than a five-shilling piece, and so disproportioned to the chalice that he paid a sum of money sufficient, when added to the existing plate, to make a really good and suitably proportioned chalice and paten." The weight of these precious relics was doubtless allowed for as old silver and deducted from the gross weight of the new substitutes at so much per ounce, for which a sum of money was paid by the rector. It is not likely any silversmith would consign to the melting pot sixteenth century plate. We may, therefore, at some future period hear of its change of ownership; but for the present the result is *non est inventus*. W. CHAFFERS.

New Athenæum Club.

HAKLUYT'S "PRINCIPAL NAVIGATIONS," &c.—According to Lowndes (Bohn's ed., p. 972), the reprint of the *Voyage to Cadix* (vol. i. pp. 607-619) is distinguished from the original by having only seven paragraphs on p. 607 instead of eight, and by ending on p. 620, without a woodcut, whilst the original ends at p. 619, with a woodcut followed by a blank page. There is a copy of Hakluyt in the library of the Bengal Asiatic Society at Calcutta, which, considering the climate, is in very fair condition. In this copy, which is dated 1598, the *Voyage to Cadix* ends at p. 619 with a woodcut, and so far answers to Lowndes's description of the original, but there are as many as ten separate paragraphs on p. 607. The paper is of a stouter description than that of the rest of the volume, and the watermark is a hunting-bugle within an escutcheon surmounted by a coronet, above the letters G. R. It would therefore seem to be a different reprint from that described by Lowndes, executed in the time of one of the Georges. W. F. P.

SUFFOLK COUPLET.—The following couplet is worth reprinting and indexing in "N. & Q." I quote from Frederick James Lloyd's *Science of Agriculture*, 1884, p. 287 :—

"The laying down of land to permanent pasture is an expensive and tedious proceeding, and the old Suffolk couplet, if true in the past, is too often true in the present :—

'To break a pasture will make a man,
 To make a pasture will break a man.'"

ANON.

A LOVE-LETTER OF THE SEVENTEENTH CENTURY.—In the delightful correspondence of the Oxinden family, preserved among the MSS. of the British Museum, the following epistle, in clear "print" handwriting, occurs :—

"Deare Heart, I am heartilie sorry, that some occasions haue hindered mee, from coming to see you, all this while; I desire you to impute my absence, not to want of loue, but leasure: & I beseech you, to bee assured, that there liues not a more constant, faithfull, and affectionate lover, upon the face of the whole earth, then I am, of your most worthie SELFE, whose VERTUE & BEAVTY is such, that I haue uerie good cause to beleue there

lives not a second, to bee parallell'd wth you. I haue here sent you a small token, wth I desire you to accept of; I haue alsoe sent you a copie of verses, made by him, who is, The admirer, & adorer of your djvne beautje; HENRJE OXJNDEN. Barham: Feb: 26: 1641. *Ar^o Etat: tuc.* 17."

The initial letter is beautified after the monkish manner, the globe with its sea and land, on which the *D* is placed, being probably the pictorial analogue to the protestation in the love-letter about "the face of the whole earth." Unfortunately there is no address to give a clue to this paragon of virtue and beauty, aged seventeen, by whose years the date is so quaintly fixed. T. S.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THOMAS LODGE AND THE STAGE.—Can any reason be assigned why Mr. J. A. Symonds, in his recently issued volume *Shakspeare's Predecessors in the English Drama*, ch. ix. p. 567, in enumerating the various pursuits of Thomas Lodge, gives "perhaps an actor"? One might suggest "perhaps a butcher." Why not, since Ben Jonson was "perhaps a bricklayer"? It is but too well known that the late Mr. J. P. Collier, in his edition of *Dodsley's Old Plays*, asserted that Lodge was an actor; and, not being able to prove his assertion, manufactured a proof by foisting into his transcript of a memorial of Philip Henslowe (two copies of which are among the MS. collection of Dulwich College) a passage supporting the allegation. Meanwhile there is not—never was—any evidence that Lodge, who was a very meagre dramatist, ever trod the boards. Mr. Symonds's words are only calculated to revive a false statement, which has been over and over again exposed. C. M. INGLEBY.

Athenæum Club.

AN EARLY WORK ON CALAIS.—I am desirous of obtaining some information concerning an English work, entitled "*A Warning to England to Repent, and to turn to God from Idolotrie and Popyry by the Terrible Example of Calice, given 7 March, A.D. MDLVIII. Printed M.DLVIII.*" 8vo. Bishop Tanner mentions it in his *Bibliotheca Britannico-Hibernica* as the production of Outis Benthalmay, and gives as its first words, "If God almost by miracle." No copy of the work is, so far as I can learn, in the British Museum or Lambeth Library, and I should be glad to know where one is extant. I can find no mention of the book or the author's name, as Tanner gives it, in any likely book of reference. In Hazlitt's *Collections and Notes* I find a notice of *An Admonition to the Towne of Callays [Col.] From Exile the 12*

of April. R. P. 8vo. 8 pp. black letter. Mr. Hazlitt states that the only copy known of this work was purchased by Mr. H. Pyne at Dr. Bliss's sale in 1858. It is possible that the *Admonition* and the *Warning* have some connexion with one another. SIDNEY L. LEE.

"FOXING" IN BOOKS.—Can any one give any information as to the cause, prevention, and cure of "foxing" in books and engravings? The question was asked "N. & Q.," 4th S. xi. 216, but never noticed. I was told some time ago, by an engraver's packer, that there is a method known of curing it, but that it is a trade secret. This may or may not be true. B. W. S.

JEREMY TAYLOR ON LIFE.—The editor of Croker's *Correspondence and Diaries*, states:—

"What Jeremy Taylor said of life generally may certainly be applied to that part of life which is passed on the political stage—one is bound to play out the game. 'We are in the world like men playing at tables; the chance is not in our power, but to play it is; and when it is fallen, we must manage it as we can.'"—Ch. xvii. vol. ii. p. 184.

In which of the works of Jeremy Taylor is this remark to be seen? ED. MARSHALL.

RADNOR PEERAGE.—Some century or so ago a minister bearing the name of Richard Jones officiated in the parish of Biggleswaide, in Bedfordshire. The first Earl of Radnor married a Miss Pleydell, who was, I understand, a near relation of the above-named Richard Jones. Can any reader of "N. & Q." substantiate this latter statement, giving authorities? GEORGE BIRCHALL, 5, Mark Lane.

MENDHAM PRIORY, SUFFOLK.—I have several undated deeds (apparently of the early part of the thirteenth century) relating to this priory, in which the following names, amongst others, occur: Sir Gilbert de Walsham; Sir Hugo Burt; Sir William de Metefeud (Mutford?); Sir Adam de Mendham; Sir John le Enweyse; Avicia fil' David de Thikebrom; Nicolas fil' Avicia de Thikebrom. I should be glad of any information respecting these persons, and especially as to the dates of their death. ALF. T. EVERITT, 18, High Street, Portsmouth.

JOSEPH STEVENS was Mayor of St. Albans, Herts, in the year 1752. Information as to the place of his birth, and where he lived previous to his mayoralty, or any particulars respecting the date or place of his death I should be very glad to receive. C. J. STEVENS, Ravenscourt, W.

ADMIRAL HOSIER.—In 5th S. vii. 249 I asked where Admiral Hosier was buried, and at p. 346 there was a reply, which was, however, not correct. I found in a newspaper of Feb. 10, 1728, that the

corpse of Admiral Hosier was carried with great funeral pomp from his house at Blackheath and interred at Deptford. Five hundred pounds was ordered to be expended on this solemnity. I also found the name of Francis Hosier entered in the register of burials of St. Nicholas Church, Deptford, on Feb. 8, 1728. Hosier entered the navy as midshipman in the Neptune Feb. 24, 1691/2, and died at half-past midday, August 25, 1727. The body was brought to England in His Majesty's sloop Happy, which sailed Oct. 1, 1727, and arrived at Plymouth Dec. 13, 1727, and was ordered up to Deptford, where the body was buried as before stated. Hosier was survived by his wife Diana and their daughter Frances Diana, who married Richard Hart. The last named died in 1761, leaving three daughters, Mary, Elizabeth, and Diana Hosier Hart, who, as coheirs, possessed in 1782 the patronage of the rectory of Warden, in Kent. Can any of your readers say where Admiral Hosier was born, or in what year? I believe he was born at Corfe Castle, Dorset, but have no sufficient proof. ROB. H. BAKER.
Bombay Club, Bombay.

LIST OF EARLY ENGLISH COMBATANTS.—Is there a book published giving the names of those who served in ancient English wars? If not, can such names be found on record, and where?

WILLIAM H. CHAFFEE.

P.O. Box 3068, New York City, U.S.

F. NEWBERY OF PATERNOSTER ROW.—Can any of your readers tell me who was F. Newbery, at the Crown in Paternoster Row? I have *A Concise History of Philosophy*, by M. Formey, M.D.S.E., date 1766, issued with his imprint.

CHARLES WELSH.

Leytonstone.

WILLIAM OWEN, BOOKSELLER.—I shall feel obliged for information concerning the above, who was prosecuted in 1752 for a libel on the House of Commons. I wish to know his birthplace, and where any biography of him may be found.

THORP.

NAME OF BOOK WANTED.—A very similar work to *Talpa*, describing life on a farm and the adventures of the men on their deer-stealing and poaching expeditions, was published about 1850. I am anxious to take back a copy to Texas, and shall be much obliged for the correct title.

R. BRUCE.

105, Lillington Street

MOUSTACHES IN THE BRITISH ARMY.—The Worcestershire Militia claims to be the first regiment in the British army to have introduced and worn the moustache, which they adopted in 1798, while stationed at Blatchington Barracks, near Brighton, and copied from the Austrians, at that time noted for their high discipline and military

appearance. Can any one supply any information on the subject? The cavalry wore them about Waterloo time; the Horse Artillery, I believe, next; and the British army generally between 1850 and 1858.

R. HOLDEN, Capt.
United Service Institution, Whitehall Yard.

"REJECTED ADDRESSES," 1812.—Can you inform me for whom the following papers were intended?—

3. An Address without a Phoenix. S.T.P.
8. Drury's Dirge. L.M.
14. Drury's Hustings.
15. Architectural Atoms. Dr. B.
16. Theatrical Alarm Bell. M.P.
18. Macbeth Travestie
19. Stranger Travestie } M.M.
20. Geo. Barnwell Travestie
21. Punch's Apotheosis. T.H.

ARTH. GYLES.

Waterloo Crescent, Nottingham.

[3. "An Address without a Phoenix." Horace Smith's genuine rejected address.

8. "Drury's Dirge." The authors always refused to give the name of the lady whose style is here caricatured.

14. "Drury Lane Hustings." This was a skit on the comic songs of the day.

15. "Architectural Atoms." Thomas Busby, Mus.Doc.

16. "Theatrical Alarm Bell." Editor of *Morning Post*.

18. "Macbeth."

19. "Stranger."

20. "Geo. Barnwell."

21. "Punch's Apotheosis."

Theodore Hook.]

} Merely parodies of the several stories.

INDEXES TO BOOKS.—Which is the first book that contained an index, made in the manner in which we now understand the expression? Many of the seventeenth century books contained elaborate tables of contents, in some cases even more useful than badly compiled indexes. The sixteenth century books frequently contained a very good summary of their contents on the title-page. My inquiry points to a fairly complete alphabetically arranged index.

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

BURIAL OF GENERAL FRASER, 1777.—Can any one inform me where the original painting of a picture describing the burial of General Fraser after the action of Stillwater, Oct. 8, 1777, during the American War, can be seen? Is it in a public gallery or in that of a private collector, and when was it painted?

H. E.

MACAULAY'S HISTORY OF FRANCE.—In the third volume of the *History of France*, by E. E. Crowe, published in "Lardner's Cyclopædia" in 1831, is an advertisement of another volume of that library, "to be published during the present year." It is entitled "A View of the History of France from the Restoration of the Bourbons to the Revolution of 1830, in one volume, by T. B. Macaulay, Esq., M.P." Was this work ever published? It cer-

tainly did not appear in "Lardner's Cyclopædia." It strikes me that a most interesting paper might be written on "books that were never published," particularly if it could be supplemented by the reasons why they never saw the light.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

BARR CASTLE, AYRSHIRE.—Any particulars about Barr Castle, Galston, Ayrshire, will greatly oblige.
J. H.

BRONZE MEDALS.—Can any of your correspondents give me information about the bronze or copper medals described below?

1. A large medal $2\frac{1}{2}$ inches diameter. Obverse, bust with flowing hair, in armour; legend, "Leopoldus, I.D.G., Dux Lot. Bar. Rex. Ter." Reverse, man armed on horseback; landscape with trees; legend, "Providentia Principis. Vice Munitæ"; MDCXXVII.

2. Medal $1\frac{1}{2}$ inches diameter. Obverse, bust, bare headed; legend, "Moriendo restituit rem Godfrey." Reverse, hideous head; legend, "Ecclesia perversa tenet faciem Diaboli."

3. Medal $2\frac{1}{4}$ inches diameter. Obverse, bust with flowing hair; legend, "Joannes Freind Coll. Med. Lond. et Reg. S.S." Reverse, two draped figures, shaking hands; legend, "Medicina Vetus et Nova. Unam facimus utramque."

4. Medal, halfpenny size. A king crowned, kneeling, with a harp above a crown; legend, "Floreat Rex." Reverse, a bishop with mitre and staff, and a church; legend, "Quiescat Plebs."

5. Medal, halfpenny size. Obverse, a cross on a shield; legend, "London, God preserve." Reverse, an elephant.
J. E. T. LOVEDAY.

HERALDIC.—Will some one kindly inform me what alliance is signified by the fourth quarter in the following shield? The four quarterings are taken from an old carved escutcheon in wood, which has the crest of Blount above it, viz., "an armed foot in the sun," and their motto beneath, "Lux tua via mea." The tinctures are much faded in the third and fourth quarters, but they appear to be as below. The shield evidently belonged to one of the families of Blount, but I am unable to say whence it came. Possibly the fourth quarter will give a clue to the date, and the branch of the family for whom it was set up. 1, Barry, nebulée of six, or and sable (Blount); 2, Argent, three leopards' faces, jessant of fleurs-de-llys, sable (Sodington); 3, Argent, a lion rampant sable, crowned, within a bordure of the second, bezantée (Cornwall); 4, Argent, a fesse gules between three birds (? peacocks).
H. N.

THE CROKER PAPERS.—Can any of your correspondents give information as to the origin and meaning of the words "Up to the altar," in the

letter of Mr. Croker to Sir Robert Peel of Jan. 12, 1847, with which a correspondence of seven-and-thirty years is closed by Mr. Croker? See vol. iii. p. 94.
AMI JUSQU'AUX AUTELS.

"DIAGRAMMATIC CO-ORDINATION OF MORALS."—I notice in the *Graphic* for December 6, in a review of a book entitled *Destiny; or, Man's Will-Means and Will-Ends*, that mention is made of hints to be found in Elizabethan writers upon "the diagrammatic co-ordination of morals." Can any reader of "N. & Q." furnish me with particulars of the names and works of such writers?

INVESTIGATOR.

Replies.

JERUSALEM ARTICHOKE.

(6th S. xi. 48.)

Lord Bacon's *Essays* were first printed by Windet in 1597, but in this first edition there were only ten essays, and that "On Plantations" was not included. I have not his second enlarged edition, that of 1612, but I believe that the essay in question did not appear till the third and last enlarged edition of the *Essays*, bearing date 1625. The "Jerusalem artichoke" was introduced into England in 1617; originally it came from America to Spain and Italy, and in the former country the plant was called *girasol*, in the latter *girasole*. It certainly did not come from Jerusalem, and it is probable that those first planted in England were brought by a Frenchman from Canada, to which place they had already been introduced. Parkinson describes them as "Battatas de Canada or Hierusalem artichokes." Although the plant was only introduced into cultivation here in 1617, it is quite possible that the tubers had been brought over from Italy or Spain some years earlier as a dainty article of food, and, if so, the question arises, By what name were they known? Lord Bacon's mention of them is in reference to colonies and plantations; and he says, "See what esculent things will grow speedily and within the year." This must, I think, have been founded on the great rapidity with which they grew and spread in England after 1617. (See a note by Mr. MATCHWICK, 5th S. xi. 217.) EDWARD SOLLY.

A. C. B. is rather out in his chronology. A reference to Mr. Arber's edition of Bacon's *Essays* would have shown him that "Of Plantations" was written in 1625. The *Helianthus tuberosus*, or tuberous-rooted sunflower, a native of tropical America, was introduced into Europe about 1617, and first cultivated in the Farnese Garden at Rome, whence it was distributed under the name of *Girasole artieiooco*, i.e., "sunflower artichoke," to other parts of Europe. We can hardly, therefore, expect to find an earlier English reference to

it than that in Venner's *Via Recta*, 1620, where it is introduced to notice as the "Artichock of Jerusalem." The connexion with Jerusalem, which puzzles A. C. B., will now explain itself, and perhaps even a further and more recondite connexion with Palestine. Lest it should not, I add a quotation (from R. Peacock, *Gryll Grange*, chap. i.) which puts the matter in a form hardly to be improved upon: "From this *girasole* we have made *Jerusalem*, and from the Jerusalem artichoke we make Palestine soup." It may be added that this vegetable seems to have leaped at once into immense popularity; hundreds of references to it may be found in the ordinary literature of the seventeenth century, after which they become rare; the growing recognition of the more valuable qualities of the potato gradually threw into the shade those of the *girasole*, or Jerusalem artichoke, or, as it was subsequently also called, Jerusalem potato. J. A. H. MURRAY.

For the very reason that the plant has no connexion with Jerusalem, the "fanciful derivation" of *girasole* becomes all the more likely, and less apocryphal. When you know that its Linnæan name is *Helianthus tuberosus*, the *girasole* begins to take the shape of a certainty. It comes from North America, as you may see in Alphonse de Candolle's priceless little book on the *Origin of Cultivated Plants*, p. 43. Lescarbot brought them to France, about 1603, and they were sold as *topinambow*. *Topinambour* is the present name. Littré gives *topinamboux* as the origin, and says it is the name of a people of Brazil from which it was brought; but this is undoubtedly wrong, as De Candolle proves there is no such plant in Brazil. *Topinamboux* is used to designate gross, savage, or ignorant persons, and Boileau makes an adjective of it:—

"Et l'Académie, entre nous,
Souffrant chez soi de si grands fous,
Me semble un peu topinambouë."

Epigram 25.

From this it would seem likely that the French word is an endeavour to imitate phonetically the red Indian name of the plant, a process for which the French usually show an extraordinary ineptitude. Even if we knew the Indian word familiarly, it would probably be in vain to try and identify it with *topinambour*; so that the French for artichoke may go to Jericho instead of Jerusalem.

C. A. WARD.

Haverstock Hill.

CRUIKSHANK BIBLIOGRAPHY (6th S. x. 321, 362, 413, 522; xi. 71).—Looking over MR. WHEELER'S list, I was surprised to see such evidences of hasty workmanship as "Tales of a *Cordilvier*" and "*Lockyer's* London Lyrics." No mention is made of the privately printed edition of these poems, which contains one of Cruikshank's finest etchings,

entirely different from that which formed the frontispiece of the first edition, and originally designed, I believe, to decorate a catalogue which Mr. Locker intended to print of his drawings. There are several other omissions and inaccuracies in the list, which will probably have been pointed out by your correspondents before this note can reach England. A new and complete catalogue of Cruikshank's works is a desideratum. Mr. G. W. Reid's book is scarce and expensive, and the bibliography in the second edition of Mr. Jerrold's *Life*, though a great advance upon that in the first edition, is very far from being exhaustive. For the benefit of bibliophiles, a note should be made when the plates have been issued in more than one *state*. It would also be useful to add, not fancy valuations, but the prices which the books or plates have fetched in recent auctions, as these form the best criteria of the value of the illustrations. Of course they depend greatly on the *state* of the plates. The *Italian Tales*, 1824, are valued by MR. WHEELER at 1*l.* 5*s.*; but a copy, containing india proofs of Cruikshank's sixteen etchings, fetched 8*l.* 2*s.* 6*d.* at Mr. Beckford's sale in November, 1883. Again, an ordinary copy of Scott's *Demonology and Witchcraft*, 1830, is, perhaps, hardly worth 1*l.* 5*s.*; but the india proofs, which are separately issued, are certainly worth more, as they contain some of Cruikshank's most delicate work. I should also be glad to see an appendix, giving a list of Robert Cruikshank's principal works. Not possessing the vigorous personality of his brother, he has fallen somewhat in the background, but at the zenith of his powers, between the years 1820 and 1830, his work was scarcely distinguishable from that of George. Some of his early theatrical portraits are very good, but through the mania for Grangerizing dramatic biographies they have become extremely rare. It would be desirable to catalogue them before all record of them is lost.

W. F. PRIDEAUX.

Calcutta.

VITRIFIED FORTIFICATIONS (6th S. x. 517).—The subject of vitrified forts has received much attention. The article under this heading in the *Penny Cyclopædia* gives references to many works treating the topic. It states that about fifty such forts have been found in Scotland. Prof. Ferriar, in his *Menippean Essay on English Historians*, ii. 103, has two lines,—

"Or on the seeming steep and shadowy plain,
Hunt the glass-castle or Phenician fane";

and in a note remarks that "glass-castle" relates to the vitrified forts of Scotland, and the "Phenician fane" to the celebrated ship-temples in Ireland. I do not know what these ship-temples are, but cite the passage, as they may be vitrified structures, and if so furnish examples out of Scotland; but they would also be Gaelic. Macculloch re-

marked that the material of these walls had evidently been selected with vitrification in view, such as granite, moorstone, limestone, sandstone, and pudding-stone, and not the material at hand. The walls are generally about twelve feet high; no doubt coffering would be employed, but it would hardly furnish sufficient substance of fuel for the complete vitrification of the surfaces. In the third volume of the *Archæologia*, p. 112, there is an account of the curious house of the Gateacres, of Gateacre, near Bridgenorth, extracted from Brereton's *Tour through South Wales*. The walls are, or were, of dark grey freestone, coated with a thin green vitrified substance, about the thickness of a crown piece, without the least appearance of any joint or cement, so that the building seemed one entire piece, and it was a most effectual preservation against all bad weather. It is a pity that money should have been wasted in experimenting on the Houses of Parliament with German silicates, when the whole might have been rendered imperishable by the application of the old Gateacre process to its surfaces. Science often prefers to go round the globe, like Capt. Cook, rather than sail direct from Dover to Plymouth coastwise. The Gateacre process seems lost now, and I conclude that the house has long ago been pulled down, so that we have only got Brereton's report from which to elicit the lost secret. Still the idea is worth a good deal, and if this should set any rational human being to work, the vitrifying barbarians might yet help the stupid civilized (so called).

C. A. WARD.

Haverstock Hill.

There are remains of several of these in Galloway. The best I have examined is in the parish of Mochrum; it is called the Doun of May. It has been much mutilated by persons carrying off pieces of the structure as curiosities, and little remains now but an amorphous mass. Galloway was the territory of the Southern Picts, or Cruithne, as delimited by the ancient fosse now called the Devil's Dyke, which may be traced from Loch Ryan across the Kirkcudbright Highlands, through Nithsdale. The latter part of its course lay through land long since brought under cultivation, and is obliterated, but it probably joined the Solway near Langholm. From the occurrence of vitrified forts in Galloway and in the territory of the Northern Picts (Cruithentuat) and nowhere else, it may be considered not improbable that they were the handiwork of this hardy and warlike race. Some years ago I assisted in the experiment of making a miniature vitrified fort. A mound of stones and sand having been made, we lighted a bonfire over it and threw in quantities of seaweed to form potash. The result was that the stones were firmly fused in a vitreous matrix, and the modern imitation was not to be distinguished from the ancient work.

HERBERT MAXWELL.

The remains of one of these forts may still be seen at Tullyard (the high hill), near Drumbo, in the county of Down, about seven miles south of Belfast. In May, 1879, this place was visited by the members of the Belfast Naturalists' Field Club, and the following is an extract from their report:—

“The principal object of interest in this place is the old fort, some traces of which still remain. The structure is to a great extent demolished and the site partly in crop; however, the greater portion of the central ‘is’ is still intact, and though the remains are much obscured, yet the stones found in a vitrified or slaggy state are sufficient to attest that this was one of those structures, so rare in this country, which are known as vitrified forts. Though no portions of the stonework are now visible *in situ*, yet such were to be seen within a comparatively recent period.”

I cannot refer to any other vitrified fort in Ireland; but it should not be forgotten that in modern times these hill forts have frequently been the scenes of great bonfires, the results of which might be the occasional vitrification of some of the stones, which were subjected to intense heat. There are some interesting notes upon Scotch vitrified forts in *Loch Etive and the Sons of Uisnach*, Macmillan, London, 1879, written (anonymously) by the late Dr. R. Angus Smith, F.R.S.

W. H. PATTERSON.

Belfast.

These structures are generally ascribed to the so-called Picts. Strolling recently about Somersetshire, I found reason to think that the prehistoric hill fort known as Cadbury Castle, Wincanton, was once vitrified. It is ascribed to King Arthur; it has Roman remains, but must be Celtic in its origin; if so, this vitrification, a solitary instance in south Britain, will explain the mythical splendour ascribed to it in mediæval romance.

LYSART.

There are several of these fortifications in the neighbourhood of Bala, North Wales. They were visited by the members of the Cambrian Archaeological Society on the occasion of their meeting there in August last, and an account of them was to appear in the September number of the *Archæologia Cambrensis*.

R. H. WOOD.

Rugby.

TO GRUDGE, GRUGER (6th S. xi. 28).—To derive *E. grudge* from *Fr. gruger* may afford a fair opportunity for a joke at the expense of the Ancients of Staple Inn, but such an etymology stands in need of explanation; at least a suggestion might be made that I have not seen in any English dictionary concerning that difficult word, namely, that there are two different verbs *to grudge*, both derived from French. (1) *To grudge* = to grumble, to murmur (O.E. *grucchen*, very common and very early, see *O.E. Hom.*, i. 275), from O.F. *grocer, groucher, groucer*, to grumble.

Groncer is still commonly used in Normandy. (2) *To grudge*=to gnaw, to craunch; Fr. *gruger*, same meaning. For instances of this word see Nares's *Gl.*, s.v. "Grudging," *æ. gr.* "Grudging stomachs," 1 *Hen. VI.*, IV. i.; Halliwell's *Dict.*, "Grudgings=fine bran"; *Prompt. Parv.*, p. 217, note, &c. (2) appears much later than (1) both in English and in French. The etymology of *grudge*=groncer, is O.H.G. *grunzen*, to grunt; that of *grudge*=gruger, O.L.G. *grusen*, to crush.

This solution of the difficulty has at least the merit of doing away with the clumsy links needed to connect the idea of *gnawing* with that of *murmuring*.
F. J. AMOURS.

EXCALIBUR (6th S. xi. 9).—In reply to CONSTANT READER'S query as to the meaning of King Arthur's sword Excalibur in your issue of Jan. 3, which I have only just seen, I would refer him to the late Rev. Robert Hawker's *Quest of the Sangraal*:—

"Excalibur, a Hebrew name signifying champer of the steel:—

'Arthur.....belted with the sheathed Excalibur,
That gnash'd his iron teeth and yearn'd for war.'

The name is variously rendered Escalibur, Excalibur, Excalibert, Caliturn."

Merlin's romance explains the name, "Excalibert est un nom Ebrien qui vault autant à dire en François comme tres cher fer et acrer, et aussi dissoyent il vrai." At p. 258, vol. i., of Dr. Kenealy's very curious *Book of Enoch*, the sacred sword Excalibur is spoken of as the sword of the shining spirit Cali, Arthur of England, its owner, being regarded as a type of the Messenger, Arthur being the Cynric name for the Messiah. Under his name of St. George he has a magical sword called As-kal-on, the Fire of Cali, the sun. In the *Mabinogion* Arthur's sword is called Caledvwlch:—

"Rhongomyant is the name of his lance, Wynebgwrthucher his shield, and Carnwenhau his dagger. The similitude of two serpents was upon Caledvwlch in gold. And when the sword was drawn from its scabbard, it seemed as if two flames of fire burst forth from the jaws of the serpents, and then, so wonderful was the sword, that it was hard for any one to look upon it."

I am ignorant of the meaning of these words.

EDWIN H. BAYERSTOCK.

Excalibur may probably mean the heroic great sword, abraded or changed from *euchdail claidheamh mhor*, and pronounced something like *ckhillivore*.

Pendragon, the dragon head, so called from its bearing the dragon crest that he wore on his head, *pen*.

Ron is simply a spear, *roibhne*.

Priven, the glittering mountain, *priobach ben*, pronounced like *precovain*.
Blairhill. J. R. HAIG.

DOMESDAY BOOK (6th S. xi. 88).—*A General Introduction to Domesday Book*, by Sir Henry Ellis, F.R.S., originally published in 1813 and reprinted in 1832, 2 vols., will probably assist T. F. CONSTANCE RUSSELL.

Swallowfield Park, Reading.

[DR. COBBHAM BREWER states that the best book concerning Domesday Book is Eyton's. Reeves & Turner, in the Strand, have some publications of the kind T. F. seeks.]

ARMS OF THE CITY OF CORK (6th S. xi. 90) are as follows: Or, an ancient ship between two castles in fesse gules. The motto is "Statio bene fida carinis."
H. S.

LEAD STAINS ON OLD PRINTS (6th S. xi. 88).—Nothing is easier than to remove these. You have only to apply with care, by means of a camel-hair brush, a little oxygenated water, called also peroxide of hydrogen, to the blackened patches. The blackening is due to the conversion of white carbonate of lead into black sulphide of lead, owing to the presence in the atmosphere of sulphuretted hydrogen. The liquid in question, the application of which to the purpose was first suggested fifty years ago by the celebrated French chemist Baron Thénard, changes the black sulphide of lead into white sulphate of lead. This liquid, which is quite innocuous, was much used, I believe, some time ago for bleaching human hair. It may, I fancy, be purchased at Bell's in Oxford Street.
URBAN.

MUSICAL STONES (6th S. xi. 49).—In reply to MR. MULLEN'S inquiry I send the following information. Mr. Peter Crosthwaite, founder of Crosthwaite's Museum, Keswick, discovered the first musical stones on June 11, 1785, on the sand-beds of the river Greta, near Keswick. Thirty years later Mr. Todhunter, of Kendal, collected a set from the limestone of that neighbourhood. In 1837 Mr. Joseph Richardson collected a large set from a quarry at the back of Skiddaw, which he called the rock band. He also added steel plates and a set of bells, and introduced drums to aid in the performance on them. He travelled through England, Ireland, and Scotland, and on the Continent. After this Mr. Wm. Bowe, a stonemason, collected an excellent set, which he called the rock harmonicon. After him his cousin, Mr. Wm. Bowe, guide and boatman of Keswick, collected a splendid set, and exhibited them, and performed, with the aid of two other friends, for many years. Other sets have been found at different times. The last set of importance was collected by Messrs. Daniel Till & Sons, about thirteen years ago. They have exhibited them with great success in many places in England and Scotland, and they are shortly going to exhibit them in America. This set has five octaves.

The original set is now in the possession of Mrs. Tickell, the Oaks, Keswick, a granddaughter of the first discoverer, Peter Crosthwaite. This set consists of sixteen in number, upon which any tune in the natural key can be played. They are composed of horblende slate and gneiss, two of the lower rocks of the Skiddaw strata.

J. FISHER CROSTHWAITE, F.S.A.
Bank, Keswick.

MIDDLE TEMPLE (6th S. xi. 29, 94).—Everybody does not know a member of the Middle Temple through whom to apply. An application to the steward of the Middle Temple, accompanied by a search fee of 2s. 6d., will, however, obtain any information concerning an individual the books are able to convey. *Experto crede.* URBAN.

COMPUTATION OF THE CHURCH OF ENGLAND (6th S. xi. 49).—There seems little difficulty in this—it is what is now known as “the Old Style”; and by the New, or present style, the dates will be 1676 and 1711. If Mr. BROWN can refer to any Prayer-book printed before 1752, he will find among the tables a note distinctly stating “that the Supputation of the year of our Lord in the Church of England beginneth the Five and twentieth day of March.” This was removed when these tables were replaced by those of the Act introducing the New Style in 1752.

This query of Mr. BROWN’S throws light on a former correspondence in “N. & Q.” At 5th S. v. 308; vi. 119, D. C. E. asked whether documents dated Feb. 28, 1684, and Feb. 15, 1717, might not be dated in the New Style. I answered, I fear, somewhat persistently, that a deed could only then be dated by the legal style, that is, the Old Style; and I still think I could have said nothing else with the data then before me. But from Mr. BROWN’S discovery it seems that in some cases, at any rate, lawyers, when they meant the Old Style, said so by defining it in the way quoted—the meaning whereof is quite clear from the old Prayer-book note. Thus, D. C. E.’s reasons for giving the New Style date to his deeds may have greater weight given to them than I was disposed to assign them.

C. F. S. WARREN, M.A.
Treneglos, Kenwyn, Truro.

This means reckoning the year from Easter to Easter, the part of the year previous to Easter being always accounted to belong to what we should consider the preceding year. Thus, of the two years mentioned, as Easter fell in 1675 on April 4, and in 1676 on March 26, the year 1675 would be considered to run from April 4, 1675, to March 26, 1676; and as Easter fell on April 9, 1710, and April 1, 1711, the year 1710 is reckoned from April 9, 1710, to April 1, 1711. The shorter way of indicating this reckoning is by writing

“Jan. 1, 1710-11,” or “Jan. 1, 1710/11,” the latter year being the right one according to present computation. HERMENTRUDE.

This expression occurs in two deeds relating to land in this parish, dated May 29 and 30, 1682. To understand it, it is necessary to bear in mind that the “New Style” was adopted by the Church of Rome so early as 1582, by a decree of Pope Gregory XIII., which caused ten days to be struck out of the current year between the 4th and 15th of October; while the Church of England retained the old uncorrected “style” until September, 1752, when, by Act of Parliament (24 George II., c. 23), eleven days were dropped between the 2nd and 14th of that month. Therefore, between the years 1582 and 1752, a date “according to the computation of the Church of England” is eleven days behind the more correct computation of the Church of Rome.

The Church of Greece, which prevails throughout Russia, still retains the Old Style, and is now consequently twelve days—and soon will be thirteen, owing to the want of an additional day in Leap Year—behind the rest of the Christian world in its computation of time. W. R. TATE.

Walpole Vicarage, Halesworth.

ROWLANDSON’S “HUNTING BREAKFAST” (6th S. x. 383, 504).—In compliance with the request of Mr. S. JAMES A. SALTER, I and others have very carefully examined T. Gower’s picture, and I can confidently say that it does not exhibit the slightest trace of being a “print mounted on canvas and painted over.” I am much obliged to your correspondent for his varied information in reply to my queries. But if, as he infers, the two duplicate pictures are “of German conception,” and were designed by Eckstein, who “exhibited his pictures at the Academy up to 1798,” why should Eckstein voluntarily lower both the price and the prestige of his picture by attributing it to Rowlandson? The design of the picture seems to me to be thoroughly English in every particular, although your correspondent says that it does not “represent any scene connected with English hunting.” Perhaps the three hounds that I designated “gaunt creatures” might be stag-hounds. Their heads rest on the table. Over the large hall-window at the back of the picture hangs the skull of a stag, with large antlers. All the figures, the parson included, are English in feature and costume; the two full-length paintings on the wall represent two gentlemen in English costume, the furniture is of English pattern, and the great joint on the table is an excellent representation of the roast-beef of old England. With regard to the similar “large curly French horns” shown in the hunting designs on my Worcester china punch-bowl, I scarcely think it probable that the designer for Hancock’s transfer would borrow German designs for his

English manufacture. The mystery of the duplicate pictures of "The Hunting Breakfast," whether in connexion with a stag-hunt or a fox-hunt, has yet to be cleared up.
CUTHBERT BEDE.

KHEDIVE (6th S. ix. 449; x. 13, 335, 417; xi. 18).—In Persian dictionaries the points are given, and the last letter is *waw*, not *ya*.

R. S. CHARNOCK.

SQUANDERING (6th S. x. 494).—In the sense of *vague, irregular, random*, this adjective occurs in *As You Like It*, II. vii.:

"The wise man's folly is anatomized
Even by the squandering glances of the fool." J.

MONK, DUKE OF ALBEMARLE (6th S. xi. 29).—Monk married in 1652 his only wife, Anne, daughter of John Clarges, farrier to the duke, and wife or widow of John Radford, also a farrier. According to her contemporaries, "a more dirty, vulgar, and disagreeable woman than the Duchess of Albemarle it would be difficult to conceive. She was seldom without rage in her countenance, and a curse on her lips." Lord Clarendon wrote: "Monk was cursed to marry a woman of the lowest extraction, the least wit, and less beauty. She was a woman with nothing feminine about her but her form." However, the duke was said to have been more afraid of her than of a large army. Her father, when she became a duchess, raised a maypole in the Strand to celebrate her good fortune. The duke died Jan. 3, 1670, in his chair, which gratified the many who had long prophesied he would never die in his bed. By his duchess—who, by the way, did not long survive him—he had one son, Christopher, born in 1653, who married Elizabeth, daughter of Lord Ogle, afterwards Duke of Newcastle, and died in Jamaica, where he had been Governor, in 1688, childless. His widow declared she would marry no one under the rank of a sovereign prince. Ralf, Lord Montague, to flatter her insane fancies, courted her as Emperor of China. She died at Newcastle House, Clerkenwell, Aug. 28, 1734.

HENRY G. HOPE.

Freegrove Road, N.

There is an interesting paper on the Duchess of Albemarle in Mr. Timbs's *Romance of London*. Anne Clarges survived the first duke a few days. Christopher, the second duke, married Lady Elizabeth Cavendish, granddaughter of the Duke of Newcastle.
J. WASTIE GREEN.
Slough.

DR. JOHNSON'S WILL (6th S. xi. 64).—The George Stubbs mentioned in this article as of Suffolk Street, Charing Cross, was doubtless a solicitor. My grandfather, Wm. Fynmore, was articled to him, and married a Jane Stubbs, daughter of Capt. Thos. Stubbs, 52nd Regiment,

probably a brother of George Stubbs. What connexion would there be between this latter George and George Stubbs the animal painter?
R. J. FYNMORE.

Sandgate, Kent.

DAVIS, CLOCKMAKER (6th S. x. 408, 525; xi. 57).—For the information of others interested in old clocks, I wish to say that, on application to the secretary of the Royal Archaeological Institute, Oxford Mansion, Oxford Street, I have obtained a copy of Mr. O. S. Morgan's *List of Members of the Clockmakers' Company*, reprinted from the *Archaeological Journal*, vol. xl, 1883, price 2s. 6d.

JULIAN MARSHALL.

I have, like your correspondent Mr. JULIAN MARSHALL, taken the advice offered by M. A. Oxon, and my experience is exactly the opposite to his. Instead of not having "advanced me an inch," the reply I received from Mr. Wm. Pollard told me all I wanted to know, viz., where to find Mr. Morgan's paper on the Clockmakers' Company. I referred to the *Archaeological Journal*, vol. xl. p. 194, where Mr. JULIAN MARSHALL will find what he wants.
GEORGE W. MARSHALL.

BALLAD (6th S. x. 408).—There is a ballad entitled "A *Songe made in Edwarde the Fourthe hys tyme of ye Battelle of Hexhamme in Northomberlonde*, anno M.CCCC.XIV., which contains the incident of Queen Margaret and the robber. It was published as a pamphlet by M. A. Richardson, Newcastle-on-Tyne, and forms one of a series known as "Richardson's Tracts."

KATE THOMPSON.

Newcastle-on-Tyne.

IRELAND IN 1641 (6th S. xi. 25).—

"Dr. Thomas Arthur, a Catholic physician, was born in Munster in 1593. He studied on the Continent, and subsequently became the leading practitioner in Ireland. His fee-book, published in *The Journal of the Kilkenny Archaeological Society*, is an interesting and valuable document, containing a list of his patients (many of them eminent characters of the day), with particulars of their illnesses, and memoranda of the fees received in each case. Once we find him attending Archbishop Usher, curing him of a severe disease, and receiving 51l. for his services, at Drogheda and Lambay Island. His usual fees appear to have been 20s. and 10s. Dr. Arthur lived on through the siege of Limerick in 1651. The date of his death does not appear to be known."—From Webb's *Irish Biography*, 1878.

HENRY G. HOPE.

Freegrove Road, N.

WILLEY CHURCH (6th S. xi. 28).—The initials would probably be those of the churchwardens. Similar "churchwardens' marks" are on a beam of the roof in the south aisle of Glatton Church, Huntingdonshire.
CUTHBERT BEDE.

CHRISTMAS CAROL (6th S. xi. 47).—Your correspondent will find the whole carol given in *Folk-*

lore of the Northern Counties, by W. Henderson, p. 71, edit. 1879. Another version is supplied in Halliwell's *Popular Rhymes*, pp. 73-4, in which twelve days of good things are mentioned, whereas the former version has only ten. I shall be glad to send your correspondent a copy of the carol if he desires to have one.

F. C. BIRKBECK TERRY.

Cardiff

This carol will be found in a book entitled *Songs of the Nativity*, edited by William Henry Husk, published by Hotten, Piccadilly.

S. M. P.

HOMER "TRAVESTIE" (6th S. xi. 89).—Frost's *Address* can be seen at the British Museum. It was delivered to the Literary and Philosophical Society at Kingston-upon-Hull on Nov. 5, 1830, by Mr. Charles Frost, F.S.A., and published in the following year. To save URBAN trouble I transcribe from p. 35 of the pamphlet the notice of Thomas Bridges, "who is described by Baker in his *Biographia Dramatica* as a native of Yorkshire, and at one period a wine merchant in Hull, was a brother of the late Dr. Bridges, an eminent physician in this town; he was also a partner in the well-known but unfortunate firm of Sill, Bridges & Blunt, bankers here, who failed in January, 1759. Mr. Bridges was the author of a humorous travestie of Homer's *Iliad*, in 2 vols. 12mo., under the facetious title of '*A New Translation of Homer's Iliad, adapted to the Capacity of Honest English Roast Beef and Pudding Eaters*,' by Caustic Barebones, a broken apothecary. The first volume, which appeared in 1762, professes to give some small account of the author under his pseudo-title of Barebones.* He also wrote an entertaining novel, entitled *The Adventures of a Bank Note*, besides a comic opera called *Dido*, and a musical entertainment called *The Dutchman*." In the *Gent. Mag.* for 1759, p. 47, the last names in the list of bankrupts are, "Joseph Sill, Thomas Rogers [*sic*], and Roger Blount, of Kingston-upon-Hull, merchants." URBAN is doubtless aware that the *Travestie* has also been attributed to F. Grose.

G. F. R. B.

HOGARTH'S "SLEEPING CONGREGATION" (6th S. xi. 29, 59).—The original picture, size about 16 in. by 13½ in., is in my possession, and, I believe, that referred to by Nichols as having belonged to Sir Ed. Walpole and afterwards to Mr. John Follett, of the Temple, London. Mr. A. McKay (Colnaghi's) kindly informs me that some years ago he had a version of the subject "by Hogarth's hand, a beautiful work, differing somewhat from the engraving," which was bought at Cheltenham at public auction. This work he has sold, and he has kept no memorandum of the size.

* See *Monthly Review*, vol. xxvi. p. 454.

He has, however, applied to the purchaser to enable me to see it and obtain further particulars, but this gentleman, rather discourteously, "declines to take any trouble in the matter." This is probably the other picture, mentioned by Nichols as having belonged to Mr. John Gage, of Lincoln's Inn. It would be absurd to believe, as stated in the publication line, that the engraving was "Invented, Engraved, and Published" in one day.

W. I. R. V.

HANNAH BRAND (6th S. xi. 89).—It may save H. T. some little trouble in his search for the date of Hannah Brand's death if he is aware that her name appears in the *Biographical Dictionary of the Living Authors of Great Britain and Ireland* (1816). According to this authority she was formerly an actress and afterwards a schoolmistress at Norwich.

G. F. R. B.

DAVID COX, THE PAINTER (6th S. xi. 47).—In Mr. N. N. Solly's *Life of David Cox* (1873), p. 5, G. W. M. will find that "David, at the age of fifteen, was apprenticed to a locket and miniature painter in Birmingham, of the name of Fielder." An apprenticeship of rather more than eighteen months was brought to a sudden close by the suicide of his master. That Cox made good use of his time under Fielder is satisfactorily proved by the photograph of a locket painted by him in early life, which will be found opposite to p. 1 of the book. G. W. M. will also find some mention of Mr. Fielder in Mr. Hall's *Biography of David Cox* (1881), pp. 6, 7.

G. F. R. B.

The name of the person to whom young David Cox was apprenticed was Fielder, for whom the young artist painted "subjects for lockets and the lids of snuff-boxes." For a full description of these subjects, see *A Biography of David Cox*, by William Hall (Cassell & Co., 1881), who was an old friend and near neighbour of the famous Harborne painter. I had the great pleasure of a personal intimacy with David Cox and William Hall. It was consequent upon Fielder's suicide that the elder Macready offered employment to young David Cox as an assistant to M. de Maria, the scene-painter of the Birmingham Theatre. See Hall's *Biography*, chap. i.

CUTHBERT BEDE.

"LE SUICIDE ABJURÉ" (6th S. xi. 89).—G. Colman's comedy in four acts, *The Suicide*, was acted at the Haymarket, 1778, but was not printed.

JULIAN MARSHALL.

THE LADIES WALDEGRAVE (6th S. xi. 49).—Sir Joshua Reynolds's celebrated picture of these three ladies was exhibited last year at the Grosvenor Gallery. It was exhibited also at the Royal Academy in 1781, at the British Institution in 1823 and 1856, and also at the National Portrait

Exhibition of 1867. See Mr. F. G. Stephens's *Catalogue*. This picture has also been discussed in "N. & Q.," 6th S. ix. 268, 297.

G. F. R. B.

The only record I can find to prove that Ramsay painted the three Ladies Waldegrave is that the picture, 60 in. by 55 in., was exhibited at the Royal Academy (Old Masters) in 1879, No. 246, by the Countess Waldegrave. The Reynolds picture was at the Grosvenor Gallery last year, No. 27.

ALGERNON GRAVES.

6, Pall Mall.

Their picture, by Sir Joshua Reynolds, was exhibited by Lord Carlingford at the Grosvenor, and was painted in 1781 for eight hundred guineas. I remember no such picture by Allan Ramsay.

M. GILCHRIST.

Burnham, Bucks.

POEMS BY SETH WARD (6th S. xi. 47).—As a boy, some forty years ago, I knew a very old man at Tamworth who was a prolific "poet," and who wrote literally reams of MS. poems, the fate of which I never heard. It is just possible that these were the poems sold "twenty years ago." Will ANON. give date and place of sale? ESTE.

STANDARD IN CORNHILL (6th S. x. 149, 198, 255, 297, 398).—A gentleman residing in the vicinity of Dorking, having perused my article on this subject with admitted interest, readily falls in with my statement that "Freeman's Court is in Cheapside," and admits that no other Freeman's Court is mentioned in any modern Post-Office Directory; but states that, nevertheless, during a many years' residence in the City in his younger days, he knew of a Freeman's Court in Cornhill, and that he finds due mention made of it in two old directories printed more than a century back. From early recollections, therefore, he takes an interest in any circumstance connected with the old city. It would seem from his statement that the Freeman's Court last mentioned had an existence down to so late a period as forty-five years ago.

I duly thanked Mr. DIXON (the gentleman in question) for his intelligence; and, feeling quite as interested as himself in the topography of our renowned metropolitan city, I cheerfully accord him this respectful mention in "N. & Q.," of which (I believe) he is a constant reader.

H. SCULTHROP.

Westminster.

POWELL OF EWHURST (6th S. xi. 48).—I note the will of a Nathaniel Powell, gent., who may be the person inquired for by your correspondent Mr. WAKE. His will is dated Aug. 10, 1770, and proved by his sister, Sarah Powell, in P.C.C. April 5, 1773 (177 Stevens). He mentions brother

Benjamin Powell, late of Peckham, Esq., and his daughter Ann Powell, spinster; freeholds in the parish of St. Luke, Old Street; sister Sarah Powell, of Bath, spinster, executrix.

G. W. M.

"Nathaniel Powell, Esq., of Ewhurst, was created a baronet by Charles II. at the Restoration, and he, or his son of the same name, subsequently to 1664, purchased Bodiam" (*Sussex Arch. Colls.*, ix. 295).

EDWARD H. MARSHALL, M.A.

BISHOP FLEETWOOD (6th S. xi. 8).—Chalmers's *Biographical Dictionary* (on the authority of Powell's *Life*) states:—

"Born in the Tower of London, in which his father, Jeffery Fleetwood, had resided..... He left behind him an only son, Dr. Charles Fleetwood, who inherited his paternal estate in Lancashire, and had been presented a few years before by his father, as Bishop of Ely, to the great rectory of Cottenham, in Cambridgeshire, which he did not long enjoy."

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

William Fleetwood was the son of Jeffery Fleetwood by Anne his wife, daughter of Richard Smith, Prothonotary of the Poultry Compter. His only son was Dr. Charles Fleetwood, Rector of Cottenham, Cambs. It seems neither his widow nor his son survived him long. See *Biog. Brit.*, vol. iii. (1750), pp. 1966-1978, and Chalmers (1814), vol. xiv. pp. 375-380. G. F. R. B.

In reply to your correspondent J. P. E., I refer him to *Biographia Britannica*, where he will find that Bishop Fleetwood was descended from the Fleetwoods of Lancashire, and inherited an estate there. His widow, Mrs. Anne Fleetwood, has a monumental inscription on black marble in Ely Cathedral. His father was Jeffery Fleetwood, and his mother Anne, daughter to Richard Smith, Prothonotary of the Poultry Compter. He left an only son, Charles Fleetwood, LL.D., who inherited his paternal estate, and was Archdeacon of Cornwall, Canon of Ely and Exeter, and Rector of Cottenham.

W. L.

It is somewhat surprising that no biography exists of this excellent man and distinguished prelate, beyond the brief notice prefixed by his nephew, Dr. W. Powell, Dean of St. Asaph, to the collected edition of his works published in 1737. He is said to have been born in the Tower of London on New Year's Day, *i.e.*, March 25, 1656. But what brought his mother there? The answer is probably found in a quotation in Peck's *Desiderata*, from some obituary notices written by a Mr. Richard Smith, Prothonotary in the Poultry Compter, and antiquary: "MDCXLV. April 17. Died my son Jeffery Fleetwood in the Tower, leaving my daughter Ann, his wife, and six little children behind him: God preserve them!" "As there is no record of any other Fleetwood being in

the Tower as a prisoner, except Col. George Fleetwood, the regicide, who was committed August 25, 1660, but subsequently released, it is probable that Jeffery Fleetwood had some official connexion with the fortress, and resided there. Reference to the civil and ecclesiastical muniments of the Tower might give light on this point. Jeffery Fleetwood belonged to the branch of that family seated at Rossal, Lancashire, other branches being settled at Hesketh in that county, and in several other counties. The estate, which devolved upon the bishop, passed, on his decease, to his son and only surviving child (by his wife Ann — ?), Dr. Charles Fleetwood, Fellow of King's College, Cambridge, Prebend of Ely, Canon of Exeter, Archdeacon of Cornwall, and Rector of Cottenham, Cambridge—decidedly a pluralist. The latter, who married in 1718 Anne, daughter of Dr. Stephen Weston, Bishop of Exeter, died July 27, 1737, and was buried in his father's vault in Ely Cathedral, where monuments to father and son, erected by their respective widows, may be seen.

The Rossal estate passed, not long after, to the Hesketh family, by the marriage of Roger Hesketh, Sheriff in 1740, with Margaret Fleetwood. In 1831 their descendant, Peter Hesketh of Rossal, assumed by royal licence the name and arms of Fleetwood. It was this gentleman who, in 1836, founded the port which bears his name, about two miles north of Rossal; in 1838 he was created a baronet (the first Fleetwood baronetcy of 1611 having become extinct in 1802); in 1850 he sold the Rossal estate to the trustees of the public school lately founded there, and died April 12, 1866, when the baronetcy expired. The present representative of the Fleetwoods and Heskeths of Rossal is Edward Fleetwood Hesketh, Esq., of North Meols Hall. I hope this information will satisfy your correspondent J. P. E.

C. H. D.

DEDICATIONS OF PARISH CHURCHES (6th S. x. 496; xi. 75).—The dedications of churches in Wilts have been collected by the Rev. Canon Jackson, and recorded in vol. xv. of the *Wiltshire Archaeological Magazine*, p. 99, 1875. C. H. MAYO.
Long Burton.

The dedications of all the parish churches in England and Wales, arranged according to dioceses and deaneries, so far as the dedications can be ascertained, are given in two books in common use. In the *Thesaurus Rerum Ecclesiasticarum*, by John Ecton, Lond., 1742, it is stated in the preface, p. iii:—

"As a further advantage, the names of the saints to whom the churches or chapels are dedicated are placed immediately after the Rectories, Vicarages, &c. For this the editors are obliged to that learned and communicative antiquary, Browne Willis, Esq."

The *Liber Regis, vel Thesaurus Rerum Ecclesiasticarum*, by John Bacon, Lond., 1786, is more

complete, from its reference to the *Valor Ecclesiasticus* of Henry VIII. The *Valor* itself was printed by the Record Commission, 1810–36, in 6 vols. fol. The divisions of the volumes may be seen in Lowndes, s. v. "Valor." ED. MARSHALL.

A list of dedications for the county of Somerset is given in the *Proceedings* of the Archaeological Society in that county, and the same is done for co. Wilts, by Canon Jackson, in the *Wilts Archaeological Magazine*, vol. xv. p. 98. J.

CARICATURES OF THE MULREADY ENVELOPE (6th S. ix. 508; x. 98, 234, 373, 478; xi. 33, 74).

—Would some reader of "N. & Q." having access to a file of the *Leisure Hour* kindly supply me with the date of the article spoken of by Mr. J. P. EDMOND? P. J. ANDERSON.

Aberdeen.

Has your correspondent seen those in Moens's *Catalogue of Stamps*? If not I shall be happy to lend them to him. E. A. FRY.

172, Edmund Street, Birmingham.

ST. DEVENICK (6th S. xi. 9).—According to Baring Gould, St. Devenick was a Scotch saint, of Caithness, colleague of the early preachers in Scotland, St. Columba and St. Mauricuis. He is described as "a very old man," and called Devinicus, and is buried, according to *Aberdeen Breviary*, at "Banquhory, Devynik." A fair at Methlick (co. Aberdeen) is held in his honour (November), and a well, "St. Devenick," is found in the neighbourhood. C. BLAIR.

The name of this Scotch saint is given in Smith and Wace's *Dictionary of Christian Biography*. Very little is known of him. He flourished in the ninth century, and is supposed to have died 887. He was either a bishop or an archdeacon; laboured as a preacher in Caithness, and was buried in the church of Banchory-Devenick, near Aberdeen. He is known also as St. Dayneck.

EDWARD H. MARSHALL, M.A.

May not this be a corruption of Devynock? There is a parish of this name in the county of Brecon, and the church is dedicated to two saints—Cynog and Dyfnog. Is not Devynock the same as Dyfnog? St. Dyfnog flourished between 600 and 634; February 13 is his festival. There was also a saint of the name of Dyfnig, who accompanied Cadfan from Armorica to Britain in the sixth century. M.A. Oxon.

"November 13. In Scotland the deposition of St. Devynike, bishop in the ninth century."—*A Memorial of Ancient British Piety; or, a British Martyrology*, p. 158, Lond., 1761.

ED. MARSHALL.

COWELL (6th S. xi. 29).—For 1637 read 1607. A good account of the circumstances connected with the condemnation of Dr. Cowell's book will

be found in the *Biographia Britannica*, vol. iii., 1494-7. This mainly rests on a fuller statement by Bishop White Kennett, contained in his preface prefixed to the edition of *The Interpreter* published in 1701. To make the relative value of this edition better known, I will add the full title from my copy, and an important note by Dr. Bliss:

The Interpreter or Words and Terms, used either in the Common or Statute Laws of this Realm, and in Tenures and Jocular Customs: with an Appendix, containing the Antient Names of Places in England, very Necessary for the Use of all Young Students, that converse with Antient Deeds, Charters, &c.

First Published by the Learned Dr. COWEL, in the Year 1607, and continu'd by THO. MANLEY of the *Middle Temple*, Esq., to the Year 1684.

Now further Augmented and Improv'd, by the Addition of many Thousand Words, as are found in our Histories, Antiquities, Cartularies, Rolls, Registers, and other Manuscript Records, not hitherto Explain'd in any Dictionary.

London: Printed for J. PLACE at *Furnivals-Inn-gate* in *Holborn*, A. & J. CHURCHIL, at the *Black-Swan* in *Pater-noster-Row*, and R. SARE, at *Grays-Inn-gate* in *Holborn*, 1701. Folio.

Title and preface to the last edition by Mr. Manley, two leaves; [Kennett's] preface, four leaves. Sig. B to Z in fours, then Aaa to Ccc in twos, then Dd to Zz in twos, then again Aaa to Ooo in twos, then Pppp to Ssss in twos; no numbers.

"I think that it is not generally known that the first really improved edition of this very useful book is in folio, Lond., 1701. This was superintended by Bishop Kennett, who made many additions, and wrote the preface. I learn this from a manuscript note of Bishop Tanner's, in his own copy, which was given him by the editor, and is now in the Bodleian. It has a great number of valuable notes by Tanner in MS., which have been transcribed by Mr. Ellis into a copy of the same edition in the British Museum."—Note by Dr. P. Bliss in *Reliquiæ Hearnianæ*, second edit., vol. i. p. 307.

J. INGLE DREDGE.

In the first edition, which I have before me, published at Cambridge in 1607, the name is spelled Cowell. The book appears to have offended all parties. The common lawyers were hurt, so that Sir Edward Coke dubbed the author "Dr. Cowheel." One side said that the king's prerogative and the power of the Crown were attacked, while another accused the writer of betraying the liberties of the people. He was committed to prison and the book burned. He died at Cambridge in 1811, but there were many subsequent editions of the work.

G. F. BLANDFORD.

The history of Cowel's *Interpreter* is to be seen in D'Israeli's *Calamities and Quarrels of Authors*, pp. 193-197, London, Warne, s.a., "Chandos Classics."

ED. MARSHALL.

Mr. WARD will find the reason for the suppression of *The Interpreter* in the preface to the edition of 1727, in vol. iii. of *Biographia Britannica*

(1750), and vol. x. of Chalmers's *Biographical Dictionary*, sub nom. "Cowell." In the preface referred to above, the proclamation of James I. "touching Dr. Cowel's Book called *The Interpreter*" is given at length. G. F. R. B.

JOHNNY CRAPAUD (6th S. xi. 6).—With reference to the adoption of a coat of toads by the Cornish family of Botreux, would it not be more natural to connect it with the Old French *boterel*, a toad, plural *botereaus*? The word is of frequent occurrence in French, and is also found in *The Ayenbite*, p. 187. It has survived in France in some names of places, as Les Bottereaux, a village in Normandy. The existence of a Cornish word *botru* might help to elucidate the etymology of *boterel*, which, in Burguy at least, is anything but clear. F. J. AMOURS.

"SHIP-SHAPE AND BRISTOL FASHION" (6th S. xi. 26).—This phrase is used by Americans. It occurs in Dana's *Two Years before the Mast*, ch. xx.:—"They said her decks were as white as snow—holystoned every morning, like a man-of-war's; everything on board 'ship-shape and Bristol fashion.'" GEO. L. APPERSON.

Wimbleton.

UNITED STATES: CURRANTS OR CURRANCE (6th S. xi. 46).—In all probability the correct orthography of this name is Corrance, an old county family at the present time resident at Parham Hall, co. Suffolk. See for pedigree Burke's *Landed Gentry*, s.v. The arms as given there are "Arg., on a chevron between three ravens sable, three leopards' faces or." Wormingford is a parish in Essex, near Colchester, on the river Stour; and on the opposite side of it is Smallbridge, in the parish of Bures, Suffolk, an old manor of the Waldegraves in the fifteenth century. The old manor-house, now occupied by farmers, is still remaining. JOHN PICKFORD, M.A.

SOURCE OF STORY: COINCIDENCES (6th S. viii. 368; ix. 497; x. 53, 138, 214, 357, 504).—As my rejoinder to MR. MASSEY would occupy too much space in "N. & Q." for a subject not quite its own, allow me to say that it is embodied in an article that I have been asked to contribute (though not quite on all fours with what I take to be the opinions of the Society) to the current number of the *Journal of Psychical Research*, in reply to numerous letters brought me by my note 6th S. x. 357. R. H. BUSK.

HUTCHINSON'S "MASSACHUSETTS" (6th S. xi. 29, 53).—This book is out of print, but might be got through some second-hand bookseller. Smith, in Soho Square, Stevens, in Trafalgar Square, or Sabin, in Hart Street, could be applied to. A few years ago I saw a copy priced at five shillings. M. N. G.

Miscellaneous.

NOTES ON BOOKS, &c.

A History of Taxation and Taxes in England, from the Earliest Times to the Present Day. By Stephen Dowell, Assistant Solicitor of Inland Revenue. 4 vols. (Longmans & Co.)

A HISTORY of taxation is a work of more importance than at first sight appears. Oppressive or unjust taxation has been the prime motor in most popular outbreaks. Our own history, with its record of successive rebellions under leaders like Jack Cade or Wat Tyler, with the resistance to ship-money, ending in revolution, and the loss by taxation of our American colonies, offers abundant proof of this fact, which is corroborated by the history of neighbouring countries. Nothing is more remarkable in the history of the development of freedom in the Netherlands than the manner in which the Flemish and Dutch cities watched almost, as it seemed, unmoved the extinction of their liberties and the persecution which took toll of the lives of their citizens, and filled the land with the scent of rapine and murder. The question of over-taxation, however, had power to focus in one centre of resistance all scattered elements of revolt and to bring about the removal of the rule of Spain. In England, indeed, the outbreak of revolt against taxation goes back to the time of the Iceni, and Queen Boadicea harangued her followers against Roman imposts. Far more than a mere technical work is, accordingly, the *History of Taxation and Taxes in England* Mr. Dowell has written. To the philosopher, the student, and the political economist the book is invaluable. It has, however, strange as such an assertion may seem, great attraction for the general reader, and the labour of reading through the four goodly volumes is more of a pleasure than a task. Some repetition is unavoidable under the conditions which Mr. Dowell has imposed upon himself. This, however, is the only defect in his volumes. The treatment of the subject is philosophical, the style is concise and luminous, and the illustrations, sparingly employed, are well selected, and show the possession of learning outside the subject treated. The four volumes may almost be treated as separate works. Vol. i. deals with taxation in England from the levy of the Scriptura of the Romans, through the ship-geld, danegeld, and fumage, or hearth-tax, of the Saxons, the tollage, scutage, and carucage of Norman monarchs, to the first establishment of the Customs and of direct taxation, the benevolences and monopolies and other forms of levy, and ends with the Civil War. With the establishment of the Commonwealth taxation as now understood may be held to have commenced. The increase of this through various wars, until in the period of struggle against Bonaparte, in the present century, taxation was carried to its utmost limits, is dealt with in vol. ii. In the third volume the history of direct taxation and stamp duties is followed, and in the fourth the history of indirect taxation and all articles dealt with under Customs and Excise. Not easy is it to believe how much interest and how much food for reflection there is in the work. Few who commence the perusal will abandon it until the whole of the four volumes have been mastered. The growth of taxation has, indeed, many features of a romance, and the history of the removal of imposts is not less stirring. Mr. Dowell's reflections are concisely phrased, and stand out as models of sententious speech. Here is an instance:—"The oath of the taxpayer never has proved the basis of fair taxation, except in connexion with some power of verification." It is not easy to overpraise the execution of this book.

The Nation in the Parish; or, Records of Upton-on-Severn. With a Supplemental Chapter on Hamley. By Emily M. Lawson. (Houghton & Gunn.)

Mrs. LAWSON has produced a book of much local interest. We once heard a farmer's wife say that a book on the theory of evolution was very "amusing." Though we agreed with the lady in question in estimating the book highly, we thought that she used the word "amusing" in a non-natural sense. So we should do if we said we had gained entertainment from Mrs. Lawson's labours. We have, however, obtained what is much better, a clear and distinct picture of the old town in the mediæval time and of the scenes that took place there during the stormy fights between the king and the Long Parliament. We have detected but very few mistakes. It is an error to speak of Cromwell as being "at the head of the army" in 1647, and he was not Lord Protector at the time of the battle of Worcester. Considering the way history is commonly written and taught, these are, perhaps, not very grave errors. Mrs. Lawson has discovered a curiosity in Christian names which is new to us. Had she not the parish register to support her, we should have thought it a well-made jest. We give it in her own words: "Perhaps no more unusual and significant name was ever given than that of a Hill Croome bachelor, who wedded an Upton maiden on June 13, 1716. His surname being Lyes, he was given the Christian name of 'Tell no'; and it is to be hoped that, with this perpetual memento impressed upon him, he did tell no lies throughout his life."

The Upton-on-Severn folk were, it seems, not Sabbatarians. Parish meetings were held there on Sunday afternoons in the beginning of the last century. We know that this custom was prevalent in many places in the reign of Elizabeth, but did not think that it had lingered so long as the time of Anne or the Georges in any part of England. It is not uncommon for those who do not understand the ritual customs of the unreformed Church of England to make the rash assertion that blue was not one of the colours employed in mediæval vestments in this country. We have an example in disproof of this in Mrs. Lawson's book. At Upton-on-Severn there was a blue cope of satin of Bruges and a suit of blue vestments of branched silk. The Rev. Robert Lawson has added a useful glossary of words and phrases which he has gathered at Upton-on-Severn.

An Antidote against Melancholy. Compounded of Choice Poems, Jovial Songs, Merry Ballads, and Witty Parodies. Most pleasant and diverting to Read. (New York, Pratt Manufacturing Co.)

THOUGH intended as a book advertisement, this volume deserves recognition. It is admirably got up and printed, and includes a series of lyrics, &c., by Lodge, Drayton, Breton, Sidney, Herrick, Shirley, Sedley, Jonson, Heywood, &c., down to such modern writers as C. S. C., Mr. Austin Dobson, and Mr. F. Locker. The selection is judiciously made, the slight preliminary information is agreeably conveyed, and the book is really a desirable possession. If all advertising were of this nature it would rapidly establish itself in public favour.

MR. IRVING'S essay on "The American Audience" arrests attention in the *Fortnightly*. According to the writer its distinguishing characteristic is impartiality. "A Pious Legend Examined," by H. D. Traill, is a valuable added chapter to that bright writer's biography of Coleridge.—To the *Contemporary* Mr. Bryce, M.P., contributes a paper on "M. Sardou's *Thiodora*," dealing less with M. Sardou than with his latest heroine. Mr. Roden Noel writes on "The Poetry of Tennyson."—A short but interesting account of "A Fourteenth Century Library" is contributed to the *Antiquarian Magazine*

by Mr. J. H. Round. Mr. C. A. Ward's "Forecastings of Nostradamus" are continued.—*Temple Bar* contains "A Week with George Eliot" and a chatty and brilliant article upon John Wilson Croker.—In a large and miscellaneous list of contents, embracing every variety of interests so-called Imperial, the only article of quasi-literary interest in the *Nineteenth Century* is Mr. Archer's essay on "The Duties of Dramatic Critics." Mr. Matthew Arnold's "A Word More about America," even, is political.—Mr. Percy Fitzgerald writes in the *Gentleman's* on "Shakespeare Folios and Quartos" and Mr. Schütz Wilson on "Another Goethe Correspondence." *Time* has a paper by Miss A. Mary F. Robinson on "The Bequines and Weaving Brothers."

PART I. of a reissue of *Our Own Country* has been published by Messrs. Cassell & Co. The value of this record and illustration of all that is most picturesque and interesting in the British Kingdom has received full recognition. The first part contains a full description of Salisbury Plain and Stonehenge, a satisfactory account of the history and growth of Leeds, and the commencement of an account of the Cinque Ports. It is accompanied by a steel engraving of the Port of Liverpool.

MR. GEORGE GRIFFITHS has written a serviceable guide to the fine church of Tong, Shropshire. It is illustrated by photographic designs.

INQUIRERS after the Theosophical Society may be interested to know that the idyll of *The White Lotus*, by M. C., a fellow of the society, has been published by Messrs. Reeves & Turner.

MESSRS. GRIFFITH, FARRAN & Co. have issued *The Alter Hymnal*, a book of song for use at the celebration of the Holy Eucharist.

DR. GEO. A. MULLER has published at Nice *Laguet or Laghetto, an Historical Sketch of its Shrine*, a portion of a MS. account of Mentone past and present.

RECEIVED *The Opening of China*, by A. R. Colquhoun, six letters reprinted from the *Times* (Field & Tuer); *Helps to Health*, by Henry C. Burdett (Kegan Paul & Co.); *Aids to Long Life*, by N. E. Davies, L.R.C.P. (Chatto & Windus).

The example set by the Rev. Edward William Relton, M.A., Vicar of Ealing, is worthy of imitation. During the past year he has issued in monthly leaflets analyses of the parish registers, which date back to 1582, the twenty-fifth year of Elizabeth. These are accompanied by illustrative extracts from the registers, many of which are very curious and of signal interest.

On the 4th inst. Mr. F. J. Furnivall completed his sixtieth year. The occasion was marked by the receipt of a doctor's degree, granted *honoris causa* by the Philosophical Faculty of the University of Berlin. It is pleasant to find such recognition on the part of a foreign university of the deserts of one of the most fervent and able of writers, students, and antiquaries.

At the meeting of the Royal Society of Literature on January 23, the Foreign Secretary, Mr. C. H. E. Carmichael, M.A., communicated the terms of the Bressa Prize, of the value of twelve thousand francs, open to authors and inventors of all nations, and to be adjudged by the Royal Academy of Sciences of Turin in 1886.

By the death of Count Giovanni Cittadella, Senator of the Kingdom of Italy, which was reported to the meeting of January 23, the Royal Society of Literature loses a distinguished Foreign Honorary Fellow. Count Cittadella was president of the Petrarch centenary festival, held at Padua and Arquà in 1874, and was author of one of the essays on Petrarch in the centenary volume published by the Padua committee.

Notes to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

M.A. Oxon. ("The Three Jolly Butchers").—No legend is attached to this sign. Three, supposed to be a mystical number, is constantly used in tavern signs. You will find jolly bakers, jolly fishermen, jolly carpenters, &c., according to the trades which are carried on in the neighbourhood, or some special circumstance in connexion with the support to be hoped for the house. In Larwood and Hotten's *History of Signboards*, however, reference is made to a North-country ballad concerning three butchers who slew nine highwaymen.

R. C. BARKER ("Novum Testamentum").—The edition has no special value. It is a reprint of an edition published fifty years earlier.

E. P. H.—

"That place that doth contain

My books, the best companions, is to me
A glorious court," &c.

Beaumont and Fletcher, *The Elder Brother*, I. ii.

W. H. PEEL ("The noblest object of the work of art," &c.).—These verses were quoted 1st S. iv. 153. From an answer published 1st S. iv. 197, it appears that the rebus is found in the poems of Dr. Byrom, and that the authorship was ascribed to Lord Chesterfield. Dr. Byrom supplies an answer, some passages of which, insufficient without labour to indicate the reply, are quoted. It is obvious, as you conjecture, that the solution is not quite proper.

J. WASTIE GREEN ("Plum=100,000").—The origin of the word is supposed to be the Spanish *pluma*=plumage. The expression is kindred to that "he has feathered his nest." Some very curious information concerning the phrase will be found 2nd S. iv. 13, 99.

F. H. ARNOLD ("Great Bed of Ware").—This bed, in 1865, was still at the "Saracen's Head" inn, at Ware. It was put up for auction with a reserve bid of 100*l.* No advance upon that was made, and it was bought in. It was reported, inaccurately as it seems, to have been purchased for Mr. Charles Dickens and removed to Gad's Hill. See 3rd S. viii. 167, 276. What claims to be, and may be, the Great Bed of Ware is now shown at the Rye House.

AN INQUIRING MIND ("Squaring the Circle").—No such Act was ever passed, and no reward was ever offered.

J. W. JARVIS ("Isle of Wight Railway").—Anticipated. See *ante*, p. 66.

T. W. WEBB ("Cathedrals").—Anticipated. See 6th S. x. 376.

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 14, 1885.

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Notes.

HOLDERNESS.

Anthony Trollope thought that "few Englishmen know the scenery of England well" (*The Bellon Estate*, 1866, i. 2). It is no less true than strange that Englishmen do not know the geography of England well, nor even Yorkshiremen that of Yorkshire. Ours is a great county; an epitome of the whole country, a kingdom or a province by itself (see Drayton, Fuller, Sharp, and others). The districts—natural, historical, legal, and otherwise—into which it is divided, are many, mostly peculiar to itself, and therefore not easily known or remembered. As a native of Holderness, I write to remove an old and widespread misunderstanding about that division.

Dwellers in East Yorkshire are often uncertain about the western border of their county. A professional gentleman, of considerable culture, whose occupation makes him to travel much and who has filled an important public office in the county, once told me gravely that Rochdale was in the West Riding. In the same way those who live outside the East Riding seldom grasp the identity and individuality of Holderness. They seem to think that it consists of all the comparatively level stretch of country lying on the north of the Humber, and from the foot of the Wolds to the coast. Yet Holderness is a wapentake, a

division, a deanery, and a seignory by itself, with three bailiwicks and a coroner of its own. From the Conquest till late in the last century it gave title to an earl. It includes more than a third of the whole sea-coast of the county. It and its people have strongly marked characteristics, physical and ethnological. Its folk-lore has been often brought before us by Mr. Jones, and its dialect has been recorded by the English Dialect Society. Its history was printed in two quarto volumes in 1840-1, and there are smaller books on Ravenspurn, Swine, and Hornsea. It includes the borough town of Hedon, which preserves its mayor and corporation, and which, from *temp.* Edward I. to 1832, returned members to Parliament, one of whom for many years was no less a man than William Pulteney. It also held within its borders the great abbey of Meaux, eldest daughter of Fountains, whose *Chronicles* have been issued in three volumes by the Master of the Rolls. It is clear, then, that Holderness has a separate legal and historical existence, distinct and well defined. There should be no difficulty in apprehending it.

The mistake which makes it almost conterminous with, and its name a synonym for, the East Riding seems partly to have arisen from a false etymology. The name of the kingdom or territory of Cava Deira is thought to be found in *Hol-der-ness*, as if *Hollow-Deira-ness*.*

Holderness (in Chaucer's time known as "a mershly lond") is that part of the East Riding which lies east and south of the river Hull, having the German Ocean on the east and the Humber on the south; its northernmost parish is Barmston, the next place on the coast below Bridlington. No place lying west or north of the river Hull, or above Barmston, is in Holderness. Thus its boundaries are not imaginary lines, but natural ones (for the exception at Barmston is apparent, and not real), and one would have thought them to be unmistakable. Perhaps we may excuse a writer in the *Guardian*, April 2, 1884, p. 496, col. 3, who describes it as an *isle*, for it is surrounded by water. But A. J. M., who, at 6th S. xi. 66, puts down "Hedon and Kirk Ella" as both "in Holderness," is only the latest (let him be the last) of many offenders.† The latter place is about five miles west of Hull. The author of an interesting and amusing little book, *Holderness and the Holdernessians*, 1878, is jocosely indignant that Holderness is altogether unknown by outsiders. Yet the compilers of the Holderness

* St. Austin's Stone at Drewton (*i.e.*, Druid-town), near Cave, the name Cave itself, and the Ella of Kirk Ella, are claimed in the same way, to fill up a pleasing, but fanciful picture. On Ella I may refer to a note of my own in the *Yorksh. Arch. Jour.*, vii. 53.

† By the way, what does he mean by calling Hedon "the mother-town and port of Hull"?

glossary themselves include in a list "of the names of the towns and villages of Holderness," Beverley, Burlington, and Driffield, which are all outside of it (pp. 16, 17).

This ignorance of the whereabouts of Holderness generally shows itself in a confusion of Hedon with Howden, as has been recently illustrated by MR. A. S. ELLIS, 6th S. xi. 70 n. The seventeenth-century spelling of Howden was Howlden or Holden, which to a hasty and inexact mind suggests Holderness. Leland, in his *Itinerary*, says, "Babthorpe is, as I remember, in Holderness," whereas it is in Howdenshire (*Plumpton Correspondence*, cxxvi). In the *Life of John Kettlewell*, the Nonjuror, 1718, we are told that his ancestors belonged to "Headen, commonly called Howden, scituate in Holderness, on the winding shoar of the mouth of Humber." Howden is almost certainly the right place; there is no record of any Kettlewells at Hedon, but the name was common in the neighbourhood of Howden. See, e.g., *Yorksh. Arch. Jour.*, vii. 59, 61.

The Rev. Francis Brokesby, writing from Rowley (Ray's *English Words*, 1691), points out (in a passage which reappears without acknowledgment in *The Praise of Yorkshire Ale*, by George Meriton, of Northallerton, third edition, York, 1697, p. 80), that by the Wolds was sometimes meant the ridge of hills in the East Riding, sometimes the country adjoining, "tho' some call all the East-Riding besides Holderness, and in distinction from it, the Woulds" (Reprint by E.D.S., p. 7). The Rev. William Jesse, father of the naturalist, held the benefice of Hutton Cranswick, near Driffield, and seemed "appointed to evangelize the Wolds" (Venn's *Life*, 1835, p. 170); but the member of the houses of Shirley and Hastings who wrote the *Life of the Countess of Huntingdon*, 1839, imagined that Malton and the Wolds are south of Hull "in Lincolnshire" (i. 487).

W. C. B.

THE PREFIX "COLD" IN PLACE-NAMES.

Mr. Way, in his edition of the *Promptorium Parvulorum*, discussing the word *herberewe*, or *harbour*, says:—

"The remarkable name Cold-harbour, which occurs repeatedly in most counties at places adjacent to Roman roads, or lines of early communication, seems to have been derived from the station there established; but of the strange epithet thereto prefixed no satisfactory explanation has yet been suggested."

The question has been much discussed in "N. & Q." and elsewhere, and, so far as I know, without any good result. Perhaps the latest contribution to the subject is that of the Rev. Isaac Taylor in *Words and Places*. Mr. Taylor says (sixth edit., p. 170):—

"The ruins of deserted Roman villas were no doubt often used by travellers who carried their own bedding

and provisions, as is done by the frequenters of khans and serais in the East. Such places seem commonly to have borne the name of Cold Harbour."

And further on (p. 322) he says: "Caltrop, Colton, Caldecote, and Cold Harbour are all cold places." In the absence of evidence, this was the best guess which could be offered. But I propose to give evidence which leads to quite a different solution.

Shakespeare describes the course of true love as being—

"Brief as the lightning in the *collied* night
That in a spleen unfolds both heaven and earth."
Midsummer Night's Dream, I. i.

In *Othello* (II. iii.) we have, "Passion having my best judgment *collied*." In both passages the sense is black or blackened. Shakespeare might as well have written *coal'd*, which would have been the same as *coal'd*. Earlier instances of the word as used by Shakespeare could no doubt be given, but I know of none.

I spent some years of my boyhood at a place called Cold Aston, in North Derbyshire. This was the sixteenth and seventeenth century spelling; but about a hundred years ago it began to be called Cole Aston, and now it is called Coal Aston. The Arcadians called it *Cowde* Aston (*cowde*=*frigidus*). But the air of the place is not cold, and the soil in most places is rich and fertile; and it is impossible to believe that the numerous places in England which bear this name can have derived it from the coldness of each particular neighbourhood. Before the fourteenth century the Cold Aston with which I am acquainted was called simply Aston. This is proved by the chartulary of the neighbouring monastery of Beauchief, which had lands in the township. Cold first appears about the middle of the fourteenth century. Cold Eaton is another place in Derbyshire whose ancient name was *Eitunc*. Various spellings of my Cold Aston in the seventeenth century are *Could* and *Coled*.

About three years ago the late Mr. Charles Jackson published in the *Reliquary* an old "Memorandum Book" of Arthur Mower, of Barlow Woodseats. This place and Cold Aston are in Dronfield parish, and they adjoin each other. In this book occurs the following entry: "Mem. that the Rose Hedge was *coaled* the yeer of our Lord God 1563, and had xi dozen of coal in it." By another entry in the same year we are informed that the coal—that is, the charcoal—made from this Rose Hedge (also called Roweshagge) and in Rowswood was sold for 50*l.* 6*s.* 8*d.*—about 600*l.* of our money. And later on in the same document mention is made of "the smithies and *coal delles*." It also appears that the manufacture of iron was largely carried on, the iron being doubtless smelted by charcoal. I have lately met with further documentary evidence in the

same neighbourhood. In 1652 Godfrey Shaw, *alias* Black Shaw, of Cold Aston, yeoman, made his will. Blackshaw is, of course, black wood. By agreement dated 1687 Strelley Pegge, of Beauchief, sold to John Rotherham, of Dronfield, lead merchant (*inter alia*) a wood called the Lady Spring, and "the wood in Beauchief called the Gullet, with the hedgerows," excepting all "lordings" and great timber trees, and "all the kindest oake trees and ashes in the hedge rows." Rotherham was also to reserve fifty of the "kyndliest weavers" in each acre. It was also agreed that "whatever black bushes there are in little Park Banke," &c., should be reserved. By another agreement of 1699, made between the same parties, certain woods, "customary weavers" being excepted, were sold to Rotherham, he covenanting to "cord," *coale*, &c., the trees, "underwood, white coale, charcoal," &c. Liberty of ingress for *coaling* is given, and to get clods, covers, and earth for "coaleing the said woods." *Weavers* occurs in Halliwell's *Dict.* as *wavers*, a North-country word. A gentleman skilled in woodcraft tells me that he knows the word well, and that these young timberlings are so called because they *wave* in the wind!

The best charcoal was made of oak. The woods appear to have been coaled at intervals of about twenty years, or even less. The charcoal fires were scattered about in the woods by hundreds, and the ground was blackened everywhere. We know that much oak grew in the neighbourhood of Sheffield, and much iron and lead were smelted by means of charcoal. There were many lead mills in the Abbeydale valley. The registers of Norton, an adjoining parish, show that in the sixteenth century the occupation of the charcoal burner, or wood collier, called *carbonarius ligurius* in the register, was the most frequent occupation of all. The manor of Norton comprised the township of Cold-Aston. It is not likely that the lord would make charcoal on his demesne lands. I think the facts here stated settle the etymology of the *Cold Aston* with which I am acquainted. Perhaps they will settle the etymology of all the others.

I come now to *Cold Harbour*. Mr. Isaac Taylor says, "In the neighbourhood of ancient lines of road we find no less than seventy places bearing this name, and about a dozen more bearing the analogous name of *Caldicott*, or 'cold cot.'" There must have been some reason for the frequent occurrence of this name on the old roads. And it appears to me that, with the evidence before us, the reason is not far to seek. We know that in this country the trade of the charcoal burner is very ancient. It was a charcoal burner who found the body of William Rufus in the New Forest. In the *Taill of Rauf Coilyear*, edited by Mr. Herrtage in 1882 for the Early English Text Society, we read how this wood collier met

with Charles the Great at a distance of seven miles from his own "harberie." He is described as carrying his charcoal in baskets swung over his horse, and taking the king to his "harberie," or his cottage:—

"I wait na worthie harberie heir neir-hand
For to serve sic ane man as me think the:
Nane but mine awin house, maist in this land,
Fer furth in the Forest, among the fellis hie."

These Cold Harbours by the side of old roads were, I take it, either the cottages of charcoal burners, or, more probably, storehouses for heaps of charcoal in transit to large towns, or to places where wood was scarce.

In the woods near Barnsley are great numbers of heaps of ashes and other *débris* left by the charcoal burner. In these the earth is soft, and rabbits love to burrow in them, so that the sportsman knows where to find his game. In the fields about Cold Aston the ploughshare turns up bits of charcoal everywhere.

Since the above lines were written, I have observed that Halliwell gives *Coal Harbour* as "a corruption of *Cold Harbour*, an ancient message in Dowgate Ward, London, frequently alluded to by old writers." He also gives *coal hood* as a West-country word for the bullfinch, so called, doubtless, from the lustrous blackness of its head. It is possible that "harbour" in *Cold Harbour* may be *herbere*—"a grene place" (*Prompt. Parv.*). The *Medulla* gives *herbere* as *locus pascualis virens*. Taking this view, *cold harbour* would be a coaled "grene place" in a wood; but I incline to the former suggestion. That it means one of these two things I am certain.

S. O. ADDY.

Sheffield.

[See 1st S. i. 60; ii. 159, 340; vi. 455; ix. 107; xii. 254, 293; 2nd S. vi. 143, 200, 317, 357; ix. 139, 441; x. 118; 3rd S. vii. 253, 302, 344, 407, 483; viii. 33, 71, 160; ix. 105; 4th S. i. 135.]

GHELEN'S "EUTROPII INSIGNE VOLUMEN."

That celebrated Bohemian editor Sigismund Ghelen (the Latinized form of the name is Gelenius) published at Basle in 1532 what purports on the title-page to be a complete compendium of Roman history, founded chiefly on Eutropius, with additions by later writers. The principal part of the title runs thus—"Eutropii insigne volumen quo Romana historia universa describitur, ex diversorum auctorum monumentis collecta." The volume contains also the Lombard history of Paul the Deacon, sometimes called Warnefridus. As the title is certainly misleading, I am desirous of pointing out that the work is, in fact, an edition of the *Historia Miscella*, usually (though probably erroneously) attributed to this Paul ("à Paulo Aquilegiensi Diacono primum collectæ"), who wrote in the reign of Charlemagne. This is a compilation formed from Eutropius, Florus,

Aurelius Victor, Eusebius, Rufinus, Orosius, Jornandes, and others, and is stated to have been continued to the year 806 by Landulphus Sagax. No part of it is in any sense an edition of the *Breviarium* of Eutropius; in the earlier portions some sentences are, indeed, extracted from that work, but much more is taken from the *Epitome* which bears the name of Aurelius Victor (though it is not now considered to have been written by him), and the authority of Orosius seems to be preferred in the matter of dates, several of which are certainly erroneous. Thus, the accession of Nerva is stated to have taken place in A.U.C. 846=A.D. 93, whereas Eutropius makes it A.U.C. 850=A.D. 97, and the true date is in all probability A.U.C. 849=A.D. 96, the year in which Valens and Vetus were consuls.

The Delphin editor of Eutropius, speaking of this "insigne volumen," which he, too, had noticed to be only the miscellany above referred to, says, "Opus indignum certe, quod in tenebris tamdiu delituerit." I was led to examine the work by a letter from a friend who has in his possession a copy of it, which he, not unnaturally, thought was, at least in the earlier portion, an edition of Eutropius. Ghelen, however, would seem to have had some very erroneous ideas about the writings of that historian. The latter probably did not live to carry out his intention of giving the world an account "stylo majore" of the reigns of Valentinian and Valens; and the *Breviarium* is, in fact, the only work of his which is extant. Of this it is to be presumed that Ghelen is speaking when he says, "Superiora tempora Eutropius in compendium redegit"; but he cannot have been acquainted with it himself, or he would hardly have called his edition of Paul's miscellany "Eutropii insigne volumen." He afterwards says of Eutropius, "Pertur nonnulla composuisse opuscula. E quibus extant ista, nobis duntaxat titulus nota,

'Ad virgines duas sorores.' Libri ii.

'Chronicorum usque ad sua tempora.'" Liber i.

In speaking of these works, he must have been misled by confusion with some other writer of the same name. He says that Eutropius was "monachus et presbyter," although there can be little, if any, doubt that the historian Flavius Eutropius, who was secretary to Julian the Apostate, was not a Christian; and adds that he was considered by some to have been a disciple of Augustine, whereas the latter must really have been very much the younger of the two.

W. T. LYNN.

Blackheath.

NOTES ON THE SECOND EDITION OF SKEAT'S "ETYMOLOGICAL DICTIONARY."—1. *Wheatear* (s.v. "Wheat"). I am surprised to find that Prof. Skeat has not abandoned his suggestion that this

name for the bird *saxicola cyananthus* is of imitative origin, as if a *whitterer*, the bird that *whitters*, or complains. Surely it is a corruption, as I have maintained (*Folk-Etymology*, p. 433), of an older form, *white-ears* (*hwit-ears*), i.e., "white-rump" (its distinctive feature), which was mistaken as a plural. Other names for the same bird are "white-rump," "white-tail," "whittaille" (Cotgrave), Fr. *cul blanc, blanculet*; compare Greek *πύραπος*, "white-rump," the name of a species of eagle.

2. *Skate*, standing for *skates*, Dut. *schaats*, O.Dut. *schaets*, probably from Low Ger. *schake*, a shank. The sliding implement was so called not because it is a contrivance for lengthening the leg (which it does only to an inappreciable extent), as if that which gives one a new shank, like a stilt (so Wedgwood), but because the first skates actually consisted of the shank-bones (*tibiæ*) of horses and other animals, which were tied under the shoes. See the extract from Fitzstephen (ab. 1190) in *Folk-Etymology*, p. 604. Mr. Tylor says, "Split shank-bones fastened under their shoes for going on the ice delighted the London prentices for centuries before they were displaced by steel skates" (*Anthropology*, p. 307, 1881). A woodcut of a pair of these primitive bone skates, preserved in the British Museum, is given in Chambers's *Book of Days*, vol. i. p. 138.

3. *Spalpeen* (Addenda), an Anglo-Irish term for a labourer, is from Ir. *spailpín*, a mean fellow, a rascal, a common labourer (O'Reilly), apparently an ironical diminutive of *spailp*, a beau. Compare *spalpaire*, a spruce fellow, *spalpaím*, I obtrude.

4. *Baffle*. Prof. Skeat in deducing this word from Scot. *bauchle, bachle*, does not take account of the old forms *baffull* and *baffoule*, and severs it from Old Fr. *baffouier* (in Cotgrave), its exact synonym (also *baffoler* (?) Nares). This I have proposed to connect with Old Fr. *bas foler* (*bas-fouler*), to trample down, comparing Fr. *baculer, baccoler, basculer* (for which see Cotgrave), from *bas* and *culer*. It is from the word last indicated, I think, that Scot. *bachle, bauchle*, to treat contemptuously, may be derived. In Norfolk *to baffle* still means to trample down corn or grass.

5. *Jade*. Prof. Skeat considers that the verb *jade*, to tire, meant originally to treat as one would (or behave as might) a *jade*, or sorry nag. With this we might compare *to hack* (one's clothes, &c.), i.e., to treat without care, as one might a *hack*, or *hackney*, or hired horse. It seems more likely, I think, to be from Sp. *ijadear*, to pant, as a horse doth after running (Minshou, *Span. Dict.*, 1623), properly to work or heave the flanks, from *ijada*, the flank, which is from Lat *ilia*, the flank (see *ijar* in Diez). The word may have been introduced by the Spaniards who came over to England in the reign of Mary. Bacon, writing in 1625, notes it as a new word, "It is a dull Thing to Tire,

and, as we say now, to *Jade*, any Thing too farre" (*Essays*, "Of Discourse," p. 17, ed. Arber). This sentence does not occur in the editions issued in 1612 and earlier years. An over-driven, broken-winded horse was said in Latin *ducere* (or *trahere*) *ilia*, like Fr. "*batre les flancs*, to pant hard for want of breath" (Cotgrave). Compare:—

"Their poore *Jades*

Lob downe their heads, *dropping* the hides and hips."
Shakspeare, *Henry V.*, IV. ii. 46 (1623).

Mr. Wedgwood ventures to attribute the same origin to *jade*, a worn-out horse, which Mr. Ferguson, *Cumberland Dialect*, p. 174, and Prof. Skeat derive from Icelandic *jalda*, a mare. In that case the mineral *jade*, Sp. *jade*, for *pedra de ijada*, stone for the side, a supposed remedy for the iliac passion, would be substantially the same word.

A. SMYTHIE PALMER.

Woodford, Essex.

LIONS VERSUS LEOPARDS.—It has been much discussed whether or not the animals on the royal standard, up to the fourteenth century, represented lions or leopards. All the writers during the early period designate them as leopards. In the romance of *Richard Cœur de Lion* the king is said to have borne

"On his schuldre a schield of steel,
With three lupardes wraught ful weel."

A writer in the time of Richard II. speaks of that king as "le roy qui les liepars porte en blason" (*Archæologia*, vol. xx. p. 99). Chandos Herald, who ought to be an authority on such matters, in his *Life of the Black Prince* reports the following in a speech of that prince on the eve of his campaign in Spain:—

"Et auxi ai-je ay conter,
Que li leoperds et leur compaignie
Le deplayrent en Espagne."

Chronicle of the Black Prince, l. 1902.

In the *Memoirs of Lefebvre*, p. 196, in the description of the battle of Najera, among the ensigns spoken of are "les lys de la France et les léopards d'Angleterre." On the other hand, it is maintained that the term "leopard," as thus employed, did not mean the animal of that name, but was merely a term applied to the lion when represented passant gardant, or as on the royal shield of England. While lately looking over an old Norman chronicle I found the following passage, which accounts in a very plausible manner for the use of the leopard. Perhaps some reader may be able to produce something in corroboration of it:

"Toutes lesquelles chartes tirées des Mémoires manuscrits de M. de la Caille du Fourni, grand antiquaire, disent aussi que la Comtesse Lesseline, femme de Guillaume, Comte d'Hièmes, portait au chef de son mari écu de gueules ou d'azur, mais plutôt de gueules au léopard d'or; autres lui attribuent de gueules au léopard d'or qui est de Normandie; le léopard ayant été pris par ces princes et seigneurs Normands qui étaient souvent sortis hors mariage, ainsi que Guil-

laume, Comte d'Eu et d'Hièmes; Richard II. et Guillaume II., Ducs de Normandie; Godefroi, Comte de Briome; Robert, Comte d'Evreux et Archevêque de Rouen; Mauger, Comte de Mortain; Robert de Kent, Comte de Gloucester, et ses frères, Renault, Comte de Cornouailles, Robert, Gilbert et Guillaume de Traci, pour représenter leur naissance par le Léopard, bâlard du Lion, ensemble leur naturelle générosité, dont l'un et l'autre de ces animaux est le symbole."—MSS. de M. de la Caille du Fourni, grand antiquaire, ap. De la Roque, *Hist. de Harcourt*, t. ii, liv. xix. ch. xvi.

J. G. FOTHERINGHAM.

Paris.

"ANONYMOUS' AND PSEUDONYMOUS WORKS."—Having had occasion recently to examine Messrs. Halket and Laing's work very thoroughly, during the compilation of my own book, *Masques*, I have found numerous minor—"flaws," shall I say? and thinking that those of your readers who possess a copy of the work may wish to make any corrections therein which may be discovered, I submit the following list:—

Col. 76, l. 29, for "Calton" read *Colton*.

Col. 192, l. 11, for "Cope" read *Care*.

Col. 786, l. 30, "Epitolarium" should, I think, be *Epis...*

Col. 941, l. 43, and col. 1193, l. 37, for "Leveson" read *Leveson*.

Col. 1201, l. 43. This is altogether incorrect. Mary Langdon is the author's true name, and "Sydney A. Story, Jr." her pseudonym.

Col. 1556, l. 32, "Massachusettsensis," &c. I do not see why the preference should be given to Daniel Leonard. John Adams wrote, "On my return from Congress in November, 1774, I found the *Massachusetts Gazette* teeming with political speculations, and *Massachusettsensis* shining like to the moon among the lesser stars. I instantly knew him to be my friend Sewall, and was told he excited great exultation among the Tories, and many gloomy apprehensions among the Whigs."

A. R. FREY.

Astor Library, N. Y.

BURIAL CUSTOMS.—A correspondent writing to the *Guardian* of Jan. 14, from Winwick, South Lancashire, upon "Burial Customs," in reference to a note from a previous correspondent, saying that a custom exists amongst the Eurasians at the words "ashes to ashes," &c., for every one present to cast in earth upon the coffin, and that "quite little children do this," adds that in Winwick this is invariably done at funerals. I think the custom is so rare and so apt that it is worthy of a place in "N. & Q." I have long felt that this rite should not be left, as it is almost universally, to the sexton, but that, if not performed by the clergyman, some loving hand amongst the mourning friends should do it as a last office.

T. ALLEN.

Faversham.

Doc.—In Skeat's *Etymological Dictionary* the derivation of this word is said to be unknown. In Farrar's *Families of Speech* the strange suggestion is made that the Icelandic *doggr* shows an onomatopoeic connexion with the "canine letter." I do

not know that any one has tried the simple process of transliterating the word according to Grimm's law. We thus get *thoch*, forms of which exist in Greek with the usual dentalization and assimilation as *θός*=jæckal, and *θώσω* (*ἐπιθώσω*)=(1) to bay like a dog (Homeric Hymn), (2) to hound on, urge. The inferences seem to be (1) that *dog* is as old a word as *hound* in the Gothic speech, though perhaps not in English, and was used rather of the wild than of the domesticated animal; (2) that it is probably onomatopoeitic, imitating the voice of the dog-tribe in a natural state, not the artificial bark later acquired; (3) that the English in respect of the final guttural is more faithful to the original than the Greek forms.

H. H.

OLD ENVELOPE.—It may interest some of the readers of "N. & Q." to know that I have just seen, among the papers of an old Yorkshire family, an envelope of thin paper, just like those of the modern square kind now in use. The letter enclosed is dated Geneva, 1759.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

JAMES HOGG, THE ETRICK SHEPHERD.—There is a *queer* mistake in Bohn's edition of Lowndes (s.v. "Hogg, James," p. 1083), where the following register occurs: "A *Green Book*, Edinb., 1832, 8vo." The correct title is "A | *Queer Book*. | By | the Ettrick Shepherd. | William Blackwood, Edinburgh; and | J. Cadell, Strand, London. | MDCCCXXXII." crown 8vo. pp. 379. The dedication is as *queer* as the rest of this *Queer Book*. It runs thus:—

"This Motley Work, made up of all the fowls' feathers that fly in the air, from the rook to the wild swan, and from the kitty wren to the peacock, as the Shepherd's *vade mecum*, as the varied strains in which his soul delighteth, he dedicates most respectfully to Christopher North and Timothy Tickler, Esquires."

The entry does not occur in the first edition of the *Bibliographer's Manual*. Is it curious enough to be entitled to a corner amongst the odds and ends of "N. & Q."?

ALFRED WALLIS.

NEW THEORY AS TO THE WEATHER.—The following opinion was given by an aged man-servant to his mistress as he was removing the breakfast things: "Weather very different from what it used to be. No use people saying it ain't. It is! I can't say why. May be it is the taking such a quantity of minerals out of the earth has altered its balance! I can't believe any indications now." And then, with emphasis, he added, "I used to know if it was going to rain, or not."

A. H. (2).

A VETERAN.—There appears in the *Army and Navy Register*, published in Washington, D.C., U.S.A., Jan. 17, 1885, the following obituary:—

"Charles Burch, aged 106, died last Monday at Lowellville (Mahoning county), Ohio. He was born in a soldier's camp in England, and becoming a British

regular, he helped to fight the Americans in 1812. Returning home he marched against Napoleon, was wounded in the hip at Waterloo, making him a cripple, and he has ever since been a British pensioner. His pension always came in gold, and during the war the old man sold it, getting at one time 260\$ for it. He came to America in 1851."

R. S. K.

THE BIRTHPLACE OF CHARLES DICKENS.—In your notice of Mr. Dolby's *Charles Dickens as I Knew Him* (6th S. xi. 99) you lay some stress on the remark, attributed to Dickens, that he was born in Landport Terrace, Southsea. Although I do not for one moment doubt the veracity of Mr. Dolby's statement of what Dickens said, still any one should see at a glance how easy might be the confusion of "a terrace at Landport" and "Landport Terrace." I was talking a short time since to one of the oldest inhabitants of the borough of Portsmouth, who remembered the building of Landport Terrace, and he was of opinion that, if built, it was doubtful whether it was fit for occupation at the time of Dickens's birth. As another factor in the argument of confusion I might mention that the houses in Landport Terrace, Southsea, and those of the terrace in which Dickens was actually born are very similar in appearance, having gardens in front, with the low kitchen windows spoken of by Mr. Forster. The fact of Dickens not being able to satisfactorily settle upon the house in Landport Terrace is almost proof of something being wrong. Again, supposing Dickens to have been born in Landport Terrace, Southsea, it is reasonable to suppose that he would have been baptized at the parish church of Portsmouth, only half a mile distant, instead of that of Portsea, nearly a distance of two miles, but much nearer to the place where it is believed he was born.

I now come to what I think may be termed a satisfactory settlement of the place of birth. Mr. William Pearce, a solicitor of Portsea, writing to the *Hampshire Telegraph* on Sept. 26, 1883, says:

"Charles Dickens was born at No. 387, Mile End Terrace, Commercial Road, Landport, Portsea. The house belonged to my late father, William Pearce, and in proof of the above statement I have his rent-book, which shows that Mr. John Dickens, the father of the said Charles Dickens, rented the house from Midsummer, 1803, to Midsummer, 1812, which includes the date of his son's birth, viz., 7th February, 1812. Beside this, I have often heard my father mention the circumstance. The above statement has also been corroborated by the late Mrs. Purkis (monthly nurse), who pointed out to my sisters (who still occupy the house) the room in which this much appreciated author was born."

Though this letter points out the place of birth, it also seems to point out that Dickens must have resided elsewhere in the town than at Mile End Terrace, seeing that his father, according to Forster, did not leave Portsmouth for London till 1814.

TINY TIM.

Southsea.

ANORTHOSCOPE.—This little machine, which came, I think, from Germany, is an optical contrivance for seeing crooked figures straight. Webster's *English Dictionary*, edited by Goodrich and Porter, describes it correctly, but derives it from "Gr. *ἀν* priv., *ὀρθός*, straight, and *σκοπεῖν*, to see." This is not the case. It is from *ἀνορθοεῖν*, to straighten, and *σκοπος*, a mark or marksman, and the *αν* in *ἀνορθοεῖν* is not privative, but the preposition *ἀνά*.
Athenæum Club.

C. M. I.

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.

WAS CROMWELL EVER A FOOT SOLDIER? (2nd S. xii. 285).—In 1861 Mr. WEBSTER printed in "N. & Q." a receipt by Cromwell, dated December 17, 1642, for money due upon a warrant of the Earl of Essex, in which he is described as "Captain Oliver Cromwell, Capitaine of a Troope of Eightie Harquebuziers." Mr. WEBSTER stated that he printed the two documents on the advice of Mr. Carlyle, who held that they "now first make it clearly known that Cromwell was at one time a harquebuser or foot soldier, and that he did not change into the Horse or into a Colonelcy till after December, 1642, and that consequently he must have fought at Edgehill (October, 1642) as a captain of foot."

Knowing as I did that Cromwell did not fight as a captain of foot at Edgehill, and feeling therefore very sceptical about Mr. Carlyle's whole statement, my first idea was that the receipt might have come from the younger Oliver, the son of the future Protector, who, having been a cornet of horse at Edgehill, might possibly have been promoted to a captaincy in an infantry regiment. On applying to Mr. WEBSTER he most obligingly placed the two documents in my hands, and a comparison of them with letters of Oliver the father showed that not only the signature but the whole of the receipt is in the handwriting of the greater man. The examination, however, though it seemed to have come to nothing, was not thrown away. My eye was struck by the word *troop*, which I ought to have noticed before, and which is most unlikely to have been used of a division of a regiment of foot. A little further inquiry produced the following passage from Sir James Turner, *Fallas Armata*, ed. 1633, p. 231:—

"The heavy armed [cavalry] are called cuirassiers, gens d'armes, and men at arms, from their defensive armour, but the light armed are now called Harquebusers, from their offensive weapon, the harquebuss, which, before the invention of the musket and pistol, was a weapon—only differing in length—common to both the foot and the horse, and they had both the denomina-

tion of harquebusers from it. And though none of them now use the harquebuss, and that the foot firemen are called musketeers from the musket, yet the light horse, though they use pistols, keep still the old name of harquebusers."

Cromwell, therefore, remained in December what he had been in October, and what he continued to be till he became a colonel, a captain of a troop of horse.

I have told the story at some length, as being a good example of the way in which the authority of a great name often prevents an inquirer from asking the *bona questio* which is *dimidium scientiæ*, even when the question seems to rise upon the surface of the evidence.

SAMUEL R. GARDINER.

THE STATISTICS OF GAELIC SPEAKING IN SCOTLAND.—A French magazine, quoting "an English parliamentary paper," without any further reference, and probably at second or third hand, says that the number of Gaelic speakers in Scotland in 1881 was 231,602. The same number is given in *The Statesman's Year-Book* for 1884 (now edited by Mr. Scott Keltie), p. 247. Mr. Keltie does not advance his authority for the statement. A few years ago Mr. Ravenstein, in his exhaustive paper "On the Celtic Language in the British Isles" (*Journal of the Statistical Society* for September, 1879), had given the figures 301,000 (besides 8,000 Gaelic speakers in England and Wales). If the foregoing figures be right, the decrease in numbers is rapid.

But what I want to ascertain is this. (1) What is the "parliamentary paper" alluded to? (2) Have inquiries been made concerning the language of the people (as is usually done in Ireland) in the Scotch census of 1881? On what scale, and by what way of inquiries, direct or indirect? If such be the case, in what volume of the census are the results to be found, and are the figures given for each county?

H. GAIDOZ.

22, Rue Servandoni, Paris.

THE "THREE HOLES IN THE WALL."—Can you favour me with an answer to the enclosed, which reaches me from a correspondent at Berlin: "Macaulay, in his *Speeches on Parliamentary Reform* (Sept. 20, 1831), makes use of the following expression in allusion to the House of Lords, 'Tell the people that they are attacking you in attacking the three holes in the wall, and that they shall never get rid of the three holes in the wall till they have got rid of you.' If you could tell me what he can mean by those 'three holes in the wall' I should feel thankful."

W. B. WHITTINGHAM.

"THE INCOMPARABLE ORINDA."—Will some kind reader of "N. & Q." oblige me by the loan for a few days of the volume of Mrs. Katherine Philips's poems containing her portrait by Faithorne (only to

be found, I believe, in the second edition). I will take every care of the book, and will willingly defray cost of carriage from and to the owner.

EDITOR "RED DRAGON."

Cardiff.

DUTY ON ARTISTS' CANVAS.—When was this repealed? Was it included in the repeal of the taxes on cotton yarn, raw silk, thrown silk not dyed, and hemp dressed or undressed, in Peel's revision of taxation, 1845? T. W.

THE BISHOPRIC OF SODOR AND MAN.—Where is Sodor, and when was the addition to the title made? In the last century it was alluded to always as the bishopric of Man, and the incumbent as the Bishop of Man. In an old school atlas of the year 1804 I see Sodor marked in the island on the spot where in modern maps Castleton is indicated. But I am led to believe this is entirely untrustworthy, and that Sodor really is a separate island. If so, which? J. J. S.

BOOKS ON EMIGRATION.—What books have been published in England relating particularly to emigration from England to America between and during the years 1620 and 1680; and can such books be purchased to-day?

WILLIAM H. CHAFFEE.

P.O. Box 3063, New York, U.S.

EDWARD HOWARD.—Can any of your readers give me any information concerning Edward Howard, who resided in or near the Marsh, Lambeth, in the years 1722 to 1735, and who in 1722 married Katharine Askull? Was he in any way connected with the Howards of Norfolk? Do any of your readers possess autograph letters of Edward or Katharine Howard, supposed to be living in Lambeth 1722-1732? J. R.

Northwood Cottage, Chislehurst.

HENRY RAMSDEN, VICAR OF HALIFAX 1629-1638.—Wood, in *Athene Oxon.*, says that in London "he was much resorted to for his edifying and puritanical sermons." Can any one tell me where; or anything about him, besides what Wood says? T. C.

"CORONA SPINARUM."—In the *Icelandic Dictionary* (s.v. "Krúna") I find "Krúna-messa, Crown-mass, Corona Spinarum—the 11th of October." Is this festival known in other than Icelandic church history? I can find no reference to it in the *Dict. of Christian Antiquities*.

A. L. MAYHEW.

WILLIAM GUIDOTT, TREASURER OF LINCOLN'S INN.—Can any of your readers give me information with regard to two members of the family of Guidott, both of whom were named William, and were treasurers of the Hon. Soc. of Lincoln's Inn, 1682 and 1728 respectively? Could one of these

be identical with William Guidott, who was agent to Sarah, Duchess of Marlborough, and against whom she brought an action? C. T.

UNSIZED PAPER.—Why do the French and German printers almost invariably use unsized paper? Many years ago I asked this question, and was told that they did it to save expense; but now that the French publishers issue works so beautifully printed and got up, *éditions de luxe*, almost regardless of cost, they still keep to this sort of paper. It is much less durable than when sized, is more easily torn, readily absorbs moisture, and it utterly defies any attempt to correct misprints with the pen or to write a few lines on a fly-leaf. A new French book is now lying before me, beautifully printed on the finest *papier velin*, but it is unsized. Quite lately, indeed, this kind of paper has been used in some English illustrated publications, for the sake of a softer surface for printing off delicately engraved wood-blocks; but as regards the ordinary kind of books, the rule is that English and Dutch printers have always used sized paper, even for the cheapest and commonest books, while the French and Germans, with rare exceptions, have used it unsized. J. DIXON.

ANCIENT PRINCES OF WALES.—Burke says that Gladys, daughter of Rhiwallon ap Cynfyn, Prince of North Wales, married Walter Fitz-Otho, the ancestor of the FitzGerald; also that his son, Gerald FitzWalter, married Nesta, the daughter of Rhys ap Gruffyd, Prince of South Wales. In another pedigree I have seen of the Princes of Wales, Gladys, daughter of Rhywallen ap *Corvyn*, is said to have married Rhys ap Tudor, and no mention is made of Walter FitzOtho; also that Nesta, daughter of Griffith ap Llewelyn, Prince of South Wales, married Traherne ap Caradoc, Prince of South Wales, and not Gerald FitzWalter. Which is the right version? If Burke is wrong, the line of FitzGerald must begin at Maurice (ob. 1177), and leave out the two wives, daughters of the Princes of Wales. STRIX.

BISHOP GODWIN.—Where can I find an account of the ancestry of Thomas Godwin, Bishop of Bath and Wells *temp.* Elizabeth? Bedford, in his *Blazon of Episcopacy*, gives the bishop's arms, "Or, two lions pass. sa., on a canton of the second three bezants." From this I infer that the Godwyns of Kent were his progenitors. Fuller, in his *Worthies*, gives a "Hugonis Godwyn" in the list of the Kentish gentry, 12 Hen. VI. The biographical notices of the bishop which I have seen, including that by his son, say nothing of his family.

P. S. P. CONNER.

126, South Eighteenth Street, Philadelphia.

GERMAN PROVERB: TURKOPOLIER: TRIPOLI STONE.—What is the origin of the German ex-

pression "Streiten um des Kaisers Bart," lit. "disputing over the Emperor's beard," meaning, to contend about trifles? Does it refer in any way to Barbarossa? Also, what is a "Turkopolier"? Does it mean a polisher with Tripoli stone; and what is Tripoli stone? Did it come from Tripoli, in Syria (now Trablus), or from Africa? It should derive its name from the former if Turkopolier means Tripoli polisher.

E. A. M. LEWIS.

A CITY CALLED "NAIM."—Have your readers noticed the error in some copies of the Prayer-book by which Nain in the Gospel for sixteenth Sunday after Trinity is printed Naim? Since remarking it I have examined a number of copies, and in all cases where this misprint occurs the book was printed at the Oxford University Press.

W. S. B. H.

POLITICAL BALLAD.—Can any contributors to or readers of "N. & Q." supply any more verses than the following to a West-country ditty, which, to have full force, must be said or sung in Zomerzet style?—

"We 'll bore a hole thro' Crumwell's nose,
And there we 'll put a string;
We 'll hang un up in middle of th' house
For killing of Charles our king."

S. V. H.

EARL BEACONSFIELD'S FIRST NOVEL.—Some time since I bought a small publication, entitled "Earl Beaconsfield's First Novel, *The Consul's Daughter*, hitherto unpublished," publishing office 44, Essex Street, Strand, price one penny, with a portrait and other illustrations on the title. Is this a *bonâ fide* "first novel"; and, if so, is anything else known of it; or is it merely a thing to sell?

ED. MARSHALL.

DIARY OF DR. WILLIAM TWISS, 1638.—Can any one inform me as to the whereabouts of the small original MS., or of a copy thereof? It relates mostly to Dr. Twiss's preaching, travels, and public news.

W. I. R. V.

ORTELIUS THE GEOGRAPHER.—Have any MSS. left by this famous author been preserved? If so, where and what are they?

THORP.

PROVERB.—"She swept Broomfield clean," *i. e.*, she inherited as heiress the entire property. I heard this proverb to-day for the first time, and should be glad to hear if its origin be known.

W. H. SEWELL.

Yaxley, Suffolk.

GREAT FLOOD IN 1647.—Will any correspondent kindly refer me to an account of the great rain and floods which prevailed this year? I have a rare sermon, preached upon the subject at Coventry on December 23, "being a day of Publique Humiliation appointed to be observed

for the removing of the said judgment," by John Bryan, Batchelor in Divinity, and Minister of Trinity, in Coventry. But he gives no record of the actual facts of the occurrence.

CORNELIUS WALFORD.

HERALDIC.—May I request the favour of some assistance in discovering the families for whom the following arms were intended? They exist in an old church window of the middle of the sixteenth century. Quarterly, 1 and 4, Gules, a bend argent; 2 and 3, Sable, a fleur-de-lys argent; quartering, Sable, a chevron engrailed between three owls argent. Also, quarterly, 1, Sable, six swallows argent, 2, 2, 2; 2, Argent, a fess sable; 3, Chequy, or and sable, a chief argent, goutte d'or; 4, Azure, a bend or. There is another quartering of four similar to the last, save that the second quarter is Or, three torteaux, a label of three points, arg. These latter quarterings probably indicate marriages of heiresses with the Arundels of Cornwall, as the first quarter is evidently for Arundel; but I should be glad to know for whom precisely they were intended, and a reference to a good pedigree of this family would be acceptable.

H. N.

AUTHOR OF BOOK WANTED.—

Our Public Schools, 8vo., published by Kegan Paul & Co. in 1881. No name appears on the title-page.

ALPHA.

AUTHORS OF QUOTATIONS WANTED.—

"Trust the spirit,
As sovran Nature does, to make the form;
For otherwise, we only imprison spirit,
And not embody. Inward evermore
To outward."

ALEKTOR.

"Whose changing mound and foam that fades away
Might mock the eye that questioned where I lay."

PLATO.

"Like Dead Sea fruit, bitter," &c.

A. G.

"And hearken what the inner spirit rings,
There is no joy but calm!
Why should we only toil,
The roof and crown of things?"

VIOLET.

Replies.

COLOUR IN SURNAMES.

(6th S. x. 289, 438, 520; xi. 72.)

I hardly like to trespass on your space by adding to the replies already elicited on this subject, but onomatology is in its infancy as a science, and I am glad to seize this opportunity of urging the necessity of comparing, where possible, English personal names with those of other nations. Such a comparison will prove how very common the assumption, or rather the application, of names from colour of hair, complexion, and dress has always been: English, White, Whitehead, Whitman, Lillywhite, Snow, &c.; French, Blanc, Blanchet, Blanchard; German, Weiss, Weissmann, Schneeweiss (*vide* Pott); Dutch, De Witte, Wittel, Witt-

kopp; Italian, Bianchi; English, Reed, Reade, Redman, Redhead, Ruddiman, Rouse; French, Roux, Rous, Roussel, Rousseau, Rouget; German, Rothe; Italian, Rossi, Rossini; Welsh, Gough; Scotch, Reid, Roy. To these we may add the Latin, Rufus, Rutillus, Albinus, &c. Similarly for Black, Blond, Grey, Brown; compare with which such well-known names as Schwartz, Tchernitchef, Dibdin, Quin, Blondin, Griset, Moreau, Lloyd, &c., the equivalents, with little variation, in other languages. In India, too, colour is admitted to form proper names. Vide Capt. Temple's *Proper Names of Panjabis*, and Prof. Monier Williams's *Sanskrit Dictionary*. There is a Yellowhair mentioned by Bardsley; this corresponds to Gelbhaar in German. The English Green would usually be a local surname, though we have Grün in German, and Verd, Verdeau, Vertot in French. A greenman is pictured in Strutt's *Sports*; he used to take part in festival processions as a sort of wild man of the woods, being covered with foliage and garlands. Mr. Bardsley, in his most interesting *English Surnames*, quotes with approval Horace Smith's assertion that surnames "ever go by contraries," and asks, "Who ever saw a Whythead who was not dark; or who ever saw reddish hair on a Russell, or a swarthy complexion on a Morell?" This paradoxical remark suggested to me, some time ago, that it might be worth while to find out what proportion of persons bearing these colour-names still exhibit the original peculiarity. So far as I have gone I find that Mr. Bardsley's vivacity has misled him, and that the "law of inheritance" has received confirmation.

CORNELL PRICE.

Westward Ho.

Red is vulgarly pronounced in this town Reed. The surname is spelt Reed, Reid, Read. There is a Redhead in this town who is commonly called "Redhead."

South Shields,

R. B.

With reference to MR. HALLIDAY'S note, visitors to Chester may have observed that there is upon one of the houses in Abbey Buildings, skirting the Cathedral Close, the following notice, "Mrs. Red, Registry Office for Servants."

EDMUND J. BAILLIE, F.L.S.

From 1812 till 1872, in a Gaelic-speaking country, I knew three crofters as David Bayne, or Bain, James Buie, and David McRob, meaning respectively, Fair David, or White David, Yellow-haired David, and David son of Robert. Their sons, our under gardeners, were also called John Bain and John Buie. Another family was styled Davie Dhu, or Doo, or Dow, grandfather, son, and grandson, that is Black Davie, they being very swarthy. In fact, however, these names were only descriptive, the whole set being Rosses and Macknays,

which names were so common that they required some further distinction, and many persons knew them only as Bain, Buie, and the Dhus. Roy, which means red, is a common name. That Reed does not always mean red, witness the Reeds of Reedsdale, and the proverb, "Short Rede guid Rede"="Short speech good speech," where the derivation is German. There is nothing in which misderivation is more rampant than in surnames, e. g., Macknight, said to be son of the knight—a Celtic prefix and an English substantive. Track it through record, and it unfolds itself to Mac-knight, Macneight, MacNecht, MacNacht, and Nachtan, where it rests as the son of Nachtan or Nechtan, the Pictish warrior.

M. GILCHRIST.

Burnham, Bucks.

OLD EXPRESSIONS (6th S. x. 410).—The explanations of these words would be facilitated considerably if ROYSSÉ would give more of the context. Who can tell, without the context, whether *bermandry* be an office or a piece of land? There is an A.-S. word *ber-man*, a porter (bear-man), which gives M.E. *ber-man* (Mätzner, *A. E. Wörterbuch*, i. 209). Some interesting regulations for *bermen* may be seen in *The Black Book of the Admiralty*, ii. 179, from the Domesday Book of Ipswich.

3. *Arguel* is a chemical substance mentioned by Chaucer, *C. T.*, 12,740; M.E. *argal*, crude tartar.

4. I have somewhere met with an instance of *cratera* being used instead of *cratis*, which latter word was often applied in the Middle Ages to the causeways across fields that are frequently mentioned. These causeways were commonly made with hurdles; hence the usual word to describe them is *cleia*. When built of stone these causeways were known as *calcete*. Can *cratera* be a misreading for *calcete*?

6. *Tainter*=tenter (see Skeat, *s. v.*), A.D. 1408, John Loudon presented for occupying a croft "cum *taynters*" (*Records of the Borough of Nottingham*, ii. 60).

7. *Dosser*, also written *dorsur* (*Catholicon Anglicum*, p. 104), wall-hangings. There are ample quotations in the *Catholicon* as above; *Promplorium Parvulorum*, pp. 125, 127; Mätzner, i. 658.

9. Is not *sociary* a misreading for *focarii* (the last *i* being, as usual, written *j*)? The context would soon settle the question whether or not a genitive be required here. *Focarium* means a hearth or hearthstone. See Wright Wülcker's *Vocabularies*, 657, 1; 779, 9; *Prompt.*, 161; *Fyrrherthe*. The meaning seems to be *louvre* or (M.E.) *fumerell*, which might possibly be represented by *focarium*.

12. *Bobbets* seems to be an easily explained misreading for *bokkets* (buckets).

15. *Buttalls*—abutalls, boundaries; hence the meaning here is that the boundaries of the land shall be surveyed and marked out.

17. *Steck* eels (what date?). The meaning is probably eels that were sold by the *stick*, for which measure see the Statute of Weights and Measures and *Liber Custumarum*, 119, where the word is Latinized as *stikum*.

21. A little more of the context might show us if there be any connexion between this expression and the small sail known as a *bonnet*, upon which see Mätzner, 316; Stratmann, 85; *Prompt.*, 43; *Riley, Memorials of London*, 369.

23. *Sporier*—spurrier, maker of spurs.

24. *Stronger* must be an error for *strenger*—stringer.

25. Has this anything to do with a defendant who has *waged* his law? It is impossible to answer this without the context.

26. *Kepper* or *shedder* salmon means salmon that has shed its spawn. The first word is represented by the modern *kipper*; see Skeat, *s. v.*, and Jamieson, *Scottish Dict.*, *s. v.* "Kipper," who states that the kipper is the male salmon and the shedder the female. Jamieson refers to a statute of Henry VII., wherein the expressions "kepper salmons or kepper trowtes, shedder salmons or shedder frowtes" occur. In the Rolls of Parliament, ii. 331b, A.D. 1376, is an enactment that salmon shall not be taken in the Thames between Gravesend and Henley Bridge, "en temps q'il soit kiper," which time is defined as extending from the invention of the Holy Cross (May 3) to Epiphany (January 6). On the Trent a salmon is said to be *kipper* when it is seriously out of condition and has lost about half its weight. The fish are mostly found in this condition after the spawning season, but I have not hitherto been able to learn satisfactorily whether or not there is any connexion between the spawning and *kippering*. From this has arisen the slang *kipper*=to die.

W. H. STEVENSON.

2. *Bermen* is given in Halliwell's *Dictionary of Archaic Words* as signifying "Barmen, porters to a kitchen (A.-S.)." This term is found in *Layamon* and in *Havelok*:—

"Two dayes ther fastinde he yede
That non for his werk wolde him fede;
The thridde day herde he calle:
'*Bermen, Bermen, hider forth alle!*'"

Havelok.

3. *Arguil*, *argaile*, or *argoile* (Fr. *argille*), signifying potter's earth or an article used in alchemical operations. See Wright's *Dict. of Obsolete English*. Chaucer says:—

"Cley made with hors and mannes here and oile
Of tartre, alum, glas, berme, wort and *argoile*."

Ben Jonson mentions

"Arsenic, vitriol, sal tartar,
Argaile, alkali, cinoper,"

as part of the stock of an alchemist; and in the *Archeological Journal*, i. 65, there is a very early receipt which says, "Tac *argul*, a thing that deyares deyet with, ant grint hit smal," &c.

7. *Estrich-boards* are defined by Halliwell as "Deal-boards exported from the Eastern countries" (Austria!).

15. *Buttal*, a corner of ground (Halliwell).

19. *Sulche*, *sulsh*, Somersetshire word for foul or dirty.

23. *Sporier*, a spurrier or spur maker.

27. *Tholons wood*, tholes and thole pins, the pins against which the oars bear in rowing, commonly made of ash.

30. *Pennd*, a *pen-stock*, was a floodgate erected to keep in or let out water from a mill-pond (Halliwell).

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

EUGENE ARAM (6th S. xi. 47).—A correspondent of the *Gentleman's Magazine*, September, 1837, writes:—

"In March I was at Wisbeach, and happening to hear that an old woman in the alms-houses had been present when Eugene Aram was apprehended at Lynn, in the year 1757, I paid her a visit. She informed me that, at the time of his being apprehended, she was a girl of eleven years of age, that he was put into the chaise hand-cuffed, and that the boys of the school were in tears; that he was much esteemed by them, having been used to associate with them in their play-hours. She said that the picture of his person in the *Newgate Calendar* is the express image of him; and she mentioned (what I had heard before, but not with her peculiar phrase) that he always wore his hat *bangled*, which she explained 'bent down, or slouched.' One remark she made, which I think very interesting and worthy of record. She said that it had been observed, that in looking behind him, he never turned his head or his person partly round, but always turned round *at once, bodily*. I give you her very words. Has any poet, any observer of nature, ever depicted this instance of fear mustering up resolution? I do not remember any description of the kind. How thankful would Mr. Bulwer have been for the anecdote had he received it in time! Few people in a morning gossip learn a new anecdote of human nature; and, grateful for it, I record the old lady's name—Beately."

The *Gentleman's Magazine* is also responsible for a sketch of the life of Eugene Aram, but at what date this appeared I cannot say.

GEO. H. BRIERLEY.

Oswestry.

I have the following books, pamphlets, cuttings, &c., which may, perhaps, be useful to FRANCESCA:

The Trial and Life of Eugene Aram, several of his Letters and Poems, and his Plan and Specimen of an Anglo-Celtic Lexicon, &c. Richmond, printed by and for Mr. Bell, 1842. Pp. iv 124 (with facsimile of his handwriting when in prison, and a two-page portrait).

Ditto. Probably first edition, dated 1832 (with a one-page portrait).

The Trial of Eugene Aram for the Murder of Daniel Clark, of Knaresborough, who [sic] was Convicted at York Assizes, August 5, 1759, &c. Knaresborough, G.

Wilson. (Not dated, but as it contains Hood's *Dream of Eugene Aram* it must be 1830-1840.)

A Genuine Account of the Trial, &c., of Eugene Aram, &c. With engravings. (A very long title.) Pp. 48. (Circa 1840.) Durham, G. Walker, jun.

Gleanings after Eugene Aram at Knaresborough, in Yorkshire, and Lynn, in Norfolk, &c., by Norris Scatcherd, Esq. London, Simpkin & Marshall, 1836. (Pp. vii 72.)

Memoirs of the Celebrated Eugene Aram, with some Account of his Family and other particulars, collected for the most part above thirty years ago by Norris Scatcherd, Esq. Second Edition. Improved by the Author. London, Simpkin, Marshall & Co., 1838. (Pp. 63.)

Phrenological Observations on the Skull of Eugene Aram, with a Prefixed Sketch of his Life and Character, by James Inglis, M.D. Illustrated by Lithographic Representations of the Skull, and a Portrait of Eugene Aram. London, Simpkin, Marshall & Co., 1838. (Pp. 53.)

The Life and Execution of Eugene Aram, &c. (A Chap-Book.) March & Co., Clerkenwell, E.C. (8vo. Pp. 24.)

The Life, Trial, and Remarkable Defence of Eugene Aram, &c. (Chap-Book.) R. March & Co., St. James's Walk, Clerkenwell. (Folio title-page, but made up into twenty-four pages.)

Memoir of Eugene Aram, &c. (Cut from *Universal Magazine*, July, 1778. Pp. 53.)

The most Extraordinary Case of Eugene Aram, &c. (Pp. 131-147. From some volume of Trials.)

Eugene [*sic*] Aram, &c. (Pp. 12-23. With profile portrait, 1810, from *New Newgate Calendar*.)

The Trial of Eugene Aram. (With sensation woodcut. Pp. 129-136. Double columns. From some book of Trials.)

Eugene Aram. (Pp. 45-53. With woodcut portrait. From some book of Trials, circa 1840.)

ESTB.

The following works have interesting details of the above:—

The Biographical Dictionary, vol. iii. 1843. Longman.

Gorton's Biographical Dictionary. 1851. H. G. Bolm.

Curiosities of Biography; or, Memoirs of Wonderful and Extraordinary Characters. Edited by R. Malcolm. 1855. R. Griffin. (Contains his portrait and memoir. Pp. 37-49.)

Rose's Biographical Dictionary. 1857. Rivington & Co.

Cooper's Biographical Dictionary. 1873. Geo. Bell & Co.

Doubtless if FRANCESCA would also consult Caulfield's *Portraits, Memoirs, and Characters of Remarkable Men*, 1813, and Chalmers's *Biographical Dictionary*, she might find notices in both.

CARL A. THJMM.

James Caulfield, a very industrious compiler, in his *Portraits, Memoirs, and Characters of Remarkable Persons*, vol. iii., 1820, gives a portrait of this murderer, and an account of his case extending to twenty pages. This is not mentioned in the list given at 6th S. viii. (not x.) 400.

JULIAN MARSHALL.

Is FRANCESCA acquainted with the *Trial and Life of Eugene Aram; several of his Letters and*

Poems, &c. (Richmond, 1832); and *Gleanings after Eugene Aram, &c.*, by Norris Scatcherd, Esq. (London, 1836)? G. L. FENTON.

I have a book entitled

The Trial and Life of Eugene Aram; several of his Letters and Poems, and his Plan and Specimens of an Anglo-Celtic Lexicon; with copious notes and illustrations, and an engraved facsimile of the handwriting of this very ingenious but ill-fated Scholar. Richmond, printed by and for Mr. Bell. 1832.

J. L.

The name of "Mr. Eugenius Aram" appears among the subscribers to the *History of Hull*, written by the extraordinary printer Thomas Gent, and printed by him at York in 1735. Many editions of his *Trial*, from 1759 and downwards, have been printed at York and elsewhere; for some of them, and a notice of Eugene's father, see Davies's *York Press*, 1868, pp. 172, 338. Mr. Norris Scatcherd collected many facts in his *Memoirs of Eugene Aram*, 1838; Boyne's *Yorkshire Library*, 1869, pp. 252-3. W. C. B.

TOPICAL (6th S. xi. 47).—I cannot tell W. F. P. whether *topical* is an "English word," not knowing the particular sense in which he uses this phrase. To most people this means, I find, a word which they themselves use. I did not know that *topical* belongs to the slang of the music-halls, having no acquaintance with the latter; but I may suggest to W. F. P. that a glance at Johnson's *Dictionary*, before penning his query, would have shown him the word used by Hale, Holyday, Arbuthnot, White, and Sir Thomas Brown, and add that it may also be met with in Fuller, Burton, Boyle, Evelyn, Addison, Johnson, Burke, Disraeli, and probably every one of "our older classics," and younger ones too, who has needed to use it. By the way, is there some occult joke in describing *topical* as a kind of *monstrum informe*; and are we to supply *cui lumen ademptum*? Most of us who have our eyes, have seen *comical*, *tragical*, *logical*, *musical*, *critical*, *physical*, *political*, *astronomical*, and the thousand other words in *-ical*, which fill nearly eight pages in Webster's *Rhyming Dictionary*. E. N. D.

This word hardly deserves the condemnation which W. F. P. pronounces upon it. Bailey, in his *Dictionary* (1736), gives "*Topic, topical*, belonging to or applied to a particular place." And Johnson's *Dictionary* supplies examples of *topical* from White, Brown, Hale, Holyday, and of its use in medical literature from Arbuthnot.

EDWARD H. MARSHALL, M.A.

Hastings.

This word has been in use in England for more than a century and a half, and your correspondent W. F. P. may like to have the advantage of knowing that it is thus recorded: "*Topical*, applied to a particular place or part" (Kersey's *English Dic-*

tionary, date, 1715); "*Topical remedies*, what we otherwise call external remedies, such as applied outwardly" (Middleton's *English Dictionary*, date 1778). Other extracts I could give, but I think the above will fill less of your valuable space.

C. GOLDING.

Colchester.

See Latham's *Dictionary*, 1870, vol. ii. pt. i. s. n. "Topical," where quotations are given of the use of this adjective from Sir Matthew Hale, Holyday, and Arbuthnot.

G. F. R. B.

A "BALLET" IN PROSE (6th S. xi. 47).—An early instance of the use of the word *ballet* for ballad is afforded us in Douglas's *Eneados*:—

"In gudeley ordour went thay and array,
And of thare kyng sang balletis by the way."

The term was applied by older writers to the Song of Solomon, as "The *Ballett* of *Ballettes* of Salomon," called in Latin *Cantica Canticorum*.

GEO. H. BRIERLEY.

Oswestry.

OLDEST FAMILY IN ENGLAND (6th S. ix. 503; x. 113, 159, 210, 350, 376, 475).—SIR J. A. PRYON has stated at 6th S. x. 210 that "Wapshot is evidently a contraction of Wapenshot, meaning a distinction gained at the periodical *Wappenschaw*, or assembly of arms." But the name is English, and a more obvious derivation would be from two Anglo-Saxon words, *wæps*, a wasp, and *holt*, a wood or grove. In provincial (and, in this case, more correct) English, *wasp* is frequently pronounced *waps*; while *holt* becomes degraded into *hot*, as in Aldershot, Bagshot, and other local names. Wapshot would, therefore, signify a small wood abounding in wasps, carpeted very likely with the odoriferous herbs in which those insects take delight; and the name, in the absence of corroborative records, is no evidence one way or the other for the antiquity of the family which bears it.

W. F. P.

MONUMENT TO ALEXANDER III. AT KINGHORN (6th S. xi. 48).—No mention of this monument is made in Mr. Groome's exhaustive *Ordnance Gazetteer of Scotland*, vol. iv. (1883), pp. 399 and 400, s. n. "Kinghorn," though the story of how Alexander III. met his death on March 12, 1286, is duly recorded.

G. F. R. B.

CARMICHAELS OF THAT ILK AND HYNDFORD (6th S. x. 350, 396, 477; xi. 12, 58).—MR. CARMICHAEL is quite mistaken in supposing that at the back of my query "lay the undoubted implication of the illegitimate origin of the Hyndford family." I am not "in possession of any special information not known to Scottish genealogists" in respect of the Hyndford branch of the house of Carmichael prior to its ennoblement; nor do I

"distinguish between the old house of Carmichael and the new one of Hyndford." My query was suggested by the following considerations: (1) That, according to heraldic authorities, "the baton royal is frequently used to express illegitimacy" (MR. BOYLE has, I think, disposed of my difficulty in this respect); (2) that, according to Scottish story, James V. had a daughter Jean, by the Lady Elizabeth Carmichael, daughter of Sir John Carmichael. Jean was at supper with her sister, Queen Mary, when Rizzio was murdered; Jean afterwards stood sponsor for Queen Elizabeth at the baptism of James VI., and was buried in the royal vault of Holyrood.

Assuming, as I did, that a baton royal was a mark of illegitimate connexion with royal blood, I thought it not improbable that its existence in the arms of Carmichaels of that ilk and Hyndford might be accounted for by the circumstance I have mentioned.

ZETA.

WARLEY CAMP, ESSEX, 1778 (6th S. xi. 69).—I have a small engraving, lettered "View of the Camp at Warley Common," of about the date given. It has been unfortunately so clipped that the artist's name, if it ever existed, has disappeared. The print, however, is intact, and I should be happy to show it to R. H. if he considers it of interest.

GERALD PONSONBY.

57, Green Street, Grosvenor Square.

P. J. de Louthembourg painted "a Landscape, in which are represented the manoeuvres of an attack performed before their Majesties on Little Warley Common, under the command of Gen. Pierson on the 20th of October, 1778," and "The Troops at Warley Camp, Reviewed by his Majesty, 1778." The first was exhibited at the Royal Academy in 1779 and the second in 1780. They have never been exhibited since.

ALGERNON GRAVES.

6, Pall Mall.

I have a small engraving of a "View of the Camp at Warley Common," but no engraver's or printer's names are appended. It is poorly executed, the view consisting of a few tents and several figures; from the dress of the latter the date may be that suggested.

THOMAS BIRD.

Romford.

CAMBRIDGE PERIODICALS (6th S. xi. 61).—I do not know whether MR. GRAY has overlooked an Oxford and Cambridge magazine, *Ye Rounde Table*, or considered it beneath his notice. I have five copies of this periodical, the first being published on Feb. 2, 1878, and the last (in my possession) on June 1 in the same year. Whether it collapsed, or was continued after this date, I cannot say. Published three times in term. Lent and Easter Terms, 1878, Cambridge, J. Hall & Son. "Antiprofessorial, antiproctorial, and generally

liberal in its opinions." Written, I fancy, chiefly by Oxford men, but circulated in both universities. My copies are at MR. GRAY'S disposal if he would like to see them. W. M. S.

P. S.—I have a vague impression that MR. GRAY has made another omission between 1877 and 1879, for I know I used to subscribe to another periodical; but perhaps I am thinking of the *Tatler*.

In MR. GRAY'S interesting list of these, I note, from personal knowledge, a slight error, under the year 1856. Geoffrey Lushington should be Godfrey Lushington, the present Under-Secretary at the Home Office. And to MR. GRAY'S query as to which of the two Rossetti brothers is meant, I answer Gabriel, not William—Gabriel, for so he was to his family and his intimates, though he was Dante to the world.

I believe it was in that very year, 1856, that "The Blessed Damozel" and the sonnet now called "Mary's Girlhood" were circulated in MS. (I have my copy of the latter still), and showed us how much was yet in store for those who knew and loved their author.

Has MR. GRAY intentionally omitted what I venture to call the most important Cambridge periodical of our time, the *Cambridge Essays*, issued annually for the years 1855, 1856, 1857, and 1858? A. J. M.

MR. GRAY'S list of Cambridge periodicals is incorrect in one particular. *The Oxford and Cambridge Undergraduates' Journal*, after assuming the additional title of the "Oxford Review," is now extinct, and its place will be taken by the new *Oxford Review*, which has bought up the Oxford connexion of the *Undergraduates' Journal*. As for the Cambridge connexion, there was, I imagine, none left to buy up. The last number of the *Undergraduates'* was published in the October term of 1884. ARTHUR R. ROPES.

ROYAL FAMILY PRIVATEERS (6th S. xi. 88).—This was the name given to a squadron of privateers fitted out by a company of London merchants in 1746. Individually, the ships were named King George, Prince Frederick, Duke, Prince George, and Prince Edward. They cruised mostly from Lisbon during the years 1746–8, and inflicted great damage on the enemy's commerce. A pretty full history of their achievements is contained in the *Voyages and Cruises of Commodore Walker during the late Spanish and French Wars* (12mo, Dublin, 1762); and in less detail, but with some corrections, in an article which I contributed to *Fraser's Magazine*, November, 1881.

J. K. LAUGHTON.

HANNAH BRAND (6th S. xi. 89, 115).—The statement in the *Biographical Dictionary* (1816) that this lady became a schoolmistress after having

been an actress is unquestionably wrong. She was keeping a school in Norwich (with her sister) in 1783, and did not appear on the stage until some eight or nine years after. I could give H. T. some further particulars in proof of this, but they are not worth writing about in "N. & Q." She died in March, 1821. FRED. NORGATE.

"THE BURIAL OF GENERAL FRASER" (6th S. xi. 108).—The large original painting is at Farraline House, in Stratherrick, the residence of Capt. Fraser, of Balmain. It was for some years at Inverness, where the varnish received injury from the scorching of the sun's rays; in other respects the picture is in a good state.

WILLIAM FRASER of Ledecune, Bt.

MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS (6th S. x. 441, 511; xi. 42, 77).—In a novel called *Meadow-Sweet*, written to illustrate Lincolnshire rural life, the conversations in the Lincolnshire dialect, the writer mentions a house with the following inscription: "Hæc domus dat, amat, punit, conservat, honorat, equitiam, pacem, crimina, jura, bonos. 1620." On some almshouses, "Deo et Divitibus. Ao. Do. 1620." Has not MISS BUSK miscopied one of her mottoes, "Non domo dominus, sed dominus domo honestanda est," p. 43? Ought it not to be "Non domus domino, sed dominus domo honestanda est"? E. LEATON BLENKINSOPP.

The inscription on the triumphal arch in honour of Leo X. is not "a verse," but a pair of verses, or distich, of the second line of which "Vive" is the first word. In the motto, also a distich, over the entrance of Cancellieri's house, "Parva" is the first word of the second line, and the "et" is superfluous. Obviously, this line should read:—

"Parva licet, nullo nomine clara domus."

The inscription "on a villa on the Aventine" is, again, a couplet, and the first word of it, as quoted, "Stat," is manifestly wrong, for it makes absolute nonsense. It should, of course, be "Sat." Is the stone-cutter to be blamed for these mistakes?

JULIAN MARSHALL.

Over the door of the house in which I write is the inscription, "Parvi beatus ruris honoribus."

G. L. F.

Villa Carli, San Remo.

On old houses in Hexham are the inscriptions above the doors:—

HONI SOIT QVI MAL Y PENS
W'S ANO DOMINI 1638.

And

SOLI DEO CÆLI AC SOLI
CREATORI LAUS IVLII 15
AO DNI 1641

A
M. D.

R. B.

It may interest your querists to know that a complete collection of these inscriptions has been published at Berlin, and that the fourth edition, much enlarged, has appeared. The title of the book is *Deutsche Inschriften an Haus und Geräth*, Berlin, Verlag vom Wilhelm Hertz, 1882, sm. 8vo.

ARTHUR RUSSELL.

Athenæum Club.

REJECTED STANZA IN GRAY'S "ELEGY" (6th S. x. 495; xi. 55).—What does MR. WARD mean by saying (at the last reference) that Gray's poem "was not called the *Elegy*; the title of the poem in quarto was simply *Stanzas written in a Country Churchyard*, and that is still its best title"? I have a quarto copy of the poem before me, and it bears the following words on the title-page: "An Elegy wrote in a Country Church Yard. London: Printed for R. Dodsley in Pall-Mall; and sold by M. Cooper in Pater-noster-Row. 1751. [Price Six-pence.]" Mr. Gosse, too, in his *Gray* ("English Men of Letters"), p. 104, says that "on Feb. 16, 1751, Dodsley published a large quarto pamphlet, anonymous, price sixpence, entitled *An Elegy wrote in a Country Church-Yard.*"

G. F. R. B.

"Trembling hope" looks very like a literary crib from Petrarch; and if it be one, Wordsworth committed the same "literary larceny," as in the *Excursion*, bk. v., "the Pastor," *ad fin.*, there is this line:—

"These that in trembling hope are laid apart."

This only by way of obiter.

F. R.

The first publication of Gray's famous poem having been in the *Magazine of Magazines* for January, 1751, was apparently before the Dodsley quarto of the same year. On pp. 160-161 the lines are thus introduced:—

"Gentlemen," said Hilario, 'give me leave to sooth my own melancholy, and amuse you in a most noble manner, with a fine copy of verses by the very ingenious Mr. Gray, of Peter-house, Cambridge. They are—*Stanzas written in a Country Church-yard.*'"

ESTE.

Referring to your issue of January 17, perhaps some of your numerous correspondents on this subject can say whether in the original manuscript, said to be at St. John's College, Cambridge, the line usually put, "Some Cromwell, guiltless of his country's blood," runs "Some Cæsar, guiltless of his country's blood." In an illustrated copy of the *Elegy*, published by Messrs. Sampson Low & Co. some years ago, I recollect seeing that the latter was the original reading.

WILLIAM PAYNE.

Southsea.

PEERAGE SUMMONSES AND CREATIONS (6th S. xi. 68).—In the year 1722 a writ of summons was issued to Algernon Seymour, afterwards Duke of

Somerset, as Baron Percy, it being then thought that he was entitled to the ancient dignity created in 1299. This writ of summons to Algernon Seymour created a new barony in his favour, and such barony descended to his grandson Hugh, second Duke of Northumberland. Hugh, third duke, was, as MR. WALFORD says, in 1812 called to the House of Lords in his father's lifetime as Baron Percy. No new peerage was created by this summons, the modern barony dating from 1722, not from 1812. This dignity is now held by the Duke of Athole as heir general of Algernon Seymour. In Courthope's edition of Sir Harris Nicolas's *Historic Peerage of England*, under the title of "Percy," the whole question as to descent of the dignity is fully discussed, and in the introduction to the same work reference is made to the effect of a writ of summons issued by mistake.

H. W. FORSYTH HARWOOD.

The summons *vitâ-patris* to Hugh, third Duke of Northumberland, would, I apprehend, be deemed not a new creation, but a calling up under the barony of Percy created in 1722, the precedence of 1299 being a mistake. The barony of 1722 was held by all the Dukes of Northumberland until, upon the decease of the fifth duke, it passed to the Duke of Athole. See Courthope's *Peerage*.

W. D. PINK.

A POLITICAL TOAST (6th S. xi. 28).—The story is told by the elder D'Israeli in *Curiosities of Literature*, chapter "Drinking Customs in England."

J. J. FREEMAN.

Halliford.

AUTHORS WANTED (6th S. xi. 48).—The work entitled *Considerations on the Explications of the Doctrine of the Trinity, &c.*, 1693, was written, it is said, by the Rev. Stephen Nye, Rector of Hornead, Herts. The reply to it, called *A Calm and Sober Enquiry, &c.*, 1694, was from the pen of the Rev. John Howe, a leading Presbyterian divine. *The Impartial Enquiry into the Existence, &c.*, 1718, was the production of Samuel Colcliber. It came out in the first instance anonymously, but it was subsequently revised, and printed with the author's name. MR. FENTON will find much information relative to these tracts, and the many other similar publications, from a Dissenter's point of view, in the *Antitrinitarian Biography*, by Robert Wallace, 3 vols. 8vo., 1850.

EDWARD SOLLY.

The first treatise mentioned was written by John Howe, a prominent Presbyterian minister (see Wallace's *Antitrinitarian Biography*, vol. i. p. 265), who, in a subsequent stage of the controversy, is alluded to as Mr. H-w. *The Considerations, &c.*, to which Mr. Howe replies, form one of a collection of Unitarian tracts known as the "Second Collection." For obvious reasons the

authors found it expedient to remain anonymous, and are, it would appear, still unknown. The particular tract in question was written for, and published at the expense of, Mr. Firmin, the Antitrinitarian philanthropist, who presented a copy to Archbishop Tillotson as a response to the archbishop's endeavours to change his views. Several other tracts in the epistolary form are believed to be by the same hand. Respecting the second treatise referred to I have no information.

S. R., F.R.S.

BATTLE OF WORCESTER (6th S. x. 496 ; xi. 54).—The finest collection of the Civil War portraits, pamphlets, &c., I have ever seen was made by Mr. Granger, bookseller, Foregate Street, Worcester. He gave Carlyle much material for his description of the battle, and he may be able to afford Miss PEACOCK the information required.

ESTE.

ROTCHER : PILDACRE (6th S. xi. 68).—There are some wells in the parish of Bradfield, near Sheffield, called the Rocher. Halliwell gives *rochere* as a rock, and quotes an authority. *Pildacre* is more doubtful ; but see the note on *pylled* in Way's *Prompt. Parv.*

S. O. ADDY.

MR. CHADWICK will find some account of a *rocher* in the parish of Peniston, in *Yorkshire Diaries*, published by the Surtees Society (vol. lxxv. p. 352).

CLK.

KNIGHTS OF THE WHEATSHEAF (6th S. x. 228, 508 ; xi. 54).—For a very long and full account of the Swedish order of *Vasa*, or the *Wheatsheaf*, see Robson's *Herald*, vol. i. p. 151, &c.

P. P.

"DICK TURPIN'S RIDE TO YORK" (6th S. x. 68, 317, 390, 502 ; xi. 35, 77).—Your correspondent is certainly right in stating that there is such a place as Hempstead in Essex, but it does not lie so far from Walden as he states, neither is it "half-way between" (taking that term to mean on the direct road to and from) Braintree and Saffron Walden, and the population taken at the last census was 631, not 800. Should any one interested in the romance of Mr. Richard Turpin visit this village for the purpose of satisfying his curiosity, he will, it is true, find the inn that respectable thief frequented, and he will also, if he be in no-wise pressed for time, be able to visit the church, which, although in partial ruins (the great tithes owners being the Ecclesiastical Commissioners), will, perhaps, afford him as much satisfaction as listening to tales of the celebrated knight of the road (which probably are locally manufactured), or sitting in the parlour of a road-side public-house, wherein the owner of *Black Bess* never sat ; for in the chapel called the "Harvey Chapel," in the parish church, lie the remains, enclosed in a

marble sarcophagus, of one who, in a certain sense, was, even as the doughty Turpin, a "man of blood," and who was none other than the celebrated Harvey, the discoverer of the system of the circulation of the blood.

ROBERT M. THURGOOD.

P.S.—I may add that upon consulting the rate-book of Hempstead parish I find the name Turpin among the occupiers of small tenements. And I may further add that at the inn before spoken of, which goes by the name of the "Crown," there are holes in the ceiling, which are said to have been made to enable Turpin to overhear conversations which might assist him in his unlawful pursuits.

THE DEATH OF SIR CLOUDESLEY SHOVELL (6th S. x. 88, 150, 250, 334, 432, 518).—The most circumstantial account that I have ever come across concerning the death of the above admiral is the following, taken from *Naval Chronology*, by Capt. Isaac Schomberg, 1802 ; this gives October 23, 1707, as the date, and not October 22 :—

"A.D. 1707. Sir Cloudesley Shovel felt great disappointment at the failure of this expedition [an attempt made in the preceding August to destroy the greater part of the French fleet at that time in Toulon harbour]. He assigned Sir Thomas Dilke a squadron of thirteen sail of the line for the Mediterranean service, and sailed with the rest for England. On the 23rd of October the admiral struck soundings in ninety fathoms, the wind then blowing strong from the S.S.W. with hazy weather, he brought the fleet to. At six in the evening he made sail again under his courses, whence, it is presumed, he believed he saw the Scilly light ; soon after he made the signals of danger, as did several other ships. The Association struck upon the rocks, called the Bishop and his Clerks (some accounts say the Gilston rocks), she instantly went to pieces, and every soul perished. The Eagle, Capt. Hancock, of seventy guns, and the Romney, Capt. Cony, of fifty, shared the same fate. The Firebrand fireship was lost ; but Capt. Piercy and twenty-four of her crew saved themselves in the boat. The Phoenix fireship, commanded by Capt. Sansom, was driven ashore, but was fortunately got off again. Sir George Bing, in the Royal Anne, was saved by the presence of mind of the officers and men, who, in a minute's time, set her top-sails and weathered the rocks. Lord Dursley, in the St. George, actually struck upon the same rocks with the Admiral, but happily got off. The body of Sir Cloudesley Shovel was the next day cast on shore and stripped by some fishermen, who buried it in the sand ; but it was afterwards discovered and brought to Plymouth, from whence it was conveyed to London, and interred in Westminster Abbey, where a magnificent monument is erected by Queen Anne to his memory."

The above being probably the most accurate account of this unfortunate shipwreck anywhere to be found, the Editor may deem it of sufficient interest to take up some of the valuable space of "N. & Q."

D. G. C. E.

In a MS. in the Bodleian (Rawlinson, D. 383, f. 146), which contains some Jacobite verses, there occurs the following curious note :—

“The Archbishop, in a printed form of prayer for success at sea, pray'd that God would be a *rock unto our ships*; on which, for the loss of Sir C. Shovell, was made what follows:—

“As Lambeth pray'd, so prov'd the dire event,
(Else we had wanted Shovell's monument),
That to our ships kind Heaven wou'd be a rock,
Nor did kind Heaven the wise petition bauk.
To what the Metropolitan did penn
The Bishop and his Clerks reply'd Amen.”

I have cursorily looked through some of the forms of prayer of the time without finding this singularly infelicitous expression; but perhaps some one of your correspondents may be able to trace it. It is hardly necessary to say that the “Bishop and his Clerks” is the well-known name of the rocks on which the shipwreck took place.

W. D. MACRAY.

Your correspondent A. J. M., in recording his account of the invisible ghost of Lady Shovell, says it seems she was drowned along with her husband. This statement, subsequently withdrawn, was, of course, contradicted by the appearance of the work mentioned by Lowndes (Bohn's edition, p. 2389), *A Consolatory Letter written to Lady Shovell on the surprising and calamitous Loss of her Husband and Two only Sons*, by G. C., London, 1708, 8vo. Haydn, in his *Dictionary of Dates*, as cited by Streatham, speaks of Sir Cloudesley's lady being on board the Association; but Haydn is not infallible. If Lady Shovell had perished with her husband, some mention of the fact would naturally have been made in the contemporary narratives, if not upon the monument in Westminster Abbey.

Persons interested in this subject cannot do better than refer to Mr. J. H. Cooke's valuable pamphlet, which not only contains an interesting and trustworthy account of the wreck, but one of the best reproductions by heliogravure of a mezzotint portrait that I ever remember to have met with.

W. F. P.

In the letter from Lord Romney to Capt. Locker, printed at 6th S. x. 518, Ann., daughter of Sir Cloudesley Shovell, is said to have first married Thomas Mansel, eldest son to Lord Mansel. But according to Nicolas's *Historic Peerage of England*, revised by Courthope, there were but four Lord Mansels: 1. Thomas, whose two eldest sons were Robert and Christopher; 2. Thomas, son of the above Robert, died unmarried; 3. Christopher, son of Thomas (1), died unmarried; 4. Bussy, son of Thomas (1), died *s.p.m.* He, I believe, married Elizabeth Hervey, daughter of John, first Earl of Bristol. Who, then, married Ann Shovell?

S. H. A. H.

KING ARTHUR (6th S. x. 448; xi. 54).—Very accurate engravings of the inscribed stones mentioned in the replies to the query of A. J. at the first cited reference will be found in my *History*

of *Trigg Minor*; of that at Slaughter Bridge, near Camelford, vol. i. p. 353, and of that at Castlegoff, in the parish of Lanteglas, in vol. ii. p. 281. I may remark that the first word in the former should be read LATIN instead of CATIN, and that on the latter the inscription is + ÆLSELT & GENERETH WROHTE THYSENE SYSTEL | FOR | ÆLWYNEYS SAYL & FOR HETSEL. The inscription is in Saxon characters, and is read “Ælseth and Genereth wrought this family pillar for Ælwyne's soul and for themselves.” Those, however, who are interested in the subject should see the description at the reference given above. JOHN MACLEAN.

Glasbury House, Clifton.

ARMS OF ANNE BOLEYN (6th S. xi. 49).—Her arms were, as queen, quarterly of six. 1, England, differenced with a label of three points azure, charged on each point with as many fleurs-de-lys or (Lancaster). 2, France, ancient, differenced with a label of three points gules (Angoulême). 3, Gules, a lion passant guardant or (Guienne). (These first three quarterings were specially granted by the king as augmentations when she was created Marchioness of Pembroke.) 4, Quarterly of four, 1 and 4, Or, a chief indented azure (Butler); 2 and 3, Argent, a lion ramp. sable, crowned gules (Rochford). 5, England, differenced with a label of three points arg. (Brotherton). 6, Chequy or and azure (Warren). This is from Cussans, and I think Boutell's *Heraldry* gives the same. Her own coat of arms was Boleyn, Arg., a chevron gu. between three bulls' heads sable, quartering Butler, for her grandmother, who was daughter and coheir of Thomas Butler, seventh Earl of Ormond; Hoo and Hastings for her great-grandmother, the daughter and coheir of Thomas, Lord Hoo and Hastings; and Bracton for her great-great-grandmother, the daughter and heir of — Bracton. Before her marriage Anne Boleyn was created Marchioness of Pembroke, and, so far as I recollect, her name of Boleyn is not given in the State Papers in the grants of arms, estates, and other honours bestowed upon her. In Saxlingham Church, Norfolk, in the chancel windows, are, or were, the arms of Boleyn impaling Lord Hoo and St. Omer quarterly, and St. Leger in an inescutcheon of pretence: this was for Anne Boleyn's great-grandfather, Sir Jeffrey Boleyn, Lord Mayor of London. Through the Butler alliance the Boleyns could claim royal descent from Edward I.

B. F. SCARLETT.

MR. ANGUS, who writes respecting the arms of Anne Boleyn, may like to see the following. On the death of a relative I became possessed of a table napkin, the design upon it being remarkable. It was taken to the College of Arms and submitted to Mr. Planché, and after seeing it he gave this reply: “I am most happy in being able to give a perfectly satisfactory account of the coat

of arms on your napkin. It is the full achievement of Queen Anne Bullen; the sinister side of the shield of six quarterings being as follows: 1, Lancaster; 2, Angoulême; 3, Guienne, royal augmentations granted to Anne upon her creation as Marchioness of Pembroke by Henry VIII.; 4, Quarterly, Butler and Rochford; 5, Brotherton, Earl of Norfolk; 6, Warren. The dexter supporter is not a lion, but the leopard of Guienne, and the monster on the sinister side what is called by heralds a male griffin, a badge of the Bullen family descended from the Ormonds. The Prince of Wales feathers within the coronet are accounted for by the fact that the title was at that time merged in the crown, Henry VIII. having been created Prince of Wales after the death of his brother Arthur." The arms are in duplicate at the bottom of the napkin. At the top, also in duplicate, is St. George and the Dragon; the cross of St. George and the Tudor rose are also introduced. The napkin is on loan at the South Kensington Museum. H. PINCKE LONSDALE.
17, Waterloo Place, Southampton.

"THE MAIN TRUCK; OR, A LEAP FOR LIFE" (6th S. x. 469; xi. 33).—The story of *The Main Truck; or, a Leap for Life* was written by William Leggett, who was born in New York city, 1802, and died at New Rochelle, May 29, 1839. He was a midshipman in the U.S. navy, 1822-6. Two volumes of his collected tales, *Tales of a Country Schoolmaster* and *Sketches of the Sea*, were published. In 1828, he established in New York the *Critic*, a weekly literary periodical, which in six months was united with the *New York Mirror*. In 1829 he became associated with the poet Wm. Cullen Bryant, of the *New York Evening Post*, of which he was the chief editor in 1834-5. In 1836 he conducted the *Plainedealer*, a weekly, devoted to politics and literature. In 1839 he was appointed diplomatic agent to the republic of Guatemala, and while preparing for his departure to that country he suddenly expired. After his death (in 1840), his political essays were collected and published in two volumes.

The story of *The Main Truck; or, a Leap for Life* was located on board the U.S. frigate *Constitution*, or "Old Ironsides," in Port Mahon, and was first published in the *New York Mirror*, and reprinted in *The Republic of Letters*, a collection of prose and verse, edited by A. Whitelaw, and published by Blackie & Sons, Glasgow, in 1833. It is there properly credited to Wm. Leggett, as are also two other stories by him, viz., *Merry Terry* and *A Night at the Ragged Staff*, both resulting from observation of sea life.

GEO. HENRY PREBLE.

Brockline, Mass., U.S.A.

There is a full account of this, with an illustration, in *The History of a Ship, from her Cradle to*

her Grave (no date, but published about thirty years ago, apparently), pp. 47-56. The story is introduced as, "The following circumstance, mentioned in Capt. Basil Hall's works." JOSÉ TOMÁS.

CALLING CHURCHES AFTER CHRISTIAN NAMES (6th S. ix. 486; x. 32, 152, 233, 372, 413; xi. 35).—W. S. B. H. has entirely misunderstood me. On referring to my communication in 6th S. x. 372, he will see that I call the church in question "Charles Church, Plymouth." Perhaps, instead of "by the name of," I should have written, "after King Charles the Martyr," by which title he was known in our Prayer-book for more than one hundred and fifty years, thereby giving a sort of sanction to his recognition as a saint by churches being dedicated in his name. Churches are dedicated to God in honour of, or by the name of some saint. Having Worth's *History of Plymouth*, I was not likely to fall into the error W. S. B. H. supposes.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

JANISSARY (6th S. x. 246, 315, 473; xi. 92).—I am surprised to find that I am quoted as giving in my *Dictionary* the derivation from *yeñi cheri*, new soldiery. I cannot find it there, though I heartily wish I could, as it is certainly right. I most unfortunately quoted the wrong Turkish form for "soldier," and it was just because I did so that the subject has been discussed. As I have already been corrected several times, and I accept the correction, I think the subject may be allowed to drop.

At the last reference, however, the old "popular etymology" from Persian *jân nisâri*, one who throws away his life in battle, is trotted out once more. There is not a tittle of evidence for it; but we are, forsooth, to accept it because it is obvious to a layman who is no philologist. We are not even offered any proof that the compound *jân-nisâri* was ever used in Turkish to express "a janissary," nor any proof that it was ever used at all. The Turkish word is not *jân-nisâri*, nor anything like it; it is *yeñicheri*, with the specific meaning of "janissary," as may be seen in Zenker's Turkish lexicon. No one says that the English form *janissary* is derived from *yeñi* and *cheri*; but every one says that the Turkish word for janissary is so derived. The English word is merely an English spelling of the Italian *ianizzeri* (Torriano), and the identity of the Italian with the Turkish word is very much closer. The English form is a mere travesty of the original, after passing through Italian and French. The Italian preserves the true Turkish *y* sound at the beginning and the *e* sound in the penultimate. But the English initial letter badly expresses this Italian sound by *j*, thus producing an accidental coincidence with the Persian *j*, which is quite misleading. I am quite contented

with the explanations of such scholars as Devic and Zenker, and I should think others are the same. Meanwhile we have one more example of the uselessness of an "obvious" etymology to anybody but the inventor of it.

WALTER W. SKEAT.

Miscellaneous.

NOTES ON BOOKS, &c.

The University of Cambridge. From the Royal Injunctions of 1535 to the Accession of Charles I. By James Bass Mullinger, Lecturer on History and Librarian of St. John's College, Cambridge. (Cambridge, University Press.)

The second portion of Mr. Mullinger's history of Cambridge, carrying the work from the Royal Injunctions of 1535 to the accession of Charles I., covers ninety years. A period of equal length in the life of a university so crowded with events of importance, or offering so many obstacles to the calm and profitable pursuit of letters, is not easily conceived. The first event Mr. Mullinger has to chronicle is the election of Cromwell to the Chancellorship of the University. At that time no matter of greater importance than the chronic dispute between the town and the university disturbed the pleasant reflections of the new Chancellor upon the fate he had been the means of bringing to his predecessor. Already, however, scholasticism had been ousted from Oxford and Cambridge, Papal authority had been overridden, the public reading of the canon law and the granting of degrees *utriusque juris* had been prohibited, and the acceptance of King Henry as supreme head of the Church had been rendered imperative. The dissolution of the monasteries comes within Mr. Mullinger's present contribution, as does the final rupture between the universities and the Pope. It is, of course, impossible to accompany the historian of Cambridge over all the ground he treads. A thoroughly stimulating account is given of the controversy respecting the pronunciation of Greek. Then come the foundation of Magdalen College and that of Trinity, in which fine pile the new system of teaching, as opposed to the old, was to find full development. A description of the college plays follows. Mean time the record shows diminishing influence and declining numbers in the colleges. Ascham, Latimer, and Lever bear evidence to the causes which hinder the advancement of learning. The career at Cambridge of Peter Martyr and that of Martin Bucer are followed. The munificent schemes of Edward VI. with regard to Cambridge, never to be carried out, are dealt with, and after the short reign of that monarch the historian comes to the period of storm and stress under the rule of Mary. Norfolk and Gardiner are restored to power, and Watson, the delegate of the latter, is appointed to the mastership of St. John's. Crammer, Latimer, Ridley, and John Hullier perish at the stake. Sir John Cheke dies, and the bodies of Bucer and Fagius are exhumed and burned. After the foundation of Gonville and Caius College come the death of Mary and the election of Sir William Cecil to be Chancellor. With the accession of Elizabeth and the return of the Marian exiles the nature of the trouble changes, but the trouble remains. Calvinism, with its offshoot Puritanism, becomes the source of constant offence to authority, and of varying forms of domestic broil. With the foundation of Emmanuel College, 1584, and that of Sidney Sussex, 1596, our brief recapitulation of a few of the incidents with which the author has to deal must terminate. No less than thirty-six preliminary pages are occupied by a mere synopsis

of the contents of the six hundred pages which follow. The entire work is a model of accurate and industrious scholarship. The same qualities that distinguished the earlier volume are again visible, and the whole is still conspicuous for minuteness and fidelity of workmanship and breadth and toleration of view. Specially interesting are the portions which establish a comparison between the state of Oxford and Cambridge and that of the principal universities on the Continent, and the picture of the undergraduates and of life in college. In a different line, but not less interesting, is the account of Peter Ramus and his *Dialectica*. It is to be hoped that Mr. Mullinger will find leisure to continue his labours, and complete a work which is a credit to English scholarship, forms an indispensable portion of every historical library, and is worthy of the noble seat of learning with which it deals.

The Book-Hunter. By John Hill Burton, D.C.L., LL.D. New Edition, (Blackwood & Sons.)

WITH the appearance of the present edition *The Book-Hunter* of John Hill Burton passes out of the domain of bibliographical rarities into the possession of the ordinary reader. During many years the first edition of *The Book-Hunter* has been one of the scarcest of modern books, vying in respect of price with the early works of Dickens or Mr. Ruskin. A recently printed *édition de luxe*, costly in price and limited in number, did little to reduce the price of the *editio princeps*. Whether in presence of the handsome, convenient, and attractive edition now issued by Messrs. Blackwood the early copies will maintain their price is a matter of little significance. What is of importance is that one of the pleasantest, most humorous, and most gossiping books ever written about books is now within reach of all readers. While specially dear to the bibliophile, *The Book-Hunter* is not a work to repel the general public. Every man who cares anything about books can read it with pleasure. Unencumbered with technical details or with superfluous display of erudition, it holds a place as much among memoirs as among strictly bibliographical works. In this respect it differs from the works of Dibdin, who, almost alone among English writers on books, has won a European reputation. For one person who will read through Dibdin's *Bibliomania*, a score will delight in *The Book-Hunter*. It covers, of course, ground less wide than is occupied by some of the French bibliographers, who write for a public more tolerant, as well as more educated, than the English. In saying this we refer to the writers of the older school—the successors of Gabriel Peignot and the precursors of M. Octave Uzanne. Peignot himself is too omnivorous, and his works which deal with special subjects, valuable as they are—and some of them laid the foundation of bibliography as it is now understood—have a class interest. Against the modern French bibliographer, meanwhile, it may be urged that the works which Burton is compelled to glide over or omit are those in the description of which he revels. Writers like M. Monselet even, or M. Gustave Brunet of Bordeaux, are not seldom happiest in dealing with subjects prohibited by the mass of English readers. As brilliant in style and as amusing as these, and endowed with a humour that should for ever wipe from his countrymen a familiar reproach, Burton has written a book that may be put in all hands, and that most who open will finish. His sketches of the bibliophiles of his own day, of the great libraries, and of the foundation of the printing clubs are as pleasant as anything in this class of literature. A view of a picturesque nook in the author's library, drawn and engraved by two Miss Burtons, is an agreeable addition to the work.

Gundrada de Warrenne, Wife of William de Warrenne of Domesday. A Critical Examination of the Received Stories of her Parentage, &c. By R. E. Chester Waters, B.A. (Printed for the Author.)

In this very condensed essay on a highly thorny genealogical problem Mr. Chester Waters has shown much patient research, and has, we think, a good claim for holding that he has disproved the received theories that Gundrada was either the daughter or the stepdaughter of William the Conqueror. The testimony of St. Anselm appears conclusive on this point. Who Gundrada really was still remains a problem, to which we hope Mr. Chester Waters may address himself, in common with other English and Continental genealogists. The author suggests the ducal houses of Burgundy and Aquitaine as the most likely stocks. The question raised is worthy of the careful investigation of all students of history.

Women of the Day. A Biographical Dictionary of Notable Contemporaries. By Frances Hays. (Chatto & Windus.)

THIS well-conceived and well-executed little work does something to make up for the notable shortcomings of *Men of the Time*. Of the long list of female names it contains the majority are naturally English. A fair number of foreigners are, however, mentioned, and so undeciding a writer even as Marc de Montifaud (Marie Amélie Chartroule do Montifaud) finds a place. The idea is happy, and the biographies are in the main satisfactory. A short list of pseudonyms is offered.

PROSE fiction, like modern verse, is outside our province, and calls for no notice in columns on the space of which too many demands are made. We are content, however, to draw attention to the striking pictures afforded in *Royal Favour*, translated from the Dutch of Miss A. C. S. Wallis by Mr. E. J. Irving (Swan Sonnenschein & Co.). The rehabilitation, partial though it be, of the character of Göran Person, and the description of Eric XIV. of Sweden, of Duke John, of Melanchthon, and other historical characters, are very striking, and the book, though the workmanship is too elaborate and the whole is, so to speak, too set, is a piece of solid literature and a work of high mark.

FROM Messrs. Griffith, Farran & Co. we have received an interesting novelty, consisting of a handsome birthday book, compiled wholly by Myra Marbron from the writings of the poets of New South Wales, Victoria, South Australia, Queensland, Tasmania, and New Zealand. It is called *The Australasian Birthday Book*, and is handsomely got up. The name of R. H. Horne is most frequent occurrence in the extracts.

A Catalogue of the Halifax Public Library, Lending and Reference Departments, has been forwarded us by the kindness of Mr. J. Reed Welch, the secretary and librarian. It is divided into two classes, the first consisting of prose romances, tales and sketches, and juvenile literature; the second of philosophy and religion, science and art, history, biography, and miscellaneous literature. Such a classification is convenient rather than scientific. The cross-references are numerous, however, and the work, which we have tested, is convenient. The catalogue contains about twenty-five thousand volumes and a hundred thousand references.

MR. THOMAS MASON, Librarian of Stirling's and Glasgow Public Library, Glasgow, will shortly publish by subscription *Public and Private Libraries of Glasgow*. In this, apart from other matter of public interest, sixteen Glasgow libraries, public and private, will be described.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

J. DYKES CAMPBELL ("A few broth").—This is a known English provincialism, current in districts so far apart as Yorkshire and Devon. In a sermon preached in 1556, by Thomas Lever, Fellow of St. John's College, Cambridge, and preserved by Strype in his *Eccles. Mem.*, are the words, "At ten of the clock they go to dinner, whereat they be content with a penny piece of beef among four, having a few portage made of the broth of the same beef." See 6th S. iii. and iv. *passim*.

S. L. is anxious to know when and where Mr. Gladstone asked a curious long division sum, as to what is the result of dividing a certain sum of money by a certain number.

ALPHA (2) ("Quida").—This is the pseudonym of Madame Louise de la Ramé. See *Women of the Day*, by Frances Hays (Chatto & Windus), or the *Dictionary of Anonymous Literature* of Halkett and Laing (Ferguson, Edinburgh). Further information we cannot supply.

EDWARD J. CHAFFEE ("Chaffee Family").—We cannot possibly undertake commissions such as those with which you charge us.

OMEN ("Order of Knighthood").—We fail to find the query to which your communication is intended as a reply.

C. M. I. ("Macaulay's New Zealander Anticipated").—The quotation from Shelley you supply appeared 5th S. v. 214. In the same and the following volume the subject is fully discussed.

D. FREDERICIUS ASTIUS ("Bartholinus de Inauribus Veterum").—Neither this nor any other treatise of Caspar Bartholin has, we believe, been translated into English.

M. H. I. ("Hussar Uniform").—The dress of Hussar regiments was originally nothing more than a copy of the Hungarian national costume, as the Lancer uniform was of that of the Poles. The jacket over the left shoulder still forms a part of the Hungarian full dress, and was worn by all British Hussar regiments until its abolition some five-and-twenty years ago. It is, we believe, still in use in some German corps.

GEORGE INGLE COOPER.—Without permission we never supply the address of a correspondent. A stamped letter directed to the individual you seek to reach shall be forwarded.

A. L. MAYHEW ("Sherry").—Received.

R. R. ("Apocrypha").—Please send.

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 21, 1885.

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Notes.

THE WASHINGTON MASONIC BIBLE.

The 2nd Battalion, Duke of Cornwall's Light Infantry, formerly the 46th Regiment, is in possession of a Bible on which it is stated that Washington was obligated as an entered Apprentice Mason on Nov. 4, 1752. A description of this book may be interesting, especially to the American and Masonic readers of "N. & Q."

From the title-page we learn that it was printed "in London by the Assigns of Thomas Newcomb and Henry Hills, deceas'd, Printers to the Queens most Excellent Majesty in the year 1712." It appears to have been the family Bible of the Wests, Hathaways, and Jenneys, as may be gathered from the following entries.

The first record is written on the back of the title-page, and reads as follows:—

Mother Mercy West, deceast, Nov. 21, 1733, in ye 77th year of her age, who was ye daughter of John Cook, ye first ordained Minister in Dartmouth.

Father Stephen West, deceast, Augt. ye 12, 1748, in ye 94th year of his age, who was ye son of Bartholomew West, of East Jersey.

(H?)annah West, daughter of Stephen West and Susannah his wife, was born ye 21st April, 1720, old style.

Mercy West was born July ye 7th, 1722, and died ye 23rd day of April, 1762, in ye 40th year of her age.

Samuel West was born April ye 8th, 1725, old style.

Anne West was born Oct. ye 9, 1727, old style.
Henry West was born Jan. ye 11, 1729, old style.
Stephen West was born March ye 14, 1732.
Bartholomew West was born Nov. ye 8th, 1734, old style.

—sana West was born Dec. ye 29, 1737, old style.

The second entry appears on the last page of the Prophets, and runs as follows:—

In the year 1746-7, A Hard Winter, the horses began to pass over the river the 20 of December, as I was informed by William Peckham and his wife, and to my knowledge Continued passing with horses and oxen on the river from Joseph Russell's to the Head of Accoshamet River until ye 11 of March, ye snow being then in ye woods knee deep upon a level Adjudged by credible persons, further it is credibly Reported by them yt say they keep acc^t yt thers was 80 Snows this Winter and they continued riding until 23rd day of March, Benj. Akin Rid over against his father Tabors, viz. Jacob Tabors, and on the 23rd day in the morning it began to snow and continued snowing for Forty-Eight hours, it wafting as the fall Gat to a great debth, and they could now journey on the ice from Capt. — (i) to Tabors side until ye 27th of March.

Reuben Packhom, Born July 15, 1709.

Patience Hatherlay, Born April 27, 1710.

They were married Dec. 10th, 1730.

Their daughter Rachel was born on ye first day of week, between 5 & 6 in ye Morning, Sept. 5, 1731.

Their daughter patience was born third day of ye week, between 8 & 9 in ye Morning, Feby. 13, 1732-3.

Their son Timothy was born Before one o'clock in ye Afternoon, Nov. 6, 1734.

The third entry is on the back of the last page of the Apocrypha:—

Stephen West, deceast July 7th, 1769, in the 75 year of his age.

The fourth is written on a page containing the Thirty-nine Articles:—

Thomas Summerton, son of Thomas Summerton, deceast Oct. ye 1st, 1736. In ye 26 year of his age.

Thomas Summerton, Son of Dan Summerton, deceast March 24th, 1740, in ye 7th Month of his age, was born Sept. 16th.

The last record is on the same page with the "Table of Kindred and Affinity":—

George Hathaway, son of Jethro Hathaway, deceast on 7th day of Nov., 1746, in ye 5th Month of his age.

Mathew West, son of Samuel West, deceast Feby. ye 17th, 1753, New Style, in ye 24th Month of his age.

Father Samuel Jenney, deceast April ye 3rd, 1716, in ye 58 year of his age.

Our Mother, Hannah Jenney, deceast Sept. 2nd, 1749, 80 years of her age.

The 46th Regiment was raised in 1741, and was first called the 57th. In 1748 it was renumbered as the 46th, and in the following year embarked for Ireland, where it obtained a charter from the Grand Lodge of Ireland in 1752 for a regimental lodge to be organized, under the name of the Lodge of "Social and Military Virtue," No. 227. In 1757 the battalion proceeded to Nova Scotia, and remained in America until 1767, in which year it returned to Europe, and was stationed in Ireland until the breaking out of the War of Independence. In

1776 the 46th landed once more in America, on the coast of North Carolina, and it was during this second visit that it became possessed of the Bible, for we learn from the entries that the book was in possession of the West family as late as 1769.

From the regimental records it appears that the 46th and three other battalions proceeded against Bedford on the Accushnet, which is evidently the river called "Accoshamet" in the entry contained in the Bible. On the evening of Sept. 5, 1778, these troops landed, overcame all opposition, and destroyed the place and seventy American privateers and other ships. It was most probable that after this action the Bible fell into possession of the regiment.

There is a tradition to the effect that the book fell again into the hands of the Americans and was recovered before the regiment sailed for England in 1782; but I cannot find any confirmation of this statement.

In 1792, after having been quartered in Ireland for several years, the regiment sailed for Gibraltar, whence it proceeded to the West Indies in 1794 and returned to England in 1796. In 1804 it was ordered to Dominica, and distinguished itself in the defence of that island against an overwhelming French force. General Prevost was obliged to evacuate the town of Roseau, which fell into the possession of the enemy, and the Bible, together with the jewels and furniture of the lodges, had to be abandoned. The English general had made a stipulation with General La Grange that "private property should be respected, and no wanton or disgraceful pillage should be allowed," and under the terms of this agreement the regiment had the book and jewels returned under a flag of truce shortly afterwards. In 1811 the 46th returned home, and after serving a few months in Jersey and the Isle of Wight embarked in 1813 for New South Wales, where it remained until 1817, when it was ordered to India. Here it lost almost all its Masonic members, and consequently the regimental lodge became dormant in 1827. The jewels and Bible were brought to England in 1833, and the lodge was revived under the auspices of Col. W. Lacy, who became Worshipful Master in 1834, and who received the lodge property from the hands of Gen. Alex. Maxwell, in whose care it had been left. Col. Lacy was succeeded by Col. Catty as Worshipful Master, but, for some reasons of which I am not aware, the lodge has not worked for some years, and the Bible was kept carefully in a glazed case in the ante-room of the officers' mess until the regiment was ordered on active service to Egypt, where it is at present engaged in ascending the cataracts of the Nile.

Margoliouth, in his *Vestiges of Genuine Freemasonry*, mentions that without doubt Washington

was obligated on this book, and although there is no written testimony to this effect, yet as the statement has been handed down from Mason to Mason it has generally been received as a fact. At any rate, as the adventures which this Bible has experienced entitle it to be considered an historic volume, I feel assured that the foregoing account will be deemed of interest by many on both sides of the Atlantic.

R. STEWART PATTERSON,
Chaplain H.M. Forces.

Hale Crescent, Farnham.

GRANTS OF WILLIAM III.

(Continued from p. 85.)

An Account of all Grants since the 7th Day of Decr,
1699.

April, 1700. A Grant unto Edward Ambrose and Thomas Rowe, in trust for Sr Thomas Cooke and John Cass, Esq^r, of the Shares belonging to Sr John Friend in the Phenix Brewhouse, with the Stock in trade, debts, household goods, Linnen, Plate, Jewells, and other things forfeited to Ma^{tie} by the conviction of the said Sr John Friend. This in considerac^on of 1,000*l*. paid into the Exchequer, and of 4,900*l*. due from Sr John to the said Sr Thomas Cooke and Mr Cass.

A Grant to the Earle of Carlisle of all the personall Estate forfeited to his Ma^{tie} by the Attainder of Sr John Fenwick in consideration of 500*l*. paid by his Ma^{ties} direction, wth a Clause directing his Lord^{sh}, after payment of 500*l*. and 260*l*. which was owing to himselfe, to apply the remainder (all charges deducted) to debts owing by the s^d Sr John Fenwick before his attainder.

A Grant to the Mayor and Churchwardens of Windsor of 50*l*. p^o ann. out of the Excheq^r in Liew of Lands inclosed by his Ma^{tie} lyable to the Publique Rates and Taxes.

May, 1700. A Grant unto George Hadley and others, Trustees in a certaine Deed of Conveyance made by Sr Stephen Fox and Sr Edward Hungerford of the Mannor of Farleigh, with its appurtenances in the County of Somerset and Wilts, of the Legall Estate w^{ch} his Ma^{tie} has in the premises by the Outlawry for Treason of John Caryl, who was another of the said Trustees.

A Grant and Confirmac^on vnto Anthony Sturt, Esq^r and Dam^{el} Neale of the Shares which they had in Partnership with Sr John Friend in the Phenix Brewhouse, which shares were in Strictness supposed to be Forfeited by the Attainder of the said Sr John.

June, 1700. A Grant unto John Worth and others of the arrears of the profits of the Havenors Office of the Duchy of Cornwall from May, 1696, to the 13 of August, 1698, the date of the Lease granted to them. This was done to rectifie a Mistake in their Lease.

July, 1700. A Lease to the Earle of Jersey of a Lodge now in his possession in Hyde Parke with Gardens and Lands thereunto belonging, for 51 years from the date at 13*s*. 4*d*. per Annum Rent, with a clause of Resumpc^on on paym^t of what hath bene or shall be expended on the premises.

A Lease to John, Viscount Fitz-harding, of the buildings and Lodgings now in Sr James's Parke for 50 years from the date at 13*s*. 4*d*. p^o ann', with a like clause of Resumpc^on.

A Grant unto Henry Lowman and Mary his Wife, by Warrant under his Maj^{ties} Signe-Manual, of the Custody and Keeping of the Fields and pasture ground within

the Walls of his Majesty's Palace at Kensington and Herbage of the same during pleasure without account.

October, 1700. A Grant unto Nicholas Bradey, Do^r in Divinity, of an old arreare of 2,572*l.* 2*s.* 9-9*d.* remaining due to his Ma^{tye} from S^r Henry Brabant and others for the Rents of Excise Farmes which they held in 1665 and 1668.

Dec^r, 1700. A Grant unto Do^r Thomas Bray of 2,244*l.* 8*s.* 4*d.* which Ralph Hollingshead, Esq^r stands indebted to his Ma^{tye} as Rec^r Generall for the County of Chester in the 30th year of the Reigne of King Charles the 2^d. The Money to be received is to be employed to erect Libraries in Maryland.

A Privy Seale directing a defalcac^on or abatement to be made to the Farmers of the Lotterys of 1,000*l.* per ann. out of the Rent of their Farme for the remainder of their Terme, which ends at Mich^{mas}, 1703, in consideration of their loss in the late Act for suppressing of Lotterys, w^{ch} takes away all Lotterys, Except that of the Royall Oake.

Ap^l, 1701. A Grant unto John Farrar the younger and Edward Farrar of the Estate of John Mason, late Receiver Generall of the Taxes for the County of Cambridge and Isle of Ely, in trust for the benefit of the purchasers thereof, the said Estate being seized unto his Ma^{tyes} hands for the Sum^e of 9,791*l.* 0*s.* 1*d.* owing to the King on s^r Mason's accounts, this in consideration of the said Mason's Securities having enter^d into New Bonds to his Ma^{tye} for payment of the said Debt.

A Grant unto Earnest Henry Ittersome, Esq^r late one of the Equerries to the King, of a Penc^on of 120*l.* per Annum, payable att the Exchequer during his Maj^{tyes} pleasure.

A Grant unto Doctor John Wallis and W^m Blencow and the survivor of them of 100*l.* per Annum, payable att the Excheq^r during his Maj^{tyes} pleasure in consideration of the s^d Doctor Wallisses Instructing the s^d M^r Blencow in the Art of Decyphering.

A Lease to George London of a piece of ground, being part of the place called the Wilderness or Woodworke in S^t James's Parke, for the terme of 50 years from the date att 6*s.* 8*d.* p^r Annum Rent, with a Clause of Resumpc^on upon repaying of the Money he shall Expend in the necessary buildings and Improvements thereon.

May, 1701. A Release and discharge unto Edward, Earle of Jersey, of all Proses, Seizures, Extents to which an Estate which his Lordship hath lately purchased of S^r John Crisp in the County of Kent may be lyable by reason of any debts that are or may be contracted with the Crowne by S^r Nicholas Crispe, John Crisp, and Thomas Crispe as late or present Collectors of the Customes in the Port of London.

June, 1701. A Grant unto Henry, Earle of Galloway, of a Pension of 1,250*l.* per Annum, payable att the Excheq^r during his Maj^{tyes} pleasure.

A Grant unto Charles Osborne, Esq^r of a Pension of 200*l.* p^r annum out of the Revenue of the Post Office during his Maj^{tyes} pleasure.

A Grant unto W^m Young of an Annuity of 249*l.* 3*s.* 4*d.*, payable att the Exchequer, during his life in Consideration of a Surrender of his Interest in Certaine Offices, Lodges, and proffitts att Hampton-Court, amounting to that yearly value, which he made to his Ma^{tye}.

June, 1701. A Warrant under his Signe Manual for Granting unto Theobald Townson and others, for the Use of the Towne of Weymouth, the Walls and Stones of the old Blockhouse called Standfort Castle, the same to be applied towards the building or Repairing of the Bridge att Weymouth.

A Lease unto Jasper English, as an Equivalent for

certain Meadowlands by him Surrendered to his Ma^{tye} att Hampton Court, of Sev^l other small peices of land there, with the house called the Toy, for the terme of Seaventy One Years Concurrent with the Interest he has now in the same premisses by Assignment from the housekeeper at Hampton Court, att severall yearly Rents amounting to 20*l.* 10*s.* p^r Annum.

July, 1701. A Grant unto Samuell Travers, Esq^r his Maj^{tye} surveyor Generall, and others, of a Small piece of ground lying near Greenwich Hospital, Habend to them and their heires for Ever in Trust for the benefit of the said Hospital, att 13*s.* 4*d.* p^r annum Rent.

A Discharge unto W^m, Earle of Portland, of 1,066 Ounces of Guilt plate and 5,893 Ounces of White plate, which he received from his Ma^{tyes} Jewell Office upon his Embassy Extraordinary to france.

A Lease unto Matthew Prior, Esq^r of a small peice of Ground between the Wall of S^t. James's Park and the house he now lives in, for 45 years from the date att 6*s.* 8*d.* p^r annum Rent; this in Considera^on of 300*l.* paid Ant^hny Row, Esq^r the present housekeeper in S^t. James Parke, for his Interest in the premisses.

Aug. 1701. A Discharge unto Edward, Earle of Jersey, of 5,071 Ounces of White plate and 1,192 Ounces of Guilt plate deliver^d to him out of the Jewell Office as Embas^or Extraordinary and Plenipotentiary for the Treaty of Peace, as also 1,032 Ounces of Guilt Plate received from the said Jewell Office upon his being sent Amb^r Extraordinary to france.

A Like discharge unto Thomas, Earle of Pembroke and Montgomery, of 5,543 Ounces and halfe of white plate of 1,316 Ounces of Guilt Plate delivered to him as Emb^r Extraordinary and Plenipotentiary for the Treaty of Peace.

October, 1701. A Warrant Signed by his Ma^{tye} for Granting unto Maynard, Duke of Schonberg and Leinster, and the heires Males of his body, 1,000*l.* per annum out of the Revenue of the Post Office in Addition to his former allowance of 4,000*l.* p^r annum out of the same Revenue by vertue of his Ma^{tyes} Letters Patents in that behalfe, by way of Interest and reward until 100,000*l.* which his Ma^{tye} resolved to bestow on Frederick, Duke of Schonberg, the father of the present Duke, for his great Meritts and Service, as a mark of his Grace and favour to him and his posterity, shall be paid.

November, 1701. A Grant unto Peter King and Thomas Marriott and their heires, att the Nomination of Henry, Earle of Suffolk, and others, of the Mansion House called Audley end, Com^o Essex, with the Park Lands and Tenements thereunto belonging, upon certain Trust in the said Grant menc^oned. This in Consideration as well of a Release made to his Ma^{tye} of 20,000*l.*, which remain unsatisfied of 50,000*l.* Agreed by the late King Charles the second to be paid to James, Earle of Suffolk, for the Inheritance of the said House and Park, of a surrender of the Office of House Keeper and Under House Keeper and Wardrobe Keeper there, and a Release of all Moneys due on account of repaires or for Salary for keeping the same.

A Grant unto Susanna Perkins, Widow of S^r William Perkins. Executed for Treason, of all the Estate forfeited to his Ma^{tye} by the Attainder of the said S^r W^m, Subject to the payment of 200*l.* owing by him to W^m Somerville, Esq^r as also the payment of 116*l.* 3*s.* 10*d.* for the charge his Ma^{tye} had been att in finding and Seizing the said Estate.

A Discharge unto Robert, Lord Lexington, of 5,933 Ounces of white plate and 1,066 Ounces of Gilt plate, delivered to him from the Jewell Office, as one of the Emb^{rs} Extraordinary and Plenipotentiary for the Treaty of peace,

21 January, 170 $\frac{1}{2}$. W^m Lowndes.

Report of y^e Commissioners of Enquiry into y^e Forfeited Estates in Ireland. To the Hon^{ble} the Knights, Citizens, and Burgesses in Parliam^t Assembled.

May it please your Honours,

1. According to y^e Power given us by a late Act of Parliam^t made in y^e tenth and Eleventh years of his Maj^{ty}'s Reign, Entituled an Act for Granting to his Maj^{ty}'s Summ of One Million four hundred eighty-four thousand and fifteen pounds one shilling and elevenpence three farthings, for Disbanding the Army, providing for the Navy, and for other necessary occasions, we have enquired into and taken an Acc^t of y^e Forfeited Estates in Ireland, and do humbly lay before y^r honours this our following Report as the result of our Proceedings.

2. But first we most humbly crave Leave to represent to y^r Honours the many difficulties we have met with, w^{ch} we fear may render our Enquiry less Satisfactory then otherwise it might have been.

3. It is usual for the Gen^l Governors of this Kingdome when they are removed from their employm^{ts} to carry away y^e Books and Papers relating to their Proceedings during their Governm^t, w^{ch} we apprehend may have been some hinderance to our Enquiry.

4. Soon after y^e Battle of y^e Boyne Comm^{rs} of Forfeitures were appointed under y^e Great Seal of Ireland, who substituted Comm^{rs} in y^e several Countys of this Kingdome then in his Maj^{ty}'s Possession. These Sub-Commissioners acted very vigorously, and made returns of great Quantities of Goods forfeited, but sev^l of these Books we were not able to gett, w^{ch} was a great disadvantage to our Proceedings, these returns having been made whilst y^e Mischiefs were fresh and the Resentments High between Protestants and Papists, and consequently wth less favour than hath been since shown.

5. Many Commissions for taking Inquisitions have issued both from y^e Chancery and Excheq^r that are not sped, and many others have been imperfectly taken and worse drawn up, and some have never been returned not so much as y^e Records by the Escheater.

6. Great quantities of Land found in y^e Inquisitions have not been put in charge to his Maj^{ty}, nor appear in y^e Rent rolls, and many denominations appear in y^e Rent Rolls of w^{ch} no Inquisitions were taken, and a great many other parcell^s of Lands are menc^oned in y^e Grants w^{ch} are neither found in y^e Inquisitions or Rent Rolls, and some in y^e Sub-commissioners returns y^t are found no where else, and there may be many more of w^{ch} we can trace no footsteps.

7. As we cannot complain to y^r Honours of any direct Disobedience to our Authority, so we must take notice y^t we had from few officers y^t Dispatch w^{ch} was necessary to y^e Work we had y^e honour to be employed in, but whether this proceeded from any Unwillingness to obey us, the Multitude of other Business, or the Irregular Methods of Keeping their Books we do not affirm.

8. Particularly y^e Books of y^e Comm^{rs} of y^e Revenue relating to y^e Forfeitures are so ill and confusedly kept as much delayed us in our Proceedings. But this we do not attribute so much to y^e Comm^{rs} of y^e Revenue, as to y^e shifting this enquiry from one Commission to another, w^{ch} has been done five times since y^e Battle of y^e Boyne, so y^t no Comm^{rs}, if they were disposed to it, have been able to take any steady view of y^e Forfeitures and digest y^m into Method.

WILLIAM SYKES, M.R.C.S.

Mexborough.

(To be continued.)

TRIAL BY WAGER OF BATTLE.

(See 2nd S. ii. 241, 433; 3rd S. xi. 407, 463; 5th S. iv. 180, 276; 6th S. ii. 285, 312.)

The trial by wager of battle has frequently given rise to discussion in "N. & Q.," and the subject is, I think, of sufficient interest to merit still further investigation, more especially as the general statements in books of history and legal practice are apt to mislead, and make it appear that the judicial combat was of more frequent occurrence in England than is in reality the case.

The custom is not a native of this country, but was introduced by William the Conqueror, and is stated by legal writers to have been a usual mode of trial for a long period. The reports of these early trials are only to be found scattered through a mass of unpublished records, but Mr. Pike, who had access to most of the collections in London, speaking of *approvers*, observes with some surprise that they rarely appear as actors in the trial by duel (*Hist. of Crime*, i. 289); and the extravagant praise lavished by early writers on trial by jury suggests a query whether the judicial duel was ever very popular in this country. It is perfectly true that the trial by wager of battle was a form of judicial procedure even down to the present century, and we find in comparatively recent law books long descriptions of the ceremonies to be used. No actual appeal to arms appears, however, to have taken place except in the earliest times.

Mr. Henry Lea, in his little book *Superstition and Force* (Philadelphia, third ed., 1878), goes fully into the history of trial by wager of battle in different countries, and it is rather odd that he does not give a single instance of a judicial battle actually taking place in England.

Blackstone, speaking of this form of trial, observes "that it was only used in three cases, one military, one criminal, and one civil" (*Commentaries*, iii. 337). The first was in the Court Martial or Court of Chivalry and Honour, where, as may easily be imagined, it was more frequently resorted to than in other courts; and it is not always easy to distinguish such combats from non-judicial duels. The second was in appeals of felony, which were not abolished till 1819. Instances are not uncommon in the law reports; but though the expression "He waged his battle" occurs, we find on investigation that, in the greater number of cases, no battle took place. The third instance in which wager of battle was used was in the civil suit upon issue joined in a writ of right, and in this instance the parties were allowed to appear by champion.

Speaking of these civil cases, Blackstone observes (*loc. cit.*):—

"The last trial by battel that was waged in the Court of Common Pleas at Westminster (though there was afterwards one in the Court of Chivalry in 1631 and another

in the county palatine of Durham in 1638) was in the thirteenth year of Queen Elizabeth, A.D. 1571. as reported by Sir James Dyer, and was held in Tothill Fields, Westminster, 'non sine magna juris consultorum perturbatione,' saith Sir Henry Spelman, who was himself a witness of the ceremony."

Then follows a page and a half describing the battle. As a matter of fact, however, no battle was ever fought in this or in either of the other cases mentioned in the above paragraph.*

The duel appears to have actually taken place most frequently in cases of treason, and two instances in the fifteenth century are recorded by Stowe. The first, in 1430, is thus described (Stowe's *Chronicle*, Howe's ed., 1631, fol. 371):—

"The foure and twentieth of January a battel was done in Smithfield within the lists before the king [Henry VI.] betwene two men of Feversham in Kent, *John Upton*, notary, appellant and *John Downe*, Gentleman, defendant. *John Upton* put upon *John Downe* that he and his compiers should imagine the king's death, the day of his coronation; when they had long fought, the king took up the matter and forgave both parties."

The other was in 1446. A servant accused his master of treason, and the master, though innocent, was unfortunately so plied with wine by his friends that he was unluckily slain by the servant (Stowe, same ed., fol. 385). The fight took place in Smithfield, and is the last instance of an actual combat in a judicial trial that I have been able to find.

Selden, in his little work on the *Duello*, 1610, chap. ix., mentions the last two cases, and two other appeals of treason in the preceding century in which combats took place. Two instances of trial by battle in civil cases, in the time of Edward III., are mentioned by Dyer (*Reports* p. 301 b, note); but in both the combat appears to have been prevented by the king, and the only instance of an actual fight in a civil case which I have met with is described in Pike's *History of Crime in England* (vol. i. pp. 205, 206, 467, extracted from a patent roll of 55 Hen. III. m. 3). It was a trial of a right to an advowson, and the fight took place outside the walls of Northampton. The description of this trial does not give a very high idea of the dignity or fairness of the form of procedure. The parties were represented by champions. The fight lasted some time without result; then the friends of one side, being much stronger than those of the other, interfered, took possession of the ground, caused their horses to trample on the champion of their adversary, and, when he had been rendered quite helpless, proclaimed him a recreant. A complaint was subsequently made to the king, and the champion was relieved from the disabilities attaching to his defeat.

Mr. Pike gives this case merely as a good instance of the trial by battle, and seems to imply that he had met with others; but I cannot help doubting whether a form of procedure could be very usual when it led to such a result as that I have described.

On the whole, further evidence seems to be required to show that the judicial combat was ever very common in this country. Possibly, however, notices of such combats are to be found in county records or histories, and perhaps readers of "N. & Q." who may have met with such will kindly communicate them.

HORACE W. MONCKTON.

Temple.

BYRON'S LETTERS.—As it has long been known that when the letters of Lord Byron have been used in the various lives or memoirs which have been published of him many parts of his correspondence have been suppressed, the sale of the original letters that he addressed to his intimate friend Francis Hodgson, which will take place at Messrs. Sotheby's on March 2, becomes of peculiar importance. These letters have never been out of the possession of the Hodgson family. With them will be sold others written by Lady Byron, the Hon. Mrs. Leigh, Thomas Moore to Mr. Hodgson relative to the use he was to make of Lord Byron's letters in his *Life*, and also by Samuel Rogers, Scrope Davies, and Lord Newburgh. At the same time many letters and documents from the collection of the Rev. Canon Hodgson will be disposed of. Among them there are no less than seventy-four written by John Flaxman, the sculptor, to William Hayley, the poet, full of most interesting details relative to the works of the former, and several from Anna Seward, in one of which she says that Bosworth has written to her asking for anecdotes of Dr. Johnson, and also that she would write an elegy on Johnson. Another collection, which will be sold at the same time, comprises the original letters from Keats, the poet, to Miss Brawne, and four unpublished and amusing letters by Charles Lamb.

RALPH N. JAMES.

THE NAME OF "OTE" IN THE "TALE OF GAMELYN."—In Prof. Skeat's very useful edition of this interesting old lay, p. viii of the introduction, the following account is given of the name of the second son:—

"Ote appears elsewhere as Otes [cp. Percy Folio MS., ii. 455]. It is certainly a shortened form of Otoun, the name of a French knight vanquished by the famous Guy of Warwick; and Otoun is merely the French form of Othonem, the accusative of the Lat. Otho (cf. G. Otto)."

Might I point out that the two forms *Otes* and *Oton* occur in the *Chanson de Roland*, 795, 2432, and that *Otes* is there certainly not a shortened form, but the nominative of which *Oton* is the

* The cases referred to are—1571, *Lowe and Kyme v. Paramour* (*Dyer's Reports*, 301 a); 1631, *Lord Rea and David Ramsay* (3 *State Trials*, 483); 1638, *Claxton v. Lilburn* (*Cra. Car.*, 522).

accusative? Secondly, if *Oles* is cognate with *G. Otto*, it follows that the French name has nothing to do with Lat. *Otho*. In the Lat. name the initial *o* is short, in *G. Otto*, O.H.G. *Oto*, the initial is long. *Oto* stands for an older *Audo*, which is from a stem *Aud*, cp. O.S. *ād*, wealth, A.-S. *ēdd*. See, for various forms of this name, Förstemann and Heintze; cp. Weigand, also Larchey (s. v. "Eudes").
A. L. MAYHEW.
Oxford.

BISHOP KEN A PLAGIARIST.—I have not seen it noted before, although it is very probable it may have been, that Ken's well-known and admired *Evening Hymn* is an unblushing copy in main idea, and in many places in actual diction, of a hymn of Sir Thomas Browne, published in his *Religio Medici*. Thus Ken:—

"Teach me to live that I may dread
The grave as little as my bed."

Browne:—

"And downe as gently lay my head
On my grave as now my bed."

Ken:—

"Let no ill dreams disturb my rest,
No powers of darkness me molest."

Browne:—

"Let no dreames my head infest,
But such as Jacob's temples blest."

Ken:—

"Oh may my Guardian while I sleep
Close to my bed his vigils keep."

Browne:—

"Thou whose nature cannot sleep
On my Temples Centry keep."

Ken:—

"When in the night I sleepless lie
My soul with heavenly thoughts supply."

Browne:—

"That I may take my rest, being wrought
Awake into some holy thought."

Ken:—

"Oh when shall I in endless day
For ever chase dull sleep away?"

Browne:—

"Oh! come that hour when I shall never
Sleep thus againe, but wake for ever."

One couplet at least of Ken's *Morning Hymn* is also copied from the same source. Ken:—

"Awake, my soul, and with the sun
Thy daily course of duty run."

Browne:—

"And with as active vigour run
My course as doth the nimble Sun,"

W. SYKES, M.R.C.S.

Mexborough.

THE HOUR OF THE EXPULSION FROM EDEN.—I venture to think that there is an error in the heading of page 65 of the first part of *Cursor Mundi*

(E.E.T.S.), where it is said, "Adam was in Paradise but three hours; he was turned out at noon." This statement is founded on the following lines, which occur in the Cotton and Fairfax texts respectively:

"For he was wrought at vndern tide,
At middai eue draun of his side,
Thai brak the forbot als sun
That thai war bath don out at none."

Cotton.

"for he wrogt was at vndorun tide
at midday eue made of his side
thai brac the forbode als sone
at thai ware bath done out or none."

Fairfax.

"None," I believe, here means the ninth hour; and if so, though Adam's experience of Paradise was short enough, it was longer by one-third than the E.E.T.S. has taught. He was made at nine o'clock and married at noon; he fell forthwith, and was sent into exile about three o'clock, at which hour, centuries afterwards, the seed of the woman consummated the sacrifice that regained Paradise. As I only possess the first and second parts of the *Cursor*, I cannot tell whether this correspondence of time is noticed in its account of the Crucifixion.

I am, of course, aware that there are other traditions than that enshrined in the *Cursor*. My contention is not that its account of the matter in question is correct, but that *none* means three o'clock, and not twelve. I note this to keep your strait space from being assailed by exhaustive accounts of the creeds of Jews, Turks, and other peoples concerning the time that Adam remained in a state of "innocency."
ST. SWITHIN.

ROYD.—This termination is said to be Norse, and = clearing. It is almost, or quite, confined to the Lancashire and Yorkshire border, where it is very frequent, e.g., Mytholmroyd. In a local map I have of part of the Thüringer Wald many names end with *-roda*. All that I have visited are small clearings in the forest. The frequent use of these clear cognates in a limited part of this island and (I believe) only in a limited part of the German continent is curious. The dictionaries connect *roden* = grub up with *reuten* and *reissen*. Can it be that *roden* and *-roda* are Low German forms adopted and preserved along with more characteristically High German words?
H. H.

LAMARTINE ON ENGLISH POETRY.—Readers of "N. & Q." may be interested in the following brief excerpt from a letter of Lamartine to a friend, which I came across lately in the first volume of his published epistles. It is from a letter dated March 3, 1810, addressed to A. de Virien, the poet's companion in his romantic sojourn in Italy, chronicled in the touching pages of his *Graziella*. However much one may differ from the opinions expressed in the extract, it is curious to note the preference shown by the renowned author for English to French or Italian poetry. Were

Lamartine living now, and were he to read *La Légende des Siècles* of his friend and brother poet Hugo, would he still adhere to that opinion?—

"Tu vois d'après mon épigraphe que je lis Pope, et j'en suis on ne peut pas plus content. Voilà un homme à qui je voudrais ressembler, bon poète, bon philosophe, bon ami, honnête homme, en un mot tout ce que je voudrais être. Je le préfère de beaucoup à Boileau pour la poésie. Quand pourrai-je le lire en Anglais? J'ai lu ces jours-ci Fielding et Richardson, et tout ces gens-là me donnent une furieuse envie d'apprendre leur langue. Je crois vraiment la poésie anglaise supérieure à la française et à l'italienne; au reste, j'en parle sans en rien savoir et sur des fragments de Dryden et d'autres."

J. B. S.

Manchester.

DESDEMONA IN THE FLESH. — Molmenti, in *Vecchie Storie* (Venice, 1882, p. 77), says:—

"Il cav: Stefani, dotto studioso di cose veneziane, mi diede a leggere una lettera autografa, mezzo logora dal tempo, scritta a ser Vincenzo Dandolo dal vescovo Domenico Bollandi, teologo insigne. Il Bolano finisce con queste precise parole: 'Un Sanudo che stà in Rio della Croce alla Giudecca fece l'altro hieri confessare sua moglie ch'era Cappello, e la notte seguente, su le cinque hore, li diede di un stiletto ne la gola, e la amazzò: decesi perchè non gli era fidele, ma la contrada la predica per una santa.'"

Molmenti adds that the letter is dated June 1, 1602, the very time that Shakspeare was, in all probability, writing his *Moor of Venice*; that the Venetian ambassador in London would speedily hear of such an event, especially as Sanudo and his wife were of "illustrious" family; that the sending to confession parallels (V. ii.)

"If you bethink yourself of any crime
Unreconciled as yet to Heaven and grace,
Solicit for it straight";

that, in fine, the end of the *gentildonna* Sanudo may have suggested Desdemona's, or at least "fratante ipotesi ci possa stare anche questa."

ROSS O'CONNELL.

Lakeview, Killarney.

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.

ISAAC BASIRE, D.D.—Is anything known respecting the present whereabouts of the collection of books and MSS. formerly in the possession of Isaac Basire, D.D., Archdeacon of Northumberland, Prebendary of Durham, and Chaplain to Charles I., and later to Charles II.? It is well known that the learned archdeacon was for some years professor of divinity at Gyula-Fejérvár (Alba Julia), in Transylvania. On leaving this country for England he left behind him part of his luggage, particulars of which are given in a list preserved—in copy by a contemporary hand—in

the library of the chapter of Gyula-Fejérvár. The list contains some valuable information relating to books and MSS., and as anything that throws a little additional light upon the literary activity of this extraordinary man must have great interest for the readers of "N. & Q.," I subjoin an extract from the list, omitting all items referring to carpets, garments, *et hoc genus omne*:—

Extract from "Regestrum Generale Bonorum pertinentium ad Isaacum Basirium, S.S.Th.D.":*

3. Una altera cista lignea plena manuscriptis et aliis instrumentis scholasticis.

4. Corbis magnus turcicus coriaceus vulgo sapet referentibus libris.

14. Manuscripta præcipua:—

(a) Prælectiones theologicae in Vallebum.

(b) Prælectiones hebraicae in psalmum 34 et proverbiorum, cap. 1.

(c) *Tota metaphysica.* †

(d) *Tractatus singulares duo de pulchro et ordine.*

(e) *Problema, utrum liceat marito verberare uxorem?* Negatio. ‡

(f) *Orationes academicæ variæ.*

(g) *Orationes funebres in parentatione Kereszturii et Bisterfeldii.* §

(h) *Disputationes Albenses impressæ.*

(i) *Schema Albense impressum.*

(k) *Itineraria manuscripta varia, in primis unum orientale variis linguis, codice viridi.*

Manuscriptus codex arabicus in 4°. N.B. Particularia, quæ memoriæ præsentaneæ non observantur, ex tempore facile dignosci possunt, vel ex forma vestitus, vel ex inscriptione, vel ex aliis signis.

Cautio: Libri alieni meis conjuncti ex inscriptionibus comperti, ut reddantur suis possessoribus, religio mihi est. In primis clarissimo domino Joanni Molnaro codex unus in folio, continens varias epistolas propria manu Calvinii et aliorum proto-reformatorum exaratas.....; et multa alia quæ jam in rutuba mihi non succurrunt, veluti Codex manuscriptus in 8°, continens collectionem variarum synodorum Hungaricarum.

Disputatio manuscripta inter Isaacum Basirium D. et N. Ksrykowsky Polonum D. jesuitam Albæ Julæ.

There is no written evidence to show that the interesting collection did ever leave Transylvania, but it is more than probable that it was forwarded, as the powerful Nicolaus de Bethlen, a former pupil of Basire and an intimate friend of his (he addressed in his letters as "φιλιτατον κάρα"), interested himself in the matter.

L. L. K.

Hull.

CHARLES BURNABY.—According to a list of all the English dramatic poets, which is affixed to Whincop's *Scanderbeg*, 1747, Charles Burnaby (flourished 1700), the author of four plays, was a member of the Inner Temple, and had a university

* Published in the *Magyar Könyvszemle* for 1883, pp. 264 to 266.

† Referred to by Basire in his letter to Bethlen, dated Durham, Feb. 20, 1664, as "metaphysica meca."

‡ This dissertation on wife-beating must have been very interesting.

§ Bisterfeld was the predecessor of Basire in the cathedra at Gyula-Fejérvár.

education. The *Biographia Dramatica* says he was bred up at the university, and afterwards entered a member of the *Middle Temple*. His name is to be found neither in the Inner nor the Middle Temple. He was a man about town, and, to judge from the dedications to his plays, was on friendly terms with one or two noblemen. From internal evidence I should say he was at Cambridge probably about 1690-8. Any information concerning his family, his university life, or his connexion with the Inns of Court will be greatly valued.

URBAN.

ITALIAN GRAMMAR.—Speaking of adjectives, Sauer, in his *Italian Conversation Grammar* (third edit.), says:—

“One and the same adjective or participle belonging to two substantives of different genders must be put in the plural masculine; when, however, belonging to more than two substantives of different genders, it agrees with the two last nouns.”

Whilst Bonfigli, in his *Italian Grammar for Beginners* (pub. 1873), says:—

“When an adjective qualifies two substantives of different gender and number, the adjective agrees with the nearest to it, as, *il lavoro e la spesa impiegata*; if an adjective relates to two substantives, both of the singular number, and is separated from them by a verb in the plural, that adjective must be plural and agree in gender with the substantive nearest to it, as *la speranza ed il timore sono inseparabile*.”

Both cannot be right. Which, if either, is correct; or what is the true rule?

DUNHEVED.

HEREDITARY BADGES.—It seems to be a common custom with certain Nova Scotia baronets to wear at balls and other entertainments a distinctive decoration attached to a buff ribbon suspended from the neck. May I ask if such hereditary badges are sanctioned by Her Majesty?

GEO. CLEGHORN.

Weens, Hawick, N.B.

HAPPY BY ACT OF PARLIAMENT.—I meet in Burnaby's *The Modish Husband*, 4to. 1702, with these words, “As if one could be happy by Act of Parliament.” It seems to have suggested a phrase current a few years ago concerning making people virtuous by Act of Parliament. Burnaby was little of an originator, and was probably anticipated in the employment of the phrase. Is any earlier use known?

URBAN.

“SALMAGUNDI.”—Who was the author of a quarto volume of poems published with the above name? The title runs:—

“Salmagundi, a Miscellaneous Combination of Original Poetry, consisting of Illusions of Fancy, Amatory, Elegiac, Lyrical, Epigrammatical, and other Palatable Ingredients. London, printed by T. Bensley, Bolt Court, Fleet Street, for T. Payne, Mews Gate, B. White & Son, Fleet Street, and J. Debrett, Piccadilly, 1791.”

There is no author's name on the title-page or at

the end of the dedication, but the book is inscribed, “To Richard Wyatt, Esq., of Milton Place, Surrey, in acknowledgment of the Editor's obligations to his liberal and long-experienced friendship”; and the first poem is addressed to Mr. Wyatt, “on leaving his mansion after Ascot Races.” The author was evidently a classical scholar, from the wealth of quotations from the Latin poets which he introduces at the head of several pieces. Among the most noticeable of the contents are an “Ode to Whitsuntide,” in imitation of Milton's *L'Allegro*, and an English version of the well-known Latin drinking song of Walter de Mapes, the facetious archdeacon of Oxford.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

ST. MICHAEL'S, CROOKED LANE, LONDON.—Can any of your readers tell me what became of the registers of this church when pulled down? I have applied in vain to Somerset House.

T. C.

ROQUEFORT.—Can any readers tell me whether the supplement to the *Glossaire de la Langue Romane* of Flaméricourt Roquefort, 1808, 2 vols. 8vo., can still be procured separately? It was issued in Paris, 1820, at seven francs, and contained two dissertations of value, one on the origin of the French nation and the other on the genius of the French language. I saw the three volumes, bound in calf, quoted at two guineas in a catalogue and all dated as if issued in 1808, which could not be correct.

C. A. WARD.

Haverstock Hill.

PATRICK SARSFIELD, EARL OF LUCAN.—I am desirous of obtaining more definite information regarding the youth, education, and early military career of Patrick Sarsfield, Earl of Lucan, than is usually found in the existent somewhat scanty memoirs of Ireland's favourite general. I should also like to know how long he was absent from Limerick on his famous ride to Ballyneedy, and by what route he returned to the city, two points on which there seems to be considerable diversity of opinion. Any light thrown on these matters, or any information, in the shape of anecdotes or local tradition, illustrative of Sarsfield's life and character, would greatly oblige.

LEONARD D. ARDILL.

WILLS OF AXMINSTER.—Can your readers give me any information respecting Mr. William Wills, who had a carpet manufactory at Axminster early in the present century? Was he the original manufacturer at that town? I have heard that the trade died with him. Is that correct?

J. ST. N.

AMBURY.—There is a hill in Herefordshire, commanding a magnificent view, and crowned with a large and perfect camp, said to be British.

It is called Croft Ambury. What can be the meaning and the true spelling of the second word? A local historian, with the daring inventiveness in such matters displayed by our forefathers of the early years of this century, gives its derivation with some confidence. He says it is named after Aurelius Ambrosius, the Romanized Briton, who is said to have withstood the Saxon invasion. But can this be so? RUSTICUS EXPECTANS.

"GREEN BAIZE ROAD."—What is the allusion in this passage (to which I should also like a reference to the C. D. edition)?—"Gentlemen of the green baize road, who could discourse from personal experience of foreign galleys and home tread-mills" (Dickens, *Bleak House*, Tauchnitz ed., ii. 193).

Mill Hill, N.W.

J. A. H. MURRAY.

BURNING OF BAIT (BEAT, BATE).—We have quotations for this agricultural operation, from Gervase Markham downwards, but none clearly showing what *bait*, *beat*, or *bate* is, or which is the etymological spelling. Can any one help us? The suggestion has been made that *peat* is the same word, which is demonstrably wrong. *Peat*, old Scotch *pete*, is one of the earliest Lowland Scottish words which we can cite, for its Latinized form *peta*, and also *petaria*, a peat-bog, occur in the early charters, long before the date of any vernacular documents. It is to be noted that *peat* is not *turf*; *peta* and *turba*, *petaria* and *turbaria*, are carefully distinguished in Scottish charters and laws, where, also, we find beside them *carbonaria*, or coal-pits.

J. A. H. MURRAY.

Mill Hill, N.W.

BAIT OF HEMP.—Last century various writers say that hemp is bound up in bundles called *bait*s when about to be steeped. Is this term still applied to bundles of hemp or flax? Is anything known as to the origin of the word in this sense?

J. A. H. MURRAY.

Mill Hill, N.W.

BISHOP THOMANDER.—In March, 1862, the Swedish prelate Thomander, Bishop of Lund, applied (through a Copenhagen architect) to certain authorities in England for plans of English churches; that is to say, for such plans as would show the design and arrangement of churches built here nowadays to seat a congregation of five hundred or so. By the courtesy of the Incorporated Church Building Society, a set of no less than thirty-three plans and drawings was obtained, and was sent to Bishop Thomander through his agent, who acknowledged the gift with all due courtesy. The question I would now ask of any Swedish correspondent is, Were these plans used in Sweden; and, if so, where and how?

A. J. M.

DAVID MIDDLETON.—There is a portrait in the present exhibition of the Gainsborough pictures at the Grosvenor Gallery, No. 203, of a Mr. David Middleton, lent by Miss Paton; he is called "Surgeon-Major." I should like to ask if it is not the portrait of a Mr. David Middleton who was surgeon to St. George's Hospital from 1734 to 1765, and was probably serjeant-surgeon.

C. H.

CHAUCER'S "DRYE SEA" AND "CARRENARE."—The well-known passage in Chaucer's *Deth of Blaunche the Duchesse*,

"And byd hym faste anon that he
Goo hoodeles into the drye se
And come home by the Carrenare,"

has long puzzled scholars. Mr. Brae, in his interesting edition of Chaucer's *Astrolabe*, argues, with plausibility, that the Carrenare is the gulf Il Carnaro (now Il Quarnero) in the Adriatic, between Istria and the coast of Croatia, said to be very dangerous to mariners. Of "the drye se," however, Mr. Brae can make nothing. If we accept this explanation of the Carrenare, why should not "the drye se" be the Adria Sea, or Adriatic? Chaucer would have written this "adrye," like "Walakye," "Surrye," "Arabye"; and the customary crasis of the article would give us "thadrye se." This would leave only "hoodeles" to be explained.

WM. HAND BROWNE.

Johns Hopkins University, Baltimore, Maryland.

MAIDS OF HONOUR IN QUEEN ANNE'S REIGN.—Maids of honour in the present time must be granddaughters on their father or mother's side to a baron. Was this the rule in Queen Anne's reign? Is there any record in existence of her maids of honour? Does the name Moore occur among them? If so, was she daughter or granddaughter to a Marquis of Drogheda? Any information on this subject will be gratefully received.

(MISS) KATHARINE BATHURST.

Holwell Rectory, Hitchin, Herts.

PORTRAITS OF THE TWELVE CÆSARS.—In an old family mansion, which was rebuilt in 1672, there is a series of portrait pictures of the twelve Cæsars. The pictures are about 3 ft. 6 in. high by 2 ft. 6 in. wide. They are on canvas, in narrow, flat, black wooden frames, which seem to be original. The heads are of colossal size and boldly painted, and, with a small portion of the neck, fill up the canvas. Over each head is painted the name of the emperor, and from the size they seem to have been intended to be placed at a considerable height. Their history is not known. They are mentioned as the "12 Cæsars" in an inventory of the furniture of the house dated 1698, but they are not found in any earlier inventory. I shall be much obliged to any one who will inform me if any similar sets of portraits are known to exist, and,

if so, where they are, and who is supposed to be the artist. I have always fancied them Italian, and I have some faint idea that I once saw some similar pictures in some great hall or palazzo in Italy when travelling there some fifty years ago, in 1828, but I made no note of the fact. I should like to know if any ancient artist is known to have painted a series of portraits of the twelve Cæsars; and, if so, where they are.

OCTAVIUS MORGAN.

THE PROBATE OF SHAKESPEARE'S WILL.—The Rev. Thomas Greene, of Stratford-on-Avon, found there in 1747 a copy of Shakespeare's will, and his transcript of that copy is amongst the Lansdowne MSS. In my collection at Hollingbury Copse there is an earlier copy of the will in exactly the same form. The latter is, I believe, the earliest copy out of Somerset House known to exist. It is headed, "E registro Curie Prerogative Cant. Extract." Then follows a complete copy of the will. At the end, after the probate clause, is the following note: "Concordat. cum registro, facta collacione per me Gilbertum Rothwell, Notarium Publicum." Will you kindly allow me to inquire if this is a transcript of the original probate or merely that of an office copy? When did Rothwell live? He was no doubt one of the officials of the Prerogative Court.

J. O. HALLIWELL-PHILLIPS.

QUERIES CONCERNING BISHOP KEN. (See 6th S. x. 467; xi. 11, 93.)—Can any of your readers throw light on the following statement in the account of Bishop Kidder given in Granger's *History of England*, edited by the Rev. Mark Noble, vol. ii. p. 101, 1806?—"It is well known that the Bishop [Kidder] always sent to Dr. Ken half the emoluments of the see." The "well known" fact is not mentioned by any of Ken's biographers, nor by Kidder in the autobiography published in Cassan's *Lives of the Bishops of Bath and Wells*. It seems to me sufficiently improbable in itself, and absolutely incompatible with the tone in which Ken always speaks of Kidder, in letters and in poems, both before and after his death. On the other hand, one can hardly suppose that Granger and his editor would have given the statement without something that at least looked to them like evidence.

E. H. PLUMPTRE.

Deanery, Wells, Somerset.

PRESERVATION OF ARMOUR.—Can any of the readers of "N. & Q." tell me how to preserve from decay and ultimate ruin a very ancient iron helmet? Even in a well-closed glass case in a dry room it is mouldering away rapidly. I should think there must be some colourless varnish which might be applied as a protection against the effects of the atmosphere, and which at the same time would not disfigure the object.

W. H. PATTERSON.

AUTHORS OF QUOTATIONS WANTED.—

"The cat, the rat, and Lovel the dog
Rule all England under a hog." M. D.

Replies.

CANTING MEMORIAL INSCRIPTIONS.

(6th S. x. 406.)

The concluding lines of the epitaph on Sir James Fulleton, Gentleman of the Bedchamber to Charles I., in a chapel on the north side of the chancel of Westminster Abbey, come under this category:—

"Fulter of Faith than of Feares; Fuller of Resoluc'on
Then of Paines; Fuller of Honor then of Dayes."

In Westminster north cloister is one which puns on the attainments instead of on the name of the deceased, William Laurence, 1621.*

So does Gay's short epitaph on himself,—
"Life's a jest," &c.

Pope's longer one on him, beneath it, just misses a pun at the end.

A certain J. Phillips, known, I believe, only for a poem in praise of cider, has also a monument in Poet's Corner, a medallion encircled with apple and laurel leaves, and the motto,—

"Honus erit huic quoque pomo."

There is a kind of play on the word *harmony* in Purcell's epitaph, itself too familiar to need more than passing mention.†

There is an epitaph of similar character in St. Dunstan's, Fleet Street, put up in 1681 by a grateful pupil to his fencing master, "the famous Swordsman Alex. Laylor, M^r [sic] of Defence." It ends thus:—

"His Thrusts like light'ning flew. More skillful Death
Parr'ed 'em all and beat him out of Breath."

On a painted glass light in St. Médard, Dijon, are, or were, some lines to Jean Baptiste Menestrier,

* Since the above was written two versions of this epitaph have been sent to "N. & Q." (x. 498 and xi. 95). I therefore withdraw mine, remarking only that I scarcely ever saw two versions of any inscription agree exactly either with each other or with the original. In Ackermann's *Hist. of the Abbey Church of Westminster, its Antiquities and Monuments*, 2 vols., 4to., 1812, only the name and date are given from this epitaph, and, even so, there is one error. Dean Stanley's reading puts "Lawrence" for *Lawrence*, "wrote" for *wrot*, and makes nonsense of the third line by false commaing. The inscription is still perfectly legible. F. N.'s version, *ante*, p. 95, is the nearest right. yet this has "Reade" for *Read*, "a master" for *his master*, and "well he mesured" for *well mesured*. He is correct in transcription of "Well couth he nùbers." How is *couth* to be parsed? [*Couth* = could. He was well skilled in numbers.]

† I do not know if the tradition of the firework maker's epitaph, emulating it by saying he was gone to the place where alone his fireworks are exceeded, is equally familiar.

1634 (not the famous Jesuit of that name), a Dijonais:—

"Cy gît Jean le Menestrier.—
L'an de sa vie soisante-dix
Il mit le pied dans l'estrier
Pour s'en aller en Paradis."

In the Cathedral of Ravenna, let into a wall near the sacristy, is a monument to a bishop, in which occurs this line, punning on his character:—

"Hic quiescit qui nunquam hic quievit,"*

At Padua is a quaint monument with an epitaph written for himself by Lovati in most involved style (notwithstanding that Petrarch called him prince of the poets of his time) and in bad Latin, into which enters a pun on his name:—

"Id quod es fui. † Quid sim post funera queris?
Quod sum quicquid id est tu quoque lector eris.
Ignea pars cœlo, cœsæ pars ossæ rupi
Lectori cessit nomen inane lupi.

Mors mortis morti mortem si morte dedisset
Hic foret in terris aut integer astra petisset:
Sed quia dissolvi fuerat, sic juncta necesse
Ossa tenet saxum, proprio mens gaudet in esse."

The following quatrain was written by Giov. Battista Strozzi for Brunelleschi's tomb at Florence, introducing a play on his own name as well as a humorous reference to Brunelleschi's works:

"Tal sopra sasso sasso
Di giro in giro eternamente io struzzi
Chè così passo passo
Alto girando al ciel' mi ricondussi."

And this, from the churchyard of Bischofshöfen, in Austria, has been given me as the epitaph of a "queer fish":—

"Mathæus Fisch † Vicarius quem utpote pisciculum
Mors pisces longe grator devorabit die 12 Aprilis 1755."

The following, punning on circumstances, was given me from Brigmerston Churchyard, Wilts:—

"Thrice was she married;
Then she died,—*Alas!*" §

And this, to the memory of a man named Partridge, I was assured had existed at Rugby and had been removed by a former rector, who fancied it a scandal||:—

* I copied this hastily, without noting the date, so I am not able to say if it preceded one which the *Dict. Biog.* says Rapin, the historian, wrote for himself:—

"Tandem Rapinus hic quiescit, ille qui
Nunquam quievit," &c.

† I have collected some twenty epitaphs with variants of this very obvious moral reflection.

‡ *Fischlein*—little fish.

§ Query a coincidence with, or plagiarism of the well-known one on Margaret of Austria:—

"Cy gît Margot la gente demoiselle
Trois fois mariée et morte pucelle."

|| Also the following, which, though not strictly within the category, may deserve a place near the other:—

"Here lyes William Woodben,
Who was one of the best of men.

N.B.—His name was Woodcock, but that would not rhyme." I believe there are other versions of this current,

"O Death, fye! fye!
To kill a Partridge in July."

I was also told as a fact that there was (still living in 1877) in Dorsetshire a clergyman named Waters who had buried five wives, and when he took his sixth wife to see their monuments he used to call it "the meeting of the Waters."

The following was given me as copied verbatim in St. George's Churchyard, Somerset:—

"Here lies poor Charlotte,
Who died no harlot,
But in her virginity
Though just turned nineteen,
Which within this vicinity
Is hard to be found and seen."

This, from Blaenavon Churchyard, on a Mr. Deakin, underground surveyor, engraved on a piece of rock:—

"Beneath the rocks I toiled to earn my daily bread,
Beneath this rock I rest my weary head
Till rock and ages shall in chaos roll,
On Resurrection's Rock I'll rest my soul."

This was copied from a broken tombstone which was removed from Portbury Churchyard (near Bristol) a few years ago. It commemorated a blacksmith:—

"My forge and anvil are reclined,
My bellows they have lost their wind;
My sledge and hammer are decayed,
And in the dust my vice is laid.
My fire's extinct,
My coal is gone,
My nails are drove,
My work is done."

And this from St. Mary-le-Wisford, Lincoln:—

"Here lies one, believe it if you can,
Who though an attorney was an honest man."**

Not far from the entrance to Brighton Cemetery is a very handsome Gothic monument with inscription, comprising a text, running all round the chamfered polygonal face in two lines. In one division, which first faces the passer-by leaving the cemetery, the words happen to fall thus:—

"I know that my Redeemer liveth
In the Parish of —, in the County of Kent."

Among some papers of a deceased friend I find a variant of the well-known epitaph of John Elginbrod, which substitutes Grol Dod for that name, † Grol Dod being an anagram of the words Lord God, thus both pointing the moral and improving the rhyme.

Following are other anagram epitaphs. At

* Compare this in Abbots-Leigh Churchyard, Somerset:—

"This stone can say what few stones can,
It covers the bones of an honest man."

† "Here in the grave lies poor Grol Dod;
Have mercy on my soul, Lord God!
E'en as I would on thine, Lord God,
If it so were I were Lord God
And thou wert only poor Grol Dod."

Newnham, Northamptonshire, to William Thornton, 1667:—

“William Thornton,
Anagram.
O little worth in man.

Epigram.

Behold, O man, thy motto is my name,
This motto shows thy sin hath lost thy fame;
It is the map of the great world and thee,
This little world, sin's map of misery.”

From Canon's Ashby, Northamptonshire:—

“An Anagram { Sarai Grime
 { Is marriage.

A virgin's death we say her Marriage is;
Spectatour, view a pregnant proove in this,
Her Suitor's Christ, to him her troth she plights;
Being both agreed, then to the nuptiall rites;
Vertue's a her tire, prudence her weilding ring,
Angells the Brideman lead her to the King
Her Royall Bridegroom in the Heavenly Quire,
Her Joincture's Blisse, what more should she require?
No Wonder hence soe soon she sped away:
Her Husband called, she must not make delay.”

From a monument in Scarscliffe Church to an unknown lady and her child, supposed to be of the time of Henry III., written on a long scroll in the child's hand:—

“Ilic sub humo strata
Mulier jacet tumulata,
Constans et grata,
Constantia jure vocata.
Cui genetrice data
Proles requiescit humata;
Quamquam peccata
Capita ejus siat cumulata,
Crimine purgata
Cum prole Johanna beata,
Vivat prefata,
Sanctorum sede locata.”

R. H. BUSK.

There is an inscription of this kind on a tomb of the seventeenth century at or near Chipleigh, Somerset, to an heiress of Chipleigh, whose mother was daughter and heir of Ed. Warre, Esq., of Chipleigh, beginning something like this:—

“This happy soul at her decease
Exchanged the lands of Warre for the fields of Peace.”
I write from memory. *Vide* Colinson's *Hist. of Somerset*.
LAD.

“*Epitaph on Edward Richards, an Idiot Boy, who died in 1728, aged 17. In Edgbaston Church.*

If innocents are the favorites of Heaven,
And God but little asks where little's given,
My great Creator has for me in store
Eternal joys; what wise man can have more?

Much interest attaches to this epitaph, from the fact that it was cut on the tombstone by the celebrated typographer Baskerville, who was originally a stone-cutter, and afterward's kept a school at Birmingham.”—*Vide* Dodd's *Epigrammatists*, 1876.

HENRY G. HOPE.

Freegrove Road, N.

THE FIRST IDEA OF THE PENNY POST (6th S. x. 386; xi. 37, 53).—The name quoted by the French

“Voyageur en Angleterre” as “Dockura” is the “Mr. Dockwra, merchant,” mentioned by Delaune in his *Present State of London*, 1690, p. 348, who, conjointly with a “Mr. Murray,” first adjusted the penny post for London and the suburbs. Delaune enumerates all the towns round London at which there were deliveries daily, and the circuit is extraordinary—from Acton to East Barnet, from Putney and Richmond to Poplar, and from Rickmansworth to Woolwich and Eltham. In Charles II.'s reign there was a trial, he says, at the King's Bench, and it was there adjudged to the Duke of York as being a branch of the General Post Office, and by 1 Jac. II. c. 12, it was made a part of the king's private estate for ever, and not to be accounted for to Parliament like other revenues.

Prior to this Mr. Edmond Prideaux, Attorney-General to the Commonwealth, was a chairman of a committee in 1642 to consider the rates on inland letters, and he conceived the idea of establishing a weekly conveyance of letters to all parts of the kingdom. This was brought into play considerably before March 21, 1649, and Mr. Prideaux himself appears to have made a good deal out of it. The Commons Journals of this date show that the Common Council of London tried to erect an opposition post office for the emolument's sake, but the House of Commons checked it. It was afterwards farmed by one Manley in 1654, and in 1657 the regular post office was set up, with rates of postage that continued till the ninth year of the reign of Queen Anne. Now John Hill's pamphlet, *A Penny Post*, appeared in 1659, two years after Manley got the contract, and was probably put forth as a feeler on the part of the Common Council of London to try whether their defeat of ten years previous could be reversed. It seems unaccountable that anybody should have been imprisoned for carrying letters *before* any governmental arrangement for a post had been established, and if the imprisonment is the fact there must have been a London and suburban post already working in Charles I.'s time. This, too, would almost follow from what Miss Busk says. The Commonwealth and Cromwell had wavered about the question, and the Attorney-General was set to consider the matter in Committee, which he did, apparently, in those self-seeking days that Carlyle calls “God fearing,” and settled everything on a footing very much to his own advantage. Then the Common Council made their effort, and probably Hill in 1659 worked with the same views. But from Aubrey's MS. (*Malone's Enquiry*, p. 387), quoted in Cunningham's *Handbook*, p. 390, the penny post as we have it was not set up till Lady Day, 1680, by Robert Murray first and then Mr. Dockwra. Murray was in the Excise and Dockwra in the Customs. They were to have been partners, but quarrelled. Roger North says that the merit belongs to Dockwra, who from his house in Lime

Street conducted it to the complete "satisfaction of all London for a considerable time," but when it was found to pay the Duke of York seized it (in 1682). Dockwra would not submit, or he would have been made a commissioner for life. He was appointed comptroller later on, but dismissed for mismanagement in 1698. This, of course, is absurd. The Lords of the Treasury wanted to get rid of him. He was the first who stamped letters with the hour of leaving the office for delivery. He died in 1716, nearly one hundred years of age, says Cunningham, but I think eighty-three, if, as I understand Aubrey, he was born in the Strand 1633.

According to Delaune the circuit in 1690 was fifteen miles out of London, and any one might send a letter or "packet not exceeding a pound weight" for one penny. This beats the present Parcel Post to nothing. It seems incredible that so bold an idea could be carried into execution two hundred years ago and prove lucrative. It also proves that the roads must have been much more secure from robbers and footpads than is pretended by those who, like Macaulay, draw pessimist views of the past to glorify our thoroughly comfortless present condition. The hundred messengers daily traversing every high-road out of London, carrying money bills and valuables, ought to have fallen an easy prey.

C. A. WARD.

Haverstock Hill.

In *New Remarks of London; or, a Survey, &c., Collected by the Company of Parish Clerks, 1732*, will be found the full regulations of the

"Penny-Post-Office, a very convenient Project, and principally under the Care and Inspection of a Comptroller; and, by Act of Parliament made 9th of Queen Anne [1709-10], for establishing a general Post-Office, it is there enacted, That, for the Port of all and every the Letters and Packets passing or re-passing by the Carriage called the Penny-Post, established and settled within the Cities of London and Westminster, and Borough of Southwark, and Parts adjacent, and to be received and delivered within Ten English Miles distant from the said general Letter-office in London, One Penny [sic]."

"The general and chief Penny-Post-Office" was "in S. Christopher's Church-yard in Threadneedle-street, near Stocks-market." A full list is given of all the urban and suburban offices for receipt and delivery of letters and parcels (not exceeding one pound in weight) within the named limits. It should be remarked that this, though called a penny post, was in reality a twopenny post, for it appears that it was "the Custom of the Office to receive one Penny upon the Delivery of every Letter or Parcel,.....over and above the one Penny which was paid at the time of putting in every Letter or Parcel"; and further, that "all Letters and Parcels, that were brought in, were registered," without extra charge.

JULIAN MARSHALL.

The triangular post-mark of the (London) Penny Post is on a letter now before me, written by Dr. "Sam. Johnson" to "Mr. Paul, at Brook's Green, n^e Hammersmith," and dated "Jan. 6th, 1756."

ESTE.

HEDON AND KIRK ELLA: TENNYSON FAMILY (6th S. xi. 66).—The name of Tennyson (or Tennyson) is, and has been for centuries, one of the commonest in Holderness. From registers and wills belonging to that district I could furnish extracts of the name almost sufficient to fill a whole number of "N. & Q." But A. J. M. does not seem to be aware that George Tennyson, and his father Michael, the apothecary of Hedon and Preston (mentioned in his extract), are well known as direct ancestors of Lord Tennyson. I may refer to *Collectanea Genealogica*, pt. iv., and to *Our Noble and Gentle Families of Royal Descent*, pp. 20-24, both published by Mr. Foster, who had all the Holderness evidence before him.

W. C. B.

READING-ROOMS FOR WORKING MEN (6th S. xi. 88).—Mr. G. R. Humphery, in his lecture on workmen's or factory libraries, delivered July 1, 1881, at the London Institution, to the members of the Library Association of the United Kingdom, states that the earliest factory library was founded in 1847 by Messrs. J. Broadwood & Sons; then follow those of Messrs. J. Penn & Sons, 1857; Messrs. Huntley & Palmer, about the same date; Messrs. Frederick Braby & Co., 1870; and Messrs. Tangye Brothers, 1877.

CARL A. THIMM.

CAMBRIDGE PERIODICALS (6th S. xi. 61, 133).—A. J. M. says "The Blessed Damoisel" was circulated in MS. in 1856, and that, with "Mary's Girlhood," it showed us how much was yet in store for those who knew and loved their author. "The Blessed Damoisel" was, it is true, published in 1856 in the *Oxford and Cambridge Magazine*, but D. G. Rossetti's friends knew it in manuscript in 1848-9, and it was published in the *Germ* in 1850.

F. G. S.

DUTY ON ARTISTS' CANVAS (6th S. xi. 128).—This subject was discussed in "N. & Q." in 1871, under the heading of "Stamp on Picture Canvas," and I have since then made a copy of every legible stamp that has come under my notice. The latest I have found is 1828, and my father says the duty on picture canvas was discontinued long before 1845. The earliest I have seen is 1790; but I believe 1784 was the first date on which the stamp appeared, as the commissioners under the Act of 24 Geo. III. are directed "to provide proper seals and stamps to denote the charging of such Duties on or before Oct. 21, 1784" (4th S. vii. 97). The late Mr. Roberson told me ten years ago that since 1820 the first large figures on the stamp

represented the consecutive number of canvases stamped for one firm during the year; the second figures represent the length, and the third the width of each piece of canvas. ALGERNON GRAVES.

TOPOGRAPHIA INFERNALIS: HECKLEBIRNIE (6th S. x. 127, 219, 318, 524).—I think I can supply a satisfactory reply to one of H. K.'s queries on this subject:—

"Hekelberg, Heckenfell, Heclbernie, Hekle-fell. The notion that the volcanoes of Iceland were the pits of hell is not of yesterday.....In Sweden and Denmark 'Go to Heckenfel!' was a favourite curse. In an old Danish hymn or song of the sixteenth century I remember having read, *horribile dictu*, of a drove or hunt of condemned souls on the way to Mount Hecla from Denmark. Satan, the drover, called Lureman, sings out 'Come! come! come! you must to Heckenfield [*sic*], to Hecken, to Hecken, to Heckenfield, with the swarm of souls into the black hole.'.....Observe that in the old Icelandic annals Mount Hecla is always called Heklu-fell, the full name. But, by the time of the Revival, Hecla, the shortened form, had obtained. The reader would bear this in mind, for Heckenfield, Hekelberg, John of Heckle-bernie's house, must needs have sprung from Mount Hecla when it still bore its old name in full."

The article from which I quote so much as seems necessary is signed "G. Vigfusson" in the *Academy* for Feb. 14, 1885, and is, I think, a sufficient answer to H. K. so far as Hecklebirnie is concerned. HARRY LEROY TEMPLE.

P.S.—H. K. does not seem to have been acquainted with John of Hecklebernie's house.

HOLDERNESS (6th S. xi. 121).—To be "the latest of many offenders," and perhaps the last, is a distinction which I owe to the native courtesy of W. C. B. The previous offenders are, I find, certain other persons of "hasty and inexact mind"; as, for instance, Leland the antiquary, MR. A. S. ELLIS of "N. & Q.," the author of the *Life of John Kettlewell*, and, strangest of all, the compilers of the *Holderness Glossary*, who might have been supposed to know their own business. Having taken my place, with due modesty, in the rear of this melancholy but respectable procession, I frankly confess that I did not and do not know so much about the exact-boundaries of Holderness as W. C. B. says that he himself knows. And if it be true that the river Hull is the western limit of Holderness, I must, with a sigh, give up Kirk Ella, for Kirk Ella is to the west of the Hull. But W. C. B. condemns me as an offender because I have put down "Hedon and Kirk Ella" as being in Holderness. This implies, if implication is worth anything, that Hedon also is not in Holderness. But Hedon lies east of the river Hull, and it is situate (I quote from Lewis, *Top. Dict.*) "in the Middle Division of the wapentake of Holderness," and its church, as I have already said, is called the King of Holderness. If, therefore, Hedon is not in Holderness, I am not to

blame. And so much for that part of my offence. But W. C. B. asks what I mean by saying that Hedon was "the mother-town and port of Hull." Well, the expression, coming from a "hasty and inexact mind," may be pardoned, seeing that I went on to call Hedon "the Torcello of that muddy Venice," Hull. W. C. B., whose mind is neither hasty nor inexact, and who is instinct with topographical lore, knows very well that Torcello is the place, or one of the places, to which the men of Aquileia, and afterwards those of Altinum, fled for safety. He knows that it is situate in a maze of sluggish channels like that of Hedon Haven. He is perfectly aware that, when peace came and traffic grew larger, the descendants of these men moved on from Torcello to the ampler haven and fairer isles where now is Venice. Why, then, should he be surprised to learn that whereas Kingston-upon-Hull dates only from the time of Edward I., Hedon goes back at least to the reign of Athelstan? and that the new town, at the junction of the Hull with the broad main stream of the Humber, gradually drew away the men and the trade from Hedon and its poor little "haven," just as Venice did from Torcello? A. J. M.

BRONZE MEDALS (6th S. xi. 109).—In answer to MR. J. E. T. LOVEDAY'S queries about the identification of certain medals, &c., I have much pleasure in communicating to you the following information.

No. 1. This is a medal of Leopold I. of Lorraine, whose titles were Duke of Lorraine and Bar and King of Jerusalem, the last title being derived from his ancestor Godfrey de Bouillon. This piece probably refers to the arrangements which Leopold made with France and other countries respecting the boundaries of his Duchy.

No. 2. This medal relates to the murder of Sir Edmund Berry Godfrey in 1678. The reverse is copied from Dutch medals, which were common at the time of the Reformation, the object of which was to satirize the Roman Catholics. The Popish plot and the death of Godfrey contributed to excite great hostility to the Papal power and influence.

No. 3. John Freind was the eminent physician to Queen Caroline. He was imprisoned in 1722 for supposed participation in Atterbury's plot. He died in 1728. The type of the reverse refers to Freind's *History of Physic*, published in 1726, in which a comparison is drawn between the ancient and modern practice of medicine.

No. 4. This is a St. Patrick's farthing, struck in Dublin; Simon says during the siege in 1641, but Dr. Aquilla Smith is inclined to ascribe it to a later date, *i. e.*, some time during the reign of Charles II.

No. 5. This is a token struck in London about 1694, and may have been issued by the African

Company. This attribution is, however, uncertain, as the same elephant occurs on coins of that date struck for Carolina. The piece is undoubtedly the work of one of the Roettiers, James or Norbert.

HERBERT A. GRUEBER.

No. 2 is one of the many satirical medals which were struck upon the occasion of the murder of Sir Edmondbury Godfrey in 1678. Others may be seen engraved in Evelyn's *Discourse on Medals*, Lond. 1697, pp. 171-4. The satire was not confined to medals proper. The Rev. T. F. Barra, Rector of Kiddington, near Woodstock, has a brass stamp with a handle, on the circular end of which there is a profile of a man, which on being turned another way assumes an appearance such as that on the medal of MR. LOVE DAY. No. 3 is to commemorate a learned English physician, Dr. Freind, the author of a *History of Physic*, and other works, for which see Lowndes. He died in 1728.

ED. MARSHALL.

[H. S. says of No. 4 that James Simon supposes that the coin, with the halfpenny, was struck by the rebels, and intended to represent the expulsion of the Protestants. It is not rare. He also refers to the *Guide to English Medals* of our correspondent MR. HERBERT A. GRUEBER.]

INDEXES TO BOOKS (6th S. xi. 108).—It would not be easy to give a definite reply to MR. C. WALFORD'S question, Which was the first printed book with an index, as the word is now understood? The subject has to a considerable extent been discussed in Mr. H. B. Wheatley's very interesting tract, *What is an Index?* 1878. Very early in the history of printing it became evident that some assistance in finding readily the matters treated of in books was needed, and then various kinds of tables of contents were introduced. In some of the earliest books relating to special subjects the chapters were arranged alphabetically, so that the table practically formed an index. Thus, for example, Arnoldi de Nova Villa, *De Vistutibus Herbarum*, Vincentia, 1491, has a preliminary table which at once indicates the chapter in which any required herb is to be found. In the same author's works, printed at Leyden in 1532, we have first a "Tabula Capitulum," eight pages, and then a "Tabula Alphabetica," sixteen pages. This, though not an index, very certainly answers the purpose of one. In Mesuæ, *De re Medica*, 1560, there is a distinct "index," eight pages, which is, in truth, a series of subject indexes. All these early indexes are practically guides where to find each separate subject treated of by the author, but they do not give any references nor incidental mentions. Polydore Vergil, in his *Anglice Historiæ*, 1556, has what may fairly be called a good index, thirty-seven pages. This may be taken as a starting point as to date, and we may ask for earlier examples.

EDWARD SOLLY.

Sutton, Surrey.

I venture to advise MR. CORNELIUS WALFORD to consult the following work, by M. Magné de Marolles, *Recherches sur l'Origine et le Premier Usage des Registres, des Signatures, des Réclamations, et des Chiffres de Pages dans les Livres Imprimés*, Paris, 1783, 8vo. 51 pp., "Nouvelles Observations," 8 pp. (Brunet's *Manuel*, vol. vi. Tab. Meth. No. 31,314); also vol. v. of the *Catalogue of M. de la Serna Santander*, Bruxelles, 1803, 5 vols. 8vo. (Horne's *Bibliography*, 1814, pp. 317-18).

JNO. CLARE HUDSON.

Thornton, Horncastle.

[G. F. R. B. refers to Mr. Wheatley's *What is an Index?* MR. EVERARD HOME COLEMAN says he has a translation of Josephus, 1640, with a "table" of twenty-seven small folio pages of two columns; and MR. C. A. WARD, after asking if MR. WALFORD does not intend to confine himself to English books, mentions Hakewill's *Apology*, 1635, as having a capital index. He also asserts that as a rule the earlier books have the better indexes.]

"THE PARLIAMENT CAPTAIN IS GOING TO BE KING" (6th S. x. 129, 318).—In *State Poems*, vol. iii. p. 239, a poem entitled "An excellent New Song call'd the Prince of Darkness," commences:—

"As I went by St. James's I heard a bird sing
Of a certain the Queen will have a boy in the spring."

This is, apparently, an imitation of the lines for which ANON. inquires, and may possibly help to fix the date. There is no date to this poem, but an allusion to the blood of Est (Este) shows it to refer to James II., and fixes the period within the brief limits of his reign.

URBAN.

FYLFOT (6th S. x. 468; xi. 74).—Perhaps the following remarks, by the Rev. S. Baring-Gould, will not be unacceptable to your correspondent R. H. H.:—

"Bells were rung in the Middle Ages to drive away thunder. Among the German peasantry the sign of the cross is used to dispel a thunderstorm. The cross is used because it resembles Thorr's hammer, and Thorr is the Thunderer: for the same reason bells were often marked with the 'fylfot' or cross of Thorr, especially where the Norse settled, as in Lincolnshire and Yorkshire. Thorr's cross is on the bells of Appleby, and Sothorne, Waddingham, Bishop's Norton, and West Barkwith in Lincolnshire, on those of Hathersage in Derbyshire, Mexborough in Yorkshire, and many more."—*Curious Myths of the Middle Ages*, p. 354, edit. 1831.

F. C. BIRKBECK TERRY.

Cardiff.

This symbol was discovered by Canon Greenwell last summer on the Roman wall near Housesteads (Borcovicus).

R. B.

The curious shield bearing the letters G. H., a bell, a fylfot, and a sort of double cross, may possibly have belonged to Gilbert Heathcote, of Chesterfield, who died soon after Aug. 4, 1558 (North's *Lincolns. Bells*, 82). The fylfot is also found within capital letters, and I think on another shield or two, but I do not know that these can

be assigned to any particular founders. Mr. North had my notes, and I have not seen them since.

J. T. F.

Bp. Hatfield's Hall, Durham.

"STUCK HIS SPOON IN THE WALL" (6th S. xi. 49).—I found this phrase used in the parish of Upton-on-Severn, in Worcestershire, and inserted it in a glossary of words and phrases which I have lately printed as an appendix to a parochial history. "Stuck up his stick" is also used in the same sense.

R. LAWSON.

Rectory, Upton-on-Severn.

GENEALOGICAL (6th S. xi. 27).—I find great difficulty in arriving at a right conclusion on the same matter, owing to one family assuming a multiplicity of names. In the reign of King John

a nunnery, for nuns of the order of St. Clare, was founded at Campsey Ashe, and attached to this nunnery was a chantry of five secular priests, founded by Maude de Lancaster, Countess of Ulster, to pray and sing mass for the souls of William de Burgh and Ralph de Ufford and their wives, a similar chantry being attached to Woodbridge Priory Church (in which Henry, Duke of Lancaster, was buried, 1347, as also Robert de Ufford, Earl of Suffolk, 1369, and William de Ufford, 1382); and the wives are mentioned as Elizabeth, first wife of William de Burgh, Earl of Ulster, and Maude of Lancaster. See Taylor's *Monasticon*, 1821, p. 99; Fitch's MSS., Loes Hundred, Ipswich Museum; "Suffolk," *Brit. Magna*, 1730, pp. 238, 287. From these works and Dugdale's *Monasticon*, vol. i. p. 228, I obtain the following line of descent:—

Gilbert de Clare,=Joan d'Acres=Ralph Mortimer, E. of Gloucester
d. 1295. (during minority of son-in-law).

Gilbert the Red, died 1314.

=Maud, dau. of Earl of Ulster.

Eleanor, mar. 1. Hugh Despenser, E. of Gloucester; 2. William de la Zouch.

Margaret, mar. 1. Piers Gaveston; 2. Hugh de Audley, B. of Glo'ster.

1. John de Burgh, E. of Ulster.

=Elizabeth=2. Theobald de V. 3. Roger.

John, died young.

1. Elizabeth=William de Burgh, E. of Ulster, d. 1360-5. =2. Maud, third dau. of Henry, D. of Lancaster.

1. Roger Damory=Elizabeth, b. 1361=2. Lionel, Duke of Clarence.

Philippa=Ed. Mortimer.

Dugdale does not give the name of the father of Maud, wife of Gilbert the Red, and Weever, *F. M.*, p. 737, calls her "Maud from the Ulsters borne." I should think, seeing her son received the name John, that the following may be a correct tree of descent:—

Richard de Burgh, E. of Ulster.

John, E. of Ulster, =Eliz. de Clare.

*Maud=Gilbert de Clare, d. 1314.

1. Eliz.=Wm. de Burgh, d. 1363. =2. Maud of Lancaster.

John de Clare.

Elizabeth de Burgh, b. 1361. =Lionel of Clarence.

Philippa.

In the *Brit. Magna*, "Suffolk," Elizabeth is mentioned as the sole daughter and heir of William de Burgh, Earl of Ulster. She came into possession of Clare Castle, 1363. She was most pro-

* It is curious that Collins, in his *Baronetage*, 1720, vol. i., makes a similar mistake, naming Eleanor, wife of Hugh Spencer the younger, one of the three daughters of Gilbert the Red, Earl of Gloucester, where sisters should be used.

bably the daughter of William de Burgh by his first wife Elizabeth. V. B. REDSTONE.
Woodbridge.

I think the following pedigree will help T. W. W. S. out of his difficulty:—

Richard de Burgh=Margaret de Burgo.

John=Elizabeth, dau. of Gilbert, E. of Clare. Four of other sons. Maud=Gilbert, E. of Clare, Gloucester, and Hertford. Five other daus.

William=Maud, dau. of E. of Lancaster.

Elizabeth=Duke of Clarence.

H. S. W.

T. W. W. S. may possibly like to know of the paper by the Rev. Thos. Parkinson (the substance of which was read before the Suffolk and Essex Archaeological Societies in August, 1868), which appeared in the *Antiquary*, under the title "Clarence: its Origin, and Bearers of the Title," for February, 1882 (vol. v. p. 60), though I am afraid it will not help him out of his difficulty. But perhaps T. W. W. S. is already acquainted with its existence.

ALPHA.

"EGO SUM, ERGO OMNIA SUNT" (6th S. x. 427).—An almost identical epigram is recorded in the Talmud (treatise Succah, fol. 53 a) of the famous Hillel, "Where I am, there every one is." The phrase has received various interpretations from the commentators. The Hebrew runs as follows:
 דָּם אֲנִי כֵּן הִלֵּל כֵּן
 I. ABRAHAM.

London Institution.

RIVERSDALE PEERAGE (6th S. x. 190, 335).—What does A. Z. mean by stating there was a bar sinister in the descent of the first Lord Riversdale? There is nothing about it in the peerages. His ancestors were as under:—

| | | |
|--|---|--|
| Richard Tonson, of Spanish Island, co. Cork, d. 1693. | = | Elizabeth, sister of Thos. Becher, of Sherkin, co. Cork, Esq. |
| Henry Tonson, b. 1666, d. 1703. | | |
| = Eliz., second dau. of Sir Richard Hull, Knt., mar. May 4, 1692. | | |
| 1. Elizabeth, daughter of Hen. Tynte, Esq. | = | Richard Tonson, born January 6, 1695; died June 24, 1773. |
| = 2. Peniel, dau. of Col. Gates, and relic of Michael Becher, of Af-fadown, co. Cork, Esq. | | |
| Elizabeth, only child, ob. s.p. | = | William Tonson, only son, b. May 3, 1724; creat. Baron Riversdale, Oct. 13, 1783; d. Dec. 1, 1787. See De-brett's Peerage, &c. |
| = Rose, eldest dau. of Jas. Bernard, Esq., of Castle Bernard, co. Cork, Esq. | | |
| D. G. C. E. | | |

RUSSET-PATED CHOUGHS (6th S. ix. 345, 396, 470; x. 499; xi. 74).—In the time of Erasmus there were grey-garbed as well as brown-garbed Franciscans, but the hues were not indifferently worn. The distinction indicated is noted in the *Colloquies* (Bailey's edit. vol. ii. p. 233), where in "The Sermon, or Mardardus," Hilary and Levinus thus discourse:—

"*Lev.* What house did he come out of?"

"*Hil.* The Franciscans.

"*Lev.* How say you, a Franciscan? What, one of that holy order? It may be he is one of those that are call'd Gaudentes, that wear garments of a brown colour, whole shoes, a white girdle, and make no scruple (I tremble to speak it) to touch money with their bare fingers.

"*Hil.* Nay, none of them, I'll assure you; but of those that call themselves Observants, that wear ash-coloured garments, hempen girdles, cut and slash'd shoes, and would rather commit murder than touch money without gloves."

ST. SWITHIN.

TRADESMEN'S SIGNS (6th S. xi. 68).—The following note, throwing further light on the history of the sign of the "Holy Ghost," quoted by your correspondent MR. ELLIS, may possibly prove to be of interest to some of your readers. I have taken it from a collection of "Decrees of Courts of Judicature erected by several Acts of Parliament for the determination of differences touching

Houses burnt down and demolished at the Fires of London, Southwark, and other places, *temp.* Car. 2" (Add. MSS. 5063-5103, Brit. Mus.):—

"14 Dec., 1668. Between Humphrey Robinson, Citizen and Stationer of London (petitioner), and Humphrey, Bishop of London (defendant)."

"Gilbert, former Bishop, by Indenture 27 May, 13 Car. 2, demised to the Petitioner a messuage called the sign of the *Holy Ghost*, and since the *Three White Pigeons*, in St. Paul's Church Yard, parish of St. Faith." Vol. 5080, 28.

A somewhat similar sign is mentioned (vol. 5063 of the same series) in a dispute between "Thomas Thorold, Landlord," and "Henry Pinkney, Tenant," entered April 4, 1667, where it is stated that "a messuage called the Holy Lamb [adjoining the Three Squirrels in St. Dunstan's-in-the-West, Farringdon Without] was lately surrendered to the Petitioner by Thomas Langridge, its Tenant."

ERNEST A. EBBLEWHITE.

The following extract may be of use to MR. ELLIS as regards tradesmen's signboards:—

"The Bible and Dove, *i.e.*, the Holy Ghost, was the sign of John Penn, Bookseller, over against St. Bride's Church, Fleet Street, 1718; and the Bible and Peacock the sign of Benjamin Crayle, bookseller, at the west end of St. Paul's in 1688. If not a combination of two signs, the bird may have been added on account of its being the type of the Resurrection, in which quality it is found represented in the Catacombs, a symbolism arising from the supposed incorruptibility of its flesh. Various other combinations occur, as the Bible and Key."

I have taken the above from Larwood and Hotten's *History of Signboards*, p. 255, and probably other pieces of information will be found in that work, which may be of use. JAMES E. THOMPSON. Barnes.

RECKAN (6th S. xi. 65).—This word occurs in Mr. Herrtage's edition of *Catholicum Anglicum* (1483) as a *rekande*. In a foot-note Mr. Herrtage quotes some various spellings from old inventories, and amongst others a "*rakinge crooke*." In an inventory (28 Hen. VIII.) printed in my *Historical Memorials of Beauchief Abbey*, 1878, p. 140, occurs, amongst the things in the kitchen of the monastery, "on' *rekynthe* and ij cobberts." This *rekynthe* is explained by Pegge as "a range." A friend tells me that in an old farmhouse in Derbyshire, once occupied by him, was a three-footed iron caldron suspended from a transverse iron bar in the kitchen chimney. On this transverse bar hung, with holes at regular distances, a vertical bar. The whole apparatus was called "t' *reek iron* to hang t' posnet on." The "posnet" was the iron caldron, and by means of a hook put in the vertical bar it could be raised up or let down at pleasure. I suspect that *reek iron* is an interpretative corruption, for PROF. SKAT'S derivation from the Icel. *rekendr* is unquestionably right.

S. O. ADDY.

Sheffield.

In Lincolnshire we seem to differ a little from the good people in the North as to what is a *reckan*. We call the hook from which the pot hangs the *reckon-hook*. Instead of the crane with hinges, as described by Mr. Atkinson, we have a strong iron bar across the front of the chimney, which bar is now usually called the *galley-bawk*; from this hangs the *reckon-hook*. Yorkshire appears to agree with us; as I find in the "Clavis" of the *Praise of Yorkshire Ale*, 1697, "A Reckingereweke is the Pot-hanger." Occasionally in poor houses may be seen a chain with a hook hanging from the galley-bawk. The crane and hook as described by Mr. Atkinson are represented in Bewick's *Select Fables*, 1818. In a tailpiece at p. xvi there is pictured a man smoking his pipe by the kitchen fire, in the chimney of which is a crane with three kinds of reckon-hooks. The middle one (which is most generally used) can be made longer or shorter, as required. We call a shelf, or ledge, or bar on which things can be placed or hung "a rack," such as *cheese-rack*, *gun-rack*, *hay-rack*, *boot-rack*, &c. In old-fashioned kitchens the *galley-bawk* (? chimney-rack) is up the chimney out of sight, and I have heard of its being used for putting things away upon, as upon other racks, from which some unlearned people might jump to the conclusion that *rackon-kook* is only "rack and hook" just a little shortened, which, although wrong, is better than "reek-airn."

R. R.
Boston, Lincolnshire.

The thing still survives in the form which justifies PROF. SKEAT's etymology. I have seen it to-day in an old Worcestershire cottage, to wit, a piece of chain consisting of several large and somewhat distended links, to one of which a long double hook is attached. Doubtless the "improved" apparatus more commonly seen is due to modern ironmongery. But is it not sometimes a modification of the ratchet?

W. C. B.

"Unum rekande," 1451, *Kipon Chapter Acts*, 208; "ij rakendes," 1485, *ib.* 370. PROF. SKEAT is doubtless right, as usual, and N.B. that a chain is the most primitive form of *reckan*. In Lindsey we have a traditional riddle, "What's that that's full of holes and holds water?" Ans., "Reckan-hooks" (the term commonly applied to the whole construction).

J. T. F.

Winterton, Doncaster.

A LITERARY CRAZE (6th S. x. 21, 61, 101, 181, 274, 389, 455; xi. 72).—Will DR. NICHOLSON write more definitely? The point taken up is the purely speculative identification of "pleasant Willy" in Spenser's *Tears of the Muses*, l. 208. DR. NICHOLSON says "Ditto to DR. INGLEBY"; but what does the latter gentleman say? There are three courses open and a desert beyond: (1) Shakspeare, (2) Lilly, (3) Tarleton the Clown. It is quite understood that the last-named claimant is

altogether out of the running, and if DRs. INGLEBY and NICHOLSON both back Shakspeare's candidature it behoves the latter to state his arguments against the very formidable claims of John Lilly, dramatist and euhuist.

A. HALL.

MEMORIES OF ST. MATTHEW, FRIDAY STREET (6th S. x. 425, 477; xi. 75).—The transcript of Anthony Cage's epitaph, given at the first of the above references, is somewhat unfortunate; it entirely omits two lines, and alters others. I transcribe the following version of it from Stow's *London*, which is, I suppose, as authentic a source as may be had (sixth edition, London, 1754, vol. i. p. 636):—

"A comely Monument in the Wall, on the Chancel's South Side.

Anthony Cage entombed here doth rest,
Whose Wisedome still avail'd the Commonweale:
A Man with God's good Gifts so amply blest,
That few, or none, his Doings may impeale,
A Man unto the Widow and the Poore
A Comfort and a Succour evermore.
Three Wives he had, of Credit and of Fame:
The first of them, *Elisabeth*, that Hight;
Who, buried here, brought to this *Cage* by Name
Seventene young Plants, to give his Table Light.
The second Wife, for her Part, brought him none;
The third and last, no more but only one.
He deceased the 24th day of *June*, Anno Dom. 1583."

The second epitaph, that to William Dane, has given me no little trouble. I have been Rector of St. Matthew, Friday Street, now some eight-and-twenty years, and I thought that I knew all the recorded epitaphs which were, or had been, in the church before and after the Great Fire. My notebooks failed me, and I searched in vain through Stow, Maitland, Seymour, Skinner, Godwin, Allen, and Hughson. At last I thought that I would take down Walter Thornbury's *Old and New London*, and here, at vol. i. pp. 348, 349, I found in close juxtaposition the epitaphs to Cage and Dane. Mr. Thornbury, however, states, quite accurately, that the epitaph to Dane occurred in the church of St. Margaret Moses, and on turning to Seymour, vol. i. 713-4, I discovered it there. I am afraid MR. HIPWELL must have copied from *Old and New London*, as the last two lines of Cage's inscription are omitted by Mr. Thornbury as well as by himself. The variations from Seymour's text in the inscription to Wm. Dane point to the same conclusion.

The epitaph to Anthony Cage was in the old church of St. Matthew, destroyed in the Great Fire; and the epitaph to William Dane was never in St. Matthew's at all, but in the church of St. Margaret Moses. It is extremely desirable to indicate in "N. & Q." the exact sources from which information has been derived; the absence of such reference in MR. HIPWELL's paper has given me a tedious hour's search.

It may be well to place on record in "N. & Q."

the fact that all the mural tablets from St. Matthew, Friday Street, have been placed upon the walls of St. Vedast, Foster Lane.

W. SPARROW SIMPSON.

AUTHORS OF QUOTATIONS WANTED (6th S. x. 129).—

ALERTOR will find the lines beginning "Trust the spirit," &c., in Mrs. Browning's *Aurora Leigh*, bk. v. p. 189 (eighteenth edit., 1883); and the lines quoted by VIOLET occur in that most delightfully dreamy poem by Lord Tennyson, *The Lotos Eaters*. The first line quoted really runs thus:—

"Nor hearken what the inner spirit sings."

RICHARD LE GALLIENNE.

"And hearken what the inner spirit rings," &c., incorrectly quoted from Tennyson, *The Lotos Eaters*, stanza 2. The true reading is:—

"Nor hearken what the inner spirit sings,

'There is no joy but calm!'

Why should we only toil, the roof and crown of things?"

G. BUCKLEY.

[K. N. also obliges us with this reference.]

"Like Dead Sea fruit, bitter," &c.

From Moore's *Lalla Rookh*, "The Fire Worshippers," near the end of the second division:—

"Like Dead-Sea fruits, that tempt the eye,
But turn to ashes on the lips."

W. E. BUCKLEY.

Miscellaneous.

NOTES ON BOOKS, &c.

Calendar of State Papers, Venetian, 1557-8. Vol. VI. Part III. With an Appendix of Documents of an Earlier Date. Edited for the Master of the Rolls by Rawdon Brown. (Longmans & Co.)

THE papers calendared in this volume extend from November 4, 1557, to December 24, 1558, and include despatches of singular interest, for the Doge and Senate of Venice took care to be supplied with particular information of all that took place at the Courts of England and France. The year 1558 was marked by events which will never be forgotten in English history, for it began with the loss of Calais, the last of the English possessions in France, which was taken by storm on January 7 by a French army commanded by the Duke de Guise, and it ended with the deaths of Mary, Queen of England, and of Cardinal Pole, the last Catholic Archbishop of Canterbury. This volume contains a full account of the capture of Calais and of the ineffectual negotiations for its recovery, as well as a detailed description of the cardinal's pious and edifying death, which was communicated to Venice and Rome by his tried friend and executor Mgr. Priuli, Bishop Designate of Brescia. Amongst other notable events of this year is the marriage of Mary, Queen of Scots, to the Dauphin, which was celebrated on April 24 at Paris, to the great delight of the people of that city, because it was the first time for more than two hundred years that a Dauphin had been married within the realm. The documents in the Appendix range from 1363 to 1557, and include several notices of Sir John Hawkwood, the English *condottiere* general, and his free lances. But the paper in this collection which will be read with most interest is the description of England and the English which was written to the Duke of Mantua in June, 1557, by his envoy Annibal Litolfi. It is to be

hoped that men, women, and horses in England have improved since that time, for we read that Englishmen did not hold honour in account, were proverbially inhospitable to foreigners, and generally slothful; whilst Englishwomen were wanting in continence, and English horses could not stand fatigue from having weak feet, England was already known as "the realm of comfort," and the climate had a better character than it has at present, for no Italian would now say that the English climate "is so good and temperate that it could not be bettered."

The Rosburgh Ballads. Illustrating the Last Years of the Stuarts. Parts XIV. and XV. Vol. V. Edited by Joseph Woodfall Ebsworth, M.A., F.S.A. (Ballad Society.)

Two parts of the Ballad Society's publications are now issued to the members. Though announced as parts, these are practically volumes, since, apart from prefatory matter, each number contains from 250 to 260 pages. As heretofore, the work is under the care of the most diligent of antiquaries and unflinching of editors—the Rev. J. W. Ebsworth, by whom is written the whole of the prefatory and explanatory matter, and who has also executed the whole of the illustrations. How necessary is explanation in works of this class the student of seventeenth century literature is aware. It is startling, accordingly, to hear from the editor that the extent of illustration supplied to what, without explanation, is unintelligible, is made in some quarters a cause of complaint. Disregarding such censure, Mr. Ebsworth continues a task to which we have frequently drawn attention, and in a spirit of uncompromising, if chivalrous partisanship, with a keen delight in his work, undaunted spirits, and inexhaustible erudition, he completes the fifth volume of the series. Of the two parts now issued, the earlier deals with the Rye House Plot, 1683, and the later with the last struggle between York and Monmouth. As a rule the historical value of the ballads given is greater than the poetical. Some of them, however, such as "The Country Innocence; or, the Shepherd's Enjoyment," of which two verses only are given in Playford's *Choice Ayres* and in D'Urfey's *Pills to Purge Melancholy*, but which is now lengthened out to seven to suit the broadside, have genuine poetical merit. The illustrations, executed with signal care, have great interest. Especially noticeable are the representations of the death of Monmouth (p. 699) and the frost fair on the Thames and the Rye House, which form frontispieces to the respective parts. It is to be hoped that Mr. Ebsworth will have strength enough, together with support from without, to carry through his task. Should it be otherwise, with him will be lost much erudition gained from oral tradition which is not likely again to be accumulated.

The Chevalier d'Éon. By Capt. J. Buchan Telfer, R.N. (Longmans & Co.)

CAPT. TELFER has in this volume brought together a large amount of interesting information about this singular personage. One point may now be considered as decided and settled once for all, and that is, the question of his sex. D'Éon was undoubtedly a man, and had nothing of a woman about him, except, perhaps, some of the prominent weaknesses of the feminine character. Why he was compelled to assume female dress as a condition of obtaining his pension and the payment of his debts is tolerably clear. It is probable that on the occasion of his first secret mission to Russia his short stature and feminine appearance readily lent themselves to a feminine disguise, and that Louis XV. took advantage of his knowledge of the fact to impose this restriction upon him. The object of the French court

in insisting upon these hard terms is obvious. They presumed, and apparently presumed rightly, that petticoats would have the effect of taming the hasty, imperious, and almost unmanageable character of the man, while at the same time rendering it difficult for him to carry out his projects of revenge against the De Guerchy family. Capt. Telfer, like most biographers, has fallen in love with his subject; but the probability is that his estimate of D'Eon's character is not nearly so correct as that of Horace Walpole and the London society of the day, who pronounced him to be nothing better than a hot-headed, impulsive, and crack-brained adventurer. The account of his character and conduct contained in this volume lead rather to the latter conclusion. Commendation is, however, due to Capt. Telfer for his industrious collection of facts and documents relating to the Chevalier. He has succeeded in bringing before his readers a vivid picture of the man and of the events among which he moved.

The Creoles of Louisiana. By George W. Cable. (Nimmo.) THE stirring and picturesque history of New Orleans is told by Mr. Cable in very spirited style. In the chapters descriptive of the bayous or boyaus, "with the broad fields of corn, of cotton, of cane, and of rice,.....pushing back the dark pall-like curtain of moss-draped swamp"; the foundation of the city by Jean Baptiste Lemoyne de Bienville; the erection by Le Blond de la Tour of the palisade huts, to be used, according to their size, for church, hospital, government house, warehouse, or residence; and the gradual development of the city until, in 1728, "it was a place in which, without religion, justice, discipline, order, or police, men gambled, fought duels, lounged about, drank, wanted, and caroused," a series of admirably vivacious pictures is afforded. The body of the work is of no less interest, and the illustrations, which are finely executed, add greatly to the attraction of the book. A better idea of the one picturesque city of the New World is not easily to be obtained.

Tree Gossip. By Francis George Heath. (Field & Tuer.) MR. HEATH'S little book is hardly a fit subject for serious criticism. It is pleasant reading, and contains many interesting items of information about trees, and some picturesque descriptions of scenery. The author makes no pretence of treating his subject exhaustively, though he has adopted an alphabetical arrangement of the contents of his book. In an interesting note on the mistletoe he gives a list of trees on which that curious parasite has been found to grow. The institution of "arbor days" in California and Canada, the destruction of the American white pine forests, Devonshire lanes in June, the cedars of Lebanon, the various effects produced on trees by strokes of lightning, and the origin of the ribbon pippin, are amongst the other subjects about which Mr. Heath gracefully and airily gossips. A word of praise must be given to the publishers for the excellent style in which the book is got up. The paper and printing leave nothing to be desired by the most fastidious critic.

Monsieur at Home. By Albert Rhodes. (Field & Tuer.) AS an attempt at an answer to *John Bull et Son Ille* this work, apparently by an American, has few claims on attention. It gives, however, a fair insight into some aspects of Parisian life.

CONTINUING an interesting series of essays on English subjects, *Le Livre* gives this month a history of the *Times*, its origin and its transformations. A second essay, "Molière Illustré," gives facsimiles of certain early illustrations to the plays. Under the care of M. Octave Uzanne *Le Livre* maintains its high place.

THE March number of Mr. Walford's *Antiquarian Magazine* will contain an article by Mr. E. Solly, F.R.S., on Dean Swift's pamphlet on "The Conduct of the Allies in 1711."

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

J. WASTIE GREEN.—

"Man? and for ever? wretch, what wouldst thou have?" Is not the meaning, "Art thou a man—a creature born to uncertainty and insecurity—and dost thou expect permanency? Abject being! what impossible boon wouldst thou crave of the gods?"

J. D. C.—Watch papers of the kind you indicate were in common use. See 2nd S. xi. 451; xii. 19; 3rd S. i. 355; 4th S. viii. 451, 539; ix. 83, 92, 167; 5th S. ii. 47, 94; x. 66, 135; xi. 19, 56, 338.

H. NEWELL ("Magpie Superstition").—The verses after which you inquire are given as follows 4th S. xii. 394:—

"One is sorrow, two mirth,
Three a wedding, four a birth,
Five heaven, six hell,
Seven the de'il's ain sell."

References to the subject are common throughout the five completed series of "N. & Q."

F. C. C. CRUICKSHANKS ("Pronunciation of Berkeley").—No rule applies to this. It is a mere matter of taste. The question of sounding *er* like *ar*, as in *clerk* and other words, has been fully discussed in "N. & Q." and elsewhere.

GEO. W. PERRIGO ("Earliest Picture of Niagara Falls").—No such picture as you mention is in any department of the British Museum.

EDWARD CHARRINGTON ("Standard in Cornhill").—We have forwarded to Mr. SOULTHOPE the tracing of Freeman's Court with which you favour us, and which we have no means of reproducing.

A. B. ("Quarterly Magazine of Music").—The *Organist's Quarterly Journal*, by Dr. Spark, of Leeds, published by Novello, Ewer & Co., of London, is probably what you seek.

A. DE WAGINDT ("Collusion").—The use of the word "collusion" in the sentence you quote is justifiable.

ELIZABETH HODGSON ("Marriage of Cock Robin").—Many thanks, but the version required differs from that sent.

E. T. M. ("Hammond Prophecy," &c.).—Apply to a second-hand bookseller.

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 28, 1885.

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Notes.

NOTES BY WHITE KENNETT, DEAN, AND AFTERWARDS BISHOP, OF PETERBOROUGH.

(Continued from p. 104.)

1560. 3 Eliz. Elizabeth, by the grace of God, &c. To all manner of Prynters, booksellers, &c.: we give privilege and lycense unto our well beloved subjects John Bodeleigh and his Assignes, for terme of seven yeares nexte ensueing—to imprint or cause to be imprinted the Inglyshe Bible with Annotations, faithfully translated and fynished in this present yeare of our Lord God a thousand fyve hundredth and threscore, and dedicated to us, straitly forbidding, &c. Witness the Queene at Westm. the viii. day of Januarye, Pal. 3 Eliz. part 15, m. 1.

King James's Translation.—Dr Gilas Tompson, first Dean of Windsor and B^p of Gloc., took a great deal of pains at the command of K. James I. in translating the four Gospels, Acts of the Apostles, and the Apocalypse.—Wood, *Ath. Ox.*, i. 618.

Dr John Boys, one of the Translators in 1604.—Wood, *Pastor Ozon.*, i. 777.

In the Life of Dr John Reynolds, written by Dr fearsley and inserted by M^r fuller in his *Abel Redivivus*, p. 477. After the Conference at Hampton Court,*

* The conference was summoned to Hampton Court, where the king (James I.) resided, for its first session on Jan. 14, 1604. The divines selected to represent the discontents were Dr. Rainolds, or Reynolds, and Dr. Sparkes, with Mr. Knewstub and Mr. Chaderton. The advocates of the Church were Archbishop Whitgift, eight bishops, two D.D.s, and one archdeacon. Dr. Rainolds was President of Corpus, Oxford, and was a strong

it pleased his Majestie to set some Learned Men at worke to translate the Bible into the English tongue, among others Dr Reynolds was thought upon, to whom, for his great skill in the Original languages, Dr Smith, afterwards B^p of Gloucester, Dr Harding, President of Magdalens, Dr Kilbie, Rector of Lincoln, Dr Bret, and others employed in that worke by his Majestie, had recourse once a week, and in his Lodgings perfected their Notes, and though in the midst of this worke the gout first took him, and after a Consumption, of which he dyed, yet in a great part of his Sickness the Meeting held at his Lodgings, and he lying on his pallet assisted them, and in a manner in the translation of the Book of *Life* he was translated to a *Better Life*, 21 May, 1607.

Dr Miles Smith, B^p of Gloucester,—for his exactness in those (Oriental) Languages, he was thought worthy by King James I. to be called to that great work of the last Translation of our English Bible, wherein he was esteemed the *Chief*, and a workman that needed not be ashamed. He began with the first, and was the last man in the translation of y^e work. For after the Task of Translation was finished by the whole number set apart and designed to the business, being some few above 40, it was revised by a dozen selected from them, and at length referred to the final Examination of Bilson,* B^p of Winton, and this our Author, &c.—Wood, *Ath. Ox.*, 419.

This Preface was written by M^r Smith, afterward D.D. and B^p of Gloucester.

The Puritans in their Petition to the Parliament in their intervall of Session, 1621, 19 Jas. I., say thus:—The Indignitie done to Ministers is yet the greater because of y^e disgracefull termes given to them in the Preface† to the New Translation of the English Bibles prefixed before the said Bibles; and, therefore, to be read by every one that hath or shall have the said Bibles, 410 penes me. W. K.

Translations of y^e Bible.—Of y^e Translation of y^e Scriptures, and permitting them to be read in y^e English Tongue, see Dr Haylyn, *Miscell. Tracts*, p. 7; Strype, *Memor.*, p. 81. The first Bible printed 1526.

Tindal's Bible had just exceptions to it; the next was Mathew's Bible, wh^{ch} was only Tindal's translation mended. In 1536 y^e Convocation petitioned for a new

supporter of Calvinistic doctrine. He died in 1607. See Locoock's *Studies in the Book of Common Prayer*, and "Oxford under the Puritans," *Quarterly Review*, October, 1882.

* Thomas Bilson was a native of Winchester, and after being admitted Fellow of New College, Oxford, and taking his degrees of B.D. and D.D., became Master of Winchester, then Prebendary, and afterwards Warden. In 1596 he was consecrated Bishop of Worcester, and in the following year translated to Winchester and made a member of Queen Elizabeth's Privy Council. He was one of the principal managers of the Hampton Court conference in 1604, and the English translation of the Bible was finally corrected by him and Dr. Miles Smith, Bishop of Gloucester. He died in 1616.

† The following appears to be the passage objected to in the Preface: "So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be malign'd by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure," &c.

Translation. When finishd and prefat by A.^{Bp} Cranmer, the King enjoined it by proclamation, May 6, 1541. Yet in y^e next year, 1542. An Act of Parl. restraining all Engl. Translations, 34, 35 Hen. VIII. c. 1, restored by Ed. VI.*

Under Qu. Eliz. the Translation review'd by Bishops commission'd by the Queen (and thence called the Bishops Bible), and reprinted and enjoind by her sole Commandment.

A Translation of y^e Bible into Welch ordred by the Act 5 Eliz. cap. 28.

D^r Rainolds at Hampt. Court mov'd his Majesty that there might be a new Translation of y^e Bible, because those w^{ch} were allow'd in the reigns of K. Hen. 8 and Ed. 6 were corrupt, &c. His Ma^{ty} wish'd that some especial pains should be taken in that behalf, &c.—Barlow, *Summe of y^e Confer.*, p. 47.

M^r John Bale, in his *Apology against Priesthood and Pors*, 1550, 8vo. fol xxix, says he wolde wyshe with all his harte, that the English Byble should be translated into Welshe and Iryshe, if any good men wolde take such labours.

The first Edition of the Bible was finished by Grafton in the year 1538 or 1539, when A.Bp. Cranmer procur'd a Proclamation from the King allowing private Persons to buy Bibles and keep them in their Houses. About two or three years after they were reprinted and backed wth y^e King's authority, the former translation having been revised and corrected. To this Translation the A.^{Bp} added the last Hand, mending it in divers places wth his own Pen, and fixing a very excellent Preface before it.—Strype, *Memor.*, p. 444.

The Edition in the year 1540 had a remarkable Frontispiece before it, w^{ch} I will relate, &c.—Strype, *Memor.*, p. 446.

1534. The A.^{Bp} from his first entrance on that Dignity having a mind to have y^e Scriptures in the vulgar Language, the Convocation in this year was so well disposed by his influence, that they made a Petition to the King for it. *Vid.* Strype, *Memor. Cranm.*, p. 24.

The method of Cranmer in beginning wth the New Testam^t, and sending the several parts to several Bishops.—Strype, *Memor.*, p. 34.

Of the first Edition of y^e Holy Bible in English, folio, in Aug. 1537. *Vid.* Strype, *Memor.*, p. 57.

Of the Bible printed in the year 1532, as translated by Will. Tyndale, publish'd by Grafton and Whitechurch at Hamburg. *Vid.* Strype, *Memor.*, p. 58.

Of y^e other Bible in 1537, called Thomas Matthews Bible.—Strype, p. 59.

* "This Act provided 'that all manner of books of the Old and New Testament of the crafty, false, and untrue translation of Tyndal, be forthwith abolished and forbidden to be used and kept.....and, finally, that the Bible be not read openly in any church, but by the leave of the King, or of the ordinary of the place, nor privately by any women, artificers, apprentices, journeymen, husbandmen, labourers, or by any of the Servants of yeomen or under.' But through the interest of Cranmer a clause was inserted allowing 'that every nobleman and gentleman might have the Bible read in their houses, and that noble ladies, gentlewomen, and merchants, might read it themselves, but no man or woman under those degrees,' which was all the Archbishop could obtain."—Abp. Secker.

† John Strype, author of *Annals of the Reformation, Ecclesiastical Memoirs*, and other works, was born at Stepney in 1643, elected Vicar of Leyton in 1669. He died in 1737 at the age of ninety-four, having, therefore, outlived his contemporary White Kennett nine years. His life of Cranmer has been reprinted.

Now, in 1538, the Bible again publisht wth a Declaration, &c.—Strype, *Mem.*, p. 63.

Joannes Rogers—Witenbergiam ad aliquot anno's commoratus multo esse capit Eruditor in divinis illis Scripturam Sanctam mystery's contulitq; industrium totam his in nativa regione propagandis Grande Bibliorum opus Tindalum fecibus a vertice ad calcem, a primo Geneusis ad ultimum Apocalypseos vocabulum visitatis Hebraorum, Graeconi, Latinorum, Germanori et Anglorum exemplaribus, fidelissima in idioma vulgare translatit. Quod opus laboriosum excellens, salubre pium ac sanctissimum adjunctis et Martino Luthers prefatoribus et annotationibus utilissimis Henrico octavo Anglorum Regi sub nomine Thomaⁱ Matthew epistola prefixa dedicavit.—Bale, *Script. Brit. Cent.*, &c., p. 676.

The Papists object that in the English Bible set out 1560 the word *Church* is not once to be found, but Congregation allways in place of it. As in St. Mat. 18, 17: Tell the Congregation, and if he will not hear the Congregation, &c.

The King's Bible (say they) still retains the word Elder instead of Priest, because under the name *Priest* they generally understood a *Catholic Priest*, not a Protestant *Minister*. Nor can their Ministers to this day stile themselves Priests (unless when spoke with design), but Parsons, Ministers, or Elders.

In the Text of Malachy 2, 7, the true translation (say they) is the Priests lips shall keep knowledge, and they shall seek the Law at his mouth, because he is the Angel of the Lord of Hosts. Queen Elizabeths bibles falsly turn the word shall into should, and Angel into Messenger. And King James's still retains the corruption. Suggesting by it that the Priests Lips *should* keep knowledge and teach the law, but *do not*. Their turning *Angel* into *Messenger* is done also to lessen the dignity of Priesthood. *Vid.* Tho. Ward, p. 11.

In Tim. 4, 14, and 2 Tim. 1, 6, King James's Bible still follows the old Corruption, *Gift* instead of *Grace*. And where S. Paul says, 1 Cor. 9, 51. Have not we power to lead about a woman, a Sister, they falsly turn the word Woman into Wife. And whereas Qu. Elizabeths Bibles of 1598 1599 say, Have we not power to lead about a Wife being a Sister, the Kings bible has it A Sister a Wife. They retain also the ridiculous corruption of *Yokefellow* instead of *Companion*.

The Kings Bible still keeps that impious and spiteful corruption agst our blessed Lady, S^t Luke 1, *Hail thou that art highly favoured*, w^{ch} should be *Hail full of Grace*.

Nor have they corrected that malicious corruption 20 Exod. 4, *Thou shalt not make to thyself any graven Image*, w^{ch} if truly translated according to the Hebrew should be *Graven thing or graven Idol*.

See "Dangerous Errors in some late printed Bibles to the great Scandal and Corruption of sound and true religion, Discovered by William Kilburne, of sound and true religion, Anno 1659," 4to.—*Miscellan.* i.

In the time of the Civil Warr, through the absence of the Kings Printers, and cessation of Bible printing at London, many erroneous English Bibles were printed in, and imported from, Holland: which being diligently compared by the late Assembly of Divines were reported to the Parliament in 1643 to be corrupt and dangerous to Religion, exhibiting to them these three faults only, for w^{ch} the Impression was suppressed and condemned to the fire, and a Prohibition made against the importation of any English Bibles for the future, viz.

Gen. 36, 24, This is that Anna that found *Rulers* in the Wilderness, for *Males*. Ruth 4, 13, The Lord gave her corruption, for *Conception*. Luke 21, 28, Look up, and lift up your Heads, for your *condemnation* draweth nigh, for *Redemption*.

This affair also occasioned the said Assembly by direction of the Parliament (as is very well known to Mr Philip Kye, &c.) to propose the Bible printing to several Stationers of London, who refusing that laudable work, the same was commended to Mr William Bentley, Printer in finsbury, and his Partners, who have so exactly and commendably imprinted several volumes by authority of Parliament in 8^{vo} and 12^{vo} in the years 1646, 48, 51, &c. (according to the Authentique corrected Cambridge Bible, revised *Mandato Regio* by the learned Dr Ward, Dr Goad of Hendley, Mr Boyle, Mr Mead, &c., and printed by the elaborate Industry of Thomas Buck, Esq^r, and Mr Roger Daniel in folio in 1638) That some small Reminders of them yet unsold are now daily exposed at 12^s per Book in quires unbound by the Stationers. For the fairness of the Print^s and truth of the Editions, wh. Mr. Bentley afforded heretofore at 2^s per book or thereabouts. Until he hath been unjustly obstructed by Mr. Hills and Mr. field, who have endeavoured by abusing the authority of the State to Monopolise the sole Printing of Bibles to themselves since the latter end of the year 1655, and have raised the prices to excessive dear rates, &c.

A. A.

SIR W. SCOTT.

In a little book published last year at Cincinnati there is a passing mention of Scott, which is of some interest, and may not in the ordinary course come under the notice of British readers of "N. & Q." The book is "*Reminiscences of Army Life under Napoleon Bonaparte*, by Adelbert J. Doisey de Villargennes, Cincinnati, Robert Clarke & Co., 1884." The author held the offices of Vice-consul of France and of Italy at Cincinnati. Previous, however, to his settling in America, he lived for many years in Belfast, and published there, in 1823, a small volume of selections in prose and verse, from French writers, the preface to which is signed, "Adelbert Doisey, Maitre de Français et d'Italien à l'Institution de Belfast."

In 1809 Doisey joined the 26th Regiment of the line as a *sous-lieutenant*; he was taken prisoner by the British in Portugal in 1811; he was shipped with other prisoners of war to Gosport, then sent to "Odiham, a small town in Hampshire," and finally to Selkirk, in Scotland. The colony of Frenchmen, who seem to have been nearly all officers, at Selkirk numbered about one hundred and ninety. They were on parole, and had therefore a great deal of liberty. Doisey says:—

"On each of the four roads that converged into the town, and at the distance of one mile, a stone post was planted, and on it was painted the words, 'Limit of the prisoners of war.' A wag among us rooted up one of these stones, carried and transplanted it a mile further, to the amusement of the town's people, who, to their credit be it told, never in one instance availed themselves of a regulation in virtue of which any person who could swear that he had seen any of us beyond the appointed limit was entitled to receive from the culprit one guinea as a fine. I have repeatedly gone fishing several miles down the Tweed, without ever being fined or in any way molested."

It was at Selkirk Doisey made the acquaintance of Scott:—

"Mr. Scott became acquainted with one of our number named Tarnier, a young man of great talent, excellent education, and remarkable gaiety of disposition. Soon, without the supposed knowledge of the Government agent, or rather with his tacit approbation, Tarnier was invited to Melrose Abbey, and gave us grand accounts of his reception there. Presently, probably at the suggestion of our compatriot, he was authorized by Mr. Scott to bring with him three of his friends at each invitation to dinner at Melrose. Thus I was present on two or three occasions, invited, not by the host himself, but by my friend Tarnier. The period of the year was, to the best of my remembrance, about February, 1813, and our mode of proceeding was something like the following. Towards dusk we, the guests, repaired to the milestone already mentioned; there a carriage awaited us, and soon conveyed us to Melrose.....We only saw Mrs. Scott for the few minutes which intervened before dinner was announced, as she was not present at the repast.....Our leading topic was not general politics; but minute details connected with the French army, and, above all, traits and anecdotes respecting Napoleon seemed to have an absorbing interest for our host, who, we remarked, incessantly contrived to lead back the conversation to the subject if it happened to have diverged from it. As may be imagined, we took care to say nothing unfavourable to the character and honour of our beloved emperor. Little did we suspect that our host was then preparing a work, publishing ten years later, under the title of *A Life of Napoleon Bonaparte*. In this unfair production, which is a stain on the name of its otherwise illustrious author, Sir Walter Scott relates anecdotes and circumstances connected with the emperor, many of which were communicated to him by us, but taking care to accompany each recital with sarcastic inuendoes, and self-invented motives of action, derogatory to the honour of Napoleon."

Doisey gives an instance of this, but it is too long for quotation here.

W. H. PATTERSON.

Belfast.

HUNTING HORNS.—In "N. & Q.," 6th S. x. 505, MR. S. JAMES A. SALTER, in speaking of hunting horns, states that the very large French horn was not used in hunting in this country. I am not sure of that, for when Sir William Morgan, of Tredegar, was created a Knight of the Bath by George I., on the revival of the order in 1725, he, being a great sportsman, both in the field and on the turf, chose for the supporters of his coat of arms two huntsmen fully accoutred; and these are represented in their full and proper costume on the enamelled plate of his arms in his stall in Henry VII.'s Chapel in Westminster Abbey. They are shown wearing the large curved horns as a belt round their bodies, over one shoulder. Sir William certainly had two such horns made, for they still exist. I think they were of copper with silver mounts, but whether he ever wore or used them I cannot say. He died in 1731. The costumes are of some interest.

In a verse of an old hunting song one line is

"And the huntsman winds his horn."

This expression seems to convey some idea of

curvature, for I never in my younger days heard of that expression being used concerning the guards of the old mail-coaches, who were always said to *blow* their horns when they gave notice of the arrival of the mail-coach; some of them had a musical turn, and at times essayed to produce a tune. Their horns were simply straight tubes of tin, about three feet long, growing wider towards the mouth. Similar horns used to be blown by newsmen selling newspapers about the streets of London.

The curved French horns, which always bore that name, showing their origin, need not necessarily have been very large to encircle the body, but might have been worn at the side like the horns formerly worn and used by postilions on the Continent. It is possible that examples of these curved horns may be found in the collection of old musical instruments in the South Kensington Museum, if they are arranged.

OCTAVIUS MORGAN.

[Does not *wind* in the verse quoted refer to the breath or wind poured down the horn rather than to a curvature? To wind a horn is, of course, familiar in seventeenth century literature. In dealing with the companions of Robin Hood, Drayton thus says:—

“His fellows *winded* horn not one of them but knew.”
Polyolbion, xxvi. 320.]

LAMBETH DEGREES CONFERRED IN 1884.—D.D. The Rev. Madood Deen, chief pastor of the native church at Amritsir, in North India, in consideration of his literary services in connexion with missionary work among the Mohammedans of India.

B.D. The Venerable J. F. Browne, recently appointed Archdeacon of Madras.

M.A. Mr. Arthur Charles, Q.C., at the request of the Lord Chancellor, the Bishop of Southwell, the Dean of Westminster, and Lord Justice Bowen.

B.D. Rev. W. Thomas Saththianadhan, Fellow of the University of Madras and chaplain to the Bishop of Madras.

B.D. Rev. Daniel Samuel, chaplain to the Bishop of Madras, the chairman of the Church Council of the district of Tuticorin.

B.D. Rev. Joseph E. Padfield, Principal of the C.M.S.'s Training College at Masulipatam, and for some time one of the Government examiners in the Telegu language.

LL.D. Mr. Joseph Brigstocke Sheppard, of Canterbury, on the petition of the Dean and Chapter, supported by Sir Wm. Hardy, Sir James Paget, and other eminent archaeological and scientific authorities.

The archbishop, being a Cambridge graduate, confers the degree of LL.D., not D.C.L., which in England is peculiar to Oxford and Durham universities.

M.A. Oxon.

PASCAL PAOLI.—A few years ago the writer made one or two notes from Kilmarnock town

records, among them the following, which may well be preserved in the pages of “N. & Q.” On Sept. 13, 1771, Paoli and an ambassador from the King of Poland passed through Kilmarnock, and, at a hastily called meeting, the council presented the illustrious visitors with the freedom of the burgh. The general's reply, given *verbatim et literalim*, was as follows:—

“Je recois, monsieur, cet affranchissement de la ville de Kilmarnock avec le plus grand plaisir. Sensible de l'honneur que vous m'avez faites.....une honneur que je n'ai pas merit , je m'en souviendrai toujours avec gratitude, et je prononcerais l'interet de cette ville florissante quand je puis.”

The ambassador replied:—

“La ville de Kilmarnock me fait beaucoup d'honneur, monsieur, en me donnant cet affranchissement. Je chers particulierement le compliment, etant le seul de la sorte que j'ai recu dans la grande Bretagne. Et je l'estime encore plus qu'on ma fait Burgeoise D'une ville fameuse par son industri et ces manufactures ingenieuses; je prendrai plaisir d'en rendre compte a mon maitre. Voyage.”

Swansea.

ALFRED CHAS. JONAS.

SIZE OF BOOKS.—I often experience great difficulty in determining the sizes of books, in consequence of the many and varied sizes of paper now manufactured; the terms folio, 4to., 8vo., 12mo., and so on, can no longer be relied upon. The associated librarians of Great Britain have, at a recent conference, decided upon a uniform and arbitrary scale for measurement and description, which I give, hoping it may be of some use to your readers:—

| | | |
|----------------------|-----------------|-----------------|
| Large folio | La. fol. | Over 18 inches. |
| Folio | Fol. | Below 18 " |
| Small folio | Sm. fo. | " 13 " |
| Large quarto | La. 4to. | " 15 " |
| Quarto | 4to. | " 11 " |
| Small quarto | Sm. 4to. | " 8 " |
| Large octavo | La. 8vo. | " 11 " |
| Octavo | 8vo. | " 9 " |
| Small octavo | Sm. 8vo. | " 8 " |
| Duodecimo | 12mo. | " 8 " |
| Decimo octavo | 18mo. | Is 6 " |
| Minimo | Mo. | Below 6 " |

G. H. C.

Liverpool.

DESTRUCTION OF ANCIENT MONUMENTS.—The following extract from one of the “Literary and Art Notes” in the *Salisbury and Winchester Journal* of Feb. 7 may interest some of your readers, and aid in preventing the destruction of an ancient and historical tomb:—

“The antiquarians of Dorset, and all who take an interest in its history, will learn with indignation that one of the most ancient and interesting monuments in the county has been desecrated and defaced by an incredible act of vandalism. In the parish church of Lytchet Matravers lies buried Sir John Matravers, whose name acquired an unenviable notoriety in connexion with the unhappy fate of King Edward II.,

A.D. 1327. For upwards of five hundred years his tomb, an enormous slab of Purbeck marble bearing the Mattravers arms, has been an object of interest, and especially as being probably the sole remaining relic of the once powerful family of Mattravers, which has given its name to two places in the county. This tomb has now been virtually destroyed, on the plea of levelling the floor of the church for the purpose of laying down modern tiles. There was not the slightest reason for this, as the tiles could have been as easily laid down without any interference with the tomb; but it is said that an illiterate and ignorant mason employed on some repairs undertaken by the lord of the manor reported the tomb to be decayed and not worth preserving, and on his report, without any communication with the rector, who has been exonerated from all blame in the matter, a thick bed of cement was laid down which buries the tomb, and, it is said, cannot now be removed. The monument turns out to be the property of the Duke of Norfolk, who is now the representative of the Mattravers family."

C. C. O.

DICKENS: "PINCHER ASTRAY."—It is worth noting, I think, that Mr. Edmund Yates, in his *Recollections and Experiences*, vol. ii. p. 111 (note), says that "in Mr. J. C. Hotten's *Life*, and in Mr. A. W. Ward's admirable monograph in the 'English Men of Letters' series, a paper of mine called 'Pincher Astray' is attributed to Dickens." This error has also crept into Mr. R. H. Shepherd's *Bibliography of Dickens* (1880), p. 40, where the following reference is given for the article: *All the Year Round*, Jan. 30, 1864 (vol. x. 539-541).

G. F. R. B.

A NEW GRIEVANCE.—As an "Old Collector" of "unconsidered trifles" from newspapers, and of many important articles from magazines and reviews, may I be permitted to protest against the modern "wire-stitching"? When stitched with thread leaves are easily and neatly taken out to be "fixed" or bound, but wire-stitching prevents our serials opening well and makes it very difficult and troublesome to extract their more valuable papers for preservation. Some of our serials print all articles separately, so that each may be detached without damage to another. "O, si sic omnes!"

ESTE.

PSALMANASAR.—Although he professed to be very explicit in his autobiographical confession, he withheld the name of his family. One property of Psalmanasar was that of being a good Hebrew scholar, apparently beyond the standard of a lad in a Jesuit college. There is therefore a possibility that he was a Jew, trained as a boy in a Talmud Torah school, and that thence he went as a convert to a Jesuit school, where he got his Greek. It may be that Psalmanasar is to be transliterated Solomon Manasseh or Solomon Asher.

HYDE CLARKE.

NAÏVETÉ.—In David Hume's essay, *Of Simplicity and Refinement in Writing* (editions 1742 and 1748), he speaks in the text of "the absurd

naïveté of Sancho Panza," and in a foot-note explains, "Naïveté, a word I have borrowed from the French, and which is much wanted in our language."

J. DYKES CAMPBELL.

"ENGLISH AS SHE IS SPOKE."—Within the last few days I have come across two or three specimens of curious English. One is an Italian circular relating to a "Rimedio infallibile contro il mal di mare," in which the public are informed that the discovery is

"The result of long study and accurate experience not accompanied by useless dazzling patents and decorated with any showy medal, do thou gallantly step forward into the immense sea and brace the ailment of vomit it prepares to its travellers, and do likewise challenge all the vicissitudes thou wilt be liable to through the influx of envy ever ready to blindly or malignantly underrate all truth and utility emerging from some new discovery. Directions for use: For grown up persons, immediately after the first fits of nausea, from 10 to 12 drops of the liquid will be poured upon a handkerchief folded up in the shape of a lambick (?) to be held in a natural way a smelling under the nose, and in lying down on the bed or couch."

Others are the title of a book mentioned by Don José Navarrete, in his volume entitled *Las Claves del Estrecho*, "Reason whitt we ought any on any account to part with Gibraltar," and a chart which we are informed was "Republied by W. Faben-geographe of His Majesty and to H.R.H. the Premier of Wales." R. STEWART PATTERSON.

Hale Crescent, Farnham.

WYCLIFFE NOTES.—I find the following articles on Wycliffe in my collection of papers on the "English Reformation":—

Vaughan's *Life of Wycliffe*. *British Critic*, April, 1829. 18 pages.

Le Bas's *Life of Wiclif*. *British Critic*, April, 1832. 31 pages.

Vaughan's Monograph on Wycliffe. *Eclectic Review*, N.S., vol. vi. 13 pages.

Lives of Wycliffe. *Edinburgh Review*, October, 1832. 24 pages.

Wycliffe. *Dublin Review*, December, 1853. 58 pages.

Wycliffe and his Times. *Westminster Review*, N.S., vol. vi. 29 pages.

Wycliffe, his Biographers and Critics. *British Quarterly Review*, No. 56. 42 pages.

Wycliffe Manuscripts. *Eclectic Review*, January, 1843. 29 pages.

Life of Wycliffe. *Quarterly Review*, vol. civ. 46 pages.

Life of Wickliff. *Edinburgh Theological Magazine*, November, 1826. 13 pages.

Wycliffe, Dr. Vaughan's work. *North British Review*, vol. xx., No. 39. 25 pages.

John Wiclif. Dr. R. Pauli, "Pictures of Old England." *Old England*, 1861. 48 pages.

Wyclif. *Saturday Review*, May 24, 1884.

Review of *Wyclif's Place in History*, by Montagu Burrows. *Academy*, May 6, 1882.

At the present moment the above list (which, of course, is capable of much extension) may be serviceable. JOHN TAYLOR, City Librarian.
Bristol.

"HE WHO WILL MAKE A PUN WILL PICK A POCKET."—This expression I have always heard attributed to Dr. Johnson. In *An Epistle to Sir Richard Steele*, by B. Victor, London, 1722, it is imputed to Dennis. The story is as follows:—

"Mr. Purcell and Mr. Congreve going into a tavern, by chance met D—s, who went in with 'em; after a glass or two had pass'd Mr. Purcell, having some private business with Mr. Congreve, wanted D—s out of the room, and not knowing a more certain way than punning (for you are to understand, Sir, Mr. D—s is as much surpriz'd at Pun [*sic*] as at a bailiff), he proceeded after the following manner. He pulled the bell and call'd two or three times, but no one answering, he put his hand under the table, and looking full at D—s, he said, 'I think this table is like the Tavern.' Says D—s, with his usual profane phrase (which I omit), 'How is the table like the tavern?' 'Why,' says Mr. Purcell, 'because here 's ne'er a Drawer in it.' Says D—s (starting up), 'Sir, the man that will make such an execrable pun in my company as that will pick my pocket,' and so left the room." The letter is dated from Bridges Street, Nov. 18, 1722, when Johnson was only thirteen years of age.

URBAN.

DANTE MISUNDERSTOOD.—In the metrical translation of Dante by J. C. Wright, M.A. (Bohn, fourth edition, 1861, p. 7), occurs a strange misinterpretation. The text (*Inf.* 11, 13) reads:—"Thy verse [Virgil's] relates how Sylvius' parent

Immortal realms, while yet corruptible,
And still in bonds of human flesh detained."

On which is annotated thus: "Sylvius is another name for Æneas [*Æn.*, vi. 768], whose father, Anchises, descended to the shades below, as described by Virgil." Now every schoolboy knows that Sylvius was Æneas's son (posthumous), l. 763; Sylvius's parent is, therefore, Æneas himself, whose descent to the Inferi, where he meets his father Anchises, forms the subject of the sixth *Æneid*; as also that Æneas Sylvius (of l. 768) was a subsequent King of Alba Longa; Procas, Capys, and Numitor, having followed in succession the first Sylvius. I can find no notice of a descent to Hades by Anchises while yet alive.

DEFNIEL.

Plymouth.

"THROW DUST IN THE EYES."—*Aulus Gellius*, v. 21: "Habebat nonnullas disciplinæ grammaticæ inauditiunculas, partim rudes inchoatasque, partim non probas; easque quasi pulverem ob oculos, cum adortus quemque fuerat, aspergebat."

DEFNIEL.

Plymouth.

A "SCENE" IN PARLIAMENT, 1737.—Now that there is a dearth of "scenes" in the House of Commons, it may not be out of place to recall an incident which took place, during the administration of Sir Robert Walpole, in the Parliament of 1734-1741. It is recorded in the shorthand journal of John Byrom, of Manchester, under date of May 4, 1737 (*Remains*, ii. 143, Chetham Society series).

The Speaker who "behaved well" was Arthur Onslow, M.P. for the county of Surrey, famous for occupying his place for thirty-three years. The retort by the "Father of the Corporation" of London upon the "Father of Corruption" is very fine:—

"Dr. Horseman comes in, while I write, to Abington's [Coffee House], and tells me how Sir John Barnard [M.P. for London, Alderman and Knight] had like to have been sent to the Tower; that he was talking upon the *s-w-s* (or *s-w-l-s*) and opposed the Bill, and said that the House had rejected a Bill with so high a hand that Sir William Young [of Escott, Devon, M.P. for Honiton, appointed May 9, 1730, Secretary at War] called him to order, that he called Sir William Young to order, that there was a great deal to do, that it was insisted to take down his words, that Sir John said 'You may take down my words, or do what you will; I perceive there is no freedom to be used here,' that [Thomas] Winnington [M.P. for Droitwich, one of the Lords Commissioners of the Treasury] upon this said that 'as he gave leave, let them take down his words,' that it passed over at last, that the speaker behaved well, that Sir Robert Walpole said that it was an honour to be burnt in effigy, to which Sir John Barnard replied that he should have taken it for an honour if Sir Robert had not been burnt before him!"

The shorthand word for the Bill under discussion is not *Stewarts*, as suggested by the editor of the *Remains*, but *Sweets*, the revenue out of which was about 25l. per year. On March 21, 1736/7, it was resolved in a Committee of Ways and Means that the duty of 36s. a barrel on sweets granted by the Act of 5 Anne for ninety-nine years, and since made perpetual, should after June 24, 1737, cease, and that a less duty of 12s. per barrel should be granted to his Majesty. On April 21, 1737, the Bill was read a second time, and on May 4, when the altercation took place, the Bill was committed. It forms cap. 17 of the Acts of the session.

JOHN E. BAILEY.

Stretford, Manchester.

AN UNRULY TAILOR.—Having occasion a few months since to examine the old bundles of "Parish Register Returns" in the Diocesan Registry at Bangor, I came across a curious and interesting document relating to the above-named parish, which, in the hope that it may afford amusement to the readers of "N. & Q.," I give verbatim:—

"The Presentment of the Churchwardens of Llannor [to the Bishop of Bangor] for the yeare 1682.

"We present Maurice Hughes, of Llannor, Tayler, for disturbing divine service and sermon severall times in the Church of Llannor. We present the said Maurice Hughes for *breakeing Robert Rowland his pate*, on Sunday mornings being March the fourth, to the great *Effusion of his blood*, who meetinge the minnister and others comminge towards Church they were all amazed. Further we present the said Maurice Hughes for dareing the minnister at the Altar, having a staffe in his hand, threatninge him wth the s^d staffe neare his face, and threatninge us the Churchwardens, vilifyinge the whole Congregation May the 6th being Sunday; fighting and quarrelling with some one or other every Sabbath w^{thin} the Church or Churchyard *when he is at home*; and May the 29th, being the nativity and restauration of our

Gracious Sovereign King Charles, when the minister was reading of divine service the said Maurice Hughes was setting of *Doggs to fight and baite one another at the Churchyard wall* over against the door of the Church to the disturbance of divine service and the congregation there present.

“Richard Williams }
“Jones Rhees } Wardens of Llannor.”

I have been unable to discover anything further concerning this unruly tailor, but he does not appear to have carried his obstruction so far as to oppose the christening of his child, for I find in the “Return” :—

“1682(-3). Johannes filius Mauricii Hughes et Margarettæ Wynne (uxor ejus) bapt. fuit 2 Feb.”

This was not the only occasion upon which the worthy churchwardens had occasion to complain of Hughes's misconduct, for in 1680 they similarly “presented” William Hughes and Mary Phillip for adultery.

ERNEST A. EBBLEWHITE.

31, Well Street, Hackney.

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.

“BALLOW,” in Shakspeare, *Lear*, IV. vi. 247 (First Folio), “Keepe out che vor ye, or ice try whither your Costard or my Ballow be the harder ; chill be plaine with you.”—Halliwell glosses *Ballow* as “a pole, a stick, a cudgel. *Northern.*” But I do not know any such word in Northern, nor, indeed, in any English dialect, nor do I find it in any glossary of the Eng. Dial. Soc. Can any reader of “N. & Q.” vouch for its actual use in any part of England? It ought, of course, to be Kentish, or at least *Southern*. *Bat*, which is the reading of the quartos, is good Kentish and Sussex dialect for “stick, rough walking-stick.”

J. A. H. MURRAY.

Mill Hill, N.W.

THE CATHOLIC ROLL.—Was it ever the custom for each Roman Catholic member of the House of Commons upon taking his seat to sign a document known as the Catholic Roll? If so, has the custom been abolished, and when?

A. B. S.

Bayswater.

[By the 29 & 30 Vict. c. 19 (1866), a single oath was prescribed for all members, and the Catholic oath thereby abolished, which had previously been subscribed by every Catholic member.]

“THE VICAR OF BRAY.”—I should like to be allowed to ask in your columns whether any of your readers know anything definite about the author or the date of composition of the familiar song *The Vicar of Bray*. It is well known that the traditional Vicar of Bray was one

Simon Aleyn, who lived in the time of Queen Elizabeth and her successors. Camden's *Britannia* says of him, “This is he of whom is the proverb, ‘The Vicar of Bray still.’” The song, however, refers to an entirely different period, commencing in the reign of Charles II. and lasting until “the illustrious House of Hanover.” Now it is not so well known that there was a Vicar of Bray, unknown to fame, who was vicar during the exact period covered by the song. His tombstone is in the centre aisle of Bray Church, and its record is that his name was Francis Carswell, that he was chaplain to Charles II. and James II., Rector of Remenham and Vicar of Bray forty-two years, and that he died in 1709. To judge by this, the composer of the song may very well, while taking up the old legend, have taken the vicar of that day for his type. I have seen, I think in Chappell's *Popular Music of the Olden Time*, but I have not the book by me, reference to a tradition that the song was written by a trooper of the Guards quartered at Windsor. It is obvious that if this were so he might have been a Bray man, with scant respect for the parson of his native village, and have intended the song as a lampoon upon him.

G. H. PALMER.

MAJOR JARVIS.—In 1845 the Massachusetts Historical Society elected as corresponding member “Major E. B. Jarvis, of the British Army, Surveyor-General of India.” Is he still alive? If not, when and where did he die? M. H. S.

“A DIALOGUE IN THE SHADES.”—I possess a MS. copy of a piece in rhyme, entitled,—

“A Dialogue in the Shades, between William Caxton, Fodius a Bibliomaniac, and William Wynken, Clerk, a descendent of Wynken de Worde. To which is added the story of Dean Honeywood's Grubs. With explanatory Notes by W. W.”

It consists of one hundred and fifty lines, and has twenty-four notes. I am desirous to ascertain the authorship of the typographical curiosity, and to learn where it has appeared in print.

BIBLIOTHECARIUS.

BUDAH=BOGEY=THE OLD MAN.—Can this be authenticated? Conversing with a Eurasian lady I was told that *Budah* is used colloquially in Bengal by nurses and children as equivalent to our word bogey, *i. e.*, Old Nick. To me it seems a possible corruption of *Buddah*, *i. e.*, the teacher, a wizard, it being the sectarian title of Gautama Sakyamuni, founder of Buddhism, a Hindu reformer whose adherents are extinct in Hindostan proper, whereby the term *Buddha* has fallen into contempt with modern Hindoos. Is it so; or has *Budah* an independent origin? LYSART.

ENGRAVING BY G. CHILD.—I shall feel much obliged by information relative to an engraving by G. Child, fourteen by eleven inches, inscribed

"Cyclopædia." There are book-plates engraved by G. Child, published in 1747, and the design is apparently by Gravelot, who, owing to the war between France and England, was obliged to leave this country in 1745. The composition is skilful and rich. It contains about two hundred figures engaged in explaining or studying the arts and sciences. I imagine that the engraving may have been prepared for some book which was not published, as I have failed to find any such work and any mention of such a print in books of reference. The paper is thin, and marked with the large fleur-de-lys.

RALPH N. JAMES.

HERALDIC.—Biscione, or Bigsnake, was the name of my hotel in Milan. In that city and in the Certosa, near Pavia, that reptile with a child in its mouth is frequent on escutcheons. After a little inquiry I learned that this strange device or bearing was the Visconti coat of arms. It is not so easy to ascertain whether the child is going into the serpent's mouth or coming out. On the one hand, Tasso says, *Jerusalem Delivered*, i. stanza 55:—

"O il forte Otton, che conquistò lo scudo
In cui dall' angue esce il fanciullo ignudo."

"Or the brave Otto who captured the shield on which the naked child is *issuing* from a serpent." On the other hand, Moreri, in his account of the Visconti, says the founder of the family in the year 1056 made spoil of the helmet of a Saracen which bore a serpent *devouring* a naked infant. Which authority shall I follow? Is the escutcheon anywhere so made as to show unmistakably which way the child is moving? JAMES D. BUTLER.

Madison, Wis., U.S.A.

[In Fairfax's translation the lines are thus rendered:
"Nor Otton's shield he conquerd on those stowres
In which a snake a naked child devours."
P. 12, ed. 1624.]

"LUXDORFIANA E PLATONE."—Has this work of Luxdorf's ever been used in any complete edition of Plato; and, if so, by whom? Luxdorf compares in parallel passages Platonic ideas with those in the Holy Scriptures.

W. T.

SUBLIME PORTE.—When was this name first given to the government of Turkey? "Porta sublimis" occurs in the *Æneid*, xii. 133.

J. D. BUTLER.

Madison, Wis., U.S.A.

"VOLVELLES."—A recent foreign catalogue of second-hand books described one of them as with "volvelles." What are they? I cannot find the word in Littré's dictionary.

ESTE.

[Possibly a diminutive of *volve*, from Latin *volva*, a covering, a wrapper.]

SKILLICORNE.—Can any correspondent throw light on the meaning of this curious surname,

which is said to be peculiar to the Isle of Man? One would guess that it was derived from some place-name beginning with the word *Skallig*, but I find no evidence that any locality in the island was ever called by a name which could be corrupted into Skillicorne.

LEOFRIC.

MORTIMER COLLINS.—I should be glad to be furnished with a chronological list of the writings of this thoughtful novelist and charming lyricist. Has a biography of him been published?

W. F. P.

[A biography of Mortimer Collins has been published by his wife.]

MONT DE PIÉTÉ.—What is the meaning of *mont* in this name for a pawnbroker's? Was it called *mont* because the first shop of the kind opened by Sixtus V. stood on a hill; or is *mont* used figuratively for pile or fund, merely as an intensive to the charity?

J. D. BUTLER.

Madison, Wis., U.S.A.

ORIGINAL SMITH.—On looking over an old volume of wills at Nottingham the other day I found the testament, dated 1605, of Original Smith, of Rampton, in the county of Notts, yeoman. Does this curious Christian name occur elsewhere?

S. O. ADDY.

Sheffield.

ETYMOLOGY OF "OUBIT."—This word appears in Todd's *Johnson* as *oubat*, with the alternative spelling *oubust*, and is there explained to mean a sort of caterpillar. But C. Kingsley has a little poem on it, dated "Eversley, 1851," in which it is called "the oubit." The first two lines of the poem run thus:—

"It was a hairy oubit, sae proud he crept along,
A feckless hairy oubit, and merrily he sang."

Will one of the readers of "N. & Q." kindly give the correct spelling and etymology of the word?

W. T. LYNN.

Blackheath.

LISTS OF SHERIFFS.—Can any one kindly inform me where I can find lists of sheriff deputies or notices of their appointments in the days of hereditary sheriffships, that is, previous to 1748, at which date the hereditary principle was abolished?

M. GILCHRIST.

Burnham, Bucks.

BISHOP BABINGTON.—Any particulars of ancestry or descendants of Bishop Brutus (?) Babington, *temp.* 1610, would be thankfully received from the readers of "N. & Q."

JNO. GIGGOTT.

SUMPTUARY EDICTS.—Can any reader of "N. & Q." inform me where I can find a copy of the frequently mentioned "edict" of George IV. which secured the banishment of hoop petticoats

from the court? James I. is also said to have issued a "decree" against farthingales, and Mary, wife of the third William, another against the wearing of fontanges or other towering head-dresses by the "city minxes." I should be greatly obliged by information as to where these ordinances can be found set forth in full.

S. WILLIAM BECK.

Bingham, Notts.

SCOTCH UNIVERSITY ARMS AND SEALS.—Will some reader of "N. & Q." favour me with a reference to any published account of the armorial bearings and seals of the Scotch universities?

G.

HUNDRED SILVER.—What is the nature of this impost, and in what localities is it still known?

T. W. WEBB.

[See 5th S. ii. 488; iii. 73.]

MOTTOES OF FOREIGN STATES.—One of the characters in an old printed caricature, *temp.* Charles I. or James I., which has lately been unearthed, is depicted as giving utterance to the following motto, "Pro nobis et nostris." Is this the motto of any, and, if so, what, foreign state or city at that date?

LA BELGIQUE.

SELENSCOPIA.—In Black's *Student's Manual*, fifth ed., London, 1833, I find the following explanation of the word *Selenoscopia*. It professes to be taken from the *Courier* of July, 1824:—

"An exhibition with this hard name has lately been opened in Soho Square. There are twelve views, which are curious and interesting on account of the manner in which the pictures are produced. At first the spectator supposes that he is looking at transparencies, but is informed that the apparent picture, behind which a light is placed, is nothing more than blank paper without any portion of colouring matter. The varieties of light and shade are brought out, we presume, by the disposition of pieces of paper of different degrees of thickness, and the application in parts of oil, or some other unctuous material. The moonlight tints and lights are imitated with considerable felicity; some of the figures stand out well from the landscape, and the whole performance is highly creditable to the inventor, who is, we are informed, a young lady."

Can any readers of "N. & Q." say who the inventor was, and whether anything further is known of the exhibition?

R. B. P.

A CURIOUS CUSTOM.—The following is from the *Sussex Daily News* of Jan. 2, 1885:—

"Watch Night services were held in many of the churches and chapels in Chichester, and the ancient custom of walking three times round the city cross at midnight was performed as usual. A crowd began to collect near the centre of the city about half-past eleven on New Year's Eve, and a band, which had been performing at intervals during the Christmastide, commenced playing. The Honorary Guild of Bell-ringers rang the old year out with a muffled peal. Just before twelve, *God save the Queen* was played, and then the cross clock struck the midnight hour, the crowd keeping intense

silence, but no sooner had the last stroke chimed out than the band commenced playing a quickstep, and citizens of all classes and conditions linked arms and walked around the cross three times, the number this year taking part being very large, owing, probably, to the fine night. The principal streets were then traversed, and the worthy citizens did much hand-shaking, and, having wished each other a 'very happy and prosperous New Year,' betook themselves to their several abodes."

It would be interesting to learn when this custom originated, why the space around the cross is perambulated thrice, and if a similar proceeding obtains elsewhere.

JNO. A. FOWLER.

Brighton.

"THE PROTESTANT BEADSMAN."—There is in the *Monthly Review* for March, 1823, a notice of a work bearing this title. It consists of a series of biographical notices and hymns commemorating the saints and martyrs of the Anglican calendar. Can you inform me who was the author, and where I can see a copy of the work?

R. B. P.

BOOK WANTED.—Can any reader of "N. & Q." assist me in finding a book I want to consult, Locke's *Western Rebellion*? It is quoted constantly by Macaulay in his description of the Monmouth rebellion. It is neither to be found in the British Museum nor the Guildhall Library. I shall be grateful to any one who will tell me where I can consult it, or who will kindly lend me his copy, which I will take every care of, and return in two or three days with very great gratitude.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark Bridge, S.E.

ROOKS IN ITALY.—Does not Shelley make a strange mistake when he writes:—

"Mid the mountains Eugene in
I stood listening to the pæan
With which the legioned rooks did hail
The sun's uprising majestical"?

Are not rooks altogether unknown in Italy?

ROSS O'CONNELL.

Lakeview, Killarney.

HISTORY OF THE LEVANT COMPANY.—Is there any history of the Levant or Turkey Company published? I am looking for information which is certain to be found in the archives of the company, if I knew where to find them, either in print or otherwise.

J. C.

NELL GWYN'S BIRTHPLACE.—It was stated in the *Athenæum* for Sept. 1, 1883, that the Bishop of Hereford had given his consent to the fixing of a memorial tablet in honour of Nell Gwyn on the outer face of his garden wall, so as to mark what is alleged to have been the site of the house in which the royal favourite was born. Can any of your correspondents report if this has been done, or communicate a copy of the inscription, if any, which has been engraved on the tablet? Lord

James Beauclerk, a grandson of Nell Gwyn, was Bishop of Hereford for forty years (ob. 1787, *æt.* eighty-five), and DR. DORAN, in "N. & Q.," 2nd S. v. 56, remarked that his residence was very close indeed to the humbler one in which his "high-spirited and small-principled grandmother" is said to have been born. I presume the present bishop occupies the palace in which his predecessor dwelt; but is it known whether James Gwyn's cottage is still standing? From the wording of the paragraph in the *Athenæum*, I presume it is not; but it would be well to have the doubts expressed on this subject in "N. & Q.," 2nd S. v. 9, set finally at rest. The lease of the Gwyns' house was then said to be extant in the office of some solicitor in the city of Hereford. W. F. P.

Replies.

AUSTRALIA AND AUSTRALASIA.

(6th S. x. 514.)

In reply to DR. MURRAY'S queries. The name "Australia" in its present signification was suggested by Capt. Matthew Flinders, but he retained the original "Terra Australis," as indicating its geographical position and as comprehending in its most extensive application the "New Holland" of the Dutch, the "New South Wales" of Capt. Cook, and the adjacent isles, including that of Van Diemen:—

"Had I permitted myself any innovation upon the original term it would have been to convert it into *Australia*, as being more agreeable to the ear and an assimilation to the names of the other great portions of the Earth."—*Voyage to Terra Australis* (1801-3), introduction, vol. i. p. iii, foot-note (London, 1814).

This suggestion was at once adopted in the colony. In a despatch dated April 4, 1817, Governor Lachlan Macquarie acknowledges receipt of Flinders's charts of "Australia," and in a private letter to the Right Hon. Henry Goulburn, Dec. 21, 1817, referring to Lieut. King's expedition into the interior of Australia, hopes that it "will be the name given to the country in future, instead of the erroneous 'New Holland,' which applied only to the western half of the Continent."*

Barron Field also adopted the name in his not very meritorious verses:—

* Labilliere, *Early History of the Colony of Victoria*, vol. i. p. 184 (London, 1878). "New South Wales" had been the official designation before. Governor Arthur Phillip styled himself, "His Majesty's Governor in Chief and Captain-General of the territory of New South Wales and its Dependencies," and his commission extended from Cape York (10° 37' S.) to the South Cape of Van Diemen's Land (43° 39' S.), inland as far as 135° E., and included all the islands adjacent in the Pacific Ocean within the same latitudes.

"What desert forests and what barren plains
Lie unexplored by European eye,
In what our Fathers called the *great South Land!*"

"When first I landed on Australia's shore"

"On this rock [Cook] first met the simple race
Of Australasia."

"Kangaroo, Kangaroo!
Thou Spirit of Australia," &c.

The author's motto, adapted from Bishop Hall, is:—

"I first adventure. Follow me who list
And be the second *Austral Harmonist.*"

First Fruits of Australian Poetry, Sydney, 1819.

In 1823 the Cambridge Chancellor's prize medal for the best poem on "Australasia" was awarded to Praed. The following extracts are from William Charles Wentworth's poem, now generally allowed to be a much better performance than Praed's:—

"Land of my birth!.....

Dear Australasia, can I e'er forget thee?.....

And shall I now, by Cam's old classic stream,
Forbear to sing, and thou propos'd the theme?.....

Fortell the glories that shall grace thy name?

Forbid it, all ye Nine!.....

.....My Austral Parent,

Proud Queen of Isles! thou sittest vast, alone,

A host of vassals bending round thy throne:

Like some fair swan that skims the silver tide,
Her silken cygnets strew'd on every side.

So floatest thou, thy Polynesian brood

Dispers'd around thee on thy ocean flood,

While ev'ry surge that doth thy bosom lave,
Salutes thee 'Empress of the Southern Wave.'"

And so on for some three hundred lines. This is the finish:—

"And, oh Britannia! should'st thou cease to ride

Despotic Empress of Old Ocean's tide;

Should thy tam'd Lion—spent his former might—

No longer roar, the terror of the fight:—

Should e'er arrive that dark, disastrous hour,
When, bow'd by luxury, thou yield'st to pow'r;

When thou, no longer freest of the free,

To some proud victor bend'st the vanquish'd knee;—

May all thy glories in another sphere

Relume, and shine more brightly still than here:

May this—thy last-born Infant—then arise

To glad thy heart, and greet thy Parent eyes;

And Australasia float, with flag unfurl'd,
A new Britannia in another world!"

Quoted from Barton's *Poets and Prose Writers of*

N. S. Wales, 1866.

On January 1, 1824, the *Sydney Gazette and New South Wales Advertiser*, having attained its majority, was "impelled to dash forward in true English style." From a half sheet it became a whole sheet, and "as liberal and impartial in its censorship as enlarged in its columns.....a mark of distinction no other colony could lay pretensions to.....an unprecedented honour.....raising *Australasia* to consideration and importance in the world." At the same time the imprint was altered from "Sydney, printed by Robert Howe" to "*Australia*, printed by Robert Howe." I have somewhere met with the statement that the motto "Advance Australia" originated with Robert Howe.

The late Thomas Kibble Hervey, in his poem *Australia* (Lond., 1824) has these lines :—

“Lo vast *Notasia* rises from the main
In all her mingling charm of mount and plain.....
Oh ! let me turn to trace that rising ray
Which o'er *Australia* dawns a better day !
Look we once more upon *Notasia's* strand,
And see its beauty break upon the land.”

Mr. Hervey adopted the title of *Australia* in preference to *Australasia* as “more poetic” and as “more expressive of a division of the globe composed of distinct parts” :—

[“*Australia* in her varied forms expands,
And opens to the sky her hundred lands”.....

“*Notasia*” (or *Notasie*) is the name for *Australia* on many French maps of the early part of this century, and it crept into many English publications. The “*South Asian*” Register was the title of a magazine issued in the colony in 1827. “North,” “South,” and “Western” *Australia* were, of course, suggested by their relative positions. When South *Australia* was founded that name was not inappropriate, for the now more southern colony of Victoria was then part of New South Wales. The name “Western *Australia*” appears to have been first suggested for that part of the country (comprehending the Swan River Settlement and *Australind*) from the words of a song composed and sung by George Fletcher Moore* at the first ball given by Sir James Stirling, Perth, Sept. 2, 1831. I give one stanza :—

“Air—‘Ballinamona oro.’

“From the old Western world, we have come to explore
The wilds of this Western *Australian* shore ;
In search of a country, we’ve ventured to roam,
And now that we’ve found it, let’s make it our home.
And what though the colony’s new, sirs,
And inhabitants yet may be few, sirs,
We see them *encreasing* here too, sirs,
So *Western Australia* for me.”

Of the two words *Australia* and *Australasia*, the latter has now the widest significance, colloquially, commercially, and officially, being synonymous with “the *Australian* colonies,” and—with every new acquisition or protectorate, New Zealand, Fiji, &c.—is fast encroaching upon the Pacific, overlapping and superseding De *Brosses'* old divisions of *Australasia*, *Polynesia*, and *Magellanica*. The conjectured Antarctic continent of the sixteenth century having shrunk into *Terra del Fuego*, the last name has become obsolete and unnecessary.

Polynesia is now subdivided, and the name applied ethnographically to the division comprehending the New Zealanders, Samoans, Hawaiians,

* Mr. Moore is still living at Brompton, the honoured centre of a large circle of friends, retaining at the glorious old age of eighty-six a thousand pleasant recollections of a ten years' residence in the colony, having survived to republish his original *Diary* after the lapse of fifty years.

Marquesans, and other allied groups to the South-East ; the other subdivisions being *Micronesia* to the North West, and *Melanesia*,—including the black races of *Australia*, *Papua*, *New Britain*, the *Solomon Islands*, *New Caledonia*, *Tasmania*, &c., to the south-west.

The earliest official use of the term “*Australian Colonies*” is in a despatch from Lord Glenelg, dated July 10, 1837, to Governor Sir Richard Bourke, confirming the resolutions of the local government in reference to sales of land by auction :—“A departure from that principle in the present case would involve a sacrifice of the best interests of the *Australian* colonies.”*

The word *Australia* was, however, in use long before Flinders's time. In *Purchas his Pilgrimes*, pt. iv. p. 1423 (Lond., 1625), and Dalrymple, *Spanish Voyages to the South Pacific*, p. 162 (Lond., 1770), the “*Tierra Austriales*” and “*Tierra Australia del Espiritu Santo*” of Pedro Fernandez de Quiros's eighth “*Memorial*” are rendered “*Australia*.” Again, in the English translation of a fictitious work, *La Terre Australe Connue*, par Jaques Sadeur [Gabriel Foigni] (Vannes, 1676 ; Paris, 1692) ; *Angl., A New Discovery of Terra Incognita Australis ; or, the Southern World* (London, 1693), “*Australia*” and “*Australians*” are used in the descriptions of the country and its inhabitants. The author, who pretends to have lived there thirty-five years, says : “*Australia* represented itself to me with all its advantages, and the Island seemed.....extremely commodious” (p. 177). “It is easie to judge by all that I have said of the incomparability of the *Australians* with the people of Europe” (p. 163).

Most German maps of *Australia* published at the end of the last and beginning of the present century bear the name “*Ulimaroa*,” and I find in G. A. Wimmer's *Australien* (Vienna, 1832) the extraordinary statement that “when the Portuguese first touched there they called it by the name of ‘*Ulimaroa*.’” This statement is incorrect. When Capt. Cook was at the Bay of Islands (New Zealand), in December, 1769, he inquired (by his interpreter Tupia) of the intelligent natives “if they knew of any country besides their own : they answered that they had never visited any other, but that their ancestors had told them that to the N.W. by N. or N.N.W. there was a country of great extent, called *Ulimaroa*,” &c. Afterwards (February, 1770), at Queen Charlotte Sound, a native was asked if he had ever heard that such a vessel as Cook's had before visited the country. He answered that his ancestors had told him that a small vessel had come there from a distant country called *Ulimaroa*, &c.†

* Labilliere, vol. ii. p. 229.

† *Cook's First Voyage* (Hawkesworth), vol. ii. pp. 372, 402-3 (London, 1773).

According to Mr. Macgillivray, the naturalist (*Voyage of the Rattlesnake*, vol. ii. p. 4), the native name of Australia is Kei Dowdai, or Kai Dowdai (Great Country), and that of New Guinea, Muggi Dowdai (Little Country); but the Rev. Mr. Ridley (*Kamilaroi*, p. 117) says that Muggi is great, and Kai little. I have not given references to "Terra Australis," and other names which appear on old maps and charts, as they would lengthen these notes very considerably.

Some years ago I sketched out the plan of a dictionary of Australasian nomenclature, to include names of countries, islands, capes, bays, rivers, mountains, towns, and cities, their meaning or origin, when and by whom they were given, &c. But I have never yet found time to begin.

EDWARD A. PETHERICK.

Brixton Rise, S.W.

BISHOPRIC OF SODOR AND MAN (6th S. xi. 128).

—I gave two explanations of the title Sodor in "N. & Q." (6th S. v. 109), viz., from Sodore, a village in Iona in which the bishops resided; or from a church at Peel dedicated to our Saviour (Σωτηρ), and called "Ecclesia Sodorensis." The latter theory is adopted by Archbishop Spotswood, following Hector Boethius.

In Capgrave's *Life of Joseph of Arimathea* mention is made of one Mordaius, King of the Isle of Man, who resided at a city called Sodora, and was converted to Christianity about A.D. 63; but this is probably a myth, as St. Patrick is held to have first planted Christianity in the island about A.D. 444.

Spotswood's account will not bear examination. He says that Amphibalus was first bishop after Cratilinth founded the Church, but Matthew Paris says Amphibalus was buried at Radburn, near St. Albans, and no writers, except Hector Boethius and his followers, mention Amphibalus in the life of Cratilinth. Again, supposing there ever was a "Sodorensis fanum," what authority has Spotswood for making it equivalent to "Salvatoris fanum"—church of the Saviour—when even his authority Boethius says, "Nunc vocat Sodorensis fanum, cujus nominis rationem, sicut aliorum complurium rerum et locorum, vetustas ad posteros obfuscavit." George Waldron says Spotswood's theory is borne out "by the traditions of the natives themselves." When at Peel I tried in vain to get hold of any such native traditions. But Camden, Harrison, and Mercator all say that the Hebrides were called "Insule Sodorenses." William Sacheverell, a governor of Man, says, "After the Isle of Man was made the seat of the Norwegian Race, the Bishopricks were united with the Titles of Sodor, and Man, and so continued till conquer'd by the English, since which the Bishop of Man keeps his Claim, and the Scotch Bishop styles

himself Bishop of the Isles, antiently *Episcopus Insularum Sodorensium*."

This seems the most probable explanation. Governor Sacheverell addresses Dr. Thomas Wilson as "Lord Bishop of the Isle of Man," omitting Sodor. Was Sodor ever dropped in legal patents and documents of the last century, and only resumed through ignorance?

JOHN E. T. LOVEDAY.

The see of Sodor and Man signifies the see of the Southern Hebrides and of the Isle of Man. The Norsemen gave the name of *Sudreyjar* or "the Southern Islands," to the Hebrides, as distinguished from the Orkneys, or Northern Islands. The two sees of the *Sudreyjar* and of the Isle of Man were united in 1098 by Magnus of Norway on his conquest of the Isle of Man, and continued one till 1380, when, on the death of Bishop John Duncan, the English having become masters of Man, the sees became once more severed, the clergy of the Isles electing for their bishop one John, and the clergy of Man electing Robert Waldby. The bishops of Man, however, still retained their titular supremacy over the Hebrides, the bishop being entitled "Mannie et Insularum Episcopus," or as now "Bishop of Sodor and Man." The error by which the island adjacent to Peel (not Castleton), on which the ruined cathedral of St. Germans stands, has been identified with Sodor, dates back at least so far as the beginning of the sixteenth century. It appears in a grant from Thomas, Earl of Derby, in 1508 to Bishop Huan Hesketh, of "Ecclesiam Cathedralium Sancti Germani, in Holm [the island] *Sodor vel Peel vocata*."

EDMUND VENABLES.

The following was some time ago written by the Bishop of Sodor and Man, and sent to an inquisitive correspondent, who made the inquiry as to what was the real meaning of the word *Sodor*:—

"What does the title 'Sodor' mean?"

Pray tell me if you can,
So strange are many facts we glean
About the Isle of Man.

That all the cats are wanting tails

We hear for evermore;
It may be this accounts for tales
Which reach the British shore.

Well 'Sodorenses'—Southern Isles—

Is what the title means;
Although, perhaps, you say with smiles,
'Tell that to the marines!'

For in the palmy days of old,
When things went harum-skarum,
The bishop did the title hold
Of Man 'et Insularum.'

Geo. H. BRIERLEY.

Oswestry.

The editor of "N. & Q." has twice given an explanation of the union of Sodor and Man, 2nd S. iii. 129; 5th S. xi. 140. In the former of these

the authority relied on is a statement of Bishop Wilson. I take from another source a portion of the bishop's remarks, which may be sufficient for the reply to the query of J. J. S. He states in substance that St. German, the first bishop of Man, from whom the cathedral is named, with his immediate successors, had the Island of Man alone for the diocese till the Norwegians conquered the Western Isles, and soon after Man; and proceeds:—

"It was about that time—the beginning of the eleventh century—that the *Insulæ Sodorenses*, being thirty-two (so called from the bishopric of Sodor erected in one of them, namely, the Isle of Hy), were united to Man, and from that time the bishops of the united sees were styled Sodor and Man, and sometimes Man and Insularum; and they had the Archbishop of Drontheim (styled Nidorensis) for their metropolitan. And this continued till the island was finally annexed to the Crown of England, when Man had its own bishops again, who styled themselves variously, sometimes bishops of Man only, sometimes Sodor and Man, and sometimes Sodor de Man; giving the name of Sodor to a little isle, before mentioned, lying within a musket-shot of the main land, called by the Norwegians Holm, and by the inhabitants Peel, in which stands the cathedral. For in these express words, in an instrument yet extant, Thomas, Earl of Derby and Lord of Man, A.D. 1505, confirms to Huan Hesketh, Bishop of Sodor, all the lands, &c., anciently belonging to the bishops of Man, namely, 'Ecclesiam Cathedralē S. Germani in Holm, Sodor vel Pele vocatum [sic], ecclesiamque S. Patricii ibidem, et locum præfatum in quo præfate ecclesie sitæ sunt.' This cathedral was built by Simon, Bishop of Sodor, who died A.D. 1254, and was there buried."—Bishop Wilson, in *Chronicles of the Ancient British Church previous to the Arrival of St. Augustine*, London, 1851, pp. 124-5.

ED. MARSHALL.

[Valued communications, principally repeating the information supplied above, have reached us from ST. SWITHIN; K. N.; REV. C. F. S. WARREN, M.A.; H. S.; H. FISHWICK; E. F. B.; W. H. BURNS; EVERARD HOME COLEMAN; G. F. R. B.; KATE THOMPSON; J. B. S.; M. GILCHRIST; M.A. OXON.; JOHN CHURCHILL SIKES; F. C. BIRKBECK TERRY; H. N. DRAPER; DR. E. COBHAM BREWER; W. F.; and E. G. YOUNGER, M.D.]

BAIL BASTON (6th S. xi. 87).—The words *bail* and *baston* as two distinct terms are common in law, but I never saw the two combined into one term. The word *bail* requires no explanation. As to *baston*, the meaning given in an old law-French dictionary, London, 1701, is as follows: "*Baston*, a staff, or club, or cudgel; also it is taken for a pledge or security, also a waiver upon a prisoner, P. Coke, rep. 9, 36." The reference should, I think, be 1 Coke, 44. The third meaning appears to be that in which the word is usually to be understood in English law (see Wislamb's *Law Dict.*, 8vo., 1829). Thus in the statute 1 Richard II. cap. 12, the following passages occur: "Sometimes by mainprise or by bail, and sometimes without any mainprise with a baston of the Fleet"; "To go out of prison by mainprise, bail, or by baston"; and in 5 Eliz. cap. 23, sec. 8: "Without

bail, baston, or mainprise." See also Platt *v.* the Sheriffs of London, Plowden's *Reports*, p. 35. HORACE W. MONCKTON.

Temple.

"FOXING." IN BOOKS (6th S. xi. 107).—*Foxing* in prints and books is caused sometimes by damp, but often by rust. If due to the former cause, the blotches quickly enough disappear under the influence of water; the paper should then be sized again, to restore the strength it will have lost in the bath. But when the stains are due to rust more drastic measures are taken. Had these remained a closer "trade secret" there would be many more sound prints and books extant than there are now in the world. The means employed only too commonly to kill rust and other stains are chloride of lime and strong acids and alkalis. Before the book or print which has been purified by these agents can be safely bound or restored to the portfolio every trace of their action must be removed or neutralized. Should this not be thoroughly and completely accomplished, decay begins at once, and continues slowly but without intermission; the strength goes out of the paper, the colour from the ink, and the whole fabric fades, rots, and crumbles away, until nothing but a shadow of the original remains, soon to vanish altogether. This "trade secret" has been so generally abused by some modern French binders, that every collector must have seen, among old books rebound by them, a lamentable number of volumes which have undergone its pernicious influence, and which will have ceased to exist before another century has passed, no matter how carefully they may be preserved by their owners. It is a "secret" which has done almost as much harm to books as moth, or rust, or worm; its propagation is to be deprecated, and one cannot help hoping most fervently that amateurs may never learn to use it. JULIAN MARSHALL.

In addition to "N. & Q.," 4th S. xi. 216, see 1st S. ii. 103, 173, 236; iii. 29, for further information on this matter.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Mr. H. G. HOPE refers to Mr. Blades's recently published *Enemies of Books*.]

HERALDIC (6th S. xi. 69).—These arms belong to one of the Chichesters, Earls of Donegal, most probably to Arthur, first earl, who was born June 16, 1606, and died *s.p.m.* March 18, 1674/5. The quarterings may be described thus: 1 and 4, Chequy or and gules, a chief vair, for Chichester; 2, Argent, a chevron engrailed gules between three leopards' faces azure, for Coplestone; 3, Gules, a pair of wings conjoined in lure ermine, for Reigny. The descent is as follows: Sir Edward Chichester (created Viscount Chichester of Carrick-

fergus April 1, 1625) married on July 4, 1605, Anne, daughter and heir of John Coplestone, of Eggesford, who was grandson and heir of Charles Coplestone, of Bicton, and his wife Anne, daughter and heir of Richard Reigny, of Eggesford (Cf. Westcote's *Devon*, edition 1845, pp. 239, 505-6, and Risdon's *Devon*). Viscount Chichester died July 8, 1648, and by the heiress of Coplestone (who died March 8, 1616) he left an elder son and heir, Arthur Chichester (born June 16, 1606), who was created Earl of Donegal March 30, 1647, with limitations to the issue male of his father. On his death in 1675 without male issue, the title descended, according to the patent, to his nephew, Arthur Chichester, from whom the present Marquis of Donegal is direct lineal descendant.

B. W. GREENFIELD.

Southampton.

MATRIARCH (6th S. x. 514; xi. 77).—Will no one nail this word to the counter for the shocking bad coinage that it is? If patriarch meant father-governor, then Abraham's wife might correctly be called a matriarch. But "every schoolboy" knows better. Southey, of course, knew better, and only used the word in joke; but "hæ nugæ seria ducunt In mala," when on such authority such words demand a place in our dictionaries as genuine English. Only in one case can the word be properly applied, viz., in describing that prehistorical clanship where descent was reckoned in the female line. Such a clan would be correctly called a *μητρια*, not a *πατρια*, and the head or fountress of it a metriarch (matriarch). So I saw the word employed in the *Saturday Review* for Jan. 17, 1885.*

C. B. M.

Matriarchal is used in regard to primitive marriage, denoting the mother as head of the family system, and relationship flowing through her alone and not through her husband (a system which might with advantage be adopted by civilized savages of the present day). I think McLennan's *Primitive Marriage* and Mayne use this word, but I quote from memory.

M. GILCHRIST.

Rose Villa, Burnham, Bucks.

FINNISH FOLK-LORE (6th S. x. 401; xi. 22).—A German ship carpenter, who has just been to see me, tells me that his mother cured "Knarr" in the way indicated, viz., by placing her hand on the threshold, &c.

W. II. JONES.

BURNS'S "JOYFUL WIDOWER" (6th S. x. 409, 502; xi. 74).—In 4th S. xii. 6, 56, 80, and in two subsequent communications—one from myself, stating I had found the "Epitaph" (so the lines, p. 6, are headed) in the 1636 edition of Camden's

* Thus the terms "patriarch" and "matriarch" are mutually exclusive, Abraham or Job being patriarchs, their wives could not possibly be matriarchs.

Remains, the other from W. M., who had suggested (p. 56) that the lines were Burns's *Joyful Widower*—the question of his authorship is conclusively negatived. I have not the volume of "N. & Q." by me, or I would be more exact.

FREDK. RULE.

Ashford, Kent.

HENRY WINSTANLEY (6th S. x. 288, 410).—I find the following notice of Winstanley in Victor Hugo's *L'Homme Qui Rit*, Première Partie, Livre Deuxième XI:—

"*Pax in Bello*, disait le phare d'Eddystone. Observons-le en passant. Cette déclaration de paix ne disarmait pas toujours l'Océan. Winstanley la répéta sur un phare qu'il construisit à ses frais dans un lieu farouche, devant Plymouth. La tour du phare Achevée, il se mit dedans et la fit essayer par la tempête. La tempête vint et emporta le phare et Winstanley."

HAS M. HUGO any authority for his assertion that Winstanley constructed the lighthouse "à ses frais"?

S. A. WETMORE.

Seneca Falls, New York, U.S.A.

MARBLE (6th S. xi. 90).—As HAVEN STREET says, there are different sorts of marble. He might have added that there are many ornamental stones which, though not marbles, are very commonly confounded with them. Very many people would call a porphyry, an alabaster, or a serpentine, "marble," but they are very different indeed as regards their mineralogical composition, the facility with which they can be worked, and their respective power of resisting the destructive influence of weather.

The best book treating of marbles, granites, &c., which I have met with, is one published by Macmillan & Co. in 1872, written by a Mr. Edward Hull, and entitled *A Treatise on Building and Ornamental Stones*. This, however, does not even attempt an exhaustive list of such; but it would be an excellent introduction to the subject for any one who desires to study it. It describes the structure of each rock which is mentioned, and its chemical constitution, and mentions great part of the localities where it is found.

In the *Beschreibung von Rom* (vol. i. p. 333), by Platner and Bunsen, about thirty species of marble, porphyry, granite, and alabaster employed by the ancients in architecture or sculpture are described. The modern marble masons of Rome make up lists of (if my memory serves me correctly) one hundred and fifty or more species, but many of these are, of course, merely varieties. Much might, no doubt, be learnt by a visit to the British Museum.

ALEX. NESBITT.

In one of the early volumes of the *Civil Engineers and Architects' Journal* (say vol. v. or vi.) there is a paper on foreign marbles, translated by myself from a Catalogue of the Louvre.

HYDE CLARKE.

WARWICKSHIRE WORDS (6th S. xi. 46).—In 1859 a family Bible in Surrey had the grown-up children's births entered as "Thomas was borned," &c. M. GILCHRIST.
Burnham, Bucks.

GARMELOW (6th S. xi. 88).—This word is, apparently, of pure Scandinavian origin, and would read in modern Danish (omitting the articles), "Gaard mellem Hoi." *Gaard* originally meant an enclosure, or enclosed place, and is used in the present day to signify a farm. It exists in English under the forms *garth* and *yard*. *Mellem* means *between*, and is probably connected with our word *middle*. *Hoi* is a hill (German *Höhe*), and associated with the English *high*. The whole would then read, "The farm, or tract of cultivated ground, between the hill, or hills."

E. SIMPSON-BAIKIE.

BAGATELLE (6th S. xi. 87).—This is not to be found in Hoyle's *Games*, even as late as 1835; nor in the *Académie Universelle des Jeux*, Paris, as late as 1833. It is not, I think, a French game. The earliest mention of it that I know is in *Sports and Games*, by Donald Walker, London, 1837, where it is not called a new game, but is described as usually played, from notes supplied to the editor by Thurston, the manufacturer of tables for billiards, bagatelle, mississippi, &c.

The French word *bagatelle* had so long been naturalized in this country that it is, perhaps, not wonderful to find it applied to a game which seems to have never been played in France. A friend tells me that he remembers bagatelle in his father's house certainly as early as 1825.

JULIAN MARSHALL.

I cannot say when this game was introduced; but I and my small brother and sisters played at it in the year 1825, on a board which is still in existence. I think it was bought at Jaques's in Leather Lane.

JAYDEE.

LETTER OF WARREN HASTINGS (6th S. xi. 67).—Capt. Price wrote—

"Five Letters from a Free Merchant in Bengal to Warren Hastings, Esq., Governor General of the Honorable East India Company's Settlements in Asia; Conveying some free Thoughts on the probable Causes of the Decline of the Export Trade of that Kingdom; and a Rough Sketch or Outlines of a Plan for restoring it to its former Splendor."

These letters were published in 1778, and were reprinted in 1783. His *Letter to the Proprietors and Directors of East India Stock, &c.*, was published in 1782. Speaking of Warren Hastings he says:—

"To such lengths have his systematical adversaries proceeded in accumulating false information against him, that there is no doubt but if any true had existed, their extreme malice would not have overlooked it."—P. 1.

This was also reprinted in 1783. There are

numerous other publications of his relating to the East Indies, including *A Series of Facts showing the present Political State of India, &c.*, which he addressed to the Earl of Shelburne in 1783, and *A Ministerial Almanack: addressed to the Rt. Hon. Lord Thurlow, late Lord Chancellor of England, &c.* The second edition of this last-mentioned pamphlet was published in 1763 under the pseudonym of "Recos Jepphi of Dukes-Place, Gent." G. F. R. B.

CROIZNOIRES (6th S. xi. 9, 92).—The procession of the Greater Litany on St. Mark's Day was called "Cruces Nigræ," because the altars, crosses, and relics were covered as in mourning. *The Golden Legende* (Wynkyn de Worde, 1512) has the following account:—

"Thys letanye is sayd the blacke crosse. For thenne in sygne of pestylöce/ wepyng & of penaunce/ they clad them wyth blacke clothes. And perauceure for that same cause they couered the crosse and thauters wyth blessyd hayres/ & thus we sholde take on us clothyng of penaunce."

In which passage it should be noticed that the English translator has obtained his "blessyd hayres" from the "saccis" and "ciliciis" of the original *Legenda Aurea* by reading the words as if "sacris ciliciis," or perhaps there may have been a misprint in the particular Latin edition used by the translator. E. S. D.

TRAVELS IN THE HOLY LAND AND PALESTINE (6th S. x. 444).—Lord Lindsay's *Letters from the Holy Land*, 2 vols., Colburn & Co., 1838. This was the late Earl of Crauford and Balcarres.

P. P.

GIGLET (6th S. xi. 20, 78).—Perhaps Mr. VYVYAN may be interested to see some earlier examples of the use of this word:—

"They came by night to Rome/ & foüde Lucrecia allone wakig about woll werke/ & other mennes vyues were a slepe/ & some about *gyglotrye*."—*Polyconicon*, 1527, f. 97, col. 2.

"One beheld Dyogenes and sayd thou hast ryght wanton *gygly* eyen wherfore his dyscyples wolde haue beten the man as a lyer/ lcte be felsewe sayd Dyogenes. For I am suche one by kynde, but I refreyne me by vertue."—*Id.*, f. 109 verso, col. 1.

"This [Walter, Bishop of Durham] drewe them oute of chyrche/ and made monkes sytte with hym specially in his halle at mete/ and serued them with mete that was forbode. And ordeyned wymmen to serue them with her here spredded behynde/ that semyd wouyng *Gyglottes* in clothyng/ face and semblaunt. There vnehe escaped oney that he was vndertake. ¶ For yf he tourned away his eye he was named an ypcryete. And yf he were assentyng or accordyng with the myrth/ he was named a nyce man and a foole."—*Id.*, f. 276, col. 2.

Doubtless the same words are to be found in the earlier editions and MSS. of the above popular work. R. R.

Boston, Lincolnshire.

THE CITY CALLED "NAIM" (6th S. xi. 129).—This is the original reading of the Sealed Books, and this possibility should always be considered by correspondents when they think they have got hold of a peculiarity; it is the third time in the last three years that I have written a similar reply to the present. Nor, perhaps, was "Naim" a misprint even in the Sealed Books, for it is the Latin form of the word as opposed to "Nain," which is Greek. C. F. S. WARREN, M.A.

Trenthos, Kenwyn, Truro.

[We have received so many contributions on the subject, we dare not, in face of the above reply and out of consideration of space, attempt to insert them. Among those whom we have to thank for communications are the REV. E. MARSHALL, MR. W. T. LYNN, MRS. CAROLINE STEGGALL, E. F. B., MR. JOHN E. T. LOVEDAY, MR. WALTON N. DEW, MR. F. A. BLAYDES, MR. F. C. BIRKBECK TERRY, and E. S. W.]

TRUE DATE OF THE BIRTH OF CHRIST (6th S. ix. 301, 379, 413, 438, 471; x. 497; xi. 74).—Although, as already indicated, I dissent from Greswell's theory that our Lord was born about the time of the vernal equinox, I scarcely think that the principal cause of his error was that stated by MR. ELENKINSOPP at the last of the above references. Greswell contends (and probably rightly) that by "began to be about thirty years of age" (Luke iii. 23) it is meant that Christ was at that time almost exactly thirty years old; but he seems to me to have overlooked that between then and the Passover of John ii. 13, occurred not only the long fasting and temptation in the wilderness, but a return to Bethany (R.V.) beyond Jordan and a sojourn of unknown duration in Galilee. In addition to this, all Greswell's arguments on the subject are affected by what I believe to be an error with regard to the date of the death of Herod. The eclipse of the moon which took place during his last illness has of late years been generally supposed to have been that which occurred in March of B.C. 4, whereas (as your readers are aware) I consider it was in fact that of January of B.C. 1. This leads me to refer to the letter of MR. ALAN S. COLE, also at the last reference. I am quite aware that B.C. 4 has frequently been assigned as the date of the birth of Christ. But I have already pointed out in "N. & Q." that it is an impossible date, unless we accept Wieseler's idea that the Nativity took place in the month of January. But if this was in the traditional month of December, or if (as is more probable) it occurred some months earlier, it must, on the theory that Herod died in the spring of B.C. 4, have occurred in the year B.C. 5. As before mentioned, however, I think the arguments are weighty that Herod died in January of B.C. 1, and that our Lord was born in the autumn preceding, *i. e.*, that of B.C. 2. If this be accepted it will follow that he completed his thirtieth year in the autumn of

A.D. 29, about six months before the Passover mentioned in the second chapter of St. John's gospel, which would be that of A.D. 30.

W. T. LYNN.

Blackheath.

Having read with pleasure the articles on the true date of the birth of Christ and the position of the planets by MR. W. T. LYNN and others, I should like to submit to their kind consideration "A Map of the Heavens at the Birth of Christ" which I have in an old MS. for December 25, "Mid Night," Julian year 45. The Speculum has—

Libra 1.26 in the East.
Aries 1.26 in the West.
Capricorn 1.33 in the North.
Cancer 1.33 in the South.

With—

♃ 8.16 in Libra.
♄ 1.59 in Capricorn.
♅ 2.59 in Capricorn.
♆ 17.28 in Aquarius.
♇ 6.56 in Aries.
♈ 28.1 in Aries.
♉ 12.1 in Gemini.

Are these positions of the planets true; if not, where is the error? And does the trine of ♃ and ♉ in B.C. 7 agree with the position of the planets marked for the birth of Christ? If so, they may at some future time give the key to the Annus Verus.

H. OLIVER.

144, Broad Lane, Sheffield.

PIMLICO: CHELSEA (6th S. xi. 68).—Is MR. FERET aware of Newcourt's derivation of Chelsea from the Saxon *cealo hyd*, cold haven? *Apropos* of "Chalk-hythe," Lysons, in his *Environ's of London*, amusingly observes, "Did local circumstances allow it, I should not hesitate a moment in saying that it was so called from its hills of chalk"; but the derivation is unfortunate, as there is neither chalk nor hill in the parish. It is mentioned as Cealchylle in a charter of Edward the Confessor, Cerchede or Chelched in Domesday Book, Chelchey and Chelcheth in later documents, and about the close of the seventeenth century its present name.

GEO. H. BRIERLEY.

Oswestry.

QUEER v. QUIZ (6th S. x. 306).—The origin of the latter word is usually imputed to the ingenuity of one Daly, who was the manager of a theatre in Dublin. The word has been explained as being a corruption of *quid is't*. I shall be much obliged if yourself or one of your correspondents can tell me anything about Daly and the exact date when he invented the word. The new edition of Ogilvie's *Imperial Dictionary* gives the usual explanation of the invention of the word, without suggesting any other origin.

F. C. BIRKBECK TERRY.

YOUNGLINGS (6th S. x. 496; xi. 71).—As accuracy is always regarded as a desideratum in "N. & Q." it may not be out of place to remark that MR. C. A. WARD is not correct in stating at the second reference that Shakespeare "only uses the word three times." The word is employed also in *The Passionate Pilgrim*, l. 145:—

"She told the *youngling* how god Mars did try her."

There the word has reference to Adonis, and the idea of contempt seems to be wanting.

F. C. BIRKBECK TERRY.

MAGNA CHARTA BARONS (6th S. xi. 69).—A writer in the *Mirror*, 1826, says that the barons did sign the Magna Charta:—

"The ground where the commissioners of the latter (King John) met the barons, was between Staines and Windsor, at a place called Runimede, which is still held in reverence as the spot where the standard of freedom was first erected in England. There, it is said, the barons appeared with a vast number of knights and warriors, and both sides encamped apart, like open enemies. The barons in carrying their aims, would admit but of few abatements; and the king's agents, as history relates, being for the most part in their interests, few debates ensued. The charter required of him was there signed by King John and the barons, which continues in force to this day, and is the famous bulwark of English liberty which now goes by the name of Magna Charta."

GEO. H. BRIERLEY.

Oswestry.

ROBERT MEGGOTT (6th S. xi. 68).—Sir George Meggott was not M.P. for Southwark 1710–13, unless Mathews is written in mistake for Meggott in the Parliamentary Return. In October, 1710, Sir Charles Cox, Knt., and John Cholmley, Esq., were returned for Southwark, and on the death of the latter it would appear that Edmund Halsey, Esq., was elected; but the return was amended by an order of the House dated February 7, 1711/12, by erasing the name of Edmund Halsey and substituting that of Sir George Mathews, Knt. From *The Case of Anthony Bowyer, Esq., and Chas. Cox, Esq., Sitting Members for the Borough of Southwark, concerning their Election*, it appears that Sir George Meggott contested Southwark in October, 1695, but was placed at the bottom of the poll, the numbers being Charles Cox 2,640, Anthony Bowyer 2,251, and Sir George Meggott 1776. George Meggott, who died in 1723, was elected for Southwark in March, 1722.

G. F. R. B.

In Edward Cave's *Parliamentary Register* of 1741 the only mention of the name of Meggott as member for Southwark is, "1722, George Meggott, dead, Edmund Halsey." The list of members for Southwark commences in 1660, and ends in 1734. The previous entry of members' names is, "1714, John Lade, Sir Fisher Tench, Bart." I find amongst the benefactors in St. Olave's Church,

Southwark, "1677, Mr. George Meggott, to put a Child an Apprentice, 3l." Also amongst the benefactors for rebuilding St. Paul's Cathedral, "Dr. Meggott, Dean of Winchester, 50l." Mr. ELWES is no doubt aware of the references to the Meggott family in Burke's *Extinct Baronetage*, under the title of "Elwes." W. H. LAMMIN. Fulham.

Sir George Meggott was not M.P. for Southwark 1710–13, or at any other period. Sir George Matthews was elected M.P. for Southwark in February, 1711/12, and sat till the general election of 1713, when he was defeated. George Meggott, son of Sir George, represented the borough from 1722 till his death on November 12, 1723.

ALFRED B. BEAVEN, M.A.

Preston.

FOLK-LORE OF BIRDS (6th S. x. 492; xi. 58).—In Kerry small boys still hunt the wren on St. Stephen's Day; the processional saying or singing mentioned by MR. PATTERSON is, however, a thing of the past. The "oldest inhabitant" has dictated to me the verses sung when he was a boy; they differ slightly from those quoted in "N. & Q.":—

"The wren, the wren, the king of all birds,
St. Stephen's Day is caught in the furze;
Altho' he's small his family's great,
Please, madame, to fill us the treat;
And if you fill it of the small
It won't agree with these boys at all;
But if you fill it of the best
I hope in heaven your soul may rest.
Sing holly, sing ivy, sing holly,
It's all but a folly
To keep a bad Christmas."

"I forget," quoth the oldest inhabitant, "after that, 'Tis a long rigmarole; you may put down what you like." I have read somewhere—I think in an old *Annual Register*—that wren hunting on St. Stephen's Day obtained in the Isle of Man. Does the custom still flourish there?

ROSS O'CONNELL.

Lakeview, Killarney.

THRASONICAL (6th S. xi. 67).—Robert Greene, 1589, in *Menaphon* (*Works*, vi. 21, ed. Grosart), uses the word in a criticism of Stanhurst's Virgil: "Which strange language of the firmament, neuer subject before to our common phrase, makes vs that are not used to terminate heauens mouings, in the accents of any voice, esteeme of their tribulare interpreter, as of some Thrasonical huffe snuffe." Cf. "So under the person of this olde Gnathonical companion, called the Divell, we shrowd all subtiltie." Thomas Nash, 1592, in *Pierce Penilesse* (*Works*, ii. 99, ed. Grosart).

O. W. TANCOCK.

Norwich.

An adjective derived from the name Thrason was not first formed in English. *Thrasonianus*, as "vainglorious," is used by Sidonius: "Volo

paginam glorioso, id est, Thrasoniano fine concludere" (lib. i. *Ep.* ix. *sub fine*).

ED. MARSHALL.

GRASS-WIDOW: "PUTTING OUT THE BESOM" (6th S. viii. 268, 414; x. 333, 436, 526; xi. 78).—Both these terms are in general use in this district, and with a well-defined meaning.

Grass-widow is a woman whose husband is living away from her, for any reason whatever, good or bad. The term does not necessarily convey reproach. It is used of the wives of sea-captains, of officers in the army, &c. It is a rather vulgar metaphor, taken from a horse turned out to grass. This use of the word *grass*=enforced idleness, or having nothing to do, is very old; Drant (a Lincolnshire man) says, in his *Horace*, 1567:—

"He brake up house, put myse to *grasse*,
him selfe fed nothing fyne,
With colewortes, and such carters cates,
ofte woulde the caytife dyne." K i *verso*.

A married man, especially one married to "a bit of a Tartar," when his wife goes on a visit or is called away for any purpose, is said to be able to "hang out the besom." I cannot remember that I ever saw the besom actually hung out on these occasions; but I have often heard, "So-and-so's wife is out, and he has hung out the besom"; which means that he has been taking advantage of her absence, and has been having his friends at his house to make merry. I suppose it means that the wife is "clean gone"—that there is "a clean sweep" of her. Never does it mean here what MR. RATCLIFFE says it means at Worksop.

R. R.

Boston, Lincolnshire.

DAUNTSEY HOUSE (6th S. xi. 87).—This house, at the end of the last and the early part of the present century, was the seat of the Earl of Peterborough. It was subsequently bought by one of the Miles family, and has lately passed by purchase into the hands of Sir H. Meux, Bart.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

BURNING OF BAIT: BAIT OF HEMP (6th S. xi. 149).—The term *bat* is commonly applied in North Lincolnshire to a bundle of straw used in thatching, &c.; and in Peacock's *Glossary* I find it is also applied to "a turf used for burning." Is this latter akin to brick-bat?

J. T. F.

Bp. Hatfield's Hall, Durham.

Perhaps *bat* is connected with Icel. *beit*, pasturage. Cf. Icel. *beiti*, (1) pasturage, (2) heather, ling.

WALTER W. SKEAT.

QUERIES CONCERNING BISHOP KEN (6th S. x. 467; xi. 11, 93, 150).—That Bishop Kidder "always sent to Dr. Ken half the emoluments of the see of Bath and Wells," as stated by the Rev. Mark Noble in his continuation to Granger's *Bio-*

graphical History, is most clearly an error, and one for which Granger is not answerable. Probably some well-meaning, but certainly misinformed, correspondent supplied the statement to Mr. Noble. The note is curiously incorrect, for not only is it said that Bishop Kidder, who occupied the see from 1691 to 1703, sent half the emoluments to Dr. Ken, which is not true, but the note goes on to say of the next bishop: "Dr. Hooper, his successor, did not do anything for that pious and virtuous but unfortunate man; nor was it necessary, as the Queen punctually paid him 200*l.* as an annuity." This is also untrue, for Hooper would not take the see till Ken in a strong but kindly manner commanded him to do so. Writing to him on Dec. 6, 1703, Ken said, "I desire you to accept of it," and signed his letter T. B. and W. He still felt himself bishop, but was quite willing "to surrender his canonical claim to so worthy a person" as Bishop Hooper, and to no one more willingly. Then Hooper accepted the bishopric, and on Dec. 20 Ken wrote to him and congratulated, not Hooper! but the diocese on having so good a bishop, and signed his letter simply T. K. But Hooper was determined that Ken, if he would not be reinstated in the bishopric, should have something; and in accepting for himself the bishopric he prayed leave of the queen that he might retain his chantryship of Exeter in commendam, undertaking to pay the stipend, 200*l.* a year, to Dr. Ken. The queen was much pleased, thanked Bishop Hooper for thus reminding her of Dr. Ken, but desired that he should resign the chantryship of Exeter, and she would confer an annuity of 200*l.* a year from the Treasury on Dr. Ken. The full history of this transaction is given in Anderdon's *Life of Bishop Ken*, 1854, ii. 702-38. It is eminently kindly and genial—in one word, creditable to all parties.

Whilst on the subject of Dr. Ken, may I also refer to the note on p. 146, "Bishop Ken a Plagiarist," and observe that this matter has already been pretty fully discussed in the pages of "N. & Q." (1st S. viii. 10; ix. 220; x. 110). If the Editor will allow me to say so, after the fashion of Parliament, I shall shortly draw attention to the great want of a general index to "N. & Q.," and perhaps "move a resolution."

In DEAN PLUMPTRE'S first questions (6th S. x. 407, 426) he asked for information as to the maiden ladies who lived at Nash, near Bristol, named Kemeys, of whom it is said by Mr. Anderdon (ii. 751) it is much to be regretted that Ken did not leave us more detailed information. I do not think this part of the Dean's question has yet brought forth any information, and therefore would venture to ask whether these ladies were not probably descendants of Sir Nicholas Kemeys, of Kevenmabley, Glamorganshire, governor of Chepstow Castle, and killed there in 1647. The

eldest son, Sir Charles, had, as the *Baronetage* (1727, i. 502) states, to abscond abroad till he had compounded for his inheritance; but of the younger son or sons nothing is said. The family were very staunch Jacobites.

EDWARD SOLLY.

DOUBLE LETTERS AS INITIAL CAPITALS (6th S. x. 328; xi. 16, 93).—Pughe (Owen), in first and second editions (1793 and 1803) of his *Welsh Dictionary*, gives words commencing with *f*, but not with *ff*; in his last edition he gives both, and says they have the same sound as in English. Mr. M. A. Lower says:—

“The double-*f* is used in some names, quite needlessly, in affectation of antiquity, e. g., Ffrench, Ffarington, Ffoulkes, Ffooks, Ffoliott. Now as double-*f* never did, and never will, begin an English word, this is ridiculous, and originates in a foolish mistake respecting the *ff* of old manuscripts, which is no duplication, but simply a capital *f*.”

R. S. CHARNOCK.

THE INVENTOR OF STEAM NAVIGATION (6th S. x. 264, 475).—Blasco de Garay was not the inventor of steam navigation, as asserted by W. C. at the latter of the above references, as was sufficiently proved by Mr. John McGregor, in a paper read before the Society of Arts, April 14, 1858. Mr. McGregor visited Simancas in 1857, and was allowed to read the letters of Blasco de Garay written in 1543, which described two separate experiments with different vessels, both of them moved by paddle-wheels turned by men. There were no other letters of De Garay or documents relating to his experiments in the archives. Since then M. Bergenroth has been allowed to copy the documents relating to De Garay. Denis Papin, a French engineer, constructed a steamboat which he navigated upon the river Fulda in 1707.

GEO. HENRY PREBLE.

Brookline, Mass.

Miscellaneous.

NOTES ON BOOKS, &c.

The Divine Comedy of Dante Alighieri. Translated Verse for Verse from the Original into Terza Rima by James Innes Minchin. (Longmans & Co.)

In the year of the Indian Mutiny Mr. Minchin, living unarmed and in perfect peace, without any companion of his race, the only English officer in charge of a large sub-district, finished a translation previously begun of the *Divine Comedy* into the original metre. The following year was spent in revision, and the work was then laid by. Further revision, accompanied by corrections suggested by Prof. Brewer, ensued, and was followed by a fresh period of delay. The work now for the first time sees the light. It is a close and fairly idiomatic translation. Mr. Minchin has, however, seen only the renderings of Cary, Longfellow, and Wright. In the translations of Cayley and of Dayman all that he has done has been anticipated. Both these versions are rhymed like his own, and are written in the interlinked rhymes which constitute a special attraction and beauty of Dante's language. Mr. Minchin's verse is less spontaneous than that of his predecessors, and more charged with archaic

words. In other respects it is not inferior. Space for a lengthened quotation fails us. Mr. Minchin has been told by Prof. Brewer that his translation of the *Purgatorio* and *Paradiso* is the best. From the *Purgatorio*, then, we will take the four well-known lines spoken by Madonna Pia:—

“Recorditi di me, che son la Pia :

Siena mi fe', disfecemi Maremma

Salsi colui che innanellata pria

Disposando m'avea con la sua gemma.”

Dayman translates these lines as follows:—

“Recall thou me, once Pia, to thy mind :

Siena gave, Maremma took my life ;

He knows it, who with jewelled ring to bind

My finger circling, had espoused me wife.”

Cayley's rendering is:—

“Remember then La Pia I am she ;

Siena gave me being and Maremma

Was my destruction ; that he knows, who me

Enraged, at our espousals, with his gem.”

Mr. Minchin comes last:—

“Remember also me who am La Pia

The life that Siena gave Maremma fell

Rathely destroyed, as he who erst made me a

Bride with his ring espousing, knoweth well.”

That none of these verses approaches the liquid and long-drawn melody of the original is, of course, to be granted. A translation of a poem such as the *Divine Comedy* which shall be adequate in all respects would be a more stupendous work than the original. Mr. Minchin comes behind his rivals, however, by the employment of a rhyme to “Pia” like “me a,” and the needless use of archaic words such as “rathely” and “erst.” His rendering, however, is not more objectionable than that of Cayley, who makes “Maremma” necessarily a trisyllable, rhyme with “gem.” Mr. Minchin's work is at least highly creditable. His introductory chapter, explaining the state of Italy at the date of the composition of the poem, has special merit.

Aidan, the Apostle of the North. By Alfred C. Fryer, Ph.D., M.A. (Partridge & Co.)

DR. FRYER is already favourably known as the author of *Cuthbert of Lindisfarne: his Life and Times, English Fairy Tales from the North Country*, and other popular little volumes. In the present book he sketches in a picturesque manner the life of St. Aidan, a native of Ireland, of royal lineage, from his first words in the monastery of Iona to his death at the country house of King Oswin, near Osamborough, on August 31, A.D. 651, twelve days after the decease of the “blameless king.” The chapter devoted to the “island home of Lindisfarne” supplies a graphic picture of the monastic life of the period, whilst the sections entitled “Heathendom” and “Mission Labour” exhibit in a condensed form the results of studies in which some of the best authors have been laid under contribution. The biography of St. Aidan is exceedingly well done, concise and popular, readable and very graphic.

Wide Awake Stories. A Collection of Tales told by Little Children between Sunset and Sunrise in the Panjab and Kashmir. By F. A. Steel and R. C. Temple. (Bombay, Educational Society's Press; London, Trübner & Co.)

FIRST printed in such publications as the *Indian Anti-quary*, the *Calcutta Review*, and *Legends of the Panjab*, in all of which periodicals grace of style was sacrificed to strictness of translation, these stories are now for the first time presented in a literary guise. They form a delightful collection, and are likely to be prized by all lovers of folk-lore. The editors, to whom students are

under a deep obligation, are known in connexion with that admirable scion of "N. & Q.," *Panjab Notes and Queries*, and as editors of many important works on Indian subjects. The stories have been personally collected, and have all been told by Indian boys in the hours between sunset and sunrise devoted to narration. They may be unhesitatingly commended to our readers. Whether for the intrinsic interest of such stories as "The Snake Woman and King Ali Maidan" and "Little Anklebone," or for the opportunities for comparison with the folk stories of northern and western countries constantly afforded, the legends will recommend themselves to general circulation. An analysis of the tales, on the plan adopted by the Folk-Lore Society of England, forms a valuable appendix.

Who Spoils our New English Books? Asked and Answered by Henry Stevens, of Vermont. (H. N. Stevens.) THIS printed version of a lecture delivered before the Cambridge Literary Association is a pleasant bibliographical possession. The great spoiler is the public; but, according to Mr. Stevens, every one concerned with the production of a book does something to injure it.

Chronicles of the Abbey of Elstow.—A little work with the above title has just appeared, written by the Rev. S. R. Wigram, M.A., of Balliol College, Oxford, with notes on the architecture of the church by M. C. Buckley, published by Parker & Co., Oxford. The name of the publishers is sufficient guarantee that in appearance the book is all that it should be, and the reader of its contents will not be disappointed, as he will find amongst them much new and original matter in connexion with the abbey, well put together. Mr. Wigram, we observe, follows other writers in the spelling of the name Falk de Breute as *Breute*, which is probably not correct any more than the name *Alina* (always so written in the deeds themselves) when written, as it frequently has been, *Aliva*, on p. 127. Mr. Wigram is at a loss where to place Irkhamstede. We would suggest the probability of its being identical with Berkhamstede. The names sound very much alike, and the scribe may have been writing from dictation. It is to be hoped that Mr. Wigram will favour the public with further work equally interesting in subject and careful in workmanship with this volume.

THE *Folk-lore Journal*, Vol. III, Pt. 1, Jan. to March (Stock), justifies the anticipations we had expressed of the benefit of the change to a quarterly issue. We have now papers of greater length, and consequently of greater fulness, and the first quarterly number will have a special interest for all readers of "N. & Q." from its containing a paper by our late old and valued contributor Mr. H. C. Coote on the "Robin Hood Epos." Capt. Temple gives us a long selection of "North-Indian Proverbs," many of which it would be interesting to compare with their European kin. Mr. Gomme sets forth his views on the science of folk-lore, with reference to a controversy which extended over several numbers of the past year's *Journal*. Mr. Gomme wishes it to be settled that "folk-lore is a science"; but, failing general assent to this proposition, that his society, at least, should so consider it. He will probably obtain the particular assent more readily than the general. Dr. Morris continues his renderings of the "Folk-Tales of India," and Mr. Walter Gregor his "Folk-lore of the Sea," as illustrated by the coast dwellers of the north-east of Scotland.

THE *Yorkshire Archeological and Topographical Journal* continues in 1885 its good work of the past year. We miss Mr. Chetwynd-Stapylton's interesting narrative of the fortunes of the Stapletons of Carleton and Wighill, which seems to us to be one of the best specimens of this

class of writing that we have seen of late. But we have some matter of great genealogical value in the continuation of "Payer's Marriage Licenses." Here we meet occasionally with quaint and rare old Christian names, particularly among the women, e.g., Dionysia, Thomasin, Bridget, and some forms probably due to a careless scribe, such as "Frideriswade" for Frideswide, and "Rosamand" for Rosamund. The present concluding part of "Ribston and the Knights Templars" contains valuable transcripts of charters and careful annotations, which must cause the genealogist and the student of mediæval history to hope for further details of the documents which Mr. Taylor mentions as still unprinted.

IN the *Church Quarterly Review* for January (Spottiswoode & Co.) the papers most likely to attract the general reader are those on the late Prof. Brewer's valuable *Reign of Henry VIII.*, edited by Mr. James Gairdner, and on Prof. Drummond's *Natural Law in the Spiritual World*. The transition period occupied by the reign of Henry VIII. is one of great interest to the historian and to the student of political science. Prof. Brewer knew it well, and wrote of it with much keenness of insight, as he had written of the thirteenth century in his very valuable *Monumenta Franciscana*. No student of either period in European history can afford to neglect what Prof. Brewer has written on the subject. Among other articles, that on Harriet Monsell deserves to be mentioned, as telling the story of a life of devotion to a work which the late Bishop Wilberforce thought one of necessity for the times.

MR. ELLIOT STOCK will publish shortly a brochure by James C. Woods on *Old and Rare Books*.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

H. STONEHEWER COOPER ("Home, Sweet Home").—All that is known concerning this ballad will be found 4th S. ix. 100, 154. The melody was introduced by Sir Henry Bishop as a national Sicilian air, in his *National Melodies*. Sir Henry afterwards adapted it to the words "Home, Sweet Home," in Howard Payne's opera of *Clari*, 1823, from which time its popularity dates. It has subsequently been called a national Swiss air; but Bishop seems to have the right to it. Donizetti introduced it, with some alterations, in his *Anna Bolena*, not as his own, but as a representatively English melody.

J. J. RAVEN, D.D. ("Episcopal Burial-places").—We are obliged by your communication, which, however, is anticipated in a reply, 6th S. xi. 10, you have apparently failed to see.

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 7, 1885.

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Notes.

STEELE'S POEMS.

Only five poems are commonly attributed to Richard Steele. It is hardly to be doubted that he was the author of many more. In 1714 he published a small volume, entitled *Poetical Miscellanies*, "by the best hands, published by Mr. Steele." This contains in all eighty-four poems, of which two only are stated in the table of contents to be "by Mr. Steele." Mr. Nichols, in his *Select Collection of Poems*, 1780, vol. iv. p. 14, suggests that some of the anonymous poems in Mr. Steele's collection are probably by himself; and Steele, in the dedication of his little volume to Congreve, describes the poems as "the performances of myself and Friends," which certainly looks as if he had a larger share in the work than only the "Procession" and the "Lines to Mr. Congreve." Steele never took much credit for his poetry, and sometimes ignored his poems altogether. Thus, in his *Apology*, 1714, p. 80, speaking of himself, he says: "I have read every thing he has writ or published. He first became an Author when an Ensign of the Guards.....he writ for his own private use a little book called *The Christian Hero*." It is certain, however, that he became an author and publisher at least five years before this, but did not care then to refer to his first poem. Of Steele's life from the time

when he left Merton College, Oxford to his appointment as an ensign in the Guards, very little is known, and the published statements are vague and various. It is generally said that he went and enlisted as a private soldier, and that he soon became such a general favourite not only with his comrades, but also with his superiors, that the latter combined together to raise him from the ranks. His first publication, in 1695, seems to contain several facts and suggestions of considerable interest in relation to this period of Steele's history, which have hitherto not received the attention they deserve. Steele printed his "Procession" in the *Poetical Miscellanies* of 1714, and it was reprinted by Nichols in 1780, but in neither case was the dedication given. As the original edition is now rare, and the dedication is, as it were, lost, it may interest many to place on record this first production of Steele's pen. The title is:

The Procession | a | Poem | on | Her Majesties |
Funeral | By a gentleman of the Army. | Motto—
"Fungar inani Munere."—Virg. London, Printed for
Thomas Bennet at the Half-Moon in St. Paul's Church-
yard, 1695. Folio. Dedication and pp. 1-8.

Dedication:—

"To the Right Honourable The Lord Cutts—My Lord, Compassion which gives us a more sweet, and generous touch, than any other concern that attends our Nature, had at the Funeral-Procession so sensible an effect upon ev'n Me, that I could not forbear being guilty of the Paper with which I presume to trouble your Lordship. For what could be a more moving consideration, then that a Lady, who had all that Youth, Beauty, Virtue, and Power could bestow, should be so suddenly snatch'd from us? A Lady that was serv'd by the Sword, and celebrated by the Pen of my Lord Cutts. Though indeed, if we rightly esteem'd things, we should lament for our own sakes, not Hers; so Poor a thing it is to make an Evil of that, which is certainly the kindest Boon of Nature, our Dissolution. But the Men of Honour are not so ungrateful to their Friend Death, as to look at him in the ghastly dress the World gives him, of Rawbones, Shackles, Chains, Diseases, and Torments; they know that he is so far from bringing such company, that he relieves us from 'em. So little is there in what Men make such Pother about, and so much is it an Irony to call it brave to expire calmly, and resolution to go to rest. This is no News to your Lordship, whom Death has so often allur'd with the Glory of Dangers, and with the Beauty of Wounds, I'll not be so Poetical to say, your Muse hover'd about you, and sav'd you in spite of the many you have receiv'd, but am sure, I may say, she'll preserve you, when you can receive no more: For Apollo is a Physician ev'n after Death: As to my Verses, all, methinks, on the Dead Queen ought to be address'd to your Lordship; who, in the dedication of your own Works, but adorn'd her Living; if good for your Entertainment, Bad for your Pardon; if when these are thrown aside, an Eye cast upon 'em introduces the mention of so excellent a Princess, who otherwise she had not been spoken off, I have my full end; nor do I think I come late on a subject, which all Good Men will Eternally dwell upon; I am sensible how short I have fall'n of expressing the graceful concern of some Honourable Personages, whose Names I have presum'd with; I design'd 'em only an oblique commendation, and nam'd 'em for the very Reason they

walk'd at the Funeral, which was not to shew themselves, but to do honour to the Queen. But should it prove any way offensive, I hope to shun their, and your Lordship's Resentment by the concealment of my name, and borrow the unknown Knight's device, in Sir Philip Sidney, of the Fish Sepia, which when catch'd in the Net, casts a black Ink about it, and so makes it escape. This thought, my Lord, checks the fervent Ambition I have long had, of expressing my self, My Lord—Your Lordship's Most Passionate Admirer And Most Devoted Humble Servant.—March 19, 1694/5."

Steele was twenty-four years old and a private soldier when he wrote this. We may be very sure that Lord Cutts lost no time in finding out who the "gentleman of the army" was, and felt when he read it that the writer was worthy of a different position. Probably Lord Cutts was instrumental in Steele's promotion from the ranks, and certainly it was not long afterwards that Lord Cutts appointed Steele as his private secretary.

EDWARD SOLLY.

Sutton, Surrey.

SHAKSPEARIANA.

COMART, IN "HAMLET," I. i. 93, QUARTO 2.—That this good word for "agreement, bargain, stipulation," ought to be retained in the text of the play of *Hamlet* I have never doubted. The folio *co'nant*, with the stress on the wrong, the first syllable, is a bad substitute for it. That *comart* is not used in his other works by Shakspeare, or elsewhere in any printed book which has come down to us, is no argument or presumption against the word being a genuine coinage by our great poet; he has so many meanings, and some words, special to himself. Moreover, the word *mart* is used by him in the sense required for its compound, *bargain*, in *The Shrew*, II. i. 329 ("venture on a desperate mart"), but also by Florio, 1598:—

"*Baratto*, a barter, a *marle*, an exchange, a trucking, a chopping, a chaffring."

"*Barattare*, to barter, to trucke, to chop and change one thing for another, to chaffre, to *marle*."

"*Barattiere*, a barterer, a trucker, a *marter*, an exchanger."

"*Mariantare*, to cheapen, to bargain, to marchandize, to *mart*."—*Cf. Cymb.*, I. vi. 151; *Winter Tale*, IV. iv. 363; *Jul. Cas.*, IV. iii. 11.

The "seald compact" between the fathers Fortinbras and Hamlet was a mutual bargain or *co-mart*. This genuine word expresses well Shakspeare's meaning in the passage wherein it occurs.

That in his day the word *mart* had also the signification of market or fair, I willingly admit; he often uses it thus in the *Errors*, &c., and Florio gives "*Mercato*, a market, a market-place, a faire, a *marle*"; but this nowise weakens the fact that *mart* meant "bargain"; and *co-mart* is as legitimate a formation from it as Shakspeare's *co-join* and *co-mate* are from their primitives.

F. J. FURNIVALL.

NOTE ON PUNCTUATION: "KING JOHN," I.:—

"*Gur.* Good leave good Philip.
Bost. Philip! Sparrow!"

It appears to me that this, the common punctuation is wrong, and that it should be written and spoken thus, "Philip Sparrow!" with a contemptuous falling accent on the Sparrow. The allusion is, of course, to Shelton's *Philip Sparrow*, the elegy on Jane Scroop's sparrow. The Bastard here expresses his contempt by adding a ridiculous surname to his old Christian name. He is now Sir Richard Plantagenet. J. WASTIE GREEN.
Slough.

"MIDSUMMER NIGHT'S DREAM," I. i. 170.—The text stands, unchallenged hitherto, so far as I can ascertain:—

"I swear to thee by Cupid's strongest bow;
By his best arrow with the golden head;
By the simplicity of Venus' doves;
By that which kniteth souls and prospers loves;
And by that fire which burned the Carthage queen," &c.

The sole original authority for the text of the play is the first quarto, 1600, from which the printers of the folio, 1623, copied the error of *love* for *loves*, among sundry others. The second quarto, of same date with the first, made this correction, but is virtually, like the later folio edition, a reprint of the first. The agreement of the three editions in the blunder now to be pointed out is, therefore, no argument that blunder it is not. This blunder consists in the transposition of the third and fourth lines of the quotation; the true sequence is:—

"I swear to thee by Cupid's strongest bow;—
By his best arrow with the golden head,
By that which kniteth souls and prospers loves," &c.

The allusion is to the familiar tale of Apollo and Daphne in Ovid:—

"*Deque sagittifera promisit duo tela pharetra
Diversorum operum; fugat hoc, facit illud amorem.
Quod facit auratum est, et cuspidis fulget acuta
Quod fugat obtusum est et habet sub arundine plumbum.
Hoc deus in Nympha Peneide fixit; at illo
Laestis Apollineas trajecta per ossa medullas:
Protinus alter amat, fugit altera nomen amanti."*

Twelfth Night, I. i., supplies another allusion to the distinctive effect of Cupid's best arrow:—

"How will she love when the rich golden shaft
Hath killed the flock of all affections else
That live in her?"

Stevens aptly quotes Sydney's *Arcadia*, bk. ii.:—

"Arrows two, and tipt with gold or lead,
Some hurt, accuse a third with horny head."

It does not appear to me worth while to controvert elaborately either of the possible alternative interpretations of the pronoun *that*, first, as referring to some unspecified charm, or, secondly, to the simplicity of Venus's doves.

The transposition of consecutive verses is a very common press error; and considering how these

plays were first printed, the very law of averages requires that they should exhibit some examples.

Other blemishes remain to be pointed out, as well as to be corrected, in the text of *Midsummer Night's Dream*; but these may stand over for their chance of being dealt with in such a recension as I have given a specimen of in my recent edition of *Much Ado about Nothing*.

W. WATKISS LLOYD.

INVINCIBLE OR INVISIBLE: "2 HENRY IV.," III. iii. 337 (6th S. x. 443; xi. 3, 82).—I agree with MR. LLOYD that this proposed emendation "knocks the wit and the meaning together out of the sentence." My contention is that Shakspeare is not responsible for the invention or quality of this particular joke, since we know that it was a current joke of that epoch, like the unintelligible, "Where's Eliza?" or the "Who shot the dog?" of a few years since; *Wits, Stings, and Fancies* dates from 1595, so this joke might be borrowed.

MR. ALDIS WRIGHT forgets the author and personifies his character, forming an ideal of what Falstaff should and should not say. Suppose it to be "gag" of some actor. I do not affirm this; but take the context, which will be found fantastic in the extreme. Shallow is a "cheese-paring," "a forked radish," his dimensions *invisible* (*invincible*), he is "the genius of famine," "the rearward of the fashion" (2 *Henry IV.*, III. ii.). I hold that the term *invisible* is too simple and commonplace for such exalted company, while the absurd joke of *invincible* fits in beautifully. A. H.

"HER INSUITE COMMING": "ALL'S WELL," V. iii. 216 (6th S. xi. 82).—As the emendation suggested by A. A. A. may possibly be regarded as not quite conclusive, I would venture to submit two other readings for consideration. For *comming* your correspondent adopts the view that we should read *cunning*, and so far he is doubtless right; but in substituting *Jesuite* for *insuite* it appears to me that he is not on equally firm ground. One chief objection is that, in his play-writing days, Shakespeare, like his *confrères*, was disposed rather to fall foul of the Puritans, who disliked the theatre, than of the adherents of the Church of Rome, who patronized it, and the introduction of the word *Jesuit* in an offensive sense, when not actually required by the context, would have been needlessly aggressive. Still, it must be allowed that the proposed alteration is ingenious and well worthy of attention. As an alternative, how far would this meet the exigencies of the case?—

"Herein sweet cunning, with her modern grace,
Subdu'd me to her rate."

understanding by "sweet cunning," artfulness, carefully disguised or sugared over, and accompanied by an easy grace of manner calculated to aid the deception. Or, as a second venture;—

"Her insucked cunning, with her modern grace," &c.

Here, by the very slight change by a single letter, *insucke* for *insuite*, we should discern that Diana in her infancy acquired the cunning which, growing with her growth and united to her modern grace, enabled her to subdue her admirer to her will.

WM. UNDERHILL.

Your correspondent A. A. A.'s suggestion that we should read "her jesuite cunning" is undoubtedly plausible, and he adds that if any instance of such adjectival use of a substantive could be found in any of the writings of Shakspeare, conjecture would become certainty. I shall give three which immediately occur to me, all of which are used on grave occasions by the most correct of speakers. Ophelia says:—

"And I of Ladies most deject and wretched,
That suck'd the honey of his *music* vows."

Henry V. says:—

"If that same Dæmon that hath gull'd thee thus
Should with his *lion* gait walk the whole earth."

Macbeth talks of *mouth* honour. Many of Shakspeare's noblest thoughts and most pregnant conceptions are conveyed by this use of the substantive in an adjectival sense.

J. CARRICK MOORE.

"BALK'D IN THEIR BLOOD," "1 HENRY IV.," I. i. (6th S. xi. 81).—Surely Heath's suggestion that *balk'd* is a mere misprint for *bath'd*, is more probable than any quoted by MR. MOUNT. "Bathed in blood" is a familiar expression; whereas *balked*, *baked*, and *barked* are hardly intelligible.

J. DIXON.

"RICHARD II.," I. ii. (6th S. xi. 83).—

1. One vial full of Edward's sacred blood,
2. One flourishing branch of his most royal root,—
3. Is crack'd, and all the precious liquor spilt,
4. Is hack'd down, and his summer leaves all faded.

Your correspondent T. F. F. suggests a transposition of these lines into 1, 3, 2, 4; but have we not a somewhat similar arrangement in the well-known verse, Matt. vii. 6?—

1. Give not that which is holy unto dogs,
2. Neither cast ye your pearls before swine,—
3. Lest they [the swine] trample them under their feet
4. And [they, the dogs] turn again and rend you.

I have not laden this remark with any of the numerous examples of the Latin *hic* and *ille*, nor of their many imitations in English. These are too familiar for readers of "N. & Q."

E. COBHAM BREWER.

VICTOR HUGO.—A corner of "N. & Q." may well be devoted to the record of one of the most remarkable and interesting literary events of modern times. Upon whatever basis the glory of Victor Hugo may rest, whether on his achievements as a poet, journalist, romance writer

dramatist, or patriot, it is not for an Englishman to judge. Suffice it that he is the most prominent literary figure of Paris, that he represents more thoroughly than any other man living the genius of modern France, and no explanation is needed for the homage, possibly somewhat excessive in our eyes, which his grateful and enthusiastic countrymen of all grades devotedly offer to him. The works of Victor Hugo have passed through innumerable editions. A few months ago his bust was publicly crowned on the stage of the Comédie Française; but a still greater honour was reserved for the celebration of his eighty-third birthday.

In the vast saloon of the Hotel Continental were gathered, on the evening of February 25, the *élite* of the literary and artistic world of France to meet "le Maître des maîtres." Ceremony of every kind was entirely put aside, but the reception was none the less enthusiastic. The proceedings, indeed, differed in many respects from those which would have been observed in England under similar circumstances. There were no presentations; the guest of the evening was at the same time the president of the assembly, which was graced by the presence of one lady only; each guest selected his own place at table; no toasts, properly speaking, were drunk. The "business" of the evening commenced when M. Richard rose, and in a few pointed and well-chosen sentences explained the object of the meeting and the nature and scope of the Edition Nationale of Victor Hugo's works which he had undertaken to print, and of which he then presented the first volume to its illustrious author. One or two short speeches followed; M. Arsène Houssaye repeated some verses written for the occasion; the well-known tragedian Mounet-Sully recited "Le Poète dans les Révolutions," the first piece in the new volume, an ode written by Victor Hugo when but nineteen years of age; and a few inaudible words of thanks from the old bard himself brought the proceedings to a close.

The banquet is over, but Hugo's writings, of which a new issue is ushered into existence, remain. Of this national edition, bidding fair, as it does, to become one of France's most remarkable literary monuments, a few words may not be out of place. Its supervision has been entrusted to M. J. Lemonnier, whose artistic taste and critical acumen have been displayed on more than one occasion (need I instance his exquisite edition of Molière!), and whose acceptance of the post is sufficient guarantee that the editorial part of the undertaking will be in every respect satisfactory. The edition, which will comprise all Hugo's works, critical as well as imaginative, will extend to some forty or forty-two quarto volumes, richly illustrated, both in the text and by full-page engravings, from original designs by the greatest French artists. None but French talent will be employed, and no artist will be permitted to furnish more than one

design. The volumes will consequently have added value as a repository of modern French art. In order to obviate the possibility of so stupendous an undertaking breaking down before completion, the capital necessary for the production of the entire work, 500,000 francs, has been already subscribed. There will be issued one thousand large-paper copies, the subscriptions for all of which are, I understand, already taken up. H. S. ASHBEE.

THE FIRST LORD DARTMOUTH AND HIS ALLEGED HIGH TREASON.—In Green's *History of the English People* (vol. iv. p. 55) it is asserted that Lord Dartmouth took part in the plot which was formed in 1690 to restore James II., and this is stated with great circumstantiality of detail in Macaulay. It is well known that Dartmouth himself strenuously denied it, and the evidence for it seems to be of a very flimsy character, as was pointed out by my late uncle, Frederick Devon (formerly Assistant Keeper of Records), in a pamphlet published by him in 1856, under the title,—

"A Vindication of the First Lord Dartmouth from the Charge of Conspiracy or High Treason brought against him in the year 1691, and Revived by Macaulay in his *History of England*, 1855."

The passages in Macaulay where this charge is to be found are vol. iii. pp. 586-7, and vol. iv. pp. 22-23. In the first of these he says of Dartmouth that "his mind was constantly occupied by schemes, disgraceful to an English seaman, for the destruction of the English fleets and arsenals." The authorities given for this assertion are J. S. Clarke's *Life of James II.* and the *Trials of Ashton and Preston*. Now, with regard to the latter, as my uncle truly remarks, "in these trials there is not one word to substantiate the above, nor is Dartmouth's name even mentioned." It is difficult to imagine how it could fail to have been referred to in the letters captured by Billop (given in the report of the trials), if Dartmouth had really taken part in the plot and formed a scheme to betray Portsmouth to the French, which is the real gravamen of the charge against him. With regard to Clarke's *Life of James II.*, practically consisting of what remains of an autobiography of that infatuated monarch, the evidence it affords is far from conclusive. James speaks of Preston stating in his confession that Dartmouth had given him that account of the fleet which was found in his papers, but this was only what he had heard; he speaks, indeed, from his own knowledge of a proffer of service made to him by Lord Dartmouth through Mr. Lloyd; but he only says of it, "tho' it was probably more sincere [*i. e.*, than that of Lord Churchill, afterwards Duke of Marlborough], it proved of as little use as the rest." In vol. iv. p. 22, Macaulay repeats his charge in a still more aggravated form. "The treason of Dartmouth," he says,

"was of no common dye. He was an English seaman; and he had laid a plan for betraying Portsmouth to the French, and had offered to take the command of a French squadron against his country."

No further authority is offered for this statement, which is doubtless dependent upon the confession of Sir Richard Grahme, or Lord Preston (as he claimed to be called). My uncle consulted all the original documents bearing upon this, including those in the possession of the Legge family, without finding any evidence of such treasonable schemes. I only wish further to endorse his remark upon the "obliquity of vision," as he calls it, by which Macaulay could say that Dartmouth, before his death in the Tower, "lived long enough to complete his disgrace by offering his sword to the new Government." For if as a naval commander he saw that the cause of that Government was his country's cause, surely it would have been the reverse of disgraceful to have taken command under it against his country's enemies.

W. T. LYNN.

Blackheath.

SWIFTIAN MISCELLANIES.—Mr. Stanley Lane-Poole's excellent *Notes for a Bibliography of Swift* have already been highly spoken of. In the first section occurs the following entry:—

"1734. *Miscellanies*.....never before pub. in this kingdom. Pp. 55, 8vo. Lond. 1734. Bodl. Contains seven short pieces, not all by Swift."

In the rich Halliwell Collection at the Penzance Library there is a pamphlet of 55 pp., bound up amongst several others of a uniform size, having the title, &c., as follows:—

"*Miscellanies. Consisting chiefly of Original Pieces in Prose and Verse.* By D—n S—T. Never before Published in this Kingdom. Dublin Printed, London: Re-printed for A. Moore in Fleetstreet, 1734. (Price One Shilling.)"

I should fancy that this is a different publication from the Bodleian copy as described by Mr. Lane-Poole. Its contents are as follows:—

1. An Apology,* &c. (verse). 2. A Libel on D—D— and a Certain Great Lord (verse). 3. An Epistle Upon an Epistle from a certain Doctor to a certain great Lord: Being a Christmas-Box for D.—ny (verse). 4. An Epistle to His Excellency John Lord Carteret, Lord Lieutenant of Ireland (verse). 5. The Drapier Demolished, and Set out in his own Proper Colours; being a full Confutation of all his Arguments against Mr. Wood's Halfpence. By William Wood, Esq. (prose). 6. A Proposal for an Act of Parliament to Sell the Bishop's Land (prose). 7. To the Rt. Honourable Sir Richard Poynes, Kt., Lord Judge of the Assizes for the Province of Munster. The Humble Petition of Mr. Dermott Falvey, a well and most accomplished Gentleman (prose). 8. A Copy of Verses Upon two celebrated Modern Poets (verse).

In a letter to Lord Bolingbroke, dated from Dublin, March 21, 1729, Swift makes the remark that "they print some Irish trash in London, and

charge it on me, which you will clear me of to my friends, for all are spurious except one paper [A Libel on Dr. Delany, and a certain Great Lord] for which Mr. Pope lately chid me." I do not, however, think it likely that Swift could have referred to the volume above noticed, but the verses were all, or nearly all, printed about or in 1729.

The *Drapier Demolished* of William Wood is, of course, familiar to most students of Swift. No doubt its author was serious enough when he wrote it, but a perusal now can only elicit roars of laughter. Swift contended, amongst a number of other things, that the shopkeeper, or victualler, or any other tradesman has no more to do than to demand "ten times the price of his goods, if it is to be paid in Wood's money; for example, twenty pence for a quart of ale." "The devil is in his conscience!" howls the unlucky Wood. "Twenty pence for a quart of ale! I believe such another proposal was never [made] since Adam." Wood winds up his process of demolition with:—

"I am told, That pitiful, malicious, insidious, undermining, scribbling Drapier, set on a parcel of tatter'd, filthy, Irish, buttermilk, potatoe scoundrels to carry my effigies in Wood, and afterwards hang it at Stephen's Green; for which I hope when the Parliament Sits to have ample satisfaction."

Poor Wood! he was not destined to reap any profit from the mercenary project of the Duchess of Kendal.

W. ROBERTS.

THE PRONUNCIATION OF "SHERRY."—"So called from the town of Xeres, in the province of Sevilla.....The Spanish *x* is a guttural letter (like Ger. *ch*), and was rendered by *sh* in English, to save trouble." So says Prof. Skeat in his *Dictionary*. The fact is, however, that the symbol *x* was used to represent the sound *sh* in old Spanish, as is still the case in Portuguese. The same phonetic value for *x* may be also found in some fourteenth century French texts and in some Middle English ones.

We have one very interesting piece of evidence that in Spanish *x* was used to express the sound *sh*, and that is afforded us in the history of the algebraic sign for an unknown quantity *x*, an account of which may be found in the *American Journal of Philology*, April, 1884, p. 61. It will there be seen that Paul de Lagarde, in an article "Woher stammt das *x* der Mathematiker?" shows that the custom of our present notation of an unknown quantity by the letter *x* sprang from the equivalence in phonetic value of the Spanish *x* with the initial consonant of the Arabic *shai*, thing. In Spanish *shai* was written *xai*, and *xai* was reduced to simple *x*, the Spanish letter faithfully representing the sound of the Arabic initial. Just as the Arabs of Spain represented the unknown quantity of their mathematics by the simple term "thing" (*shai*), so the early Italian algebraists used the term *cosa*. In Prof. Skeat's *Dictionary*

* The full title is *The Apology to Lady Carteret*.

may be found another example of this value of Spanish *x*, *s.v.* "Xebec." This word, which in French is written *chebec*, is from the Span. *xabeque*, a word equivalent to the Arabic *shabák*.

That the Portuguese use *x* as equivalent to the sound *sh* in English we have abundant proof in that amusing philological work *English as She is Spoke*, where the student is told to pronounce "sheep" as *xipe* and "shirt" as *xeur-te*.

In the *Lothringischer Psalter*, an old French translation of the fourteenth century, we find *xamel*, Ps. xxviii. 5 = M.H.G. *schemel*, footstool; *exaufeit*, Ps. xxxviii. 3 = *eschaufeit*, Ps. lxxxvii. 58; *moixes*, Ps. civ. 31 = *mouches*, Ps. lxxvii. 45.

In the fourteenth century Middle English "Infancia Salvatoris," printed by Horstmann in his *Old English Legends*, i. 101, the symbol *x* is used throughout for the usual *sch-* in the cases of *xal*, *xuld* (*shall*, *should*).
A. L. MAYHEW.
Oxford.

SAMUEL DANIEL.—The advance of the British troops along the Nile recalls to mind the fine ode with which *The Tragedy of Cleopatra* concludes, and which was written by one of the most patriotic of our poets in the days when Sidney showed in his deeds, and Drayton in his verse, that *partriotism* and *poetry* were once interchangeable terms. As one who was acquainted with the Egyptian Soudan at a time when an Englishman might have walked unmolested from Massowah to Khartoum with no deadlier weapon than a walking-stick in his hand, I trust I shall not be considered to transgress against the principles of "N. & Q." if I express the hope that that fine country may not be allowed to relapse into barbarism, but that under a just and beneficent government the prophetic vision of our English poet may be realized, and that under the auspices of modern science the Nile may be utilized to its utmost extent in the interests of civilization and commerce:—

"Draw back thy waters flee
To thy concealed head:
Rocks strangle up thy waues,
Stop, *Cataractes*, thy fall,
And turne thy courses so,
That sandy Desarts dead,
The world of dust that craues
To swallow thee up all,
May drinke so much as shall
Reuiue from vasty graues
A living greene which spread
Far flourishing, may grow
On that wide face of Death,
Where nothing now draws breath."

I quote from the collected edition of 1623; and, *à propos* of Daniel, may I ask when the *Apology*, in which the poet disclaims any reference to the career of Essex in his *Tragedy of Philotas*, was first printed? I have the editions of 1605 and 1607, but not at hand, and I do not think it occurs in them. Who, again, was the "worthy Countesse"

to whom Daniel addressed the manly letter of condolence which is printed on sheet N (unpaged) of the *Whole Workes*?
W. F. PRIDEAUX.
Calcutta.

EVANGELISTIC SYMBOLS.—I have just seen a very late instance of the use of these on the four corners of a cast-iron grave cover, similar in form to an ordinary oblong tomb-slab, in the churchyard of St. John's, Sheriff Hill, Gateshead, bearing the following inscription:—

"To the Memory of Robert Pickering, of London, Engineer, died October 6, 1836, aged 50 years. This tribute of respect is erected by the workmen of Messrs. Hawks & Co.'s Ironworks, Gateshead."

Over the inscription is a representation in relief of the crucifix with SS. Mary and John, and on either side an angel blowing a long curved trumpet. At each corner is a medallion with one of the four evangelists, seated, with his appropriate symbol. There have been other devices, which have perished from oxidation of the iron. All the subjects are very unconventionally treated, much in the style of those on hearses and coffin-plates. Are we to connect the use of the evangelistic symbols on tombstones with the old rhyme:—

"Matthew, Mark, Luke, and John,
Bless the bed that I lie on"?

J. T. F.

Bp. Hatfield's Hall, Durham.

LIBRARIES OF ANTIQUITY.—The valuable and interesting work written by the learned librarian of the University of Bologna, Castellani, and entitled *Le Biblioteche nell' Antichità*, contains short sketches of the libraries of Nineveh and of the king Assur-bani-pal, libraries which at that time consisted of cuneiform inscriptions on stones, terracotta, &c. Castellani fully describes the wonderful library of ancient Alexandria under the Plotomæi (both the museum and the Serapeum at Bruchum), the library of Pergamo, and the libraries of ancient Rome. Librarians such as Callimachus, Eratostenes, Apolonius of Rodi, Aristonimo, and other distinguished scholars are mentioned, and it may fairly be said of them that they were the creators of the science of bibliography. This little work is particularly valuable for the references given in footnotes to the various works which Castellani has consulted, and which form a trustworthy source of information as to these libraries of two or three thousand years ago.

CARL A. THIMM, Librarian,
International Health Exhibition.

PARALLEL PASSAGES: BLUCHER.—I cannot lay my hand upon the well-known anecdote of Marshal Blucher, who, on his progress through London town, is somewhere recorded to have expressed his wonder and cupidity at the wealth of our metropolis in some such words as "Was für Plunder";

but in turning over, the other day, Malcolm's *Sketches of Persia* I found the following, p. 232:—

"Seeing my [Afghan] friend quite delighted with the contemplation of this rich scene [Calcutta], I asked him, with some exultation, what he thought of it. 'A wonderful place to plunder!' was his reply."

What follows is of little importance. As I find by the index to the last volume that there is another H. K. in the field of "N. & Q.," I revert to a pseudonym formerly used by me in the pages of this periodical, and now subscribe myself

HARRY LEROY TEMPLE.

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.

TARPAULIN=TAR (SAILOR).—For this usage Prof. Skeat, in his *Etymological Dictionary*, quotes from Blount's *Gloss*, ed. 1674. I have, however, met with an earlier instance of the use of the expression:—

"Now, Sir, concerning my former Profession, let me tell you, that to be a Mariner or *Tarpaling*, is one of the most servile and slavish condition of life that can be, it is the most expos'd to hardship and hazard; He was no fool, who made a question, Whether he should number a Seaman 'twixt the Living or the Dead, being not much above two inches distant from death, viz., the thickness of a rotten plank."—*The Parley of Beasts*, by J. Howell, 1660, p. 12 (cf. also p. 40).

Who is the "no fool" referred to? *Tarpawling* is given in *The New World of English Words*, 1658, but there is no allusion to its being synonymous with *sailor*. F. C. BIRKBECK TERRY.

THE CECIL MANUSCRIPTS.—

"The Cecil Manuscripts, which are preserved in Hatfield House, contain upwards of 30,000 documents, including State papers of various reigns from Richard I., numerous illuminated MSS., theological treatises, rolls of genealogy, plans, charts, and voluminous correspondence between personages, some of them the most illustrious in English history."—*Architect*, Dec. 6, 1884.

Have calendars of these documents been prepared? If so, where may a copy be seen?

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

[Part I. of a calendar of these MSS. has been issued by the Historical Manuscripts Commission.]

TWO OLD WATCHES.—I should feel obliged to any reader of "N. & Q." who could furnish me with the dates of two old watches. One has an alarum, and bears the name "Charles Goode, London"; the other bears the name "Ja^s Smith, London." H.

COLOURED PRINT ENGRAVED BY R. STANIER AFTER A PICTURE BY STOCKER.—The subject is a

young girl dressed in white with a red sash round her waist. She is seated on a chair, which is placed sideways. On her head is a large white cap, which is ornamented with black and white feathers and blue ribbons. The background is taken up with what appears to be a haystack, and on the right is a distant view of the sea with two or three ships and a rowing boat. Can any of your readers tell me the name of this print, and if it is intended as a portrait of any particular person? G. F. R. B.

EXHIBITION OF THE INCORPORATED LAW SOCIETY.

—In July, 1862, there was printed a catalogue of autograph letters, historical and literary documents, and engraved portraits, being part of the collection of a member of the Incorporated Law Society, exhibited by the society, July 8, 10, 11, 1862. Is it known whether the collection still exists, and to whom it belongs? C. H.

"MARRIAGES ARE MADE IN HEAVEN."—This proverbial expression is duly given in Hazlitt's *English Proverbs and Proverbial Phrases*, but Hazlitt has no quotation from any author in illustration of its use. Can any of your correspondents give the earliest instance of its appearance under the above form of words? In Lyly's *Mother Bombie*, 1594, Prisius says, "You see marriage is *destinie*, made in heaven, though consummated on earth" (vol. ii. p. 119, *Dramatic Works*, 1858). This reminds one of Shakespeare's "Hanging and wiving goes by destiny" (*Merchant of Venice*, II. ix. 83). In *The Cheats*, by J. Wilson, 1662, Scruple remarks: "Good sir, marriages are made in heaven," p. 106, ed. 1874. Ray has the proverb, and gives the Italian *nozze e magistrato dal cielo è destino*. F. C. BIRKBECK TERRY.

EMERALDS IN EPISCOPAL RINGS.—Can any of your readers give an instance of this stone being thus used in England prior to the sixteenth century? Dr. Rock (*Church of our Fathers*, vol. ii. p. 171) speaks of a "deep broad emerald" being so employed. But have any of these rings containing emeralds been found? JOSÉ TOMÁS.

DALZELL FAMILY.—I have a copy of the retour constituting Robert Dalzell, ensign to Capt. Dalzell, tutor to Thomas and Janet Dalzeall, legitimate children of the deceased John Dalzeall, of Straith, and his third wife, Julia Fergusone. The inquest was made in December, 1681, within the town hall of the burgh of Canongate, Edinburgh, by two bailies and the usual jury of fifteen good men and true, of whom William Grahame, sergeant to Capt. Dalzell, was one. I know Capt. Dalzell to have been a younger brother of the first baronet of the Binns, and to have been the founder of the Lingo branch. But I should be much pleased to have information as to which of the Straiths it

was that John Dalzeall owned, what branch of the Dalzells he was connected with, who his three wives were, whether anything is known of the subsequent history of these minors in 1681, Thomas and Janet, and what relation to them was this ensign Robert Dalzell, at least twenty-five years of age then, who would have been their heir "si ipsis contigerit in fata decedere." I may add that I find "Robert Dalyell, witness," attesting a document dated Edinburgh, Feb. 4, 1687, in which he is described as "servant to Capt. John Dalzell."
J. B. DALZELL.

Leamahagow, N.B.

OLD PORTRAIT.—I have a fine old portrait of a young gentleman, whose name is written in the corner, and appears, so far as I can make it out, that of Bardwell. The date, by dress, seems to be about 1780. If any one of that name or family exists, I shall be pleased to transfer the painting to him. GELDART RIADORE, M.A.

Lavant, Chichester.

LISTS OF INCUMBENTS WANTED.—I want to complete my lists of (1) the rectors of St. Peter's, Canterbury; (2) the vicars of Holy Cross, Canterbury; (3) the vicars of St. Dunstan's, Canterbury. Where can I find the required information? Hasted's lists are very imperfect; the registers do not supply all the names since the Reformation, and, of course, none before then.

J. M. COWPER.

Canterbury.

FOLK SONG.—Mr. John James Britton, of Heath House, Alcester, Warwickshire, asks if we have ever met with the following song, which he had from his cook, who is from Bretforton, Gloucestershire:—

"Whistle or wassail about the town;
Got any apples? throw them down!
Cups white, ale brown,
Barrels made of ivy tree,
Come all you lads and drink with me.
Up the ladder and down the wall,
Half a peck will serve us all.
If you'll buy eggs, we'll buy flour,
We'll have a pudding as big as the tower."

BRUMMELL'S "LIFE," BY CAPT. JESSE.—I find in this *Life*, published in two volumes in 1844, the following expressions. Can any of your readers explain them? What is "the song of *Scrutinaria*" (vol. i. p. 18)? Who is "the kind, the courted, and the witty Hare," who died in 1804 (vol. i. p. 159); and what is "the well-known fox in Whittlebury forest" (vol. ii. p. 358)?

HENRI VAN LAUN.

POITEVIN.—I have two life-sized bronzes of greyhounds, which are works of art of the highest merit, and are each signed "Poitevin." Auguste Poitevin, born circa 1818, was a French sculptor

of eminence, and may yet be living. Did he work in bronze; and, if not, to whom may the above-mentioned bronzes be attributed? W.

ROUND TOWER AT JHANSI.—Can any one tell me the real story of the above, on which Christina Rossetti has written a poem? INCOGNITA.

BARONESS BELLASIS, OF OSGODBY, LINCOLNSHIRE, 1674.—The fine old mansion house of Osgodby, between Irnham and Ingoldsby, Lincolnshire, still remains, though now divided into two farmhouses, the property of Lord Aveland. Osgodby is a portion of the parish of Lenton (or Lavington), and Sir William and Lady Mary Armayne, of Osgodby, are buried in Lenton Church, where, on the north side of the chancel, there is a large monument to their memory. Sir William's daughter (by his first wife) Susanna married Sir Henry Bellasis, K.B. Of her romantic career I need not here say anything, except that in 1674 James II. created her Baroness Bellasis, of Osgodby, for life. She afterwards married Mr. Foretrey, of Chequers, and died at a good old age, March 6, 1713. I want to know where she died and where she was buried; and also if there is any monument to her memory; and if so, what is the inscription. CUTHBERT BEDE.

INHABITANTS OF CORK IN 1652.—Burke, in his *Commoners of Great Britain and Ireland*, says, in a note to the pedigree of Coppinger, of Ballyvolane (vol. ii. p. 326, ed. 1835), that in 1652 it would appear that Cromwell "wished to restore the local magistracy, for a list of the principal inhabitants of the city (Cork) and its adjacencies was in that year sent to England by James Coppinger, Esq. An authentic copy of the document is in the possession of Miss B. Goold, of Cork." Has this list ever been published? If not, where can the original or an authentic copy be seen? Burke refers to Smith's *Cork*, vol. ii. p. 173, but there is no information ament the list there.

ROSS O'CONNELL.

Maulagh, Killarney, Ireland.

SNAKES IN IRELAND.—Are there any snakes in Ireland, venomous or otherwise? G. S. B.

RODING.—Will any of your readers oblige me with the origin of this word? It is used throughout the Somersetshire coast by gunners, who wait in the marshes near the Bristol Channel, in the evening, to shoot wild fowl "roding in" half an hour after sunset. I suspect it is an old Norman word, a relic amongst many of their sporting terms. The French *roder*, to hover, seems to help this view, as swimming in best describes their flight as they pass by in the twilight. JAMES TURNER.

RAM'S HORNS.—Mr. Hurt, of Alderwasley Hall, Derby, has in his possession a pair of ram's horns

fixed on a pole which was originally about four feet long. Where the horns join it are three silver plates with names upon them, commencing with that of "Mr. Charles Hurt, mayor 1701." Most of the names are those of people who lived in the town and district of Wirksworth, co. Derby, which was never a corporate town. I am aware of the custom of "Swearing upon Horns" at Highgate, and of the customs at Hornchurch, Charlton, and other places. Can any of your readers enlighten me as to the uses of these ram's horns, and the purposes to which they were applied? W. W. Wirksworth.

THE "ORIENTAL REVIEW."—I should be glad of some information concerning this periodical, which was published in London by a Prince Piltzpoi about the year 1861.

EDITOR OF "GIORNALE DEGLI
ERUDITI E DEI CURIOSI."

Padua.

PICTURE IN SELBORNE CHURCH.—Can any of your many readers inform me if the ancient triptych "Picture presented to the Church of Selborne by Benjamin White, Esq.," representing the adoration of the kings and shepherds, of which an engraved outline illustration appears in the third edition, 4to., 1813, of *The Natural History of Selborne*, is still to be seen in Selborne Church; and, if not, what has become of it, and where it may now be seen? Judging by the engraving, one would take it to be a picture of much interest, and possibly by Jan Gossaert of Maubeuge.

GEORGE P. BOYCE.

HERMITS' WEEDS AT CREATION OF A KNIGHT OF THE BATH.—In a manuscript account of the creation of Prince Arthur, son of Henry VII., a Knight of the Bath, after mention of the fees to the officials, comes, "The minstrells had all the Hermits Weeds for their fee." What is here referred to by "the hermits weeds"?

W. E. BUCKLEY.

FRANCIS NEGUS was M.P. for the borough of Ipswich, and died in 1732, when there appeared in the *Ipswich Gazette* a poem commencing—

"Is Negus gone? Ah, Ipswich! weep and mourn."

I should feel obliged to any one who would send me a copy of the verses, or tell me where I can procure one, as the British Museum has no number of the *Ipswich Gazette* earlier than 1734.

W. E. LAYTON.

Westerfield Road, Ipswich.

LORD BROUGHAM'S INDISCRETION.—In an article on Lord Brougham, published in the *Monthly Chronicle*, vol. i. p. 255 (March, 1838), I find it stated, as the chief ground of Lord Brougham's exclusion from office under Lord Melbourne, that "an indiscreet familiarity which escaped him in

one of the Highland towns of Scotland was wafted over the Border and reached the Court, where it shocked the pride of caste and gave unpardonable offence." What was this act of "indiscreet familiarity"? E. WALFORD, M.A.

"RIP VAN WINKLE."—Can any of your readers inform me in what volume of translations from the German is to be found a story strongly resembling Washington Irving's *Rip van Winkle*? J. G.

JOCE FAMILIES.—The following coats of arms are all given by different authorities as belonging to families of the name of Joce. I should be much obliged to any one who would inform me whereabouts they were settled. (1) Arg., on a chev. per pale az. and gu., three escallops of the first. (2) Arg., on a bend gu., three water bougets or. (3) Arg., on a bend az., three water bougets or. (4) Arg., a fesse between three crosses formées sable. (5) Arg., a fesse between three crosses patées sable. (6) Arg., a fesse between six crosses patées sable. (7) Sable, on a fesse, three wilks fesseways, gules. (8) Arg., a chevron between three lions rampant, gules. (9) Arg., a chevron between three holly-leaves, gules. (10) Arg., three torteaux in bend, cotized gules.

J. H. G.

TURTON.—There lived in Limerick, some time at the close of the last century, a family named Turton. One of them was a Col. Robert Turton of the Indian army; another, Frances, was married to the Rev. George Cotton, who was curate of St. Anne's, Dublin, and died in 1837. The arms of these Turtons were the same as those of the Staffordshire family, from which they said they were descended. Can any reader of "N. & Q." throw light on this connexion? C.

EXPLANATION WANTED.—Can any reader of "N. & Q." explain the following lines, which occur in pt. i. st. ii. of Mrs. Browning's *Casa Guidi Windows*?—

"The tall green poplars grew no longer straight
Whose tops not looked to Troy."

A. A. N.

AUTHORS OF QUOTATIONS WANTED.—

"The great of old!

The dead but sceptred sovran, who still rule
Our spirits from their urns."

J. H.

"Thou shalt come, but after what long years of trial,
Weary watchings, baffled longings, dull denial."

W. B. K.

"The parson said 'twas Providence,
The doctor said 'twas drains."

W. B. K.

"The sky is dark with the storms that lower,
And our hearts grow faint as in dread each hour;
Let the nation arise to control its fate,
Ere its sun goes down and it proves too late."

Quoted by Mr. Stanhope at the Duke of Wellington's Riding School, Feb. 25. JOHN COLEBROOKE.

Replies.

DEFINITION OF GENIUS.

(6th S. xi. 89.)

I believe that the correct rendering of this saying is "an infinite capacity for taking pains," not "a capacity for taking infinite pains." But this matters little. The whole definition seems to be misleading. That some men of genius have possessed a capacity for taking pains cannot be doubted. But, though study and research may bring about great results, they cannot command the heaven-born gift of genius. To my mind, genius is an *attribute*, which enables its fortunate possessor easily to attain results that can only be acquired by mediocrity after infinite trouble. As the intuitive quality in woman enables her at once to leap at a just conclusion, which men only arrive at after much thought, so genius leaps at and commands results which industrious mediocrity may counterfeit, but which it can never produce by inspiration. I should like to see this subject treated with becoming dignity. It must be plain to every one that if genius is simply a capacity for taking pains it cannot be regarded as an uncommon attribute, but rather as a state of diligence (tempered by sound common sense), which by discipline may produce work of surprising excellence. It might easily be shown that genius, both productive and unproductive, prolific and sterile, is often hampered by constitutional negligence and a lack of personal energy. We need not go far afield for examples. Take the cases of Rossini and of Byron. Both of these men of genius produced wondrous works. It might not be too much to say that they revolutionized the tastes of Europe in music and in poetry. The former lacked energy, the latter was negligent. In neither the one nor the other was there any marked capacity for "taking infinite pains." Rossini composed under the influence of an inspiration which startled those who knew him in the flesh. In the common occupations or exigencies of social life he was lazy to the last degree. He had no capacity for taking pains. He composed because, so to speak, he could not help it; and if he had not been a man of genius we should never have heard his name. Byron, though possessed of extraordinary natural energy, was negligent in the construction of his splendid verse, and could barely bring himself to rewrite the blurred and disjointed poetry which he had thrown off in fits of uncontrollable emotion. "I am like the tiger," he says, in one of his letters to Murray; "if I miss the first spring I can never renew the attack, but am forced to retire growling into the jungle."

The conception both of *Childe Harold* and *Don Juan*—to go no further for examples—was the result of inspiration. Most of the verses were written at white heat; and yet it is evident to the

student that the poet had no capacity for taking even ordinary pains either in the *motif* or construction of these poems. The stages between the actual conception of a poem or a picture and their subsequent development form the debateable land between myself and those who take an opposite view of this interesting question. Few will deny that, while the finest touches are often indicative of genius, many elaborate works which command the world's esteem are, as clearly, merely the result of patience and research. I am persuaded that a man may have the gift to conceive a masterpiece, and the capacity to do it justice, without possessing the necessary patience which would enable him to carry his conception into effect. Take the case of Doré. Who can look at his pictures without being struck by their internal evidence in favour of genius of a surprising kind? And yet, how they shock us, for the most part, by their crudity, want of finish, flimsiness of execution, and, strange to say, by the painter's glaring groups of inharmonious colours! Though Gustave Doré was a man of genius, who executed an enormous amount of imaginative work, who shall say that he took "infinite pains" in the manipulation of his pictures? Who that has visited the wondrous museum of pictures by the Belgian painter Wiertz can fail to come to the conclusion that the producer of those paintings was a man of genius who, unhappily for himself and for the world, had not the faintest notion of perseverance? To deny Wiertz whatever distinction the attribute genius confers would be ridiculous. He stands in the first rank among the painters of imagination. Those who have inspected his pictures will understand me best if I name "*La Puissance Humaine n'a pas de limite*" on the one hand, and the extraordinary "*Thoughts of a Head after Death*" on the other.

Thomas Chatterton (who died at eighteen) possessed genius. His attributes were complex. He took "infinite pains" with his forgeries—heraldic and otherwise—it is true; but would he not have taken a higher place in the annals of literature if he had cast such folly to the winds and taken an independent line, writing from the heart, as in some of the poems which are avowedly his own? If I were asked to define the genius of Chatterton I could not do better than point to the *Parliament of Sprytes*, which, according to Mr. Catcott, was written at one sitting, or to the incomparable ode or chorus in *Goddwyn*. If Chatterton had an uncommon ardour in the pursuit of knowledge, he also possessed an uncommon facility in the attainment of it, by which, I take it, he clearly proved his genius. We have it on the authority of Southey that to write well in prose is perhaps more the effect of *art*, of study, and of habit, than of natural genius; whereby he clearly points to a distinction between art, study, and

genius. A mediocre mind, fortified by memory and aided by a constitution capable of concentrated labour and research, may produce a history of England; but it requires *genius* to make it picturesque, fascinating, and commanding. Genius is not easily defined. It may be the soul's imaginative faculty. It is claimed for many, and possessed by few. It implies misery to its possessor unless he also has a capacity for turning it to account; but of one thing I am sure: it is no more that capacity itself than it was the colour of Gladiateur which nearly ruined me over the Derby.

RICHARD EDGUMBE.

15, Westover Villas, Bournemouth.

I wish to draw attention to the fact that the definition of *genius* as "the capacity for taking infinite pains" is not a true one. At best it merely expresses a portion, and that the least important portion, of the truth. To complete the definition we require the addition of the following words, viz., "combined with the faculty of discerning whether the object is worth the trouble, and in which direction success is the most probable." These conditions are absolutely necessary. The true genius is he who *sees his way*, and who, seeing it, pursues it with the utmost care, neglecting no circumstance as being too trivial, and concentrating his strength upon the most hopeful point of advance. The mere taking of infinite pains, without any guiding power to render such pains successful, is nothing but dunderheaded stupidity. Whilst the dull plodder wastes his energy upon work that leads to nothing further, the genius concentrates it upon work which to every one else around him may seem trivial enough, but *he* sees further than others, and knows that a splendid ultimate success is probable enough. Surely the faculty to know what work is worth doing is immeasurably greater than the mere dogged resolution which goes round in a hopeless circle.

WALTER W. SKEAT.

The definition of genius as "the capacity for taking infinite pains" has been discussed on several occasions in "N. & Q." The references are so numerous that it would be perplexing to cite them. But, so far as I can judge, those which are most closely to the point are the following. In 5th S. xii. 97 Mr. G. W. PENNY refers to Carlyle's *Frederick the Great*, vol. i. p. 407, as containing the expression, "It is the fruit of 'genius' (which means transcendent capacity of taking infinite trouble, first of all)," &c. At p. 213 H. P. refers to the previous query of R. F. S. (p. 68) by claiming the phrase for himself:—

"With a slight alteration, the words are my own, and are to be found in bk. ii. chap. x. of *Blue and Green*, published in the spring. The passage, referring to John of Cappadocia, runs thus: 'No man ever illustrated better the truth of the saying that genius is patience—the capacity for taking infinite pains.' 'Genius is patience' I have seen elsewhere, but the concluding words I be-

lieved to be my own and original. I am aware that the memory is apt to plagiarize unwittingly."

At p. 337 E. S. B. observes that the following passage occurs in "Ellice Hopkins's little book, *Work amongst Working Men*, not put in the form of a quotation. 'Gift, like genius, I often think only means an infinite capacity for taking pains.'" There are notices *passim* of the sentiment, but not the exact expression, as occurring in Buffon and Sir Joshua Reynolds.

ED. MARSHALL.

STATISTICS OF GAELIC (6th S. xi. 127).—Some inquiries are made by M. GAIDOZ about the number of persons in Scotland who speak Gaelic. When the census was taken in 1881 the number of persons speaking Gaelic was noted; this was the first time of doing so, although on previous occasions when the ten-yearly census was to be taken, from various quarters an endeavour was made to have this important matter attended to. This was done a year or two years before the time for taking the census. In 1881 the number of Gaelic-speaking persons was 231,602. In the *Inverness Celtic Magazine*, March, 1881, p. 248, the editor, Mr. Alexander Mackenzie, says the real number was probably about 250,000. It would take up too much space in "N. & Q." to give in detail an explanation of this inaccuracy. In the directions, the unwise use of the expression "habitual speakers" confused the enumerators. It was thought that if a person spoke to, say, forty persons in a day, and to only five of them in Gaelic, he was not an habitual speaker, and he was not counted. As to the number of Gaelic-speaking Scots living in the United Kingdom but forth of Scotland it is difficult to make a guess; they may be ten thousand. In 1875 the Rev. Dr. Maclauchlan said that in Scotland there were 300,000 persons who spoke Gaelic. He is a well-known Gaelic scholar and minister of a Gaelic church in Edinburgh.

It is much to be regretted that every time the census was taken they had not added three columns to the tables, one to show how many speak Gaelic only, another to say how many speak Gaelic and English, and a third giving the total number of persons speaking Gaelic. As it is the country that pays the cost of taking the census, the country has a right to insist on its being done properly. This was never done till 1881, and then with some great defects. There is a detailed account of the Gaelic census of Scotland in 1881 in the *Celtic Magazine*, May, 1882. Every one in Scotland knows it already, but for the information of M. GAIDOZ it may be mentioned here that the behaviour of the authorities towards Gaelic has always been one of oppression, repression, discouragement, unfairness, injustice, and bad treatment generally. If they could they would ignore the language altogether. They have often tried

to appoint to a Highland parish a minister unable to speak the tongue, which was the only one understood by half of the flock. They often chose for teachers persons not acquainted with Gaelic. The children used to be taught to read English without knowing the meaning of the words. If a child spoke Gaelic in school he was punished. This was like the way that Russia treated the schools in the provinces stolen from Poland. The plan of payment for results, or adding to the teacher's income according to the proficiency of the scholars, was not extended to any proficiency in Gaelic. This was bribing the teacher to neglect Gaelic and bribing the children to give up their mother-tongue. Perhaps in the last few months this has been altered. Last year an Edinburgh periodical of great circulation had an article on the existence and prospects of Gaelic. The writer was daring enough to give the article the title, in large letters, of "The Gaelic Nuisance." How long will Gaelic last? How long will it continue to be a spoken language? Every twenty or thirty years its area is a little less in extent, and also is more sprinkled over with persons ignorant of it. Still, however much its ill-wishers may desire its end, it will be spoken for five hundred years yet. The year 1851 was the first time that statistics of the Irish language were given in the census of Ireland; this has since been done every ten years. It is strange that in Wales this matter has always been neglected. To return to the Highlands. The Gaelic School Society gets very little support; its income diminishes every year. People abstain from helping it who at the same time give liberally to schemes for the educational improvement of the man-eating savages of New Guinea. If there were a society for the purpose of teaching the young people in the Cannibal Islands to read in their own tongue, our Scotch philanthropists would give money freely for this object, and at the same time (as they do now) refuse similar aid to the Western Isles. Their charity is considerable, but certainly it does not begin at home.

THOMAS STRATTON, M.D., Edin.

Devonport, Devon.

The Parliamentary Paper is 1882 (46); reference in permanent set (at British Museum), 1882, L. 855. The *Staman's Year-Book* quotes correctly. The return is by counties, parishes, and registration districts. The sources are the census enumeration books, the statements of householders' schedules, and the completed returns of shipping. The numbers agree with the census, 1881.

MONSMOC RARINABIL.

The Return "of the Numbers of the Gaelic Speaking People of Scotland by Counties, Parishes, and Registration Districts under the Scottish Census of 1881" will be found among the Parliamentary Papers of 1882, vol. 1. The number of the paper

is H.C. 46. The total number of Gaelic speakers in Scotland, according to this return, is 231,602.

G. F. R. B.

HERALDIC ANOMALIES: CROSS OF ARCHBISHOPS (6th S. xi. 6, 96).—My opinion that the crook which archbishops used when and as other bishops did was never superseded by the cross is based on the ritual directions in the pontificals, and on what I have been able to see for myself and otherwise ascertain with regard to modern Roman usage. I have, however, I believe, always carefully avoided saying that the cross was never held by the archbishop in his own hand. Perhaps it sometimes was, but certainly it was usually borne by his "croyser," or cross-bearer, who might even be one of his suffragan bishops (*Lel. Coll.* iii. 192). An archbishop has always used a crook; the Pope is the only Roman prelate who does not (*Catholic Dictionary*). All I said was that I had not seen any satisfactory evidence that the cross ever took the place of the crook. In seals, monuments, &c., the cross held by archbishops seems to be purely emblematical and distinctive, like the martyr's palm, or like the crowns and mitres on the heads of kings and prelates lying in bed. Such representations were not liable to be misunderstood at the time when they were made. The bell-founder's window at York, which I regret to say I had quite forgotten, is more to the point than anything which has been brought forward, but I am not convinced by an isolated example. It may be a mistake made by the designer of the window, or he may have purposely introduced it to emphasize the archiepiscopal character of the prelate, or it may be due to "restoration."

In 1883 I looked at a good many MS. and other illustrations at the British Museum and elsewhere, not "to establish any doctrine," but, if possible, to find out the truth. Out of nine MSS. at the British Museum with representations of archbishops, I did not find one which showed the cross in the archbishop's hand where it was certainly not emblematical, unless it was Vitell, A. 13, in which, on the reverse of the leaf with the coronation of Henry III., the king is seated, holding a sword, while before him are two prelates, one with pall and cross, the other with crook; again, in the marginal illustrations to *Cronicon Roffense*, circ. 1310 (Nero, D. 2), archbishops are represented holding crosses, bishops crooks; but I am inclined to think the crosses are merely "attributes," for the reason stated above. If an archbishop ever used a cross by way of pastoral staff, how is it that we find nothing about such use in the pontificals, or in the works of ritualists such as Bona, Martene, and Pellicia?

J. T. F.

Bp. Hatfield's Hall, Durham.

J. T. F. is quite right, and I hope the question is settled. The reason why an archbishop is

sometimes represented with a cross in his hand is simply to symbolize his primacy and to avoid blocking the figure by a cross-bearer in front, which would be his proper place. Episcopal croziers are held with the crook outwards, abbatial inwards. I may also add that it is only in *his own* province where an archbishop would be so represented, and where alone he can have his pallium and processional cross. The case of an archbishop sent elsewhere as apostolic delegate is another matter.

F.S.A.Scot.

THE CATHOLIC ROLL (6th S. xi. 167).—Catholic members as long as they took a separate oath used to subscribe a separate roll. Members of the Society of Friends still subscribe a separate affirmation, though in the same volume with the subscription to the oath. D.

DR. JOHNSON'S PENANCE (6th S. xi. 1, 91).—The poem of Mr. W. Thornbury on this subject must not be regarded as of any historic value, as he merely took up and versified what lay ready to hand, and rarely was at the trouble of accurate investigation. I can speak with certainty as to this poem, since I was in 1861 sub-editor of *Once a Week*, and suggested the scene to Mr. Thornbury as a subject for his pen. I may add that the poem was sent to one of our artists to illustrate, but that he declined it, as, on strictly religious grounds, he objected to the idea of human penance as in any sense expiatory. The verses were then sent to Mr. Matthew (not J.) Lawless, by whose graceful pencil the scene is immortalized, as my friend Mr. PICKFORD tells your readers.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

I cannot refrain from a remark in reference to MR. SOLLY's letter at the last reference. It is convincing as to the preference due to White's narrative over Warner's. With regard to MR. SOLLY's question, "Whether there is any evidence as to the term of fifty years," I do not suppose there is any except Warner's mention of it; but when he further asks why Johnson should have waited fifty years before atoning for his disobedience, it is obvious to point out that we know, whatever the reason was, that it was something like that interval, as Johnson told White in 1784 that the penance was performed "a few years ago," and his father died in 1731. All who have been deeply attached to a parent will know that the sorrow for the fault must have been felt most bitterly immediately after the parent's death; but it would probably recur with unusual force at the anniversaries of that death. In this, it seems to me, we have a key to the date of the penance, which I should now place later by a few years than in my former communication. Johnson returned to Lichfield from

Oxford in the autumn of 1731, and his father died in the following December. His circumstances were bad in the last year of his life, and no doubt his health was failing. Yet he may have kept up the bookselling until nearly the last, and may have asked his son to take his place at Uttoxeter soon after the return of the latter from Oxford, when, fresh from the university, he perhaps stood a little upon his dignity. This doubtless weighed upon his mind when his father died not long afterwards. Now, was there any year in particular in which Johnson was at Lichfield about the time of an anniversary of his father's death? There were, I believe, but two such, 1772 and 1781. The former is excluded, because he could hardly speak of that in 1784 as being "a few years ago." The latter fits in with this very well, and as December of that year was just fifty years after Michael Johnson's death, his son may well have thought, when in the neighbourhood at the time, that there was then a special fitness in endeavouring to atone for his filial disobedience. And probably the term of fifty years was mentioned to Warner, though he may have missed its exact meaning. W. T. LYNN.
Blackheath.

The main question is whether this ever did take place. Prefixed to the poem, "Dr. Johnson's Penance," in *Once a Week*, vol. vi. p. 14, is a statement to the effect that the story rests upon Dr. Johnson's conversation with "Mr. Henry White, a young clergyman in Lichfield in 1784. Boswell's *Life of Johnson*, vol. viii., edition 1835, p. 378." As to the exact number of years which elapsed, supposing it ever to have taken place, we must not be too particular. Michael Johnson is known to have died in 1731, and his son Dr. Johnson was born September, 1709, and died Dec. 13, 1784. There is also the story told of his having been touched for the king's evil by Queen Anne, whom he remembered "as a stately lady dressed in black velvet." She died Aug. 1, 1714, and the touching took place in 1712. Uttoxeter is nearly thirty miles from Lichfield, and there is a probability that Michael Johnson might on market-days have had there a bookstall or booth, or, as it used to be provincially called within my own recollection, a "standing" in the North Midland counties. Uttoxeter perhaps might have had in those days a population of three thousand people.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FALLS OF NIAGARA (6th S. x. 449; xi. 33, 96).—It is asked when the first notice of the falls appeared. In his *Jesuits in Canada*, Parkman says they were first mentioned by Raguénot in his *Relation des Hurons*, 1648. Raguénot says, "Nearly south of this same Neutral Nation there is a great lake, about two hundred leagues

in circuit, named Erie, which is formed by the discharge of the Fresh Sea, and which precipitates itself by a cataract of frightful height into a third lake, named Ontario, which we call Lake St. Louis." The Fresh Sea is Lake Huron. By an oversight, Parkman (*Discovery of the Great West*) says Hennepin's description of the falls is the earliest known to exist; his *Travels* were published in 1683. The falls are clearly shown in Champlain's Map, 1632. In Canada they never speak of the Falls of Niagara, they always say the falls. The writings of Parkman are the best on the early history of British North America. I have been three times at the falls, and twice stayed a few days. I did not cross to the right bank. I steamed down the river to the mouth of Chippewa Creek. The view is very striking; the river seems to disappear, and a high wall of steam or vapour rises to a great height. I went under the fall, and was very glad when the guide said it was time to turn back. I quite agreed with him. I had a very bad quarter of an hour. While passing under, or behind, the fall, it is very difficult to hear, breathe, or see. The noise makes it difficult to hear what the guide says; the agitation of the air renders breathing anxious, and the jerking of particles of water sideways comes painfully against the eyes, so that it is not easy to keep them open. On getting out of this tunnel, made half of rock and half of water, I recovered my sight and hearing, and also my common sense, which I had left at the entrance. My reward was a printed certificate from an official to say that I had gone to Termination Rock under the fall. The wet and sloping rock is very slippery, and the little trip is not without danger. People who have not been to Canada, and who are reading books on it, are apt to confuse the town of Niagara with the falls; the town is fourteen miles distant, at the mouth of the river, where it enters Lake Ontario. At one time the falls were seven miles further down the river, at Queenstown. On the supposition that they go back one foot in a year, it is thought by Lyell that thirty-seven thousand years have been spent in cutting this gorge.

THOMAS STRATTON.

Devonport, Devon.

F. NEWBURY (6th S. xi. 103).—The nephew of John Newbery, bookseller, &c., and the purchaser of *The Vicar of Wakefield* for sixty pounds from Dr. Johnson. *Vide Forster's Life of Goldsmith.*

Freegrove Road, N.

HENRY G. HOPE.

HARDINGE'S POEMS (6th S. xi. 88).—The book cited in Burn's *Parish Registers* is:—

"Poems, Latin, Greek, and English; to which is added an Historical Enquiry and Essay upon the Administration of Government in England during the King's Minority. By Nicholas Hardinge, Esq., M.A., Fellow of King's College, Cambridge, &c. Collected and

Revised by George Hardinge, M.A., F.R.S., and F.S.A. (London, 1818.)"

The passage referred to occurs in a letter written by Mr. Nicholas Hardinge to Mr. Barrett, and dated 1750. The writer is describing his tour through Derbyshire, and, having mentioned the custom of decking the Tissington Springs, goes on to say:—

"In this town the old parochial custom of acting plays is also observed, though I never had the good fortune of being present at any of these Interludes."—Pp. 185-6.

G. F. R. B.

SCOTTISH, SCOTCH, AND SCOTS (6th S. x. 308, 353, 526; xi. 90).—All lovers of philology are indebted to DR. MURRAY for his exhaustive and lucid discussion of these forms. Personally I have to thank him for so courteously and patiently expounding their etymology, which I had rested on too modern a basis. The main purpose, however, of my communication was to illustrate the practice of leading authors since the fourteenth century; and I should like to add now that, in reference to Burns, I fancy DR. MURRAY and myself are quite agreed. I intended to indicate that Burns had made such an advance into the modern practice that he used whatever form occurred to him as suitable at the moment of composition. This is no doubt the explanation of "guid braid Scotch" in the *Earnest Cry and Prayer*, and "plain braid Scots" in the *Brigs of Ayr*. So, too, with the purely arbitrary choice exhibited in the use of "sax Scotch miles" in the *Auld Mare Maggie*, and "lang Scots miles" in *Tam o' Shanter*—a choice, it may be added, that rests rather more upon irregularity of practice than artistic propriety. In the poet's letters, the structure of which is not necessarily determined by such restrictions as occur in verse, the same disregard as to particular spelling is apparent. In two letters, e.g., written within five days of each other, we find him speaking of "old Scotch songs" and "old Scottish songs," and he gives "Scotsman" and "Scotchman" quite promiscuously. While, then, it may be admitted at once that Burns in his poems used the words in question in accordance with the law of special fitness, it cannot but be manifest also that in his employment of them, both in verse and prose, he displayed irregularity of practice.

THOMAS BAYNE.

Helensburgh, N.B.

BIBLIOGRAPHY OF "EDWIN DROOD" (6th S. xi. 89).—The following references to articles on Dickens's last book are given in Poole's *Index to Periodical Literature* (1882): *Belgravia*, vol. xxxv. p. 453; *Old and New*, vol. ii. p. 530; *Every Saturday*, vol. ix. pp. 291, 594; and *Southern Magazine*, vol. xiv. p. 219.

G. F. R. B.

WOOD PIGEON (6th S. x. 328, 434; xi. 34).—The lines quoted on the last of these pages do not

refer to the wood pigeon, but to the house dove, which sings a very different song, part of which is well expressed by the words (!) *coo-rookity-coo*, while that of the former may be not inaptly syllabled by the famous "take-two, Taffy, take-two," to which it has been often likened. ANPIEL.

INNOCENTS' DAY (6th S. x. 493).—*Apròpos* of the quotation given by your correspondent may be cited the following passage from *The Popish Kingdome*, by Thomas Naogeorgus, "Englyshed by Barnaby Googe," 1570:—

"Then comes the day that calles to minde the cruell
Herodes strife,
Who seeking Christ to kill, the king of euerlasting
life,
Destroyde the litle infants yong, a beast unmerci-
lesse,
And put to death all such as were of two yeares age or
lesse.
To them the sinfull wretchesse crie, and earnestly do
pray,
To get them pardon for their faultes, and wipe their
sinnes away.
The Parentes when this day appeares, doe beat their
children all,
(Though nothing they deserue) and seruauents all to
beating fall,
And Monkes do whip eche other well, or else their
Prior great,
Or Abbot mad, doth take in hand their breeches all
to beat;
In worship of these Innocents, or rather as we see,
In honour of the cursed king, that did this crueltee."
F. 45, Reprint, 1830.

Hospinian writes:—

"Hujus lanienæ truculentissimæ ut pueri Christiano-
rum recordentur, et simul discant odium, persecutionem,
crucem, exilium, egestatemque statim cum nato Christo
incipere, virgīs cædi solent in aurora hujus diei adhuc in
lectulis jacentes a parentibus suis."—*De Orig. Fest. Christ.*, p. 161.

Cf. also *The Book of Days*, vol. ii. pp. 776-7, and
Dyer's Popular Customs, pp. 498-9.

F. C. BIRKBECK TERRY.

The custom mentioned by L. L. K. (Hull) is of ancient date, as the learned Gregory observes, "It hath been a custom, and is yet elsewhere, to whip up the children upon Innocents' Day morning, that the memory of Herod's murder might stick the closer, and in a moderate proportion to act over the cruelty again in kinde." It was thought unlucky to commence any business on this feast, and we learn from Feun's letters the coronation of Edward IV. was put off one day because "Childermas" fell on the first appointed. A kind of miniature saturnalia seems to have been held, children, for instance, donning their parents' habits and exercising a temporary authority over their elders.

Lovers, who from the days of Acontius have been on the *qui vive* to turn popular superstitions and customs to their own advantage, made the freedoms permitted on this festival an excuse for

visiting their mistresses. Clement Marot has an epigram on the circumstance. In the works of Rabelais and in the *Heptameron* of Marguerite de Valois there are also, I think, allusions to the merry pranks played on *le jour des Innocents*.

W. J. B.

MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS (6th S. x. 441, 511; xi. 42, 77, 134).—I am not able to find the reference to the motto on an ancient house of the Mareschal family said to have been made in "N. & Q." three or four years ago. Perhaps the writer of the note can tell the exact date; also, can any one inform me whether the idea expressed in the Greek inscription on the two ancient signet rings is taken from any of the ancient Greek writers? J. A.

The following is inscribed in the mosaics round the beautiful twelfth century cloister of the Basilica of S. Paolo fuori le Mura at Rome. I am pretty well acquainted with works on the mediæval and ecclesiastical antiquities of Rome, and do not think it has ever been printed:—

"Agmina sacra regit locus hic quem splendor honorat,
Hic studet atque legit monachorum cetus et orat,
Claustres claudens claustrum de claudo vocatur,
In Christo gaudens fratrum pia turba seratur.
Hoc opus exterius pre cunctis pollet in urbe,
Hic nitet interius monachalis regula turbe,
Claustri per girum decus auro stat decoratum,
Materiam mirum precellit materiatum.
Hoc opus arte sua quem Roma cardo beavit,
Natus in Capua Petrus olim primitiuit,
Ardea quem genuit quibus Abbas visit in annis,
Cetera disposuit bene provida dextra Johannis."

F. D. H.

Over the entrance of Montacute House, Somerset, are the lines,—

"Through this wide opening gate
None come too early, none return too late."

Over another entrance,—

"And yours, my friends."

C. H. MAYO.

Long Burton.

WILLIAM JAMES, THE HISTORIAN (6th S. x. 496).—It is difficult to conceive how such a story as that of James being "a horse doctor" could ever have been seriously stated by the author of the *Naval History of the United States*. James positively asserts that previous to 1813 he lived in Jamaica as a proctor, and he himself says, in support of the worth of his historical work, that his practice in the Vice-Admiralty Court there greatly helped him in his arduous task. In 1813 he was in the United States, and war having broken out, was detained as a British subject. Towards the end of that year, having made his escape, he arrived at Halifax, N.S. He then commenced transmitting, he tells us, to the editor of the *Naval Chronicle*, in London, a series of letters, signed "Boxer," on the Anglo-American

frigate actions, which were then drawing such general attention on both sides of the Atlantic. In March, 1816, he published at Halifax a pamphlet, entitled *An Inquiry into the Merits of the principal Naval Actions between Great Britain and the United States*. Nearly two thousand copies were sold in two months, and the remainder, five hundred copies, the author took with him to England, where he arrived in June, 1816. Rather more than twelve months later, a second edition, or, as he says, "rather an entirely new work, entitled *Naval Occurrences of the War between Great Britain and the United States*, appeared in London, the preface being dated "London, June 1, 1817." His *Military Occurrences* of the same war were published next year, in 2 vols., with a preface dated "London, May 16, 1818." In 1819 he determined to commence the work to which his name will ever be linked, and the first edition appeared in 5 vols., 1822-24. The second followed in 1826, 6 vols., with a preface dated "12, Chapel Field, South Lambeth, March 25, 1826; and the third in 1837, with additions by Capt. Chamier, R.N., 6 vols. Reference can be made to Mr. Francis Espinasse's article in the *Imperial Dictionary of Biography*, and to *Rose's Dictionary*. The latter authority remarks that, "The freedom of some of the writer's strictures subjected him to legal proceedings, which seriously diminished the profits of his publication." William James died on May 28, 1827, in London, or presumably in Lambeth. The *Times* of Thursday, May 31, 1827, contained the following paragraph directly after its leading article:—

"Mr. James, the able, indefatigable, and upright author of the *Naval History* died on Monday last. His widow, we are sorry to learn, is left entirely destitute of funds, friends, and connexions, she being a native of the West Indies. It is, perhaps, not too much to expect that the professional readers of Mr. James's work, which has done the best of all homage—impartial justice—to the unparalleled skill and heroic bearing of our naval heroes, will subscribe their mite to relieve the desolate condition of the relict of this 'honest chronicler.'"

And the *Gentleman's Magazine*, 1827 (xvii. pt. ii. p. 281), printed the following in its obituary column for London and its vicinity:—

"May 23. Mr. William James, author of the *Naval History of Great Britain*. This talented individual, for whom the name of his excellent work is a sufficient eulogium, has, after twelve years of unremitting application to his laborious task, left a widow, a native of the West Indies, entirely destitute. A subscription is now raising for her relief, the Literary Fund Society having liberally contributed a donation of 50*l.*"

GEORGE F. HOOPER.

Streatham.

ORTELIUS, THE GEOGRAPHER (6th S. xi. 129).—I beg to inform THORP that Abraham Ortelius, the celebrated Antwerp geographer, left behind a collection of letters written by himself and to him,

which, in the beginning of the seventeenth century, was presented to the Dutch Church, Austin Friars, London, by his nephew Jacob Cool (also called Colius), together with some added by the latter. This collection was given in charge of the Corporation of the City of London, and transferred to the Guildhall Library, on April 11, 1866. In 1879, the Consistory of the Dutch Church published *A Catalogue of Books, Manuscripts, Letters, &c., belonging to the Dutch Church, Austin Friars, London*, deposited in the Library of the Corporation of the City of London, in which the alphabetical list of the letters in the Ortelius-Cool collection may be found on pp. 165-173.

The Consistory of the Dutch Church, having resolved to publish this whole collection of letters, together with all the other letters and documents belonging to them, have requested me to prepare the work for press, and all the papers have temporarily been deposited, since last December, in the University Library, Cambridge, for my use. I think it necessary to add that the president of the Consistory (the Rev. A. D. Adama van Scheltema, 14, Upper Hornsey Rise, London, N.) and myself have agreed to give no access to the letters while the work is in course of publication, nor can any transcripts of the letters be furnished while I am engaged on the work; but I shall have great pleasure in giving information as to names and dates, in case the catalogue, mentioned above, does not satisfy.

J. H. HESSELS.

Cambridge.

W. I. R. V., who inquires respecting any MS. works of Abraham Ortelius, the celebrated Dutch geographer of the sixteenth century, may be interested to learn that the library of Pembroke College, Cambridge, possesses his "Album Amicorum," containing MS. poems, epigrams, apophthegms, and other literary memorials of distinguished contemporaries whose friendship he enjoyed, as well as a considerable number of original drawings. I have often wondered that no full account of the curious and interesting little volume has ever been written. It is a most attractive subject for a bibliographical and bibliographical monograph.

EDMUND VENABLES.

The best place to look for anything about Abraham Ortelius is in Sweett's *Vita Ortelii*; probably there is an article on him in Foppen's *Bibliotheca Belgica*, and there certainly is one in André's *Bibliotheca Belgica*. He wrote a work called *Deorum et Dearum Capita*, and this was published afresh in 1602, 4to., at Antwerp, "et illustrata a F. Sweertio." Sweett's life is, therefore, likely to be the best account of him extant.

C. A. WARD.

Haverstock Hill.

PROVERBS AND SAYINGS (6th S. xi. 90).—In respect to the second proverb asked for, I am

afraid that justice obliges that a *not* should be inserted in the statement that “*Jacta est alea*” no doubt originated with *Cæsar*, “if it is intended that anything more than the Latin translation or adaptation of the proverb had such an origin. *Plutarch*, in his *Apophthegms*, *Opp. Mor.*, fol. p. 306c, reports the proverb as made use of by *Cæsar* in the following terms: *πᾶς ἀνερίφθω κύβος* (*sic*). But the last two words are a quotation from a line of *Menander*:—

Δεδογμένον τὸ πρᾶγμ', ἀνερίφθω κύβος

(*Men. et Philem., Rell.*, p. 23, Amsterdam, 1709).

So there is a reference to the chances of war in *Æschylus* (*Sept. c. Theb.*, v. 409, Scholf):—

ἔργον δ' ἐν κύβοις Ἀρης κρινεῖ.

Similarly there is in *Thucydides* (v. 103), τοῖς δὲ ἐς ἅπαν τὸ ὑπάρχον ἀναρίπτουσι, which is equally in reference to war. So in critical circumstances, the advice given to *Perseus*, “*fluctuante rege interspem metumque tantæ rei conande*,” was “*ne elatus felicitate summam rerum temere in non necessariam aleam daret*” (*Liv. xlii. 59*). But there is no occasion to multiply instances; the existence of the verb *ἐκκυβεῖν*, to stake one's all, is sufficient proof of the familiar use of the metaphor. However, it must be said that *Mr. STREATFIELD* is in good company, for *Forcellini, s.v. “Alea,”* has, “*Ductum est proverbium a dicto Jul. Cæsaris.*”

ED. MARSHALL.

“*First catch your hare.*”—Although very unwilling indeed to refer to any of my own books, you may, perhaps, pardon my egotism in asking your correspondent to turn to the word “*Glasse*,” in the *Dictionary of Phrase and Fable*, not for a full answer to his query, but for a hint on the subject.

E. COBHAM BREWER.

HOLDERNESS (6th S. xi. 121, 154).—There is no doubt that *Holderness* is a particularly interesting district, and it is a pity it is neglected by those who could take up critically many matters connected with its past history which wait for elucidation. For example, Who were the *Ἰαπίσιοι* of *Ptolemy* (A.D. 120)? Where was their town *Περονάρια*? Which was the bay with the good haven? Some would have us believe the *Parisi* were *Frisians*, others a colony of the *Parisii*, whose capital was *Paris*. *Prof. Rhys*, in his popular book, *Celtic Britain*, adopts the latter suggestion (p. 39). If so, then we might say that they followed the *Eburovices*, who came over, too, and founded *York*.

The late *Rev. D. H. Haigh*, in a learned article in the fifth volume of the *Yorkshire Archaeological Journal*, entitled “*Where was Cambodunum?*” regarded the *Petuarii* as a Teutonic tribe, *i.e.*, the *Petwaras*, or dwellers in *Pet*, which he identified with *Petten*, in *North Holland*, for within twelve miles of this place is “*Beverwyk*, corresponding

to our *Beverley.*” *Petuaria* he placed at the mouth of the *Hull*, the site of the modern seaport.

Prof. Rhys, apparently relying on *Mr. Gordon Hills*, writes, “*Petuaria* appears to have been at *Hedon*” (p. 39), but *Patrington* is preferable. It is true the elegant church at *Patrington*, called the *Queen of Holderness*, is dedicated to *St. Patrick*, which is said to have originated the name; but this may be doubted. *Prof. Phillips* advocated the claims of *Beverley* to represent *Petuaria*, and discrediting the *Beaver* etymology, suggested a *Celtic* one. In settling all these points we naturally look to ethnology for great aid, especially as *W. C. B.* told us “its people have strongly marked characteristics.”

Babthorpe was a *berwick* of *Howden* in 1086, but I thought it had for a long time been considered to be in the *wapentake* of *Ouse* and *Derwent*. This is the only *wapentake* or hundred, I believe, in *England*, named on the principle adopted centuries after by the *Revolutionists* when they redivided *France* into departments. When first constituted, subsequent to the *Conquest*, this was called the *wapentake “Inter Derwent et Usam,”* the only one existing not named from the *trysting* place of the men. So complicated and intermixed were the *wapentakes* and hundreds of the *East Riding* that at some date in the *twelfth century* they were simplified and renamed. I have worked out, with no little trouble, a map showing these superceded divisions, for an intended paper on the subject.

As to the confusion between *Hedon* and *Howden*, that is hardly surprising. There is a curious instance in *Poulson's history of Holderness*, where he mixes up facts relating to *Goxhill*, across the *Humber*, in *Lincolnshire*, in his account of *Goxhill* in *Holderness*.

There seems to have been a place called *Hidon*, or *Hedon*, in *Howdenshire*, perhaps identical with *Hithe*. My suggested derivation of *Howden*, now *Howden* (p. 70, note), turns out to be incorrect. The *Rev. W. Hutchinson*, the vicar, has found that the charter of *King Eadgar*, dated 959, giving a matron named *Queen freedom* to dispose of her estate, “*æt Heafuddene*,” refers to *Howden*, and not some place in *Northamptonshire*, as *Mr. Kemble* suggested in the *Index (Codex Diplom. Ævi Saxonici*, vol. ii. No. 480). The landmarks are printed in the appendix to vol. iii. p. 454, and prove beyond doubt *Mr. Hutchinson's* interesting discovery. The second syllable is now shown to be *dene* here, a *den*, *lair*, or *hollow*, however small, and not a *valley*.

A. S. ELLIS.

Westminster.

My words, “*hasty and inexact*,” did and could apply only to those who have confused *Howden* with *Holderness*, which *A. J. M.* did not. I mentioned *Mr. A. S. ELLIS* as having illustrated this point by discovering and correcting, not by

making the mistake. The error with which I charged A. J. M. was in placing Hedon and Kirk Ella both in Holderness, only one of them being so. That as Hedon decayed some of its trade may have gone to Hull is most likely true, and tells rather of the independent rise, greater growth, and superior attraction of the latter; but it is untrue that through any such circumstance Hedon in any way gave birth to Hull. Ravenspurn, which sent the De la Poles thither, might make a stronger claim. But so long ago as 1827 Mr. Charles Frost, F.S.A. (*Notices of the Early History of Hull*), showed that Hull did not owe its origin to Edward I. DR. SYKES kindly reminds me of another instance, where Walkington, which is in Howdenshire and Harthill, is written down "in Holderness" (*Dugdale's Visitation of Yorkshire*, Surt. Soc., p. 229). W. C. B.

"GREEN BAIZE ROAD" (6th S. xi. 149).—There is really no such phrase. Dickens puts together two expressions. One is "gentlemen of the road," i.e., highwaymen, robbers. The other is "green baize," i.e., whist-table, card-table. Hence "gentlemen of the green baize road" means "plunderers at the card-table," i.e., card-sharpers. I do not see the use of reference to pages. The right reference is to "*Bleak House*, ch. xxvi. par. 1." In prose books readers might count the paragraphs. N.B.—"Green cloth" means billiards; but "green baize" is a whist-table.

WALTER W. SKEAT.

The allusion here is to the familiar expression "Knights of the road"—highwaymen. Hence, by one of those turns with which readers of Dickens are familiar, "gentlemen of the green baize road"—sharpers, or unfair gamesters, because games with dice and cards are usually played upon tables covered with green baize. The reference in the original edition of *Bleak House*, 8vo., 1853, is to chap. xxvi. p. 257.

ALFRED WALLIS.

[The same views are expressed by MR. GEO. T. APPERSON, R. R., and by MR. WILFRED HARGRAVE, who also supplies the reference given by MR. WALLIS. MR. JULIAN MARSHALL adds that knights of the road were often styled "Greeks."]

CAMBRIDGE PERIODICALS (6th S. xi. 61, 133, 153).—It may interest MR. GRAY to have a little more information concerning the *Oxford and Cambridge Magazine* of 1856. It was started by William Morris, and the first three numbers were written exclusively by him and a coterie of old schoolfellows, viz., E. Burne-Jones, R. Dixon (now Canon of Carlisle), the late Wilfred Heeley (Beng. C.S.), W. Fulford (author of *Saul and other Poems*), and my humble self. Mr. Heeley was at that time the only Cambridge contributor. Later on others, outside the set, joined, and Gabriel Rossetti supplied "The Burden of Nineveh" and "The

Staff and Scrip," in addition to "The Blessed Damozel," which, as F. G. S. says (and who should know better than he?), had already been published six years previously in *The Germ*. The periodical died out, owing rather to the dispersal of the contributors than to the lack of public support.

CORMELL PRICE.

Westward Ho.

I am obliged to F. G. S. for his correction, and for reminding me of what I ought to have remembered, namely, that "The Blessed Damozel" was published in the *Germ*. I first knew Rossetti in 1853 or 1854; and I must have confused my own recollections of the poem with those of my honoured friend Mr. William Bell Scott, who had been speaking to me about it shortly before I wrote. As to the "Mary's Girlhood," I have referred to my MS. copy, and I find that it does bear the date 1856. It is headed simply with the words, "Accompanying a Picture of the Virgin Mary."

A. J. M.

"SALMAGUNDI" (6th S. x. 148).—The author was the Rev. George Huddesford, of New College, Oxford, and Vicar of Loxley, Warwickshire, son of Dr. George Huddesford, President of Trinity College, Oxford. He died in London, November, 1809, and a short obituary notice of him is to be found in the *Gentleman's Magazine* (lxxix. ii. 1238). He published in 1790 *Topsy Turvey*, in illustration of the leading characters of the French Revolution; in 1791, *Salmagundi*, a miscellaneous collection of original poetry; 1799, *Bubble and Squeak*, "a Galli-Maufry of British beef with chopp'd cabbage"; *Crambe Repetita*, being a second part of *Bubble*, &c.; 1801, *The Poems of George Huddesford, M.A.*, 2 vols. 8vo., including three already mentioned, and with additions; 1803, *Bonaparte*, "An Heroic Ballad, with a Sermon in its belly"; 1804, *The Wiccarnical Chaplet*; 1805, *Les Champignons du Diable*, "or, Imperial Mushroom," in five cantos, with notes. Written, as the author says, "to serve the cause of order, and the cause of Legitimate Government." Mr. Huddesford's poems were a good deal read at the time of their publication; his satire is very caustic, and his wit sparkling and amusing.

EDWARD SOLLY.

[The same information is obligingly conveyed by the REV. W. E. BUCKLEY, W. C. B., and G. F. R. B. MR. JOHN E. T. LOVEDAY says the work is principally by the Rev. George Huddesford, and quotes from the *Gent. Mag.*, July, 1792, some verses to the author.]

AUTHORS OF QUOTATIONS WANTED (6th S. xi. 150).—

"The cat, the rat, and Lovel the dog," &c.

I quote the following from Robert Fabyan's *Chronicle* (John Keynes, 1542, fol. 467-8) the period, 3 Richard III., A.D. 1484-5:—

"Whyle these forsayde gentylmen of dyuers coastes of Englande escapyd as aboue is sayde ower the sea, of that affynyte was one named Wylyyam Colingbourne taken.

And after he had ben holden a season in pryson, he with an other gentelman named Turbyruyle were brought vnto Guydehalle, and there aregnyed. But y^e said Turbyruyle was repnyed to pryson, and that other was caste for sondrye treasons, and for a ryme which was layde vnto hys charge that he shulde make in derisyon of the Kyng and his counsell as followeth:

The catte, the ratte, and louel our dogge,
Ruleth all englande vnder a hogge.

The whyche was mente that Catsby, Ratelyffe and the lorde Louell ruled the lande vnder the kyngs whyche bare the whyte bore for his conyssaunce."

The poor wretch Colingbourne paid dearly for his scurvy wit, for he was half-hanged upon "a newe payer of galowes," and made to suffer the after tortures adjudged to culprits convicted of high treason in those happy days. Stowe narrates the execution of this man, but neither his Chronicle nor that of Grafton mentions the distich in question.

ALFRED WALLIS.

Hume, in his *History*, chap. xxiii., Richard III., A.D. 1483, after narrating the failure of the Duke of Buckingham's insurrection and his execution, goes on to say that, though several of the insurgents fell into Richard's hands, "his executions seem not to have been remarkably severe; though we are told of one gentleman, William Colingbourne, who suffered under colour of this rebellion, but in reality for a distich of quibbling verses, which he had composed against Richard and his ministers." He adds in a note: "The lines were:—

The Rat, the Cat, and Lovel that Dog
Rule all England under the Hog—

alluding to the names of Radcliffe and Catesby; and to Richard's arms, which were a boar." Hume is here at fault in his heraldry. Richard's *arms* were, like his predecessors, "France and England quarterly"; the reference was to his *supporters*, which were, "Two white boars, armed, unguled, and bristled or."

W. E. BUCKLEY.

[MR. J. H. WILLOCK, REV. C. F. S. WARREN, M.A., REV. E. MARSHALL, R. R., MISS JANE FISHWICK, CH. EL. M.A., and MISS KATE THOMPSON supply similar information.]

Miscellaneous.

NOTES ON BOOKS, &c.

The Parish Register Book, S. Andrew's, Edburton, Sussex, 1558-1673. By Rev. C. H. Wilkie, formerly Rector. (Brighton, *Herald Office*.)

THIS is a welcome addition to the various publications which have of late years been taken in hand by some of the parochial clergy. As might have been expected, the various parsons have had various views as to what constitutes the publication of a parish register. Mr. Wilkie, we are glad to note, has "endeavoured to give as literal and exact a copy as possible" of the registers of his old parish. This is, of course, the only scientific and the only satisfactory way of setting about the work, and we shall be glad to see Mr. Wilkie's good example widely followed. An index of names, such as our friend Mr. W. D. Macray prepared for the registers of Ducklington, would have been an additional boon to the genealogist. Some of the names, whether patronymical or baptismal, are decidedly remarkable, e.g., Thomas, "some of Abager" (1565), Philip "Hogestay" (1563), "Alic" Gobell (1612). The collections include one in 1670 "for the redemption of slaves." Shirley, Challoner, Michell, Cobden, Balcombe, and Hever, are among the more noticeable of the surnames recorded, under many and wonderful disguises of orthography.

Robert Boyle, Inventor and Philanthropist: a Biographical Sketch. By Lawrence Saunders. (Wood & Co.)

THE subject of this sketch, or rather *éloge*, is worthy of remembrance as the inventor of the air-pump ventilator, the tested efficiency of which has within the last few years led to its employment in a large number of public buildings. The author is careful to remind us how Robert Boyle the younger was associated with his father in his work, which he has carried on with improvements since his death. It was inevitable that Mr. Saunders should recur in thought to the natural philosopher of world-wide reputation who bore the same name as his hero. He must allow us to point out that the great Robert Boyle was never Earl of Burlington, a title conferred by Charles II. upon his elder brother Richard, and by him transmitted to his grandson in 1698, about six years after the death of him who made the name of Boyle famous for all time, and who was born within a year of the death of Bacon, whose work he was one of the first to appreciate.

MESSRS. FIELD & TVER continue their efforts to bring within reach of the art-lover the masterpieces of Bartolozzi. Following their admirable edition of *Bartolozzi and his Works* comes a republication of some of the original copper-plates engraved by this artist. As specimens of the skill of the great engraver, whose works are now in highest demand, the nine selected proofs now before us are admirable. The claim of the publishers that they are indistinguishable even to an expert from old impressions is almost borne out, and the engravings are bright, sharp, and worthy of a place in any collection. The masterpieces of the selected proofs are "Love Wounded" and "Love Healed," in which Bartolozzi's work is seen at his best. "Light as Love" is also delightful, and "The Reverie," after Sir Joshua Reynolds, is a beautiful specimen of the engraver's manner. "Spring," "Winter," "Pheasant Shooting," and one of the "Cries of London," are the remaining specimens of a collection of thirty-four plates. The whole constitutes an eminently desirable possession.

THE *Manx Note-Book*, No. 1, for January, edited by A. W. Moore, M.A. (Douglas, Johnson), seems to us admirably adapted to its purpose as a quarterly record of the past and present in the ancient kingdom of Man. It is charmingly illustrated, moreover, and both the type and engravings reflect great credit on the island. Among the contents of No. 1 we would particularly specify an interesting paper on the fylfot—a subject of not unfrequent recurrence in "N. & Q."—by Mr. Llewellynn Jewitt, and a genealogical sketch of the Christians of Milntown and Ewanrigg, the first instalment of a series of papers on old Manx families by the editor. We could only wish that the details given were somewhat more copious. For instance, the editor speaks of the Christian family as "of Scandinavian origin," without adducing any evidence in support of his statement. The name "Christinus" is, however, quite familiar on mediæval Celtic monuments, and the origin of the family may quite as well be Celtic as Scandinavian. We shall look forward with interest to No. 2 of the *Manx Note-Book*.

THE *Western Antiquary*, edited by W. H. K. Wright (Plymouth, Luke), has developed greater breadth and usefulness to the cause of genealogical and antiquarian research during the past year, since its establishment on an independent basis. This was, no doubt, something of a venture, but a public-spirited one, and we are glad to see good evidence of its success. The part for February contains sketches of the arms and a tabular pedigree of Ley, *alias* Kempthorne, showing their marriage with the heiress of Waddon, besides an illustration of an old house in Exeter, now destroyed, one more of the relics

of the past which the nineteenth century improves off the face of the earth.

Two essays of special interest appear in *Longman's Magazine*. The first is an Eastern apologue by Dr. Sebastian Evans, "King Solomon ben David and the Players at the Chess," an admirable piece of suggestive workmanship; the second, "Little Joe Gander," a singularly pathetic sketch of the dawn of musical genius, by the Rev. S. Baring-Gould.—"A Very Old Master," in the *Cornhill*, deals with a sketch of horses on a reindeer horn found beneath the con-creted floor of a cave in the Dordogne. On this subject a brilliant essay is written.—Amongst many popular articles by Bret Harte, Mr. Hugh Conway, &c., contributed to the *English Illustrated*, appear papers by Mr. W. Minto on "Pilgrimages" and by Mr. George Simonds on "Casting in Bronze." The illustrations maintain the high character established by their predecessors.—*All the Year Round* deals with the chronicles of two English counties, Suffolk and Essex, and has papers on "Parsees," "Puritan Discipline," and "The Thugs."—In a number of the *Nineteenth Century* principally occupied with social and political themes three papers have general interest. These are, "George Eliot's Life," by Lord Acton; "The Eton Tutorial System," by Lord Darnley; and "The Actor's Calling," by Mr. Hamilton Aidé.—George Eliot also forms the subject of an able paper in the *Contemporary*, by Mr. R. H. Huton, in which is an essay on the journal of the late Prof. Amiell, of Geneva.—In "Old Mythology in New Apparel," which appears in *Macmillan's*, Mr. J. Theodore Bent deals ably with a subject of singular interest, and supplies some striking illustration from the island of Keos. "A Chapter of English History" deals with the establishment of English government in Canada, *à propos* of Mr. Parkman's recently published work on *Montcalm and Wolfe*.—In the *Fortnightly* Mr. Schütz Wilson writes on Tasso. Mr. Frederic Harrison supplies the inevitable essay on "George Eliot." The verdict passed on the great novelist is remarkably sane.—The *Gentleman's* has a good paper on "Some uses of Serpents."—In *Time* are a paper on "The Loves of Leopardi," and a folk-lore essay on "Robin Goodfellow and Tom Thumb." The *Red Dragon* writes on "Katherine Phillips, the Matchless Orinda."—The *Antiquarian* opens with a paper by Mr. Solly, F.R.S., on Swift's *Conduct of the Allies*.

PART XVI. of *Parodies* is occupied with Poe, whose works have been the subject of countless imitations.

No. 2 of *Our Own Country* (Cassell & Co.) continues the description of the Cinque Ports, with views of Dover, Walmer, Hastings, Sandwich, &c., proceeds with Dunfermline, and commences "The Plym from the Source to Plymouth."

PART XIV. of the *Encyclopedic Dictionary* (Cassell & Co.) carries the work to "Ceremony." Interest and value are unabated. Under the head "Cast," a large amount of information is supplied.

In the Browning Society's publications a *Browning Notes and Queries* is now included. This is edited by our friendly contributor Mr. Dykes Campbell, and has, it need not be said, abundant interest. We wish the new venture all success.

THE REV. JOHN PICKFORD has published privately, in a little brochure, a list of his contributions to "N. & Q.," extending from the commencement of the second series to the latest volume of the sixth. We hope that the second edition will include large additions.

THE Council of the Harleian Society have just issued to the members the first volume of *The Christenings at*

St. James's, Clerkenwell, from 1551 to 1700, and the continuation up to 1754 will form vol. ii., and is nearly all in the press. The Visitations of Bedfordshire in 1566, 1582, and 1634 are now being issued to members, and that of Dorsetshire in 1623 is also nearly completed. It is proposed to print the weddings which have taken place at St. George's, Hanover Square, from the commencement of the registers, and G. Leveson Gower, Esq., F.S.A., will edit the volume. The registers of Christ Church, Newgate Street, are transcribed and will shortly be put in the press.

WE have before us the prospectus of a Dunlop Society, to be established in New York for the purpose of printing works relative to the American stage. The secretary of the Society, which is named after William Dunlop, the historian of the American stage, is Mr. Brander Matthews, of 121, East Eighteenth Street, New York.

MR. ELLIOT STOCK is about to publish a cheap reissue of his facsimiles of Walton's *Angler*, Bunyan's *Pilgrim's Progress*, and Herbert's *Temple*.

A REPORT of the death of our valued friend and contributor Mr. J. O. Halliwell-Phillipps having found its way into print, we are happy in being able, on Mr. Halliwell-Phillipps's own assurance, to state it is without foundation.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

EDWIN W. THOMPSON ("Value of Rare Books").—Unless the binding has some special merit of execution, historical interest, or antiquity, it frequently detracts from the marketable value of a book. Works are, as a rule, most prized by collectors in the shape in which they originally appeared.

F. N. R. ("Latin Hymn: 'Urbs Syon inclyta turris,' &c.").—The lines are part of the "Rhythm on the Celestial Country," by Bernard of Morlaix (from which the popular hymn "Jerusalem the golden" is taken), and will be found at p. 54 of the edition, with Dr. Neale's translation, published by J. T. Hayes, Henrietta Street, Covent Garden, W. C.

J. MANUEL ("Plate sin with gold").—The passage, which is in blank verse, runs as follows:—

"Plate sin with gold,

And the strong lance of justice hurtless bears;

Arm it in rags, a pigmy's straw does pierce it."

It occurs in *King Lear*, IV. vi.

M. H. DICKINSON.—*The Actor*, 1750, is by Aaron Hill. It is a sensible work, but is in little demand. According to Lowndes, a second volume was printed 1755.

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 14, 1885.

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MARBLE.

This subject, raised by MR. STREET and others (see 6th S. xi. 90, 174), is highly interesting, and is one, moreover, upon which there is, I believe, but little published information of the kind which he requires. There is a collection of marbles in the Jermyn Street Museum which should be inspected, though it is less complete than it ought to be and is not accompanied by sufficient explanation.

As I have made a considerable collection of British marble (first for geological reasons, and afterwards for the reproduction in facsimile of works of antique art) I am able to give some information on the subject which may be useful to MR. STREET and to others.

Very few persons have any idea how large are the resources of this country in the matter of marbles and allied materials suitable for architectural purposes and for the production of art objects and forms. I possess about fifty varieties of English and Irish true marbles, besides other apparently similar minerals, which are usually classed with them, such as alabaster, serpentine, &c. True marbles are composed of hard non-crystalline carbonate of lime, variously stained by metallic oxides or salts and by vegetable matter, and often largely pervaded by fossils (shells, corals,

starfish, &c.), to which they owe much of their variety and beauty.

The geological formations which produce most of our marbles are the carboniferous limestone of Derbyshire and Yorkshire, the Devonian, or old red sandstone of Devonshire, and the upper oolite and Wealden of Purbeck, Dorset, and of Sussex.

From the limestone rocks the marbles are of sombre colours, but not the less beautiful—greys, browns, spotted greys, laminated browns, black, &c. From the Devonian are obtained fine reds, yellows, the softest greys, and an almost endless variety of combinations with spots and veins. The Purbeck and Sussex Wealden and oolitic marbles are grey. From Ireland come the Killenny and the far-famed Connemara marbles.

Marbles are usually named from their colours and the quarries whence they are dug. The following list will be useful to those who desire to obtain them. I give the names as I received them.

Carboniferous limestone marbles:—

Coral Tideswell Newburgh.—Grey, spotted of small pattern.

Ricklow Dale Fossil.—This is one of the most remarkable and beautiful of all marbles. It is known to geologists as "encrinitic marble," and consists almost entirely of masses of encrinites, which were enormous starfishes attached to the bottom of the sea by long stalks. The marble is of a brown grey, the sections of the fossils being of the same colour some shades lighter. Occasionally it is reddish, from the presence of carbonate of iron. It is an abundant marble, can be obtained of large size, and is cheap.

Arborescent Derbyshire.—Purple and brown, with black arborescent markings, like moss agates. Curious, but not effective.

Black Birdseye.—A blackish brown marble with multitudes of minute white rings—sections of fossil shells.

Birdseye, Cromford, appears to be a variety of the foregoing, of a fine brown colour and profusely fossiliferous. A charming marble.

Litten, Newburgh.—Grey in two shades, coarsely mottled, without fossils. Effective.

Derbyshire Madripore.—Under this name I have received two different marbles, both black; one with a mass of fossilized tubiporous polyps, and the other with sparsely scattered corals.

Black.—This is the common black marble, well known, and quarried in large quantities in Derbyshire. It consists of carbonate of lime deeply stained with bitumen.

Rosewood, Ashford, is a singularly beautiful marble of laminated black and Vandyke brown, resembling the grain of wood. Though charming when seen close, it is not effective.

Duke's Red.—This is not truly a marble, being

what geologists call a toad-stone (one of the trap rocks), but it is treated as such by the masons. It is a remarkably fine homogeneous colour—what artists would call Indian red. It takes a fair polish, but it is scarce.

Devonian marbles :—

Red Petitor.—This is the finest and brightest red marble with which I am acquainted. It is dense and receives a very high polish. The red is sparsely interspersed with lilac-grey veins.

Red Ogwell.—The colour is darker than the last, and an abundance of grey fossil corals is scattered through it.

Yellow Petitor.—A good yellow, non-fossiliferous, veined with brown and white.

Yellow Conglomerate Petitor is interesting and effective, consisting of a pale yellow marble broken up into countless angular fragments (probably by glacial influence), and subsequently reunited by another marble, of a deeper yellow, into a coherent mass.

Large Spot Petitor.—This is a bright, striking marble, of a dark grey, with large well-defined blotches of white, without fossils.

Light Spot Pink Madrepora.—A pink ground with grey spots of fossil coral.

Stag's Horn Madrepora.—A black bituminous marble with sprays of white coral (*Favosites cervicornis*).

Dark Spot and Mottled Petitor.—Grey-black ground, grey coral spots, with white and red veins.

Dark Birdseye, Ashburton, is a distinct marble from Somersetshire, black with red veins and pale circular spots from sections of coral.

Dove Happaway.—This is an exquisite structure, consisting of masses of large corals of soft grey with a tint of mauve in laminated agate-like alternations of shade. Of this I possess a vase, seven inches high by four in width, made from a single coral. It is so homogeneous as to admit the finest detail in execution.

I might name several other varieties of Devonian marbles, but they are perhaps hardly sufficiently distinct to deserve separate notice.

The oolitic and Wealden marbles are the well-known Purbeck, much used for pillars and fonts of early English Gothic churches, and composed of an aggregation of one species of freshwater shell (*Paludina*), and a very similar marble—Sussex Forest—composed of larger shells of other species (*Limæus* and *Planorbis*). There is a marine marble found in the upper oolite of Dorset called "Shelly-limestone." It is of a dark grey with linear markings, and is composed of one species of small oyster, the size of a finger-nail. It is very hard and takes a good polish. The Killenny marble is black with white fossil shells, and the Connemara is a tender green with partial transparency and closely resembles some kinds of jade.

Stalagmites and stalactites (produced in caverns from the drip of calcareous water) may fairly be called marbles, and are susceptible of useful employment in decorative art.

Alabaster and fluor spar, though salts of lime, are not true marbles. The first is a sulphate and the second a fluato of lime. They are both British, the former being found in Derbyshire and Nottinghamshire, and the latter in the lead mines of Cornwall and Derbyshire. There is a crystalline form of alabaster called selenite, white and lustrous.

The mulberry and green serpentines of Cornwall may be used as marbles or in conjunction with them. They are, however, far removed from marbles as minerals, being a plutonic rock largely composed of magnesia. Presuming that Mr. STREET makes his inquiry with practical intent, I would advise him to communicate with Mr. Lomas, marble mason, 37, King Street, Derby, and with Mr. Blackler, Royal Marble Works, St. Mary Church, Torquay, from whom most of the marbles I have enumerated can be obtained. Both of these artificers have done excellent work for me, having made from my sectional drawings many vases, tazzas, pateras, &c., of very fine detail and with perfect accuracy. I can speak equally well of Mr. Murphy, worker in serpentine, 40, Market Place, Penzance. The Wealden and oolitic marbles are to be obtained at Swanage, Dorset, and at Petworth, Sussex, but I cannot name any one dealing in them. S. JAMES A. SALTER.

Basingfield, Basingstoke.

GRANTS OF WILLIAM III.

(Continued from p. 144.)

9. By these means we have been forced to Examine such Bundles of Records and Volumes of other Papers as have taken up much of y^e time w^{ch} might otherwise have been employed in y^e Examina^on of y^e Value and enquiring into y^e Mismanagement of y^e Forfeitures, w^{ch} appears to us very great, tho' by y^e distance of Time, the Agree^{mt} of Parties concerned, the Death of some and Departure of others out of y^e Kingdom, most of y^e Tracts are worn out, so y^t we found it very difficult and in many places Impossible to come at a true Informa^on.

10. Besides this there appears to us a great backwardness in y^e people of this Kingdom to give any Informa^on, which in our humble opinion doth not proceed from any dislike to y^e business of our Commission or disobedience to y^e Authority y^t sent us, but from y^e fear of y^e Grantees and y^e Persons in Power, whose Displeasure in this Kingdom is not easily born; besides reports seemed to us to have been industriously spread abroad and generally believed that our enquiry would come to nothing, and was only y^e effect of a sudden Resolution, which hindred many Persons from making considerable Discoverys, but we humbly conceive if such fears were removed the forfeitures would appear much greater.

11. Added to all these difficulties our business itself was so very voluminous and consisted of so many parts that an exact scrutiny into all particulars could not have been made in a much longer time than we confined to. But such an Acco^t as under these disadvantages we were

able to acquire we do wth all Humility lay before y^r Honours.

12. The Persons outlawed in England since y^e 13th day February, 1688, on Account of y^e late Rebellion here, amount in number to 57 and in Ireland to 3921, all w^{ch}, wth their Additions and Countys in w^{ch} they were outlawed, appear in a book delivered in wth this Report number 1.

13. The Estates that y^e s^d Persons or any of them were possessed of or Interested in either in Law or Equity since y^e 13th day of Febr^y, 1688, that came to our Knowledge, together wth y^e Proprietors Names, the Number of Acres, the County and Barony in w^{ch} they lye, the value of them per annum, and the total Value appears in a Book delivered in wth this Report, No. 2.

14. But y^e Gross Number of all y^e Acres belonging to forfeiting Persons in each County, the yearly and total value, esteeming alike at 6 years purchase and an Inheritance at thirteen years, w^{ch} we apprehend to be at this time the Value of y^e Lands of this Kingdom, appears to us to be as followeth, Vizt:—

| Name of County. | Acres. | Rods. | Value per Ann. | | Total Value. | |
|-------------------------------|--------|-------|----------------|-------|--------------|-------|
| | | | £. | s. d. | £. | s. d. |
| Dublin | 34546 | 0 | 16061 | 6 0 | 208796 | 18 0 |
| Meath | 92452 | 1 | 31546 | 4 6 | 410100 | 18 6 |
| West Meath | 58083 | 1 | 14633 | 12 6 | 199237 | 2 6 |
| Kildare | 44281 | 1 | 16551 | 18 6 | 215175 | 0 6 |
| Catherlough | 26303 | 0 | 7913 | 11 6 | 95872 | 2 0 |
| Wicklow | 18164 | 0 | 2719 | 3 0 | 35348 | 19 0 |
| Wexford | 55382 | 2 | 7551 | 10 6 | 98169 | 16 6 |
| Queen's County | 22657 | 0 | 5002 | 8 9 | 65031 | 13 9 |
| King's County | 30459 | 3 | 6870 | 18 0 | 89321 | 14 0 |
| Kilkenny | 30152 | 2 | 5243 | 3 6 | 68161 | 5 6 |
| Longford | 2067 | 2 | 348 | 9 0 | 94530 | 6 9 |
| Lough and Town of Drogheda | 22508 | 0 | 6331 | 11 0 | 82310 | 3 0 |
| Cork | 244320 | 0 | 32133 | 12 6 | 417737 | 2 6 |
| Kerry | 90116 | 0 | 3652 | 11 9 | 47483 | 12 9 |
| Clare | 72246 | 0 | 12060 | 17 0 | 156791 | 1 0 |
| Waterford | 21343 | 0 | 4190 | 10 0 | 54476 | 10 0 |
| Limerick | 14382 | 3 | 4728 | 10 0 | 61470 | 10 0 |
| Tipperary | 31960 | 3 | 8838 | 12 6 | 115552 | 2 6 |
| Galway | 60825 | 0 | 10225 | 4 0 | 83528 | 19 0 |
| Roscom'on | 29933 | 0 | 5808 | 15 0 | 69767 | 2 0 |
| Mayo | 19294 | 0 | 3186 | 5 0 | 37598 | 3 0 |
| Sligoe | 5562 | 2 | 998 | 17 6 | 12985 | 7 6 |
| Antrim | 10103 | 3 | 1944 | 18 6 | 25234 | 0 6 |
| Downe | 9079 | 0 | 1016 | 6 6 | 13212 | 4 6 |
| Armagh | 4962 | 0 | 588 | 0 | 7644 | 0 0 |
| Cavan | 3830 | 1 | 478 | 12 6 | 6222 | 2 6 |
| Monaghan | 3832 | 0 | 558 | 16 0 | 7264 | 8 0 |
| Fermanagh | 1945 | 0 | 389 | 0 0 | 5057 | 0 0 |

All y^e Lands in y^e severall Countys afores^d as far as we can reckon by Acres being added together make 1,060,792 Acres, worth per Annum 211,623*l.* 6*s.* 3*d.*, besides y^e several denominations in y^e severall Countys to w^{ch} no number of Acres can be added by reason of y^e imperfection of y^e Surveys, not here valued, w^{ch} we humbly represent to y^r Honours as the Gross Value of all y^e Lands forfeited in Ireland since the 13th day of Febr^y, 1688.

15. Next we think it our Duty to acquaint your Honours wth proportions of these lands have been restored to y^e old Proprietors by virtue of y^e Articles of Limerick and Galloway and by his Maj^{ty} favour.

16. Three Letters—one from her late Maj^{ty} Queen Mary, of ever blessed Memory, dated y^e 15th day of March, 1694, to y^e Right hon^{ble} the Lord Sidney, Sr Charles Porter, Knight, and Tho. Coningsby, Esq^r; Then Lords Justices and Chief Governors of this Kingdom; one other letter from her s^d late Majesty, dated y^e 6th

day of May, 1693, to y^e s^d Lord Viscount Sidney, then Lord Lieutenant and Gen^l Governor of this Kingdom, and the Privy Council there for y^e Time being; and one other letter from his Maj^{ty}, dated the 24th day of April, 1694, to the R^t Hon^{ble} Henry Lord Capell, Sir Cyrill Wythe, K^t, and W^m Duncomb, Esq^r; then Lords Justices of this Kingdom, and to y^e Privy Council there for y^e Time being—were severally sent to y^m, empowering them to have and determine the Claimes of all persons pretending to be within y^e Articles of Limerick and Galloway. In ye pursuance of y^e s^d letters 491 persons were adjudged within y^e Articles afores^d. The names of w^{ch} persons wth their additions and y^e times of their Adjudications appear in a Book delivered in with this Report No. 3.

17. Afterwards a Commission, dated the 25th day of Febr^y, in y^e eight year of his Maj^{ty}s Reign, passed under y^e Great Seal of Ireland, empowering the Judges of the Several Courts here or any five of them to hear and determine the Claims afores^d. And in pursuance of y^e Commission 792 persons were adjudged within y^e Articles afores^d, the names of w^{ch} persons wth their Additions and the times of their Adjudications, appear in the Book delivered in wth this Report No. 4.

18. The Estate that the Persons have been restored to by vertue of their adjudications contain 233,106 Acres of Land, amounting in yearly Value to 55,763*l.* 6*s.* 6*d.*, value total 724,923*l.* 4*s.* 6*d.* The particular number of Acres belonging to persons adjudged, the County and Barony in w^{ch} they lye, wth y^e Yearly Value and w^t the whole Interest is worth, appears in y^e Book No. 2.

19. And here we presume not to Judge whether y^e s^d L^res from his Maj^{ty} or the late Queen to y^e Lords Justices and Council, or the Commission under the Great Seal to y^e Judges, did give them any legal Authority to summon the subjects from all parts of y^e Kingdome, give Oaths, adjudge without Jury, and levy Money under the Name of Fees, we finding no Act of Parliam^t to warr^t y^e same, w^{ch} we humbly submit to your great Wisdome.

20. Further, we think it necessary to inform your Honours, that y^e Fees in y^e s^d Courts were so extravagant y^t Mr Palmer, who acted as Register in y^e Right of Mr Poultney and divided the profits with him, demanded of Mr Luke Dillon for y^e Fees for his Father's Adjudication 8*l.*, and Mr. Steel, Cryer of y^e s^d Court, 15*l.* more, nor could Mr Dillon get out y^e order to reverse his Father's Outlawry till he p^d 52*l.* in ready Money and gave him his Bond for 14*l.* more, and had p^d Mr Steel 5*l.*, besides 10*l.* w^{ch} he paid Mr Palmer before for orders, the Cause being continued in the Court near two Years. Nor was this a single Case, for many more have paid great Sums of Money upon the like acco^t. The Charge only of entering a Claim before we acted in our Commission being 5*l.*, Tho' by Express words of the Articles of Limerick no person ought to pay any Fees but to y^e Writing Clerk only.

21. We may add to this y^e Proceedings of y^e last Court of Claims are almost Universally complained of, and we fear with too much reason, some persons having been adjudged without posting their Claims, others within a day or two after, before the King's Council or Witnesses could be ready, w^{ch} was contrary to y^e Rules of y^e Court itself, that required 14 days between y^e posting of every Claim and the Adjudica'on. It was also observable that if any person would disclaim his Estate he met with very little difficulty in being Adjudged, tho afterwards there could be no obstacle to y^e reversing his Outlawry and consequently to be restored to his Estate. In General it seems to us that there has been great Miscarriages in y^e s^d Court, and that in many cases the Articles of Limerick and Galway have been expounded

too beneficially in favour of persons Outlaw^d, and often y^e Oath of one Witness, who we humbly conceive cannot be convicted for Perjury either by Common or Statute Law. By this means we apprehend great many Persons have been adjudged and restored to their Estates that upon Review would be found to belong to his Majesty. To come to a more particular Knowledge of w^{ch} we sent to M^r Palmer for the Minutes of the Adjudica^on, but he having taken y^m in short hand only, and never since transcribed them, we could not gett such an Acco^t as was fit to lay before your Honours. We shall only take notice of one thing on this Occasion that seems to us very extraordinary, that more Persons were adjudged within Articles since y^e Commencem^t of our Enquiry, than had been since y^e making the s^d Articles.

22. Next we are to acquaint your Honours w^t Estates have been restored to y^e Old Proprietors, by Reversal of Outlawrys or his Maj^{ty}s Pardon.

23. The Reversalls are of two Sorts—such as have been in pursuance of Adjudications, all Markt in No. 3 and 4 in distinct Columns for that purpose. The Estates restored by y^e said Reversalls are already computed under the consideration of Persons adjudged.

24. The other sort are such as have been reversed by his Maj^{ty}s, or the late Queen's letters or Orders to y^e Lord Justices, w^{ch} wth all Pardons and Considerations inducing the same, passed since the Defeat at y^e Boyne, amounting to 65. And appears in a Book handed in with the Report No. 5. The Estates restored to y^e Severall Persons pardoned, or that have reversed their Outlawrys by his Majesty's favour, contain 74,733 Acres, worth per annum 20,060*l*. 8*s*. 3*d*., value total 260,863*l*. 7*s*. 3*d*.. The particulars thereof, what Estate belongs to such persons, in w^t County and Barony it lies, w^t is the yearly and total Value, appear in y^e Book No. 2.

25. And here we think it proper to take Notice to your Honours, that as well by y^e Gen^l Report of y^e Country as by sev^l Observations of our own, it appears probable to us that many of y^e afores^d have obtained his Maj^{ty}s Favour by Gratificat^ons to such persons who have abused his Maj^{ty}s Royal Compassion. But when we touch^t on this subject we found difficultys too great to be overcome, most of these matters being transacted in private and wth persons out of this Kingdom. However, we shall lay before y^r Honours some Instances where it appears to us that Money has been given to restore Persons forfeiting to their Estates.

26. The Right Hon^{ble} the Lord Bellew released a Statute Staple of 1,000*l*. principall Money and 7 or 800*l*. Interest to y^e Lord Raby, w^{ch} was due from Sir W^m Wentworth (father to y^e present Lord Raby) to y^e Lord Duleek (father to y^e present Lord Bellew), in consideration y^t he would use his Interest wth his Majesty to procure his Pardon, w^{ch} he did accordingly, and his Pardon soon after passed. He also released to y^e Lord Rumney all y^e Profitts of his Estate, w^{ch} his Lordship has enjoyed near 3 years, amounting to about as many thousand Pounds, in consideration his Lordship would not give him any Molest^on in passing his Pardon.

27. John Kerdiff, of Kerdiff Town, in y^e County of Dublin, Gent., gave to M^{rs} Margaret Viniack 200*l*. or thereabouts to make use of Interest wth the Lord Rumney to obtaine his Majesty's letter to have his Outlawry reversed, w^{ch} was accordingly done, tho' y^e Particular Case of this Man, as appeared to us, deserved Compassion.

28. S^r John Maurice p^d to M^r Richard Uniack 500*l*., whereof 300*l*. was p^d to M^{rs} Margaret Uniack for her Interest in the Lord Rumney to procure his Pardon, w^{ch} was accordingly done.

29. Harvey Morris, Esq^r gave 100*l*. to M^{rs} Margaret

Uniack to obtain his Maj^{ty}s Pardon, w^{ch} was accordingly done.

30. John Hussey, of Leslip, Esq^r upon his being informed by M^r Bray and M^r Roscoe, Agents to y^e Lord Athlone, y^t he could not get his Outlawry reversed without giving a general Release of all Demands to y^e Lord Athlone, w^{ch} he did, whereby a Mortgage of 300*l*. w^{ch} he had on y^e Lord Limerick's Estate, then in Grant to y^e Lord Athlone, was released. Who appears not to us to have known of the s^d Mortgage and had any Benefit thereby.

31. Edmund Roch, Gent., gave to M^r Richard Darling, agent to y^e Lord Rumney, 500*l*. for his Interest in procuring his Pardon, w^{ch} by y^e Means of y^e Lord Rumney was obtained, as we believe, but y^e s^d Roch was outlaw^d on y^e Statute of Foreign Treasons, tho' never out of y^e Kingdom.

32. John Boark, Esq^r commonly called Lord Bophin, agreed to pay 7,500*l*. to M^r Andrew Card for y^e use of y^e Lord Albermalle, in considera^on he would procure his Maj^{ty}s letter to have him restored to his Estate and Blood: 3000*l*. of y^e s^d sum was to be pay^d when he was restored to his Estate, and y^e Residue sometime after. In Pursuance of y^e s^d Agreement a Letter was sent to y^e Lords Justices, to be communicated to y^e Comm^{rs} of y^e Court of Claims, in favour of y^e Lord Bophin in order to have him adjudged within the Articles of Galway; but nothing being done thereon it was agreed y^t a Bill should be transmitted into England in order to pass into a Law in Ireland to restore y^e Lord Bophin to his Estate and Blood; the consideration suggested in y^e Bill was Educateing his Children in y^e Protestant Religion, and to let his Estate to Protestants. It was further provided in y^e s^d Bill that 9,000*l*. should be raised upon y^e s^d Estate for Paym^t of Debts, and a certain part of y^e said Estate appropriated for a Maintenance and Provision for the Children; but in reality 7,500*l*. of y^e s^d Money was to be p^d to y^e Earle of Albermalle, and the Remainder, as we believe, to y^e other persons concerned in negotiating y^e s^d Agreement. This Bill was brought to y^e House of Commons in Ireland, but y^e Agree^mt taking Wind, and the House resenting that their Authority should be made use of to support such a Clandestine bargain, and finding sev^l Allegations in y^e Bill false, they rejected it. Afterwards a new Agree^mt was made, viz^t, that there should be a Grant to the Lord Ross in Trust, that y^e Money to be advanced for procuring y^e s^d Grant should be first raised out of y^e Estate, and next y^t y^e Profitts should be applied to y^e Paym^t of Debts, and after to y^e use of y^e Family of Clanrickard. In pursuance of y^e Agree^mt aforesaid a letter was procured from his Maj^{ty}s, and 3,000*l*. paid to Tho. Broderick, Esq^r for Benefit of y^e Lord Albermalle.

33. Having now lay^d before your Honours an Acc^t of all y^e Estates belonging to persons Outlaw^d since y^e 13th day of Feb^r 1688, and also w^t Estates have been since restored by Articles, and w^t by his Maj^{ty}s favour, we will proceed to acquaint your Honours w^t Grants have been made, and also w^t Custodians are yet in being of any of y^e s^d Estates and to whom.

34. There have past since y^e Battle of y^e Boyne, under y^e Great Seal of Ireland, 76 Grants and Custodians now in being, a Book whereof wth y^e dates of y^e letters Patents and considera^ons we have delivered in wth this Report No. 6. Some of the most considerable Grants we particularly lay before y^r Honours wth a Number and Considerations.

35. To the Right Hon^{ble} the Lord Rumney 3 Grants now in being, containing 49,517 Acres. The Consideration—Services done.

36. To the Right Hon^{ble} the Earle of Albermalle two Grants now in being, containing 108,673 Acres, in

Possession and Reversion. Consideration—Services done.

37. To W^m Bentinck, Esq^r commonly called Lord Woodstock, 135,820 Acres of Land. No particular Consideration mentioned in the Grant.

38. To the Right Honourable the Earle of Athlone two Grants, containing 26,480 Acres. Consideration—Services done in y^e Reduction of Ireland, w^{ch} Grants are since confirmed by an Act of y^e Parliam^t of Ireland.

39. To y^e Right Hon^{ble} y^e Earle of Galway one Grant, containing 36,148 Acres. Consideration—Many good and faithful Services by him performed.

40. To y^e Right Hon^{ble} y^e Earle of Rochford two Grants, containing 39,871 Acres. Consideration—Services done.

41. To y^e Marquis of Puissar two Grants, containing 30,512 Acres. Consideration—Services done.

42. To the Right Hon^{ble} the Lord Coningsby 5,966 Acres, Cheifry's Tithes, and many houses in y^e City of Dublin, wth a 1,000*l*. Mortgage. Consideration—Services done.

43. To the Right Hon^{ble} the Lord Mountjoy 11,070 Acres for 21 years in consideration of his services in y^e War of Ireland, the losses he suffered in his Estate, the Imprisonm^t of his father in y^e Bastille, and his being killed in y^e Battle of Steinkirke.

44. To the Hon^{ble} Tho^s Keightley, Esq^r two Grants, containing 12,381 Acres, for 99 years as a portion for his Daughter, M^{rs} Catherine Keightley, who was dependant on her late Maj^{ty} Queen Mary of ever blessed Memory, and in consideration of a pension of 400*l*. per Annum and his losses by the War.

45. To Colonel Gustavus Hamilton 5,382 Acres, whereof 1,900 are not part of the forfeitures. Consideration—His great and Early Service in the War of Ireland, his wading through y^e Shannon and storming the Town of Athlone at y^e Head of the English Grenadiers.

46. To D^r John Leslie 16,077 Acres. Consideration—His early services in the War of Ireland, his great expe in raising and arming considerable numbers of men, and fighting at y^e head of them in severall Engagem^{ts}.

47. To Thomas Pendergast, Esq^r now S^r Thomas Pendergast, Baronet, two grants, containing 7,082 Acres, upon the most valuable Consideration of his great services in discovering a most Barbarous Conspiracy to Assassinate the King's most Excellent Majesty, to destroy y^e Liberties of England, and in Consequence the Protestant Religion throughout Europe.

48. To M^r John Baker 1647 Acres in Considera'on of y^e great and memorable services his father Colonel Henry Baker performed in y^e defence of y^e City of Londonderry.

WILLIAM SYKES, M.R.C.S.

Mexborough.

(To be continued.)

FRATRY.—I find that Mr. Palmer explains this word quite correctly in his *Folk-Etymology*, and duly cites from my *Notes to Piers Plowman*, p. 97. *Fraternity* is from *frater-y*, misspelling (with added -y) of M.E. *fretour*, short for O.F. *refretour*, from Lat. *refectorium*. Littré, s.v. "Réfectoire," gives the O.F. forms *refretoir*, *refretor*, *refrictur*; Provencal *refeit* (without the intrusive *r*). The puzzle in this word is really the intrusive *r*; but there are other instances. I have given several examples of intrusive *r* and intrusive *l* in a paper read before the Philological Society, and now in

the press. Note, e.g., *F. fronde*, a sling, from Lat. *funda*; *E. treasure*, *F. trésor*, Ital. *tesoro*, from Lat. *thesaurus*. The latter is a most striking example, where the *r* seems to have originated in a sort of parasitic fricative sound (if I may so call it) which accompanied the forcible pronunciation of the initial explosive *t*. So also with *f* and other sounds. The *E. fringe* is somewhat similar, but here the *r* was suggested by that in the *second* syllable of Lat. *fimbria*. The Wallachian for *fringe* is *frimbie*. For other examples see *cartridge*, *partridge*, *jasper*, *roistering*. WALTER W. SKELT.

GODSTOW ANTIQUITIES.—The ravages now in progress at Godstow have provoked the following protest:—

"Are there no antiquaries at Oxford, or is it that they have in that ancient seat of learning such an embarrassment of archaeological wealth that they have no interest to bestow on anything so unimportant as fragments of twelfth century nunneries and fourteenth century stone coffins? So many interesting associations cluster around the remains of the old nunnery at Godstow, a mile or two out of Oxford, that it is rather surprising so little attention has been bestowed on the ruin. What remains of the nunnery is not, it is true, very extensive; but that fact is itself due to the neglect of the past two or three generations. There still stands the little chapel in which the frail but fair Rosamond was wont—at any rate, we will hope she was wont—regularly to attend Divine service, and in which a magnificent funeral ceremony was performed over her tomb. This sumptuous little chapel has of late years become a cowshed, and the ivy-clad ruin generally has been made an enclosure for pigs. The nunnery is prettily situated near the bank of the Isis, and it has received from time to time a certain amount of attention from artists; but it has never been made much of, and now it is said that ancient stone coffins are being dug up in the neighbourhood. Workmen are breaking them into fragments, and little boys are to be seen occasionally playing tattoos with skulls and cross-bones which probably were one day the personal property of high-born dames belonging to the neighbouring religious house. At least five centuries these coffins must, it is said, have lain undisturbed by the placid stream there; and though perhaps it may be difficult even for 'anti-queer 'uns,' as Foote calls them, to get up much enthusiasm over nameless graves, one need not be greatly imbued with the afflatus of the archaeologist to feel some genuine surprise at the rough usage these relics of bygone days appear to be meeting with."

Surely something can be done to arrest the course of destruction. H. T.

MARMADUKE.—The origin and meaning of this, for common use, rather too grand-sounding Christian name, which belonged peculiarly to Yorkshire in the Middle Ages, do not seem to have been discovered or even suggested. It occurs earliest, I believe, in the Darell family, and in the person of Marmaduke de Arell, who gave the church of Sezay, near Thirsk, to York Minster. Then the De Thwenges and other families of the neighbourhood adopted it, and relatives and descendants spread it further abroad. Now, some thirteen miles north of Thirsk is Wellbury, called in Domesday Book

(i., fol. 300 b) Welleberge, which in the days of Edward the Confessor had been held by Fredgist and *Melmidoc*, and was in 1086 accounted *terra regis* and the tenants unnamed. "Melmidoc," so written by the Norman scribe, is, I presume, the same as Marmaduke, and the more correct spelling, revealing its Celtic origin and falling into the same class as Malcolm and Maldred, both of which occur in Yorkshire in Domesday. The first Maelmaidoc would have been the tonsured servant or disciple of one Maidoc or Madoc. Now, there were eight Irish saints of this name,—the most famous of them Aidan, called by the Irish Maidoc, as Giraldus Cambrensis tells us in his life of St. David, whose pupil he was, and founder of the bishopric of Fearn, in the sixth century.

It is possible the first Maelmaidoc may have come into Yorkshire from Ireland in the ninth century, in the days when the same Norse king Reginald was now of York, now of Dublin.

A. S. ELLIS.

Westminster.

THE BLACK CAP.—The black cap is part of the full dress of a judge, and is worn when he passes the supreme sentence of the law. When Lord Chief Justice Campbell passed sentence of death on Palmer, the Rugeley poisoner, I observed that he gave the cap a slight twitch to the front; and I have subsequently found that this is the traditional practice of judges, descending probably from a time when covering the eyes was the conventional sign of grief. In *Macbeth*, IV. iii., Malcolm says to Macduff, "What, man! ne'er pull your hat upon your brows! Give sorrow words!"

WILLIAM FRASER, of Ledecune, Bt.

HAUNTED HOUSE.—The following very curious case, cut from the *Standard* of Monday, Feb. 23, deserves a place in "N. & Q."—

"A remarkable case was heard on Saturday in Dublin. Mr. Waldron, a solicitor's clerk, sued his next door neighbour, who is a mate in the merchant service, named Kiernan, to recover 500*l.* damages for injuries done to his house by, as he alleged, the defendant and his family. Kiernan denied the charges, and asserted that Waldron's house was haunted, and that the acts complained of were done by spirits or some person in plaintiff's place. Evidence for the plaintiff was to the effect that every night from August to January his hall-door was continually being knocked at, and his windows broken by stones which came from the direction of the defendant's yard. Mrs. Waldron swore that one night she saw one of the panes of glass in the window cut through with a diamond, and a white hand was inserted through the hole so made in the glass. She caught up a billhook and aimed a blow at the hand, cutting one of the fingers completely off; the hand was then withdrawn; but on her examining the place she could find neither the finger nor any traces of blood. On another occasion the servant, hearing mysterious knockings, fell down with fright, upsetting a pail of water over herself. Mr. Waldron armed himself with a rifle and revolver, and brought a detective into the house, while several policemen watched outside. They, however, could find nothing. Kiernan's family, on being

accused of causing the noises, denied it, suggested it was the work of ghosts, and advised the Waldrons to send for a Roman Catholic clergyman to rid the house of its terrors. A police-constable swore that one evening he saw Waldron's servant kick the door with her heels at about the time the rapping usually commenced. Chief Justice Morris said the affair suggested the performances of the Davenport brothers or Maskelyne and Cooke. It was quite inexplicable, from the absence of motive, and remained shrouded in the mysterious uncertainty of the Man with the Iron Mask, the authorship of Junius's Letters, or 'Why Anderson left Dycer's.' The jury found for the defendant."

Readers will recognize a very old friend in this. Here is an early version of it:—

"Cunebertus king of longebardes stode vnder his chambre wyndowe and cseyledde with one of his secretaries how he myghte see his knyght Aldo. Then there was a grete fye and he founded to haue slayne this fye and cut of the fyes fote with a knyfe. In the meane tyme Aldo not knowynge of the kynges entente came towarde the kynges court and mete with an haltynge man that wente with a staffe and sayde too Aldo in this manner. Beware the Aldo. For yf thou comest to the kynges courte thou shalt be slayne by the kynges hande. Whan Aldo herde that he fledde to saynt Romaynes chyrche, and the kyng axed hym why he dyd soo. And he answered and sayde by cause an haltynge man had warned hym of his deth. Anone the kyng vnderstonde that he that halted soo was a wycked spyryte, and that he hadde cutte of his fote in the lykyness of a fye, and that he hadde so wrayed his counseylle and preuyte."—Higden's *Polycronicon*, 1527, f. 210 verso.

The more familiar version of this tale, which appears to be common to almost all countries, is that of a woman who had her hand cut off when she had taken the form of a cat. If I remember correctly, there is a tale founded upon it in *Household Words*.

R. R.

Boston, Lincolnshire.

NUMBERS USED IN SCORING SHEEP.—The following appear in Jackson's *Brigg Almanack* for 1885, as having been contributed by Miss Atkinson, Brigg. "This scoring," it is stated, "was daily used by an old shepherd at Winteringham in the beginning of the present century. The words were uttered very rapidly, and a slight pause was made at every fifth number."—

| | |
|-----------|-------------------|
| 1 Yan | 11 Yan-a-dik |
| 2 Tan | 12 Tan-a-dik |
| 3 Tethera | 13 Tethera-dik |
| 4 Pethera | 14 Pethera-dik |
| 5 Pimp; | 15 Bumfit; |
| 6 Tethera | 16 Tethera-bumfit |
| 7 Lethera | 17 Lethera-bumfit |
| 8 Hovera | 18 Hovera-bumfit |
| 9 Covera | 19 Covera-bumfit |
| 10 Dik; | 20 Fixit. |

J. T. F.

Bp. Hatfield's Hall, Durham.

[In Yorkshire the list commenced thus: An, tan, tethery, fethery, fips, slater, later, oater, coney, dix, endix, ten-dix, tethery-dix, fethery-dix, &c. Under the head "Ancient British Numerals" the subject is fully discussed in the *Athenæum* for 1877, vol. ii. pp. 371, 403, &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.

CRANMER'S OR CROMWELL'S BIBLE, 1539. — I am puzzled with one of my early Bibles, and shall be much obliged for information. Collation: Engraved title by Holbein (of which there is an engraving at p. 124 of Lewis's *History of the Translations of the Bible*, Lond., 1739, 8vo.). Within the engraving:—

"*The Byble in Englyshe*, that, is to saye the content of all the holy Scripture, both of y^e olde and *newe testament*, truly translated after the veryte of the Hebrue and Greek textes, by y^e dilygent studye of dyverse excellent learned men, expert in the forsayde tongues. *Printed by Rychard Grafton & Edward Whitchurch. Cum privilegio ad imprimendum solum.*"

The words in italics are in red letters. Then follows the date, which has been tampered with, only 5 and 9 of the original remaining. It now reads 1519. Then prologue by Thomas, Archbishop of Canterbury, 6 pp. Genesis to Deuteronomy, lxxxiii. fol. An engraved title. Joshua to Job, cxxiii. fol. An engraved title. Psalms to Malachi, cxxiii. fol. The Holbein frontispiece. Apocrypha, Esdras to Maccabees, lxxx. fol., wrongly numbered lxi. Title. St. Matthew to Revelation, ciii. fol., including the Table.

My great-grandfather, John Loveday, of Caversham, writes, "Without doubt ye true date of y^e Bible is in y^e year 1539"; and my grandfather, Dr. John Loveday, of Williamscoote, catalogues it as "by Cranmer, 1539." Both my ancestors were diligent bibliographers, and, as I can bear witness, from continually verifying their notes, never (well, hardly ever) made a mistake. But Lowndes's collation of Cromwell's Bible, 1539, agrees in a great measure with that of mine; and he says it is erroneously called Cranmer's. But why, then, Cranmer's prologue? What is the right name of this Bible? How many copies are known? If the subject has been already (as seems probable) threshed out, references will oblige; but as there can only be a few copies in existence, the collation of my copy may be interesting.

JOHN E. T. LOVEDAY.

STAPLE'S AND FURNIVALL'S INNS, HOLBORN. — Can any of your numerous correspondents kindly inform me whether the old records relating to the admission of law students into the above-named ancient inns of chancery during the sixteenth and seventeenth centuries, giving their birthplace, parentage, &c., still exist; if so, where and how they can be consulted? Some time ago I made a preliminary inquiry, for genealogical purposes, at the first-named inn, but without success, and did not carry my investigations at the time further.

Seeing, however, the report in the papers that it has either been lately or is about being sold by its "ancients," I am reminded that my inquiry may now possibly come too late. The other inn to which I have called attention has been, I believe, for some time in private hands. Some of the original entries in these documents must be of the greatest possible interest to genealogists and students of antiquity; and it seems to me positively disgraceful that they should be parted with at haphazard, or run the risk of being destroyed, as at present, instead of being, on the dissolution of the societies themselves, handed over at once either to the Public Record Office, British Museum, or other trustworthy authority for safe custody and examination by the public when required.

H. C. F.

A DYING CHILD MADE TO HOLD A LIGHTED CANDLE. — Could any of your readers versed in superstitious lore give me the reason why an infant suffering from the sins of its progenitors, and supposed to be "fast passing away," has a lighted candle placed in its puny hand and held there by the mother? I noticed this, for the first and only time, while in practice at Howden, Northumberland.

MEDICUS.

GABRIEL COSSART, S.J. — 1. Is there any printed biography of Gabriel Cossart more ample than that contained in the *Biographie Universelle* (Michaud)?

2. Where was Gabriel Cossart buried? Is there any monument to his memory, any inscription on his grave, and can it be found in print?

3. Is there any engraved portrait of Gabriel Cossart to be obtained in any of the Paris print shops?

4. Does there exist any portrait or bust of Gabriel Cossart in the Collège de Louis, if such college still exists, or elsewhere?

5. Is mention made of the parentage or family of Gabriel Cossart in the records of that college, if any such records be preserved and are still accessible, although the college may be destroyed or appropriated to new purposes?

LELAND C. COSSART.

Funchal, Madeira.

DEMOSTHENES. — What is the authority for the statement that Demosthenes transcribed eight times the history of Thucydides?

M. N. G.

LORD FAIRFAX: CUTHBERT MORLEY. — In *Chancery Proceedings B. and A. before 1714*, Collins 146, iii., on Feb. 17, 1658/9, mention is made of Cuthbert Morley (the son and heir of James Morley, Esq., one of the six Clerks of Chancery) having married a daughter of a late Lord Fairfax. The above Cuthbert is undoubtedly identical with a celebrated royalist colonel of that name who married Catherine, a daughter of

Francis Leke, Earl of Scarsdale, by whom he had an only child, Ann, wife to Bernard Granville, Esq. Cuthbert was buried on June 30, 1669, in Lambeth Chapel, as was also, in the same grave, Bernard, who died on June 14, 1701, aged seventy-one, and his widow Ann, who died on September 20 following (see Manning's *History of Surrey*, iii. 510). In Scotch peerages Lord Fairfax is described as a "Baron," in Burke's *Extinct and Dormant Peerages* as a "Viscount." In the former the second baron is stated to be Ferdinando Fairfax, in the latter Thomas Fairfax is said to be the second viscount. Query, which is right? Also, what was the Christian name of the wife of Cuthbert Morley, and when were they married, and when did she die, and what was the date of Col. Cuthbert's second marriage with Catherine Leke? It was certainly previous to December, 1649; for in *Royalist Composition Papers*, first series, vol. xliii. p. 101, there is a petition of Katherine Morley, wife of Cuthbert Morley, Esq., dated July 2, 1651, praying from the Commonwealth arrears due to her from Dec. 24, 1649. The petition commences:—

"That upon the Petitioner's addresses to your Honours you were pleased to allow unto her a 5th parte of her husband's Estate [who is and hath for the space of 6 years past bin beyond the seas] for her and her children's livlihood and subsistence by order bearing date 19th Febr'y, 1650," &c.

D. G. C. E.

"KICKING UP BOB'S A-DYING."—Can any of your readers throw any light on the origin of the above expression? I have frequently heard it used in Kent in the sense of making a great noise, especially a great uproar amongst schoolboys.

W. B. K.

R. GRIFFITHS.—I have some letters dated about 1786, "Turnham Green," and signed R. Griffiths. The writer was evidently the editor of a review or periodical. Can any of your correspondents give me any information about him, and name the review or periodical?

R. T. G.

COMMONWEALTH PAMPHLET.—Is anything known of A. B. Novice, the author of a pamphlet entitled *Mutatus Polemo*, dedicated to the Lord President Bradshaw? Who was he?

WALTER KIRKLAND, F.R.G.S.

Eastbourne.

BATTLE OF SERINGAPATAM.—Were the diaries of any officers who took part in this ever published? Did Lord Harris leave any notes about it? I wish to know where I can find a full account of the battle, and of officers who gained distinction in it.

M. A. Oxon.

HENRY LAWRENCE, PRESIDENT OF CROMWELL'S COUNCIL.—What was the day of the month of his birth? Cole's *Escheats*, Harl. MS. 760, say, in

his father's *Inq. p.m.* (2 Jac. I.), that he was then aged three years, two months, and four days.

B. F. SCARLETT.

HEIGHT OF TIMBER TREES.—My father-in-law, the late Henry G. Bohn, regarded "N. & Q." as the universal register for inquiries. His well-known garden at Twickenham has often been referred to in journals devoted to such matters, but I have not found any notice of the exceptional size of the limes and elms. The avenue was planted about 120 years ago. I recently had some of the trees measured, and found that several exceeded 100 feet in height. Are there any trustworthy statistics on this subject?

FRANCIS K. MUNTON.

North End House, Twickenham.

DEVONSHIRE FAMILIES.—I am desirous of obtaining trustworthy pedigrees, with evidences as far as procurable, of the following families belonging to South Devon:—Sture, or Steere, of Poole, Chadder, Hayne of Harleston, Hawkins of Kingsbridge, Roope of Kingsbridge, Ilbert of Bowringsleigh, Elford, Adams of Bowden, Ford of Kingsbridge, Easton, Lightfoot, Pearse of Easton, Coryndon, Carkett of Peteravy, Churchill, Strong, Martin, and Weymouth of Kingsbridge. Any references to existing pedigrees in print, up to date, if possible, or genealogical information relating to these families, will be gratefully received if sent to "Lieut.-Col. W. F. Prideaux, care of Messrs. Henry S. King & Co., 65, Cornhill, to be forwarded."

W. F. P.

Calcutta.

HAMELLO: CANELL'.—In a fine of the eighth year of Richard I. for the county of Devon is the following:—

"Concessit &c. p'dic'o Will'o Nerbert et h'edibz suis de se et h'edibz suis viii. ferling' t're scilicet ii. ferling' in &c. &c. et molend' cum via in Akinton' cum hamello q3 est inter Bethum molend' et vetus canell'."

What is the meaning of the two words in italics, *hamello* and *canell'*?

VETUS CODEX.

MONUMENTAL INSCRIPTION.—Might I ask, through the medium of your valuable paper, if any of your readers can explain the meaning or full form of these words, which appear on the marble monument to the memory of Sir Claudius Forster, Bart.—STA : SAL : DO. He died in 1623.

A. O. MEDD, Vicar.

Bamburgh, Northumberland.

[Is it "Sancta Salus Domini" ?]

STRAPS AS A PART OF COSTUME.—In the notebook of the Rev. William Harness I find the following dialogue respecting straps between John Kemble and Jones, called "Gentleman Jones," an admirable light comedian:—

"John Kemble once beckoned to Jones, who was rehearsing on the stage at a distance from him, to approach the seat near the orchestra where, as manager, he was

sitting, observing and directing the rehearsal. Jones approached, rather alarmed lest he had done something offensive in the sight of his Majesty King John. On his coming near, Kemble said, 'Mr. Jones, when I wear those thin light trousers I always find that they wrinkle up my legs; how, sir, do you contrive to keep yours from doing so?' 'Why,' replied Jones, 'I have straps to keep them down.' 'Oh, thank you, sir, thank you. Ah, straps passing beneath the feet—an admirable contrivance! I am much obliged to you, Mr. Jones, for that hint.'

Can any of your readers inform me when straps came into fashion?
G. A.

BABBACOMBE.—Would some one kindly say why most of the leading dailies persistently spell this place Babbicombe? It irritates many besides

DEVON.

WILLIAM PLATT. (See 6th S. x. 320.)—Mr. Platt was a member of Brasenose College, Oxford, where he entered in 1824. In 1827 he held an exhibition on Mr. Hulme's foundation, and took his B.A. degree on June 14. He proceeded M.A. July 1, 1830. Thus much is gathered from the Oxford Calendars and Catalogue of Graduates. Additional particulars both of his earlier and later life are desired.

W. E. BUCKLEY.

Middleton Cheney Rectory, Banbury.

BLAKESWARE HOUSE, HERTS.—I shall be very glad to be informed if there is in existence any authentic painting or drawing of the original Blakesware House, celebrated by Charles Lamb. I am aware of the slight indication of the building given in Cussans's *History of Hertfordshire*.

ALFRED AINGER.

ALLUMINER (the full form of *Limmer*).—Compare with the article in the Philological Society's *Dictionary*, edited by Dr. Murray, Cotgrave's: "*Enlumineur de livres*. A burnisher of bookes; (we call one that coloureth, or painteth vpon, Paper, or Parchement, an Alluminer)." F.

TRIGGER.—Is this still used in Cotgrave's sense: "*Enrayoir*... a Trigger, the staffe thats put before a cart-wheele, to keepe it from ouerthrowing, or ouer-hastie going"; or is "*Trigen*, a skidpan for a wheel," the more usual form? F.

HERALDIC.—Would Mr. WOODWARD, or some other heraldic correspondent of "N. & Q.," kindly give me the arms granted for military or other achievements to Columbus, Cortes, and the discoverers of the New World (I have Pizarro), as well as the distinguished Portuguese in India, Albuquerque, Vasco da Gama, &c.; also, Cabeza di Vaca?
W. M. M.

EXMOOR FOREST.—The boundary of this forest was in many places marked by stones, their names here and there still existing. In the perambulation in Ed. I. one such point is named "Fistones."

Would any of your readers kindly help me towards the meaning of the first syllable?

JAMES TURNER.

Hawkcombe, Porlock.

Replies.

THE THREE COUNSELS OF KING SOLOMON.

(6th S. xi. 104.)

Among the mass of traditions I have collected from the people in Italy (of which *The Folk-lore of Rome* was only a selection) I have an excellent version of this tradition, contributed by an admirable story-teller, Catarina Santoni, a most intelligent old woman, who was a Roman pensioner of mine for some years. In her own words it would occupy more space than "N. & Q." can afford. I will abridge it so as to bring its principal points into comparison with the translation of the Otranto variant.

When my contributor came to this one, after telling me many others, she said, "This is the best of all, because it is *vero verissimo*"; and then she added, with disappointment, "But it's no use, for, of course, you know it already; it is not a story, it is history." At last I got her to tell it, under the title of "*Gl'avvertimenti di Salomone*." "Of course you know Solomon went travelling over all countries to gather wisdom. He took with him only his *credenziere*."

"What do you mean by a *credenziere*?"

"It generally means a butler, because he has charge of the *credenza* (sideboard), but this man had the *credenza* (confidence) of his master. This man, then, had not long been married to a beautiful young wife, and before many more months she was to make him a father. How trying soever to have to leave her, for the affectionate regard he bore his master and the gratitude for the distinction of being asked to accompany him he sacrificed his private feelings. 'You'll see pretty women in other countries,' lamented the young wife. 'None can touch me like you,' he replied; 'but you, left all alone, will grow weary, and some one will come and say, "See, your husband is dead, or has forsaken you," and because my return is delayed you will at last say, "Surely I am free from the old husband," and will accept the new.' 'Never!' replied the young wife, 'though you should be absent a hundred years, never shall another man approach me.' With such loving words, spoken in holy sincerity, they parted, and the *credenziere* went his way with King Solomon. But every day Solomon seemed to grow more and more fond of travelling. The wonders he saw made him search for other wonders. The wisdom he learnt made him sigh to imbibe greater wisdom, till every year the *creden-*

ziere found himself further and further from home. Every night his thoughts said, 'Is constancy in woman?.....I will go to my master and tell him he must release me from service, and let me return to my house.' But every morning when he stood before Solomon, the majesty of his countenance and the joy of his presence overpowered him, and the resolution of the night faded away.....

"Thus twenty years passed, and the *credenziere* continued divided between fidelity to his master and fidelity to his wife.....Then one day Solomon called him and spoke thus: 'Pietro, have not I seen that thy heart is distracted between love of thy family and devotion to thy master. It is meet that thou return to thy wife while some days of youth yet remain in her; take, therefore, the blessing of the king and go.' But the *credenziere* fell on his knees and protested that he would never leave him, but wait for his wife till the king returned.....Solomon, nevertheless, said, 'Pietro, I know thy faithfulness; but long enough hast thou left home. As for me, I have yet many lands to visit, and the day of my return is far off; go thou, therefore, and in so doing be assured that thou shalt fulfil the mind of the king.' Then Pietro insisted no longer, and Solomon, to whom all things were known, taught him how to direct his journey; moreover, he reckoned with him for his wages, and when they summed it up they found that Pietro had three hundred scudi,* which the king gave him.

"Then said Pietro, 'Maestà, before I part from thee shall there not be given me, out of the store of wisdom of the king, some maxims (*avvertimenti*) to guide me?' And the king answered, 'Hast thou not been so long with me that thy mind is stored with *avvertimenti*?' But Pietro said again, 'Hitherto the king's presence has been with me to direct me in all my ways; but now that I go forth alone, would that the king's maxims should direct my steps aright!' Then spoke Solomon, 'My son, happy art thou if wisdom shall enter into thy soul and its maxims direct thy ways; but the purchasing thereof is dearer than silver, and shall not be bought for gold.' The *credenziere*, thinking that by these words the king meant that he should pay for the *avvertimenti*, made haste to answer, 'Indeed, I know that the value of the king's maxims is above the price of gold, therefore all that I have I offer for them. Let my three hundred scudi go for them—for every one a hundred scudi.' Then Solomon smiled at the simplicity of his servant, and thus he spoke: 'Lay, then, to thy heart these three *avvertimenti*. 1, "La collera della sera lasciatela per la mattina"; 2, "Non lasciare la strada vecchia per la

nuova; 3, "Non esser* curioso." The *credenziere* promised to guide his conduct by these rules, and humbly taking leave of his master, went on his way. But Solomon, when his back was turned, packed the three hundred scudi in a box, and added another three hundred to them, and calling the *credenziere* to turn again, bestowed on him the box, saying, 'Take this with thee, and that which is therein is thine; but open it not till thou art arrived in Rome at thine own home.'

"So the *credenziere* set forth. And now, though the way he had come with Solomon had taken them twenty years of travel, because they had made a great circuit and tarried a while in various places, visiting all notable things, yet now, travelling in haste by the wise direction of his master, Pietro was able to make the journey in the space of a few months; and when he was arrived nearly at Rome, so that he began to recognize the face of the country, he came to a turning where there turned off a new road, taking a line which shortened the distance by half; and one sat by the wayside and cried, 'This is the way, this is the way; leave the old road for fools.' When Pietro heard these words they reminded him of the maxims his master had given him, and, refusing to leave the old road for the new, he continued to trudge along all its windings.....Now, when he came to the end he observed that, though he had seen many entering on the new road, yet here, where they met again, he saw none coming off it, and so he inquired of the innkeeper concerning it. And the innkeeper said, 'The old road is tortuous, in order that it may pass by the dwellings of men, and thus afford protection to the lonely and accommodation to the weary; but the new road is made by bandits and assassins to pass through uninhabited forests, where they can despoil and murder them.' Then Pietro understood that he not paid too dearly for his master's maxim. Supper being now ready, he sat down to refresh himself; but the wife of the host sat at a table near and eat her supper too, and when she drank she drank out of a skull for a drinking-cup. Pietro had nearly turned his head to observe this strange act more closely, but then there occurred to him another maxim of his master's, and determining 'not to be curious,' he fixed his thoughts on his own matters.....At night, as Pietro was stepping into bed, his foot struck against a dead body which lay under it. His first impulse was to call the landlord.....but here again his master's maxim restrained him. 'After all, it is no affair of mine,' he said; 'it is better not to be curious'; and he went to sleep.....At breakfast the host looked at him *un po'*

* *Scudo*, the Roman ducat, the old standard of reckoning in Rome, still adhered to by the people.

* My old Roman had the traditional refinement of her language sufficiently to say *lasciare* and *essere* for *lasciate* and *state*.

scaltro, and said, 'Now, what did you think when you saw my wife drinking out of a skull? Answer me truly; no shuffling!' But Pietro replied, 'I am going back to my own wife, who is the only woman I care for, so I never looked at yours; and what could it matter to me whether she drank out of a tumbler or a skull?'.....A few minutes after the host again looked at him cunningly, and said, 'What did you think when you found a corpse under the bed? Answer me, &c.' 'I never thought anything about it,' replied Pietro. 'It did not matter to me if there was a thing or two more or less in the room!'..... 'You're a good fellow,' said the host. 'Few men come here who are content, like you, to keep their foot out of other men's matters. This is how your prudence has served you. Once on a time my wife offended me by unfaithfulness, so I slew her paramour and gave her to drink out of his skull; and, though this is a matter between her and me, most who come by want to know the why. Now I am determined not to leave one alive who pries into my affairs.....The corpse under your bed was that of the last comer.' Then he showed him a tank filled up with the bodies of the slain, saying, 'Here would yours also have lain had you not delivered your life by your prudence.' Then Pietro understood, &c. (as above).

"One more day's journey brought him to the very door of his house; but as the hour was late he would not disturb its rest, he would only feast his eyes on the outside. So he stood in the shade of the moonlight between the great pile of Solomon's palace and the church where his nuptial blessing had been pronounced. There is his little house with the *pergola* on top of the steps under the tiled eaves. But what does he see there?—a form of which he has dreamt for twenty years. She is looking for some one. 'Come, Pietro, come; I have waited so long,' she says, as a false Pietro, young and agile, mounts the steps and bounds into her arms. Arm in arm they enter the dwelling, and the door closes on their embrace. Pietro is like mad; he has but one thought—to slay the traitor. Already his hand is on the latch when the midnight chime of a convent bell recalls his master's voice, and the maxim 'la collera della sera,' &c., restrains the desire for *vendetta*. The two *avvertimenti* have served him so well that he forces himself to obey the third.....

"The innkeeper is loquacious, and rallies him on his tragic air. 'A word in season lightens sorrow,' he observes. 'All words are out of season with me,' rejoins Pietro. 'Days of pleasure come and days of sorrow come,' says the host; 'a man must take the one with the other.' 'He may take the days of sorrow like a man, and yet not look as if they were days of pleasure,' says Pietro. 'Had you been here a bit earlier you would have met one could do even that.'.....'His grief could

not have been like mine.'.....'No; for whatever yours is his must be stronger.' Pietro is silenced, and the host pursues his say. 'A likely, well-spoken youth he is, and his grief surpasses all, because it is for another. He was born in trouble, and trouble accompanies him ever. First of all his father abandoned him before he was born. Instead of looking after his home he must needs go walking the world with King Solomon. Not but what our gracious king was right; kings can afford to travel, *credenzieri* cannot.' Pietro began to listen in earnest. 'Did not this vagrant *credenziere* make a good provision for his wife?' he asked, slyly. 'He thought he had; but there's the mischief. The friend he trusted to carry to her the stoppage of his pay from the king's treasury thought that she who was fair for the *credenziere* was fair for him; hence he persecuted her till, in her constancy, she preferred maintaining herself by the pittance she could earn to letting him approach her. Then her son was born, and he took another woman and left her at peace.' At this announcement Pietro nearly betrayed himself, and the host asked, 'Perhaps he was a friend of yours.' 'I have no friends,' said the disconsolate Pietro; and the host proceeded, 'This son has grown up to be a carpenter; and as well as he can he supports her. But what can such a youth earn? Their creditors are closing round them, and that false friend is the worst of all. Hence it was that the good youth was here to-night to borrow a little money.' 'I see,' said Pietro, sadly, 'you were right. The youth's case is bad indeed. Want has made his mother succumb to temptation, and he has to bear the shame.' 'I see you were right,' says the host. 'You must have experienced the greatest grief of man, or you would not judge woman so ill. No, indeed; it has not come to that. She maintains her good name, and ever keeps her son near her to be the guardian and witness of the same. I warrant had you been by when the youth went home you had heard her calling "Pietro" to him.' 'Did you say "Pietro?"' exclaimed the *credenziere*, beside himself. 'Yes, she called him so because that was her runaway husband's name. Do you know him, then?' 'Well, I think I met such a man on my travels,' replied the *credenziere*; 'and if it is all you say I might be able to help these good people.' 'Then our Lady has sent you, friend; for how they can hold out beyond to-night is more than I can tell.'

"Pietro rose abruptly. 'Here is the price of my night's lodging, which I shall not want. I remember now I must pursue my journey this very night.' 'At least eat a bit of supper; it is just ready.' 'Here is the price of that too; I am in haste; I may not stay.' The host and hostess stood aside to let their crack-brained guest depart, who ran as if the whirlwind had possessed him.

"The morning was now breaking. Young-Pietro

was already at his bench, the mother was cleaning up the kitchen. 'Pietro! Pietro mio! I always knew he would come back to me!' and she ran to his embrace, and young Pietro knew it was his father, and clasped his knees. Then Pietro understood he had not paid too dearly for his master's maxims, also wisdom was better than riches. True he had no money to pay their debts; but they were all united and safe, and he must learn to work. 'But what is that curious old box you have under your arm?' asked the wife. 'Oh, it is something my master Solomon gave me, and as he told me not to open it till I got home I never thought of it again; but our son, here, will be able to open it with his tools.' Young Pietro soon opened it and disclosed to view the six hundred scudi of King Solomon, and they were all very happy."

Why the three maxims were stated in one order and applied in another I cannot say. I repeat the story as told to me. The anachronistic introduction of the name Pietro, of Rome, of the parish church, the *pergola*, the *vendetta*, and the Madonna are bits of noticeable localization.

R. H. BUSK.

If Mr. W. E. A. AXON will oblige me by referring to some remarks of mine in 5th S. viii. 75, he will see how the three maxims, in some form or another, were familiar to mediæval thought. In the *Gesta Romanorum* the story is told of Domitian. One of the precepts is "Nunquam viam publicam dimittas propter semitam," which, however, I did not on that occasion mention. There is some variation in the others. See *Gesta Romanorum*, cap. 103, pp. 431-4 (Berl. 1872); Swan's translation, Tale xxiii. vol. ii. p. 70 (Hotten, s. a.); *Gesta Rom.* (selections), p. 146 (Sonnenschein & Co., s. a.); "Morley's Universal Library," *Mediæval Tales* (tales from the *Gesta Rom.*, xvi.), p. 143 (Lond., 1884).

ED. MARSHALL.

"TOLEDOTH JESHU" (5th S. i. 308, 431).—The replies, tending to nullify Whately's use of this curious piece of anti-Christian antiquity, were misleading. The first two, after noting Wagenseil's edition, say the same is found in a volume by Huldreich, a Zurich pastor, in 1705. These documents (both in the Brit. Mus.) are quite dissimilar; and without knowing even whether Hebraists profess to distinguish between Hebrew of five or fifteen centuries old, I venture to put fully that difference between them. The Zurich volume can have been little more than a nursery tale and burlesque, and no earlier than Lardner supposed. The other, given in the *Tela Ignea*, contains also, it is true, mediæval allusions, but they must have been grafted on an ancient body. The obscenity (a fault from which the Zurich book is free) is such

as probably the European atmosphere has not, since Constantine's time, allowed even Orientals to write for themselves. But this is not the chief ground for holding it ancient. The reasoning has not the least touch of what would now be called Rationalism. All readers are supposed aware that nothing like laws of nature have the least existence for an adept in magic. It is written by and for Jews, who never doubt or question that "the Hung One" and some of his twelve comrades daily healed leprosy, blindness, and all diseases, and often raised the dead. It further credits him with such peculiar feats as—(1) a public contest with a tempter, both floating in the air over Jerusalem; (2) taking and multiplying fish for crowds of followers to eat; and (3) walking on the Jordan (a name that, of course, includes its lakes). These two feats are made simultaneous, and the Gospels make them the same day. This and the Zurich tale, while widely differing as to his paternity, agree in placing his birth at Bethlehem, though his parents, one or both, were of Nazareth. Both antedate him, but not equally, one placing his death under Herod I., the other as early as Queen Alexandra. Both make it independent of the Romans, and by stoning; after which his corpse was hung on a tree, found with difficulty, because he had, by enchantments addressed to most of the trees, made them unable to bear his weight. ("Master: how soon is the fig tree withered!") His friends in vain sought his body, because Judas, his entrapper (who was a wealthy senator), buried it, according to the elder story, under the bed of a canal, diverted for that purpose; but according to the newer, in a cesspool, which Peter and all Christians were invited to examine, but refused. I cannot but think the Wagenseil document (not that of Huldreich, which is puerile) preserves somewhat from sources independent of the Gospels, and that Whately's suggestion of its evidential use was fair.

E. L. GARBETT.

CARMICHAELS OF THAT ILK AND OF HYNDFORD (6th S. x. 350, 396, 477; xi. 12, 58, 133).—While accepting ZETA's assurance that he does not draw the distinctions which I pointed out as requiring to be observed, and that he did not intend the implication which logically lay behind the particular form of his query regarding the Hyndford family, the fresh implication, at p. 133, *ante*, that the mother of the Prior of Coldingham and of Jean, Countess of Argyle, whom ZETA curiously speaks of as "Jean," was a Carmichael of Hyndford, requires some notice on my part, lest "N. & Q." should be cited for the support of an erroneous proposition. The mother of the prior and of the countess was not named Elizabeth, was not the daughter of any Sir John Carmichael, and was not a Carmichael of Hyndford. She was Katherine, daughter of John Carmichael of Meadowflat,

Captain of Crawford, and she died Lady Cambusnethan, as the wife of John Somerville of Cambusnethan, for which ZETA may be referred to her will (Aug. 22, 1552), in the Register of Testaments of the Bishopric of Glasgow.

C. H. E. CARMICHAEL.
New University Club, S.W.

THE "THREE HOLES IN THE WALL" (6th S. xi. 127).—The allusion by Macaulay in his speech on the Reform Bill, Sept. 20, 1831, is thus explained. Lord John Russell, in his speech on the introduction of the measure on the previous March 1, called attention to the anomalies and absurdities of the then existing system. Amongst other illustrations he stated as follows:—

"A stranger who was told that this country is unparalleled in wealth and industry—that it is a country that prides itself on its freedom, and that once in seven years it elects representatives from its population to act as the guardians and preservers of that freedom—would be anxious to see how the people choose those representatives to whose faith and guardianship they entrust their free and liberal institutions. Such a person would be very much astonished if he were taken to a ruined mound and told that that mound sent two representatives to parliament—if he were taken to a stone wall and told that three niches in it sent two representatives to parliament," &c.

The references are, I believe, to the boroughs of Old Sarum and Seaford. The "three niches" of Lord John Russell, and the "three holes in the wall" of Macaulay, are, I have no doubt, identical, and present the same illustration of our quondam glorious constitution in Church and State.

One cannot wonder that the Berlin correspondent should require some enlightenment on a passage so obscure not only to a foreigner but to many of our own countrymen at the present day. Many passages in the Greek and Latin classics and in the mediæval writers, now hopelessly obscure, owe their difficulty to contemporary allusions to circumstances long forgotten.

J. A. PICTON.
Sandyknowe, Wavertree.

WASHINGTON'S ANCESTRY (6th S. xi. 85).—In the absence of the baptismal register is it not possible to obtain some evidence from the quarter session and other collateral records?

HYDE CLARKE.

DEAN STANLEY (6th S. x. 309).—MR. HUGHES will find an interesting paper in Mr. Croston's *Historic Sites of Lancashire and Cheshire*, on Alderley, Cheshire, and the Stanley family. Dean Bradley's *Recollections* is also worth reading. He will find much of interest in both papers.

J. COOPER MORLEY.

1, Devonshire Street, W.

BIEWSOLAS (6th S. xi. 69)—Is it not probable that the name of this manor is derived from Fr. *beau* and *soulas*, which Cotgrave translates "solace, comfort, consolation, contentment, ease, recrea-

tion"? For the corruption *beu* cf. Bewley and Bewdley = Beau-lieu, Bewmaner (Leic.), Bewfront (Northumb.), &c. The last two names are given in *Villare Anglicum*, 1678.

F. C. BIRKBECK TERRY.

ANCIENT PRINT (6th S. x. 349, 413).—If L. L. K. rightly identifies *hatwan* with the Hungarian town of Hatvan, the inscription means, "Picture how Hatvan was conquered and taken by storm." *Conter factur* is *Counterfeiti* = Engl. counterfeit.

H. H.

JANISSARY (6th S. x. 246, 315, 473; xi. 92, 138).—As I was the culprit who "trotted out" the "obvious" Persian etymology of this word, I suppose I ought to consider myself unhorsed and withdraw from the lists, but, fortunately, I have another charger very like the last. What does PROF. SKEAT say to the regiments of "Jan-baz," raised by Shah Soojah in 1839, and commanded by British officers, some of whom are possibly still living? I happened to be studying Persian in that year, under a clever scholar of over twenty languages, who did not call himself a philologist, Mr. Edward Hattersley; and he explained *Jan-baz*, "a man who plays with his life," by comparing it with Janissary. So I think PROF. SKEAT will admit that there is something more than an "accidental coincidence." No one denies that *yeni-cheri* means new soldiery, but it does not preclude the Turks from borrowing the designation of *janissary* from the Persian, just as other peoples took Sepoy and Spahi from them. I think PROF. SKEAT will find that *Seraskier*, *Pacha*, *Bimbashée*, *Yuzbashi*, are at least half Persian.

J. BAILLIE.

E.I.U.S. Club.

GAVILLIGER (6th S. xi. 68).—Jamieson, in his *Dictionary*, defines this word as "the provost-marshal of an army." He quotes from Monro's *Exped.*, pt. i. p. 24:—

"There were always—some churlish rascalls, that caused complaints to be heard, which made our proforce or *gavilliger* get company and money, for discharging his duty; for neither officer nor souldier escaped due punishment, that was once complained on, until such time as his Majestie was satisfied with justice."

He derives the word from "Isl. *gaa*, curare, and *leger*, a camp, q. he who has charge of the camp, who narrowly prospiciates to see if there be any disorder."

F. C. BIRKBECK TERRY.

NOTES ON SKEAT'S "DICTIONARY": JADE (6th S. xi. 124).—MR. SMYTHE PALMER cites my derivation of *jade*, a sorry nag, from Spanish *jadear*, *jadear*, to pant. I believe, however, that Prof. Skeat's reference to the Scotch and Yorkshire forms, *yaucl*, *yade*, *yaid*, is fatal to my supposition. The sound of an initial *y* might pass into a *j*, but hardly the converse. It is in favour

of a descent from the Icelandic *jalda*, a mare, that the word in a metaphorical sense is solely applied to a woman (not, I think, an *old* woman, as Skeat explains it, but almost always a young one), never to a man. The verb to *jade* may be quite unconnected.

H. WEDGWOOD.

STONE: STONES=MASTER-MASONS AND FREE-MASONS (6th S. x. 448; xi. 57).—Nicholas Stone was born at Woodbury, Devon, in 1586, and from his pocket-book, which fell into the hands of Vertue, wherein he kept an account of work done, &c., it would seem his master was called Isaac James, not Jones. Under date 1615 he says, "I made Master Isaac James a partner with me in courtesy, because he was my master three years, that was two years of my prentice and one year journeyman." Nicholas Stone died in 1647, and was buried in St. Martin's, where, on the north side, within the church, is the following epitaph:—

"To the lasting memory of Nicholas Stone, Esq., master mason to his Majesty, in his lifetime esteemed for his knowledge in Sculpture and Architecture, which his works in many do testify, and though made for others, will prove monuments of his time. He departed this life on the 24th of August, 1647, aged 61 years, and lyeth buried next the pulpit in the church. Mary his wife, and Nicholas his son, lye also buried in the same grave. She died November 19th, and he on the 17th September, 1647."

Nicholas Stone had three sons, Henry, Nicholas, and John, all celebrated in their way. A more detailed and interesting account of the family, with extracts from the diary, is to be found in a book published about a year ago, called *Art in Devonshire*, by George Pycroft, from which I here make an extract:—

"This worthy family, so united during life, and tied together not only by affection but by similarity of tastes, were all buried in one grave. The tomb, containing his father, mother, and brother Nicholas, was carved by Henry, the eldest son, and when Henry died John erected his monument, and when John died there was no Stone left to do as much for him, but Charles Stokes, a kinsman, repaired it and added the following lines:—

"Four rare Stones are gone,
The father and three sons,"

EMILY COLE.

Teignmouth.

MACAULAY'S "HISTORY OF FRANCE" (6th S. xi. 108).—Macaulay had intended to provide an article "On the Polity of France since the Restoration" for the October number of the *Edinburgh Review* for 1830. While he was at Paris

"this arrangement was rescinded by Mr. Napier, in compliance with the wish or the whim of Brougham;he at once set to work upon turning his material into the shape of a volume for the series of 'Lardner's Cabinet Cyclopaedia,' under the title of *The History of France, from the Restoration of the Bourbons to the Accession of Louis Philippe*. Ten years ago proofs of

the first eighty-eight pages were found in Messrs. Spottiswoode's printing office, with a note on the margin to the effect that most of the type was broken up before the sheets had been pulled. The task, as far as it went, was faithfully performed; but the author soon arrived at the conclusion that he might find a more profitable investment for his labour. With his head full of Reform, Macaulay was loth to spend in epitomizing history the time and energy that would be better employed in helping to make it."

Trevelyan's *Life and Letters of Lord Macaulay* (1877), vol. i. pp. 169, 170. See also pp. 198–203, where Macaulay's two letters to Mr. Napier will be found, in the first of which he proposes the writing of the article, and in the latter expresses his indignation at the rejection of his proposition.

G. F. R. B.

HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523; iii. 96; iv. 116, 217; v. 397, 478; vi. 76; viii. 238; x. 37, 158, 393, 507; xi. 53).—When the Newcastle Society of Antiquaries visited Wallington last autumn, on the invitation of one of their vice-presidents, Sir Chas. E. Trevelyan, the worthy host pointed to a place in the dining-room and said, "Then there is a 'priest's hole' between the end of that cupboard and the fire-place, in the thickness of the wall. That shows how thick the wall is. The recess is about eight feet long and rather high, and, owing to its proximity to the fire, it is not at all an uncomfortable place. Whether it was ever used to conceal a priest, I cannot say. The last use to which I have heard of its being put is, when the family made their annual migration to London, William Winship, the agent, used to come down and put all the family plate, not required by the family, in the old 'priest's hole,' considering it to be the most secure place at the time."

R. B.

Bradshaw Hall, Derbyshire, the once residence of the famous judge, before whom

"England's monarch once uncovered sat,

Whilst Bradshaw bullied in a broad-brimmed hat,"

contains, on the ground floor, a large cunningly-made cupboard, high up near to the ceiling, which is capable of hiding away two or three men, without arousing the least suspicion.

J. COOPER MORLEY.

1, Devonshire Street, W.

SIR W. SCOTT (6th S. xi. 163).—The book, *Reminiscences of Army Life under Napoleon Bonaparte*, by Adelbert J. Doisey de Villargennes (Cincinnati, R. Clarke & Co., 1884), referred to by Mr. PATTERSON, offers information relating to Scott that should be accepted with reserve. If the *Reminiscences*, &c., is not a posthumous publication its author must be a very old man, and this may account for slips of memory. He speaks of the French prisoners at Selkirk dining with Scott at Melrose Abbey—three miles east of

Abbotsford, and certainly not a comfortable place for a dinner party in mid-winter. The date given, "about February, 1813," was, moreover, an unlikely one to find Scott away from town and his official duties; and the statements respecting the *Life of Napoleon* are equally open to suspicion. This work was published in 1827, not *ten*, but fourteen years later than M. Doisey's dinner-parties in the abbey; and, far from Scott in 1813 preparing for *Napoleon*, Lockhart informs us that "two years had elapsed since Scott began it," and, allowing for interruptions caused by the production of novels and critical miscellanies, the task occupied Sir Walter little more than twelve months.

A. W. B.

QUEEN ANNE'S FARTHINGS (6th S. xi. 89).—The first coin mentioned by MR. ARNOLD (with rev. Britannia, 1714) is the least rare of the five or six varieties known. The specimen bearing the figure of Peace in a chariot is but seldom met with, and then realizes a high price if in fine condition. 7l. 10s. is marked as the auction price in a recent sale catalogue. Particulars concerning these coins (which were struck at the suggestion of Dean Swift) can be found in Ruding's *Annals of the Coinage*, or Akerman's *Numismatic Manual*.

H. S.

WILLEY CHURCH, WARWICKSHIRE (6th S. xi. 28, 114).—Dugdale, in his history of this county, says the church was dedicated to St. Leonard in the time of Henry I., and was granted to the monks of Preaux, in Normandy, by Robert, Earl of Mellent and Leicester. In 1291 the value is said to be five marks (or 3l. 6s. 8d.) per annum.

H. S.

"HE WHO WILL MAKE A PUN WILL PICK A POCKET" (6th S. xi. 166).—It is quite certain that Dr. Johnson did not originate this common saying, and it is very probable that Dennis did. MR. SALMON gave Victor's note on the subject in a former volume (2nd S. i. 253), though he did not take it direct from the octavo pamphlet of 1722 published by Chetwood, but from the *Public Advertiser* of Jan. 12, 1779. He subsequently (2nd S. ix. 222) gave another version of the story, taken from the *Gentleman's Magazine* (vol. li. p. 324). Benjamin Victor, barber, stuff dealer, play writer, stage historian, and treasurer of Drury Lane Theatre, is not a very safe authority to follow. It is plain that if his account is correct he could have no personal knowledge of the matter, for Henry Purcell died in 1695. According to Sylvanus Urban the speaker was not Purcell, but Dr. Garth, who died in 1719, and this is probably correct. Dr. Johnson may possibly have some time quoted the ill-tempered saying of Dennis, but he never adopted it. On the contrary, we know well that he smiled pleasantly more than once at a clever pun, and on one occasion, at least, made

one himself (Croker's *Boswell*, 1831, v. 213). Johnson felt, and always said, that a pun is a low kind of wit, and when introduced in argument, and to hide a man's defeat by raising a laugh, is contemptible. But Johnson fully admitted the wit of the pun in *Menagiana*.

EDWARD SOLLY.

YOUNGLINGS (6th S. x. 496; xi. 71, 177).—In that very clever book of Juan Huarte *The Tryal of Wits* (p. 220) it is remarked that "there is no better test to discover, if a man wants understanding, than to note if he be haughty in punctillo." MR. BIRKBECK TERRY'S misplaced anxiety for accuracy and his eager wish to expose mistakes in another lead him to make a false step himself. He is too "haughty in punctillo." I must confess that had he caught me tripping in a matter of such small significance I should not have expended much of the crimson of modesty upon detection. It would not have mattered if Shakspeare had used the word five times when I imagined he had used it only thrice. I had a reason for what I said, and in such a triviality that ought to be enough for reasonable people. MR. TERRY need only have said he thought it occurred four times, and then have followed on with the ill-written line that he cites. I suppose, however, he may have forgotten that this eleventh sonnet of the *Passionate Pilgrim* (original edition) is probably not by Shakspeare at all—at any rate it was published 1596, *i. e.*, three years before, third in a collection of seventy-two sonnets under the title of *Fidessa*, and with the name of B. Griffin as the author. Collier says that a MS. of the time gives it with the initials W. S. But that proves nothing. The over-run lines are too numerous in it for Shakspeare, the rhymes are bad, there is some power shown, but no felicity, and the general rhythm lacks the sugared sweetness and perfect flow of the quill of Avon's swan. I neither know nor care what the latest verdict may be of Shaksperian students, in whose ranks I neither claim nor desire a place; but Coleridge himself should not persuade me that Shakspeare wrote this, or that he did not write the sixth of the same set, beginning,—

"Scarce had the sun dried up the dewy morn."

Mrs. Cowden Clarke's *Concordance* gives *youngling* three times. Mrs. Horace Furness (*Concordance to the Poems*, 1872) gives no instance of the word. This was my reason for writing as I did, and it is MR. TERRY'S correction, after all, that needs correction by those who so very sincerely love minute precision. I remember a naval officer's criticism on a fine portrait of Nelson. He said, "D—n the fellow who did it! he knows nothing about the sea. That's not an admiral's button on the coat." Now, there is a case of importance in precision, if you like. I sin in good company—no less than that of Socrates, Pindar, and Montaigne—

I profess to *know nothing* (except that I know nothing); but the best of men are such blunderers that I fare nearly as well as they. The moral is that when we think we detect each other in error, we ought rather to ask, "Are you right?" than blurt out a blunt "You're wrong!" C. A. WARD.
Haverstock Hill.

BISHOPRIC OF SODOR AND MAN (6th S. xi. 128, 172).—I hope I may be allowed to make a slight addition to the reply by CANON VENABLES at the last reference. The word *sudreyjar* is now written with a stroke through the *d*. It is from Icel. *sudr* (with crossed *d*), south, and *eyjar*, plural of *ey*, an island, cognate with A.-S. *ig* (preserved in M.E. *i-land*, now mispelt *island*). My index to Cleasby and Vigfusson's *Icelandic Dictionary* duly contains the entry, "Sodor (name), *Sudreyjar*." (with crossed *d*). *Sodorensis* is a mere Latin corruption.

WALTER W. SKEAT.

Cambridge.

"THE PROTESTANT BEADSMAN" (6th S. xi. 169) was published anonymously in 1822 by Messrs. F. C. & J. Rivington. It contains the following dedication:—

"To the Right Honourable Lord Redesdale, this Work is respectfully presented by a Son of his Early Friend, and his Lordship's Obliged and Faithful Servant, The Author."

The British Museum possesses a copy of the book, but the catalogue does not suggest the name of the anonymous author. G. F. R. B.

About twenty-five years ago I remember seeing this book in the Hull Subscription Library. So far as I can call to mind I have never met with any other copy. ANON.

BURNING OF BAIT (6th S. xi. 149, 178).—Dr. MURRAY, alluding to the suggestion that *peat* is a modification of the element *beat* in the old agricultural process of *beat-burning* (that is to say, paring the surface of the land and burning the *beat-burrows*, or dried heaps of turf, to ashes), says that the identification of the two words is demonstrably wrong. "*Peat*," he says, "old Scotch *pete*, is one of the earliest words we can cite, for its Latinized form *peta* and also *petaria*, a *peat-bog*, occur in the early charters, long before the date of any vernacular documents." But what has the preservation in written documents to do with the question? Undoubtedly the word *pete* was in use in the vernacular when it was Latinized in the form of *peta*, and unless it can be shown that the process of *beat-burning* was unknown at that time I do not see that a step has been taken towards negating the supposed derivation. *Peat* is exclusively an English word, and must have arisen on English soil. The more ancient term is *turf*, the equivalent of which in all the continental

languages (Dutch *torf*, French *tourbe*, Italian *torba*, &c.) is applied to the black substance to which we now give the name of *peat*. Nor can it even now be broadly asserted that "*peat* is not *turf*." A *peat fire* is, I think, spoken of all over Ireland as a *turf fire*, and digging *peat* is there called cutting *turf*. That *petaria* and *turbaria* are separately mentioned in the charters and old laws should go for little. Lawyers have always been fond of strings of synonyms.

H. WEDGWOOD.

In coal-mining a piece of coal is said in Yorkshire to be long-*baited* when its shape is long and narrow, or when it breaks into long and narrow pieces. The reverse of this is short-*baited*. A tree in Yorkshire is said to be long-*baited* when its growth is even, and it is not twisted or knotty. Though this does not answer Dr. MURRAY's query, it may be useful to him. S. O. ADDY.
Sheffield.

"LE SUICIDE ABJURÉ" (6th S. xi. 89, 115).—I am much obliged for Mr. JULIAN MARSHALL's reply to my query, but in the *Vie privée du Maréchal de Richelieu* about twenty lines of Lord Catesby in praise of the old marshal are given, so the play was probably printed as well as acted.

HENRI VAN LAUN.

CARDINALS (6th S. x. 517; xi. 49).—There were also *cardinals* attached to many of the French cathedrals before the Revolution, who were expected to be present and assist the bishop in the diocesan church at certain special ceremonies. They were the *curés* of the parishes in the cathedral town. See Moléon, *Voyages Liturgiques de France*, Paris, 1718, 8vo., pp. 93, 170, 176.

J. MASKELL.

HISTORY OF THE LEVANT COMPANY (6th S. xi. 169).—An account of this company was published in 1828 by the Rev. R. Walsh. A copy appears in Mr. Alfred Russell Smith's catalogue of old books for 1882, and is numbered 5064.

F. SYDNEY WADDINGTON.

BALLOW (6th S. xi. 167).—The only meaning of this word in the North with which I am acquainted is "to claim, or bespeak," as given by Halliwell. That the word in *Lear*, IV. vi. 247 (first and second folio), means the same as *bat*, the reading of the quarto, seems quite clear. I would, therefore, suggest that the word in the manuscript from which the first folio was printed was *baston*, which might easily be misread and misprinted *ballow*. Latham quotes a passage from Bacon's *New Atlantis* for its use: "We came close to the shore, and offered to land, but straightways we saw divers of the people with *bastons* in their hands, as it were forbidding us to land." And this would be a contemporary instance.

W. E. BUCKLEY.

CARICATURES OF THE MULREADY ENVELOPE (6th S. ix. 508; x. 98, 234, 373, 478; xi. 33, 74, 117).—Some were published by W. Spooner, 377, Strand. My copies are Nos. 3, 5, 12, and another with the number illegible. No. 5 is in a way prophetic of the Parcel Post, as, to the question, "Have you sent my mutton, Mr. Stickem?" a burly butcher replies, "The boy has just put it in the post, miss."

D. C.

LYNEGAR (6th S. xi. 29, 96).—It may interest MR. N. J. HONE to know that I possess an Irish Book of Common Prayer, printed in London, A.D. 1712, on a fly-leaf of which the following appears, written in a large, bold hand: "The Gift of Charles Lynegar, Irish and Chief Antiquary of Trinity Colledge, Dublin, to John Seymour, October the Twenty third Day, Anno Dom. 1721."

JAMES BRENNAN.

Cork.

ETYMOLOGY OF "OUBIT" (6th S. xi. 168).—The term "a hairy *oo-bit*" is very common in Scotland at the present day. The word is rarely used without the adjective *hairy*. It means, of course, the common long-haired caterpillar, but is used figuratively for a rather shabby hirsute person. I remember a poor old French fencing-master being so styled. Jamieson is far from certain as to the derivation of the word, and mentions that Sibbald considered that allusion was made in the name to the *oo*, *i.e.*, wool, with which the creature seems to be covered. *Ooy* = woolly or woollen, is common. But as the form *vowbet* is used in old Scots poetry, as *wobat* is not unknown, and *warbot*, a worm, is found in old English, Jamieson thinks that the A.-S. *wibba*, a worm, is more likely to be the original.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

Also spelt *oo-bit* and *vowbet*, a hairy caterpillar with alternate rings of black and dark yellow. It is evidently derived from the A.-S. *wibba*, a worm.

J. N. B.

Haverstock Hill, N.W.

Halliwell has "*Oobit*, the larvæ of the tiger-moth" (*Archaic Dict.*, ii. 589). Jamieson's *Scot. Dict.* gives several forms, *viz.*, *oo-bit*, as above; *oo-bit* and *oo-wet* or *wowbit*; also *wobat*, *wobart*. The etymology is quoted from A.-S. *wibba*, a kind of worm; query German *woben*, "to weave," apparently from the numerous hairs in which it is enveloped.

A. HALL.

Amongst the Philological Society's slips there are only two for *oo-bit*, one from Kingsley's poem, quoted by your correspondent, and one from *The History of Serpents*, by Ed. Topsell, 1607, p. 665 (ed. 1653): "Of the *English* they are commonly called Caterpillars, of what kinde soever they be of. But the *English* Northern men, call the hairy

Caterpillars, *Oobuts*, and the Southern men usually term them *Palmer-worms*." I shall be very glad if any of your readers will send me more slips.

Bailey (1721) has "*Oubat*, a sort of hairy caterpillar." Ash (ed. 1795), "*Oubat*, a kind of caterpillar"; *oubust*, *oubut* (different spellings), the *oubat*. Barclay (1812), "*Oubat*, or *oubust*, a sort of caterpillar." Halliwell, "*Oobit*, the larvæ of the tiger moth." Jamieson (ed. 1880), "*Oobit*, a hairy worm, with alternate rings of black and dark yellow"; "*Oobit*, 1, *Hairy oobit*, a butterfly in the caterpillar state; 2, Applied, by itself, as a term of contempt, to any shabby young looking person." Annandale and Webster do not notice it.

W. LÖWENBERG.

Starkies, Bury, Lancashire.

The *hairy oobit* is the common name for the caterpillar of the tiger-moth throughout Northumberland and Durham.

E. LEATON BLEWKINSOPP.

DESTRUCTION OF ANCIENT MONUMENTS: LYTCHET MATRAVERS, CO. DORSET (6th S. xi. 164).—"N. & Q." renders no better service than when it calls the attention of the more enlightened portion of the public to acts of vandalism in the destruction of our ancient monuments, such as would appear at first sight to have been the case under the circumstances cited at the above reference. If I may judge, however, from certain correspondence recently published in the *Dorset County Chronicle*, the mischief complained of has been promptly repaired on the matter being brought fairly to the notice of the lord of the manor. To use the words of the rector of the parish: "Better counsels have prevailed in the matter of the Matravers tomb in the church at Lytchet Matravers. The material in which it has been imbedded has been removed, apparently with little damage to it, and the monument is again open to view."

"N. & Q." is always ready to invite public opinion to bear upon a subject of this kind, and I feel assured that it will be only too glad to record the fact that in this case, at least, public opinion has been recognized and met in a manner eminently satisfactory to all true lovers of our ancient monuments.

J. S. UDAL.

Symondsburry, Bridport.

ALLIBONE'S "CRITICAL DICTIONARY OF ENGLISH AUTHORS" (6th S. ix. 167; x. 435).—Referring to the communication of J. D. C., and my answer at the second reference, I am enabled, by the kindness of J. D. C., to state that the Daniel Stern there noticed as the author of *Nelida* was Madame la Comtesse d'Agoult.

S. AUSTIN ALLIBONE.

VOLVELLES (6th S. xi. 168).—Volvelles are small and generally circular movable plates affixed, to other engravings containing dials or lotteries, and

are made to carry the index-hand or pointer. For examples, see the two dial-plates for the Lotterie in Withers's *Emblems*, as to the use of which the author says, "Turn about one of the Indexes in the Figures which are in the following Page until your hand ceaseth to give it motion. This being knowne, move the other Index in like manner." Another example is to be found in Sturt's edition of the Common Prayer. As might be expected, these *volvelles* are frequently missing. Even Mr. Huth's copy of Withers's *Emblems* "wants the pointers to the dial" (*Catalogue*, v. 1610), though his Sturt's Common Prayer has "the original *volvelle* on p. v" (*Catalogue*, iv. 1179). Perhaps the term may be applied more generally to any movable engravings superimposed on others for the purpose of showing variations.

W. E. BUCKLEY.

EARLY ENGLISH CHALICES (6th S. xi. 106).—There is a chalice nearly as old as that mentioned by MR. CHAFFERS still in use at Fleet Church, in Lincolnshire. Its date is 1596. The maker's name-mark is "I. H.," with a bear passant underneath. The same mark appears on a small flagon belonging to Christ's College, Cambridge; also on a pair of flagons at Romanoff House, Moscow. The paten bears a monogram, crowned, in a shaped escutcheon; maker's name unknown, but date 1674. The present rector has, I believe, no intention of substituting anything modern for the old communion-plate, as seems to have been done in several instances besides that of North Creak. He sadly wants a decent silver flagon to correspond, the present one being either some modern plated article, or the unseemly "black bottle" of present century use.

C. S. JERRAM.

The letter of my friend MR. CHAFFERS emboldens me to make one more attempt to discover whether the original sacramental plate of Wel-nethan Parva Church was really destroyed when, in the time of Y. T. Hasted, rector, an addition was made, rendering the fine fifteenth century incised leather box, now in my possession, unnecessary. We have found out that the ancient plate is no longer in the church. If it is anywhere, I should much like to communicate with the present owner.

J. C. J.

11, Angel Court, Throgmorton Street, E.C.

PARALLEL PASSAGES (6th S. xi. 106).—Upon this subject Fuller finely says:—

"Anger is one of the sinews of the soul; he that wants it hath a maimed mind, and with Jacob sinew shrunk in the hollow of his thigh must needs halt. Nor is it good to converse with such as cannot be angry, and with the Caspian Sea never ebbe nor flow."—*Hcly and Profane State*, 1648, p. 158.

This is a favourite doctrine of Ruskin's, upon which he has written much.

R. R.

Boston, Lincolnshire.

DEATHS IN 1884 (6th S. xi. 2, 55).—MR. ROBERTS'S list of deaths in 1884 will be extremely useful, but may I suggest that where the exact dates of birth are not given readers of "N. & Q." in possession of the same will supply the desiderata? As a beginning, I note that of my late friend the Rev. Canon Hume, of Liverpool. He was born at Greenogue, co. Down, Ireland, Feb. 9, 1814, so that at the time of his death he was approaching his seventy-first year. For a full account of his life and writings, see *Crockford's Clerical Directory*, 1876; *Men of the Time*, tenth edition, 1879; and *The Biograph*, vol. vi. 1881.

J. COOPER MORLEY.

1, Devonshire Street, W.

POCAHONTAS (6th S. ix. 508; x. 36, 133, 152, 215, 296, 337, 506).—"With a bright look"; in the original, "With a well-set countenance." The original is all through abridged, modernized, and emaculated in Cassell & Co.'s edition of 1883. One might as well read *Paradise Lost* in the "Gentleman of Oxford's" edition of 1745, 8vo., which is "Rendered into Prose, with Notes, &c., from the French of Raymond de St. Maur," as read the *Adventures of Capt. John Smith* in the edition "Newly Ordered by John Ashton."

JOHN E. T. LOVEDAY.

FREEL OR FRIELL (6th S. xi. 48).—By lease of April 25, 1765, Philip Friell, of Corlis, co. Covan, demised to Mary Friell, of same place, the lands of Cornaghga parish of Anna, co. Cavan, and by mortgage of Oct. 10, 1778, Peter Friell, of the city of Dublin, Esq., granted to Henry Rooke premises in Marlborough Street, same city, held for a term of nine hundred and ninety-nine years, at the rent of 50*l.*

L.

JEREMY TAYLOR ON LIFE (6th S. xi. 107).—MR. MARSHALL will find his query partly answered in "N. & Q.," 1st S. vii. 40. May I ask where the following version of this simile may be found?—"Life is like a game of backgammon; the most skilful make the best use of it. The dice do not depend upon us in the one case, nor do events depend upon us in the other; but it is the manner of applying them that occasions the difference of success."

JOHN CHURCHILL SIKES.

21, Endwell Road, Brockley, S.E.

The remark which I quoted in the *Croker Papers* from Jeremy Taylor, "We are in the world like men playing at tables; the chance is not in our power, but to play it is; and when it is fallen we must manage it as we can,"—will be found in the *Holy Living*, sect. vi., "Of Contentedness."

L. J. JENNINGS.

"DIAGRAMMATIC CO-ORDINATION OF MORALS" (6th S. xi. 109).—Before any reader of "N. & Q." can help INVESTIGATOR in his investigation, must

he not know what this frightful phrase means? One at least, and I think I can answer for another, cannot form the least idea how to co-ordinate morals into diagrams.

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

Trenglos, Kenwyn, Truro.

AUTHORS OF QUOTATIONS WANTED (6th S. xi. 189).—

"The great of old," &c.

J. H. will find the lines he quotes in Lord Byron's *Manfred*, iii. 4. They are a portion of the poet's sublime description of the Coliseum by night.

FREDK. RULE.

"An' I thowt 'twur the will o' the Lord, but Miss Annie she said it wur draïns,
Fur she hedn't naw coomf in 'er, an' arn'd naw thanks fur 'er païns."

Tennyson's *Village Wife*.

Is this what W. B. K. is thinking of?

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

Miscellaneous.

NOTES ON BOOKS, &c.

The Lauderdale Papers. Edited by Osmund Airy. Vol. II. 1667-1673. (Printed for the Camden Society.)

KEEN as was the interest inspired by the first volume of the Lauderdale Papers, that which attends the second volume is even keener. Besides completing the task of unveiling the cruelty and rapacity of the lesser Scottish lords, the abject and time-serving disposition of Sharp, and the intrepidity and resolution of Lauderdale, it shows the manner in which, under the control of Lauderdale, Scotland was handed over to Charles II., in a state of more complete bondage than a nation supposedly free has often known—a state which Lauderdale himself depicts when, in a letter to the king, dated Holyrood, Nov. 16, 1669, he says: "If you command it, not only this militia, but all the sensible men in Scotland, shall march when and where you shall please to command, for never was King so absolute as you are in poor old Scotland." Within the limits of a short notice it is impossible to do justice to the many matters of supreme interest which arise. Though closing, as the editor points out, with the period of Lauderdale's decadence, the present volume through its greater portion shows the minister adroit in his conduct of the reins of power, able and unscrupulous in his use of agents, fulsome in his adulation of a monarch nowise inclined to depreciate the services of so trustworthy a servant, and passionate and powerful in his resistance to the most formidable opposition. The account of the antagonism of Hamilton and other members of the Scottish Parliament, and the bearing of Lauderdale in presence of the unexpected revolt, is, perhaps, the most stirring portion of the volume. This, moreover, is not without a quasi-humorous side, and it is rich in local colour. It is pleasant to hear Sir Robert Moray speaking of giving L. F. (Longifacies, otherwise Archbishop Burnet) a visit; "but I would not begin to talk of any matters, and hee did not, so wee talkt about an-hour of a cock and a bull." Charles II. is referred to in the secret correspondence as the Laird, or Mr. Hart. The Duchess of Hamilton owns how she wore "betwne my breasts" the ring which was to preserve "Her Ma^{ty} from miscaring," and so enrich the nation with a Stuart prince! Letter after letter is of extreme interest; a mere catalogue of those which we have marked as worthy of mention

would carry the notice beyond reasonable limits. That the remainder of the correspondence will ultimately find its way to light, whether under the patronage of the Camden Society or some other body, perhaps even Government, can scarcely admit of question. The value of the whole is obviously priceless. It is to be hoped that the task will be done while the services of the present admirably competent editor can be secured. We will help Mr. Airy out of one difficulty. In a letter of Bishop Leighton to Lauderdale is the phrase, "It is not so much our fault as our unhappiness, and y^e reveschness of y^e matter wee have to work upon" (p. 182). Mr. Airy cannot understand the word *reveschness*. It is simply one of the words of French origin common in Scotland, and signifies cross-grainedness, from French *revêche*, cross-grained.

Our Gipsies in City, Tent, and Van. Containing an Account of their Origin and Strange Life, &c. By Vernon S. Morwood. (Sampson Low & Co.)

So far as regards his personal observations and tastes Mr. Morwood seems more interested in the picturesque and social habits of gipsies than with the speculations to which their presence and language has given rise. With the latter subject he deals in his opening chapters, and he shows even some favour to the theory of the "Hindoo Sudra, or Pariah, origin of the gipsy people." To discussions on these questions, however, he contributes nothing individual, his sources of personal information being apparently confined to the gipsies whom he met in cities or green lanes, whose language he speaks, and in whose social and spiritual welfare he shows an edifying interest. For the illustrations of gipsy life he has not trusted wholly to researches personally conducted and not always remunerative. From divers sources, including the writings of Borrow, Leland, and others, from our own pages, and elsewhere, he has accumulated much matter of varying interest. This he has issued in the shape of a goodly volume, illustrated by seventeen sketches from life. What is best in a book which is entertaining rather than well digested is the hearty sympathy Mr. Morwood has for his subject, and the keen sense he entertains of the effect of centuries of intolerance and injustice in evoking the less pleasant features of gipsy conduct.

Letters and Journals of Mrs. Calderwood of Polton, 1756. Edited by Lieut.-Col. Fergusson. (Edinburgh, Douglas.)

In an introductory chapter Col. Fergusson gives a very clear and brief account both of Mrs. Calderwood's antecedents and of the causes which led to her brother's banishment. It was to join this brother, Sir James Steuart, that the "journey" was undertaken. Passing through England, Mrs. Calderwood was enabled to make many observations both of the country and the people. Her estimate of the English is not altogether favourable, and she is little impressed with London. The journey from London to Rotterdam *via* Harwich is most amusingly described. The party visit various places in Holland, all of which are sketched by this lady in the same minute and graphic way. In Belgium they finally settle, after staying some time at Spa, at Brussels. Here the children are sent to school, and Mrs. Calderwood is able to give a long account of the place, with various interesting anecdotes, political, historical, and social. Mrs. Calderwood belonged to a class of letter-writer long since out of date. Her quaint diction and the freedom with which she describes everything that comes within her ken make the letters more readable than journals are as a rule.

Intaglio Engraving. By Edward Renton. (Wyman.)

This interesting little brochure is one of the privately printed volumes issued by the literary and festive gather-

ing known as *Ye Sette of Odd Volumes*. A portion of the contents was delivered at a recent meeting in the shape of an address. The *opuscule* is divided into two parts, the earlier treating of the history of intaglio engraving from its discovery in Egypt or India, the second of the practical process of engraving. Both parts are valuable in themselves and attractively presented, and the volume, of which no more than two hundred copies are printed, must inevitably become a bibliographical rarity. It is admirably printed, and has a few good illustrations.

Aspects of Fiction. By R. S. de C. Laffan. (Field & Tuer.)

In the form of a conversation between a few men, some of whom are closely copied from existing individuals, Mr. Laffan lays down his views on the subject of the functions and limits of fiction. Though little more than a long magazine article, his book is well written, sprightly, and eminently readable. His views are well put forth, and some of his arguments are logical and even brilliant.

The East Anglian, New Series, Vol. I. No. 1, January, edited by Rev. C. H. Evelyn White (Ipswich, Pawsey & Hayes).—This revival of an old friend is very congenial to our mind, and we hope that Mr. Evelyn White will find adequate support to enable him to carry on his good work with the vigour with which he has begun it, and that for many a year to come. Speede's view of Ipswich, 1610, is reproduced as an illustration with No. 1, and the articles comprise, besides an editorial, "Church Notes," "Extracts from the Duchy of Lancaster Records," by Mr. Walter Rye, and notes on the ancient crosses of East Anglia and on Roman remains at Felixstowe. We trust long to see the revived *East Anglian* on our table.

We have received from Messrs. Boot & Son a specimen of an office calendar which has some good useful improvements. In addition to the usual monthly almanac, the card contains a time-table for the South-Western Railway, and, what will be found most serviceable, a quantity of small slips of blank paper, intended for jotting down notes or memoranda.

SPEAKER ONSLOW'S BOOKS.—MR. RALPH N. JAMES writes: "What may be fairly called the reign of the celebrated Speaker Arthur Onslow, afterwards Lord Onslow, lasted no less than thirty-three years; and the ability with which he filled his difficult office at a time when the management of 'the House' depended much upon personal influence adds to the value of everything that belonged to him. To nothing, however, does this apply more forcibly than to books in which are his autograph notes. Many of these will be found in the Clarendon Library, which will be sold by Messrs. Sotheby on the 20th of this month. Independently of a large number being first editions and presentation copies to Lord Onslow, the library contains very many rare books, tracts, and manuscripts treating of matters historical, religious, and parliamentary. To these may be added large collections of prints of a similar nature and portraits."

A PROSPECTUS of *Initials and Pseudonyms, a Dictionary of Literary Disguises*, by Mr. Wm. Cushing, B.A., has been put forward by Messrs. T. Y. Crowell & Co., of New York. This work, which contains an index of about 10,000 initials and about 6,500 names of authors answering to pseudonyms, will be published in a volume of 500 to 600 pages royal 8vo.

THE prospectus of a highly interesting work, to be called *Introduction of the Art of Printing into Scotland*, by Robert Dickson, F.S.A.Scot., has been announced by

Messrs. J. & J. P. Edmond & Spark, of Aberdeen. The work, undertaken by Dr. Dickson and finished by Mr. J. P. Edmond, will be issued by subscription, and will be dedicated to M. Claudin, the well-known French bookseller and palæographer. It will contain several illustrations of title-pages, colophons, &c.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

R. L. W.—("Duplicate of Grant of Arms.") No such duplicate as you ask for can be obtained from the College of Arms. A copy on vellum, under the College seal, can be obtained for 13*l.* 6*s.* 8*d.*—"Information concerning Pedigree." The question cannot be answered, as, without special knowledge of the case, no estimate is possible. Apply at the College of Arms.

A. B. ("Quarterly Journal of Music," *ante*, p. 160).—A quarterly review of music, edited by Dr. Henry Hiles, has been commenced by Mr. John Heywood, of Manchester and of Paternoster Buildings, London.

C. H. C. ("Johnson's Dictionary").—The first edition of this book is most esteemed by collectors, but fetches no great price. The fourth edition, of which you speak, is held the best of those published during Johnson's lifetime. Its commercial value is, however, insignificant.

A. H. COOMBE ("Stamp on Gloves").—The duty on gloves and mittens was imposed by Pitt in 1785. It proved a failure, and was repealed in 1794. The stamp after which you inquire belongs to this period.

A. R. FREY.—We should greatly like to see the first instalment.

ERRATA.—In MR. EBLEWHITE'S communication, "An Unruly Tailor," *ante*, p. 166, for "above-named parish" substitute *parish of Llannor, Carnarvon*; and for "Hughes's misconduct," read *Hughes misconduct*.—MR. JULIAN MARSHALL requests us to correct the assertion in an editorial paragraph (p. 198) that knights of the road were often styled "Greeks." His exact observations are as follows: "In the passage quoted from Dickens's *Bleak House*, which occurs p. 223 of the C. D. edition, it is sufficiently clear that 'gentlemen of the green baize road' is a phrase by which the author describes those who make their living at the card table, as 'gentlemen' or 'knights of the road' (see Grose's *Classical Dictionary of the Vulgar Tongue*) made theirs on the king's highway. They are otherwise styled 'Greeks.'"—In the communication of J. McC. B. on "Lord Montacute" (6th S. x. 374), for "Montis-acutis" read *Montis Acuti*. Our correspondent writes from Tasmania, which accounts for the delay in making the correction.

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 21, 1885.

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Notes.

A CATALOGUE OF ENGLISH ALMANACS OF THE SIXTEENTH CENTURY, WITH BIBLIOGRAPHICAL NOTES.

The history of almanacs has yet to be written. Such a history would not only possess great bibliographical interest, but would also be of considerable literary value. The materials are numerous and stored up in the public libraries throughout the country. The following catalogue is an attempt to form the nucleus for such a work. It is not so full as the writer could wish, although he has exhausted all the means of research within his reach. Of many of these old works only the bare record in the pages of the Stationers' Register remains. For instance, it will be seen that between the years 1557 and 1570 the number of almanacs annually published and entered on the register was very large. But after the year 1570 a long blank occurs in the registers—a blank of six years—and after their resumption the entries relating to almanacs are very few indeed, possibly from the fact that during the six years previous a special licence had been granted by Queen Elizabeth to her "faithful subjects" R. Watkins and J. Roberts to print all almanacs and prognostications, a licence which was renewed during the year 1588 for a term of twenty-one years. Again, these almanacs were frequently bound up with books

of hours, manuals of prayers, &c., and are, therefore, very difficult to come at. The writer has also found it necessary to include all prognostications, as very few almanacs appeared without one of those curious appendages, and to nearly every prognostication a calendar was attached.

In spite of all the blanks and gaps of years in this catalogue it is not wholly unsatisfactory. It will be seen that in the early part of the century almanacs were on a very small scale, sometimes even cut on wood, at others printed on slips of parchment, and rarely exceeded fifteen or sixteen small 12mo. pages. Towards the middle of the century they greatly increased in number and in size. Nearly every bookseller in London published an almanac and prognostication. Year after year the same almanacs appeared continuously. This doubtless continued until the close of the century, although after the blank in the register so few copies are forthcoming.

In every case the source of information is given, and also the name of the place where the volume is to be found if it still exists. Any suggestions tending to make the catalogue more nearly complete will be gratefully accepted.

1500. A Perpetual Calendar or Almanac, entirely cut in wood, in the manner of the block books, and probably executed at London about the year 1500, but with spaces left blank to be filled up in MS. to serve for any subsequent year. It is printed on a piece of vellum, 30½ in. long by 5½ in. broad. At the head is a monthly table divided for twenty-eight days, which the original possessor has filled with MS. marks and figures. Beneath this is a circular dial, divided into the twenty-four hours, with the emblems of the Evangelists at each corner and the holy rood in the centre. Then comes a calendar of the twelve months, with the saints' days and holy days indicated by emblems. Thus, against the Epiphany are three crowns; St. Blaize is represented by a chafing-dish filled with live embers; against St. Dunstan is the devil, in the form of a hog, confronting the saint; St. Eligius is indicated by a goldsmith's hammer; and the English origin of the almanac is sufficiently evidenced by the names in the calendar of St. Botolph, St. Edward, St. Guthlac, St. Alphege, St. Cuthbert, &c. This side of the almanac concludes with eight chronological data, which it is not easy to reconcile, though it may safely be concluded that the sixth gives the true date at which the almanac was in use. The reckonings run thus:—

"Ab origine mundi vi^m vii^c
 Etas Ade (Adame) ix^c xxxii.
 Etas Eve vii^c v.
 Adam fuit in inferno iiiii^m vi^c iiiii.
 A diluvio noe iiiii^m viiii^c xc.
 Ab incarnatione dñni mv^c liiii.
 A Passione Scti. Thome iii^c lxi.
 A Coronacione Regis lx."

The first five dates in this chronology are printed, but the last three have been left blank and filled up by hand. It will be seen that it is impossible to reconcile the date of 1554 with 361 years from the passion of St. Thomas à Becket, which took place in 1170, and would therefore give 1531. But the chief puzzle is the last date, "A Coronacione Regis lx," as there is no king whose coronation dates sixty years before 1554, and that year gives only a few months of Queen Mary's reign. On

the reverse side of the almanac we find, at the top, the letters M. S. in a circle, in white on a black ground, and beneath this are twelve woodcuts, representing the occupations of the months, while over against each one is a circle with twenty-four rays, representing the hours of the day and night by red and black lines. Cat. of the Huth Library. A copy similar to this is to be found in the British Museum, but though dated A.D. 1537, it is supposed to have been printed in 1490. Incisions are made in the sheet to enable it to fold into a small compass, and it is contained in a leathern case convenient for the pocket.

Two mutilated leaves of an English Calendar, printed in large Gothic characters, black and red, containing parts of the beginning and end of the month of July. British Museum. Fol.

1503. Hore beate Marie virginis secundum usum insignis ecclesia Sarum totaliter ad longum et fine requie. Over a cut of the Salutation, and under it, "Be me Julian Notary." On the back of the title is an "almanac pro xix annis," beginning 1503. "Impresse London, without Tempell Barre in Saynt Clemente parysshe be me Julian Notary dwellynge at the syngye of ye thre kynges." A copy of this work on vellum is mentioned by Ames as being, at the time he wrote, in the possession of the Rev. Mr. Masters. Julian Notary also published early in this century *The Shepherd's Calendar*.

1507. Almanach Ephemerides. In Anno Domini M.D.VII. in latitudo Oxonia li xxviii. id' i' Menet, in longitudo xv. xxviii. id' in Europ. durabit ad annos futuros. M.D.XIX. et finis. Fol. 7 recto: "Per Wylhelmus Red." Succeeded by many rhyming Latin verses on palmistry, with diagrams, and an explanatory commentary in prose. B.L. British Museum. 8vo.—Note in catalogue: This copy is without title-page, pagination, or catch words, and is very imperfect. The recto of fol. 1 is occupied by the device of Pynson, below which are written the words "Richardus Pynson hujus scriptor" in the autograph of R. Pynson (?).

1508. Almanacke for xii. yere. This is the whole title. On the verso of the third leaf occurs: ".....lately corrected and enprynted at London in the Fletestret: by Wynkyn de Worde. In the year of the incarnation of our Lord a m.ccccc. and viii. the xxii. yere of the reygne of our most redoubted souerayne lorde kinge Henry the VII." Very small 12mo.; 16 leaves, the last blank. British Museum. Note in catalogue: "Leaves uncut. Mutilated." See also Hazlitt's *Bibliographical Collections and Notes*. Graesse, in his *Trésor de Livres Rares et Précieuses*, mentions, under this date, an "Almanacke for xii yere taken from the meridian of Oxford" (2 in. by 1½ in.), printed at London, in 8vo.

1516. Almanacke for xii. yere. This is the whole title. On the third leaf occurs: "..... lately corrected and enprynted at London in the Flete Street by Wynkyn de Worde. In the year of the reygne of our most redoubted souerayne Lorde Kinge Henry the VII." (?1516). Small 12mo., 15 leaves. A diminutive volume, 2½ in. by 2 in. Bodleian Library. This almanac was found by a friend of Dr. Bliss in an old chest at Edinburgh, and was forwarded to him as a present for the Bodleian Library. It was exhibited before the Society of Antiquaries, June 16, 1842. "N. & Q.," 2nd S. vii. 114.

1522. An Almanacke for xxij. yeres. Attached to a book of hours. Printed by Wynkyn de Worde.

1522. Almafna'joke for xv. yeres. Here begynneth ye seycle or change of ye mone, with ye coniunction/ and sheweth what day/ houre/ minute/ signe/ and degree ye mone shall change. Also ye may know the eclipse of the sonne and mone from the date of our Lord m.ccccc. and xxii. unto ye date of our Lorde m.ccccc. and xxxvi.; and truly corrected by a true copey with

great dylygēce. Imprynted at London in the Feltestrete at the syngye of the Sonne by me Wynkyn de Worde. (?1522.) 8vo., B.L., 10 leaves, including a woodcut the size of the page before the title. Hazlitt, *Bib. Coll. and Notes*. Puttick & Simpson, Dec. 5, 1876.

1523. A Prognostication. By Richard Banckes. B.M. Much mutilated. London, 1523.

1533. Pronosticacyon of Master John Thybault, medycynar and astronomer of the Emperyall Majesty of the year of our Lorde God m.ccccccxxxiii. comprehending the four parts of this yere and of the influence of the mone, of peas and warre, and of the sykenesses of this yere, with the constellacions of them that be under the seven planettes, and of the revolutions of kings and princes and of the eclipses and comets. *Encyclopædia Brit.*, art. "Almanac." Supposed to have been printed by John Rastell, but great uncertainty prevails on the subject.

1536. An almanacke for xx. years, beginning 1535. Annexed to an English and Latin primer. Printed by John Gough. This almanac is printed in black and red, and contains a calendar for twelve months. Ames, *Typo. Antiq.*

H. R. PLOMER.

47, Woodstock Road, Bedford Park.

(To be continued.)

WILLIAM GOUGE'S "WHOLE-ARMOR OF GOD," 1616.

A small quarto volume has just come into my possession, entitled

ΠΑΝΟΗΑΙΑ ΤΟΥ ΘΕΟΥ. | The | VWhole-Armor of God | Or | The Spirituall Fvrnitvire | which God hath provided to keepe safe euery | Christian Souldier from all the | assaults of Satan. | First Preached, and now published for | the good of all such as well vse it: | By | VWilliam Gouge B.D. and Preacher | of Gods word in Black-fryers London. | 1. Cor. 16. 13. | Watch ye, stand fast in the faith, quit you like men, be strong. | At London | Printed by Iohn Beale. 1616.

Of the author I know nothing, excepting that in the dedication "To the Right Hon^{ble} Sr Iohn Iolles Knight Lord Maior of this Honourable City of London, and to the Right Worp^l M^r Sheriffes, together with all the Right Worp^l Senatours, and Aldermen, Grace and Peace in this world, Rest and Glory in the world to come," he speaks of himself as a native of London: "This place being the place where my Father, my selfe, many of my children and kindred were borne." Following this dedicatory epistle there is one to his "beloued Parishioners, Inhabitants of the precinct of Blackefryers London," from which I make the following quotation, partly because of the subject-matter, and partly to give some idea of the author's style:—

"For as Preaching is of power especially to worke vpon the affections, so Printing may be one especial meanes to informe the iudgment. For that which is Printed lieth by a man, and may againe and againe be read, and thorowly pondered, till a man come to concieue the very depth of that hee readeth. Besides herein is a great benefit of printing, that the gifts and paines of Gods seruants are made much more common then otherwise they could be: hereby we pertaine of the labours of those who haue liued in former times, or in

other countries, and whom we could neuer have heard speake. Now a good thing, the more common it is, the better it is. It cannot be denied but that knowledge and learning haue wonderfully increased by the benefit of printing. Whereas there is a common complaint against the multitude of Bookes, it is either against idle and euill Bookes, or els an vniust complaint. If it bee said, that there can nothing bee written but what hath bene written before, I answer, that though it should be true in regard of the summe & substance of matters, yet in regard of a more full opening, a more perspicuous deliuering, a more euident prouing, a more powerfull vrging and pressing of points, a more fit applying of them to present occasions, more and more may be, and daily is added by sundry Authors, whereby the Church of God is much edified."

Literary antiquaries are well aware of the textual differences which are sometimes found in books of the same date and impression. I do not know whether in any other book of that period we find so candid an explanation as is given by our "Printer to the Reader":—

"Good Reader. I haue taken the best care that I could to set forth this worke in the best manner that I could for true Printing: yet I cannot denie but that some faults haue escaped in some copies: such diligence hath bene vsed by the Author in correcting his worke, that so oft as his leasure permitted him, he came himselfe to the Presse, and as he found a fault amended it, so as there are very few faults but are amended in most of the Bookes. If therefore thou meete with any slippe that may make the sence obscure, compare thy Booke with some others, and thou maiest finde it amended." I haue in my time passed not a few old books through my hands, but I do not recollect ever having met one with so many typographical errors as are to be found in this volume.

Of the body of the work little need be said; for whatever popularity it may have had in its own day, if it had any, there is nothing in it approaching the faintest originality to give it any interest in ours.* Had our author but as much keen observation and plain-spokenness as Philip Stubbes, what interesting contemporary allusions we might have had! But there is such a flatness, if I may be allowed the word, in the style, a courtly guarding of phrases, that we wish he could relieve his monotony with something of the fiery emphasis of old William Perkins.

Gouge indulges in an historical retrospect, which we may quote (p. 139):—

"Not to search after examples of other ages & places, consider how miraculously God preserved Queene Elizabeth (of blessed memory) both from inuasions of enemies abroad, and also from many conspiracies of traitors at home. After 44. yeeres, and 4. moneths prosperous raigne, in peace she ended her daies, notwithstanding all dangers whatsoever."

Regarding his own time our author was evidently a decided pessimist, as we may see (p. 143):—

"In these daies all is for shew, little or nothing in truth. As buildings, wares, apperrell &c. are all of the slightest stuffe, but with the fairest glosse and shew that may bee, so our religion and all things else."

Again (p. 154):—

"Some cast away this breast-plate [righteousness] for promotion sake, not caring how they bribe, flatter, please and fawne vpon great men, others for wealth, oppressing, defrauding, and many waies wronging their neighbours: others for their pleasures, profaning the sabbath, swearing, eating and drinking vnto gluttony and drunkenness, vsing vnlawfull games, immoderately pursuing lawful pastimes, attiring themselues in strange apperrell about their estate, vnbesecming their place," &c.

He inveighs strongly against those who neglect the reading of the Bible, and goes on to say—and the passage is very well worth quoting (p. 318):—

"They who care not to read it, or heare it at all: of all bookes they least respect the Bible. Many will haue statute bookes, cronicles, yea play-bookes, and such like toyish pamphlets, but not a Bible in their house or hands: yea (which is very lamentable) some schollers which intend to bee Diuines, haue and reade store of postils, legends, and such like trash, and yet strangers to the holy scriptures. Some vse to carry other bookes with them to Church, euen then to draw away their mindes from hearing Gods word when it is read and preached by others. Some goe yet further, and will not suffer their wiues, children, or other of their household to reade the Word. And some scoffe at such as carry the scriptures with them to Church, terming them in reproach, *Bible-carriers*."

The reference made to the death of Prince Henry, the eldest son of James I., may be noted (p. 441):—

"Among other publike iudgements I cannot let passe that soere, heauy, grieuous stroake whereby the life of that worthy admirable Prince was taken away vpon the sixt of Nouember 1612."

In quoting from Scripture Gouge evidently used a version other than that issued by authority in 1611. He quotes from Isaiah lxiv. 6: "All our righteousnesse being as filthy *clouts*." This may be matched by a couplet from Sir John Harrington's translation of Ariosto's *Orlando Furioso*, 1591. It is the simile of a pilot cautiously putting to sea, and afterwards boldly taking full advantage of the favouring wind:—

"But after, when he dreads no more such doubts,
He sayles apace, and *clapps on all his clouts*."

What is the meaning of the italicized words in the following passage (p. 458)?—

"Sinnes doe greewe the spirit, and quench his good gift in vs: the Spirit being greewed, and prouoked to withdraw his presence, will not returne againe *with a wet finger*."

In Nares's *Dict.* (ed. 1872, vol. i. p. 308) a passage with a similar expression is given from Dekker's *A Strange Horse-Race*, 1613; but its exact meaning is there stated to be "not quite clear." I give other two examples of the phrase, which may help its elucidation:—

"I can finde
One *with a wet finger* that is starke blind."
Tr. of Love and Fortune, 1589, c. 4.

"Flores. Canst thou bring me thither?
Peasant. With a wet finger, sir."
Wisdom of Dr. Dodypoll, 1600, A. 3.

A. S.

DR. JOHNSON AND ADAM SMITH.—Is it known who wrote the article on *The Wilberforce Correspondence* in No. 145 (October, 1840) of the *Edinburgh Review*? It is on account of the quotation respecting the alleged meeting at Glasgow between Samuel Johnson and Adam Smith (when each is said to have insulted the other in the most outrageous manner, Johnson being the aggressor) that I wish to ask this question. The *Edinburgh* reviewer states that he believes the story had not been printed before; but in that he was in error, for it was communicated by Sir Walter Scott to Croker, who mentioned it in the annotated edition of Boswell which he published in 1831. Croker, however, pointed out that, at any rate in the form in which it was told, it could not be true, for it was said to be à propos of a letter written by Adam Smith in praise of Hume on the occasion of the death of the latter, which did not occur until 1776, three years after Johnson's only visit to Glasgow.

Perhaps I may point out another inaccuracy in the story. It states that Johnson and Adam Smith were "introduced" to each other when the "unfortunate rencontre" is said to have taken place; yet we know that Johnson told Boswell in 1763 that he had met Smith before that, when they "did not take to each other"; but he added, "If I had known that he loved rhyme as much as you say he does, I should have hugged him." Croker says Smith was not in Glasgow in 1773, and it would be interesting if this could be proved. It is known that he was never long absent from Kirkcaldy between 1766 and 1776, whilst engaged in the composition of his great work. Johnson passed through that town soon after leaving Edinburgh on his northern tour, but does not mention Smith; and we know that the latter made a journey to London some time in that year. It is also known that Johnson and Smith frequently met in London long afterwards, particularly on one occasion in 1778, when Johnson was "very rough." It is possible that the strange story may, as Croker suggests, have originated in some exaggerated or misrepresented account of this; but, with the *Quarterly* reviewer of Croker's *Boswell* (vol. xvi. p. 41), I must venture to express the "strongest suspicion" of such an outrageous insult and retort having taken place as is stated in the anecdote before us. In *The Wilberforce Correspondence*, published in 1840, it is given as a note by the editors (Robert Isaac and Samuel Wilberforce) on a passage of one of their father's letters, in which he alludes to "a certain characteristic coolness" of Dr. Smith. The note (which occurs at vol. i. p. 40) purports to give the story as told by Smith himself, apparently in the presence of several persons, in the year 1767. This was long after Johnson's death, and it would be odd if Smith then told the story almost as if it had been

the only occasion on which the two met. It is also told as if Johnson's (only) visit to Scotland, at which, as I have shown, it could hardly have occurred, if it did at all. Sir Walter Scott gave Prof. John Millar as his authority for it, and the *Edinburgh* reviewer said that he remembered being told it nearly fifty years before by one (doubtless meaning Millar) who met with Smith just after it took place, and that Johnson's first remark was even more rude and insulting than as reported in *The Wilberforce Correspondence*. It may be worth while to point out (in case such an idea occurs to any one) that the above note of time proves that the author of the review could not have been Macaulay, because the review was written in 1840, fifty years before which was 1790, and Macaulay was not born until 1800. The story, I need hardly remark, was copied into the life of Adam Smith in the *Penny Cyclopædia*. To use Mr. MacCulloch's expression (in the life of Adam Smith prefixed to his edition of *The Wealth of Nations*) with regard to it as related, "No such unphilosophical rencontre did, or in fact could, take place." One would like, therefore, to ascertain, if possible, who it was that wrote the review in which it is repeated without sufficient examination.

W. T. LYNN.
Blackheath.

RHYMING DISTICH.—Beneath the south aisle of the noble church of Tamworth is a vaulted crypt, originally constructed, as the majority of the later mediæval crypts were, as an "ossuary," or bone-house for the storing of the human remains dug up in forming fresh graves. The bones with which the crypt was filled not many years since have been all removed, and the only indication of its original purpose is the following rhyming distich, which deserves perpetuation:—

"O dominus dives non omni tempore vives,
Fac bona dum vivis, post mortem vivere si vis."

EDMUND VENABLES.

PICTURE CLEANING.—Having had occasion to refer to the accounts of the expenses on the king's buildings, in France, published by Leon de Laborde, among those at Fontainebleau for 1537-40 I came upon two curious facts—one, that out of 120 artists employed on works in stucco and painting only ten can, judging from their names, have been Italians; and another which I will give in the original French:—

"A Francisque de Boulogne, peintre, la somme de 11 livres pour avoir vacqué durant le mois d'octobre à laver et nettoyer le vernis à quatre grands tableaux de peintures appartenant au Roy, de la main de Raphaël d'Urbain, assavoir: le Saint Michel, la Saint Marguerite, et Saint Anne, et le portrait de la Vice Reyne de Naples."

So that within twenty years from the death of Raphael these four famous works, now in the Louvre, had been varnished, and were cleaned by or under the superintendance of Primaticcio. If

we take the French livre of 1530-40 as equivalent to twenty francs of the present time, which will be nearly correct, Primaticcio received about ten pounds of our money for what he did to Raphael's pictures. It is certain, therefore, that he did more to them than wash them with a sponge and cold water.

By these accounts it appears also that Il Rosso was paid, in 1533, 903 livres for nine months' board and lodging while painting a large picture for Francis I., and had 200 livres given him as a present. Primaticcio is first mentioned in 1535 as "un nommé Boullogne," and the average salaries per month paid at Fontainebleau were then—Il Rosso, 50 livres; Primaticcio, 25 livres; Francesco Pellegrini and Bart. di Miniato, 20 livres each; and the French artists from 12 to 20 livres. Girolamo della Robbia was well paid for his works by the piece. Later Il Rosso's salary must have been at least 100 livres per month, and after his death, in 1541, Primaticcio was paid 1,200 livres per annum. These payments were independent of the cost of the colours, &c., for which the king paid.

RALPH N. JAMES.

SIR E. LANDSEER'S "DISTINGUISHED MEMBER OF THE HUMANE SOCIETY."—So far back as twenty-eight years since I was the first to make known in the pages of this journal that Mr. Newman Smith would bequeath to the National Gallery his picture of "A Distinguished Member of the Humane Society," by Sir Edwin Landseer. This was published in a note on "The Accidental Origin of celebrated Pictures," in which various particulars were given concerning this popular painting (2nd S. iii. 482-3). As a supplement to this note, it may be well here to place on record the following communication that appeared in the *Athenæum*, Feb. 7, 1885:—

"We owe to the courtesy of Mr. Lambton Young, of the Royal Humane Society, the permission to publish the following letter, which refers to part of the history of two famous works, and gives the origin of the name of one of Sir Edwin's best-known pictures, which was at the Academy in 1838 and 1874, and at Leeds in 1868. 'Saved' was at the Academy in 1856 and 1874, and the print, dedicated to the Humane Society, was published in 1859:—

"DEAR SIR,—Some three or four years ago I was written to by somebody belonging to the Royal Humane Society asking almost the same question just received. My answer was sending the then writer two engravings, No. 1, "Distinguished Member of the Humane Society," No. 2, "Saved," a Newfoundland dog who had "saved" a child from drowning. These two impressions, as I understood, were framed and placed in the Committee Room. In reply to your note I beg to say "the distinguished member" belonged to Newman Smith, of Croydon Lodge, Croydon. The dog's name was Paul Pry. I wrote in a hurry on the back of the canvas as a title—when it was going from my studio to the R.A. Exhibition—the title it now goes by. Mrs. (?) Newman Smith has the picture, and I believe it is left to the National Gallery. I can only in conclusion add that

Mr. Newman Smith was rather disappointed when his dog appeared in character rather than "the property of Newman Smith, Esq., of Croydon Lodge"!—Yours truly, E. LANDSEER."

I may add to this that the particulars that I gave in the pages of "N. & Q." relative to the painting were thoroughly correct, and were obtained from a member of Mr. Newman Smith's family.

CUTHBERT BEDE.

PENNALISM.—Archbishop Trench, in his book *Gustavus Adolphus*, second edit., 1872, p. 131, writing of the universities of Germany during the Thirty Years' War, mentions "a hateful system of oppression," an "abominable fabric of recognized bullying," that grew up about this time under the name of "pennalism." On this subject he refers to Hauser, *Deutschland nach dem Dreissigjährigen Kriege*, 1862, pp. 390-9, and says that the derivation of the word is uncertain. There appears, however, to be no uncertainty about the history of the term among German scholars. I find in Weigand that about 1600 *Pennal* was the contemptuous nickname given by the senior students in the German universities to the first-year men, because the freshmen were generally more conscientious in attending lectures than the seniors, and constantly carried about with them the *pennale* or pen-case.

A. L. MAYHEW.

TYPHOON.—Prof. Skeat, in his *Etymological Dictionary*, *sub voce*, asserts very positively that this word comes from a Chinese term, *tae-fung*, which is compounded from the two words *ta*, great, and *fang* (in Cantonese *fung*), wind. I consider that there are good grounds for associating the word with the Arabic *tāfān*, which is the ordinary expression in Eastern waters for a storm or hurricane. In Hiccock's translation of the travels of Cæsar Frederick we find the term in the following passage:—

"When I had thus resolved my selfe, I went a boord of the shippe of *Bengala*, at which time it was the yeere of *Touffon*: concerning which *Touffon* ye are to understand that in the East *Indies* often times, there are not stormes as in other countreys; but every 10. or 12. yeeres there are such tempests and stormes, that it is a thing incredible, but to those that haue seene it, neither do they know certainly in what yeere they wil come."—Hakluyt's *Principal Navigations*, &c., vol. ii. p. 240.

The writer then proceeds to describe the particular *touffon* which he encountered, and which lasted for three days and three nights, carrying away sails and rudder and causing the loss of the mast. Cæsar Frederick was then travelling from Pegu to Chatigan (Chitagong), and it is plain from his description that his ship was caught in one of the cyclones which are a common and dangerous feature of the Bay of Bengal. The word *tāfān* is derived from an Arabic root signifying a circular movement, and is thus identical in meaning with cyclone. The latter term is now

confined to the circular storms of the Indian Ocean, just as typhoon has acquired a localized meaning in the China seas. Originally *táfán* was employed for everything beyond a moderate gale.

The spelling *typhoon* doubtless originated from a mistaken analogy with the Greek *Τυφών*, and need not puzzle us when we remember the curious orthography employed by the earlier English visitors to India, which in some cases has lasted to the present day, e. g., "nabob" for *nawwáb*, "Sepoy" for *Sipáhí*, &c. At the same time I think it very likely that *τυφών* was one of the Semitic words introduced into Greek by the early navigators, and is really the same as *táfán*; and I should not be surprised if the Chinese *taefung* were the same word, notwithstanding the plausible etymology that has been discovered for it.

W. F. PRIDEAUX.

Calcutta.

ALLAN RAMSAY, POET.—"Doctors differ," and so do biographical dictionaries. This poet, according to an abridged edition (1808) of Lempriere's, was born in 1696 and died 1763. A *Handbook of Biography*, edited by Elihu Rich, 1863, gives the dates as 1685–1758, while in Ramsay's *Poems*, published 1859 by W. & R. Chambers, the date of birth is 1686, and that of death 1758; and, finally, Johnson's *Lives of the British Poets* fixes the date of Ramsay's birth in 1686, and his death 1757. The authorities given may possibly be considered not trustworthy. The question is, What biographical dictionary is?

ALFRED CHAS. JONAS.

Swansea.

[One, at least, of the dictionaries named—the *Handbook of Elihu Rich*—is terribly disappointing. It may safely be said that no biographical dictionary is sufficiently comprehensive or wholly trustworthy.]

INN SIGNS.—The following cutting from the *Lincoln, Rutland, and Stamford Mercury* of Jan. 30 is worth preserving in your pages:—

"Mr. Peacock, of Bottesford Manor, informs us that he has just seen among some old family papers relating to Lincolnshire a notice, dated 1664, that certain rents due to the Crown were to be paid at the 'Angel' inn in Brigg in that year. He has also found a similar notice relating to the 'George' inn at Kirton-in-Lindsey dated 1659. These are the earliest notices of these inns he remembers to have seen, though they probably date from a much earlier period."

ANON.

SLAVES IN ENGLAND IN 1753.—Here is an advertisement from the *Public Advertiser*, Friday, Aug. 31, p. 2 col. 3:—

"Run away on Sunday Night last, from on board the Vessel *Trial*, Capt. James Hylton, lying in the Downs, a Negro Fellow, named Samuel Willis, aged 27 Years, about five Feet nine Inches high, his left Ankle much larger than the other, and larger under the Hip, and a very stout limb'd Fellow, speaks good English, and very indifferently clothed, Whoever secures the said Fellow,

or brings him to Anthony Fitzer, at the Green Dragon at Shadwell Dock, shall receive Three Guineas Reward, and all Charges."

"A young Negro Fellow named Scipio," about nineteen, is advertised for in the paper of Oct. 17, 1753, p. 2, col. 3; Oct. 19, p. 3, col. 2, &c., "Two Guineas Reward."
F. J. F.

BALLOON.—It has been stated that the first mention of an air-balloon is in an advertisement of the Marybone Gardens in the *Public Advertiser* of May 25, 1753. This is not the case. Those gardens are advertised in that day's paper, and again on May 28 and 30; but no balloon is mentioned. The earliest advertisement of one at the gardens in the *Public Advertiser* is on Monday, Sept. 24, 1753, p. 2, col. 2:—

"*Marybone Gardens*.—The Musical Entertainments at this Place will end this Evening. The Doors to be opened at Five o'clock, the Music to begin exactly at Six, and the Fireworks at Nine. The Explanation with the Order of Firing to be exhibited this Evening. 1. Twenty-one Pieces of Cannon. 2. Sky-rockets. 3. Two vertical Wheels. 4. Two *Air Balloons*. 5, 6. Fire-trees and Fire-pumps. 7. Sky-rockets. 8, 9. Two Obelisks with brilliant Fountains and Suns. 10. An Arch with 200 slow Fires. 11. Line-Rockets. 12. A large Sun. 13. Two Balloons. 14. Two Italian Wheels. 15. Sky-rockets. 16. A regulated Piece of various Mutations. 17. Two brilliant Wheels with slow Fires in the Middle. 18. Sky-rockets. 19. A large Balloon Wheel which throws out of eight Boxes, Stars and Serpents. 20. Two Pots d'Egripts. By particular Desire, Master Moore will sing several Songs. Admittance one Shilling." The balloons, No. 13, were no doubt (like 19) a kind of shell, defined earlier as "paste-board balls, full of combustibles." "23. A large Balloon Wheel" is the only balloon named in the advertisement in the *Public Advertiser* of Sept. 19, 1753.

F. J. FURNIVALL.

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.

MASTERS OF STAMFORD GRAMMAR SCHOOL.—Will some kind reader supply me, either through the medium of "N. & Q." or direct to myself, for literary purposes, any particulars of the following masters of the Stamford Grammar School, as I am writing the history of that venerable institution, its founder, masters, scholars, &c.?—

1. Richd. Waite, buried Sept. 18, 1592.
2. Robt. Mylms, 1592-3.
3. Samuel Phanson, 1594.
4. Thomas Bellot, 1611.
5. Lionell Lamb, 1623-37, died Rector of St. Martin's, Stamford Baron, and there buried, Jan. 23, 1659/60.
6. Rayner Herman, 1657-62, afterwards Rector of Tinwell, Rutland, buried there 1668.

7. Richd. Swan, 1611-17, afterwards Rector of Preston, Rutland.

8. Mr. Newborow, appointed in 1617 by the corporation, at the request of Frances, Countess of Exeter, by letter written to the alderman (or mayor) and corporation. Her ladyship was the second wife of Thomas Cecil, second Baron of Burghley and first Earl of Exeter, K.G. (who died Feb. 7, 1621/2), daughter of Wm. Brydges, fourth Lord Chandos, and widow of Sir Tho. Smith, of Parsons Green, Middlesex, Master of Requests and Latin Secretary to James I. She survived the earl more than forty years, dying in 1663, aged eighty-seven. In her letter to the corporate body she designates Mr. Newborow as her son's schoolmaster, at this time "an ancient master of arts, and a good scholar for Latin, Greek, and Hebrew, and one as I doubt not will give you all good contentment." He did not give "good contentment," as, in consequence of "diverse and sundry complainyentes of groasse negligence he hath ever used in the teaching of his scholars, w^{ch} hath bene for the space of six yeres to the very great damage and hindrance of the towne," was by order of the Hall, dated June 6, 1623, had "warninge to p^rvide for himselfe against the ffleest of Sa^ct Michael Tharchangell next ensuinge."

9. Symon Humphrys (from Melton School), 1636, buried Sept. 24, 1657.

10. William Shawcrosse, appointed 1662-3, buried April 30, 1665.

11. Samuel Gerey, Gerey, or Gewee, as his name is spelt in the St. George's registers, in which church he was buried June 22, 1673.

12. Joseph Sedgwick, Clk., Master 1673/4-1693.

Also, I shall be glad of a brief notice of Dr. John Chevalier, Master of St. John's, Cambridge, 1775-89, Vice-Chancellor, 1776, who, says Carlisle, was educated at Stamford School.

JUSTIN SIMPSON.

Stamford.

P.S.—I may add that no ancient documents are known to exist in the town relative to the school.

COL. THORNTON.—The editor of the *Revue Britannique*, M. Pierre Amédée Pichot, is desirous of obtaining information about the representatives of the celebrated sportsman Col. Thornton, formerly of Thornville Royal, Yorkshire, author of *A Sporting Tour in Scotland* and *A Sporting Tour in France*. According to Capt. Salvin's *Falconry in the British Isles*, the colonel left Yorkshire in 1808 for Spye Park, Wiltshire, and in 1819 went to France. Having bought the principality of Chambord, he lived there, it is said, as Prince de Chambord, till within a year or two of his death, which took place at Paris in 1823. He left behind him one child, a daughter, about six years old. This account, M. Pichot says, is

not quite correct. The mere purchase of the principality would not involve the right to the title without the formal permission of the Government. Moreover, no French work mentions any sale of Chambord before the time when a national subscription placed the property in the hands of "Henry V." Merle, in his work on Chambord, published in 1832, merely says that the castle was leased to Col. Thornton for two years in 1819. M. Pichot wishes, if possible, to trace the history of the colonel's representatives, and to learn what has become of his letters and family papers, as well as the pictures and other works of art which he possessed when at Thornville Royal. Perhaps some of the readers of "N. & Q." may be able to furnish the required information. M. Pichot's Paris address is 71, Rue de la Victoire.

W. R. S. R.

SUICIDE OF ANIMALS, INSECTS, &c.—Can any of your readers supply me with references in literature to cases of apparent self-destruction in animals? Aristotle has one in his *History of Animals*. I am told there is one in De Quincey. Recent unpublished examples will also be gratefully received by

WYNN WESTCOTT, M.B.
4, Torrignano Avenue, Camden Road, N.W.

[See 5th S. x. 166, 313; xi. 55.]

FLORENTINE CUSTOM.—A custom prevails at Florence of buying little cages of beetles, which are sold about the streets on Ascension Day. All I could find out was that it was an "old" custom and "for luck." Can any of your readers give me the origin? Surely there must be some legend attached to it.

S. B.

THE PRAYER BOOK ARRANGED AS SAID.—Who was the first to publish an edition of the Book of Common Prayer "arranged as said"? I have a copy of such a work by the Rev. Dr. Bosworth, the well-known Anglo-Saxon scholar, printed in 1838 at Amsterdam. Dr. Bosworth was at the time British Chaplain at Rotterdam. News seems to have travelled slowly in those days, "King William" being mentioned throughout in the prayers for the sovereign. The preface is dated April 19, 1838, but William IV. died in May, 1837. The book can hardly have been issued with such an extraordinary blunder, and it has occurred to me that my copy may consist of proof-sheets. It formerly belonged to a Mrs. Jarman, Sandiacre, Derbyshire. It does not appear under Dr. Bosworth's name in the British Museum Catalogue.

R. B. P.

THOMAS BURTON, VICAR OF HALIFAX, 1712-3.—He seems to be of Corpus Christi College, Cambridge, B.A. 1686. Can any one tell me anything of the family to which he belonged, or of his antecedents before he was Vicar of Halifax?

T. C.

SAMUEL COLLIBER.—Are any biographical details obtainable of the author of the *Columna Rostrata*, especially any that would explain his entering into such (comparatively) ample details of the Dutch wars?
ALEKTOR.

AUTHOR OF BOOK WANTED.—In 1656 there appeared in print at Sáros-Patak, in Hungary, a Magyar version of an English book, the title of which may be literally translated as follows: *The Road leading to True and Perfect Beatitude; or, Introggression to Faith, &c.* The translator in his dedicatory letter says that whilst sitting in St. Christopher's Church in London one Sunday he discovered the original work at the end of an English Bible, and was so much charmed with the book that he there and then decided to translate it into his mother tongue, which task he accomplished in ten or eleven weeks. Judging by the somewhat lengthy title of the book it is a kind of paraphrase of the Bible in a series of queries and replies. The name of the English author is not mentioned. Who was he?
L. L. K.
Hull.

ITALIAN POEM: "GESTA NAVALI BRITANNICHE" (6th S. x. 495).—Will some one kindly tell all that he may happen to know concerning this work and where it can be procured?
St. J. H.

HENRY MARTIN, THE REGICIDE.—Had he any son? I find "Henry Martin, Esq.," elected for Abingdon in 1649, at which date the regicide represented the county of Berks.
W. D. P.

AUTHOR WANTED of an octavo volume, of which a fragment contains on p. 145 a poem entitled "The Birth of Manly Virtue, inscribed to his Excellency the Lord Carteret," and on p. 156 another, "A Vindication of the Libel; or, a New Ballad; written by a Shoe-boy on an Attorney, who was formerly a Shoe Boy."
S. W. BECK.

ST. PAUL'S.—The pavement of St. Paul's is now, I think, principally of stone, except, possibly, under the dome. But Preston says, "The floor of the whole church is paved with marble," 1804. When was this altered, and why?
C. A. WARD.
Haverstock Hill.

CARVED STONEMWORK IN BATTERSEA PARK.—At the corner formed by the Thames and the Albert Road lies on the grass a quantity of handsomely sculptured stonework, evidently from some old building. Can any one give its history? The carving is being rapidly defaced by children's boots. Why is it doomed to lie prostrate on the turf?
MURANO.

[These stones once formed the celebrated colonnade of Burlington House, Piccadilly. Cunningham, in his *Handbook for London* (ed. 1850), says, "Lord Burlington, the architect, made it into a mansion by a new

front and the addition of a grand colonnade behind what Ralph has called 'the most expensive wall in England.'" He goes on to quote from Horace Walpole and Sir William Chambers. The former writes: "As I passed under the gate by night, it could not strike me. At day-break, looking out of the window to see the sun rise, I was surprised with the vision of the colonnade that fronted me. It seemed one of those edifices that are raised by genii in a night-time." Sir William Chambers says, "Few in this vast city suspect, I believe, that behind an old brick wall in Piccadilly there is one of the finest pieces of architecture in Europe." On the demolition of Burlington House the "grand colonnade" was ignominiously carted away to Battersea Park, and has lain there, exposed to wind and weather, ever since.]

"PENNA VOLANS."—Can any reader of "N. & Q." give me any information as to where a copy of this work of Edward Cocker can be seen? The libraries of the British Museum, Bodleian, Advocates', Edinburgh, and various others, have been ransacked in vain. The title-page is, in full:

Penna Volans, or The Young Man's Accomplishment, being the quintessence of those curious Arts, Writing and Arithmetick. Whereby ingenious Youths may soone be made—For Cleark-ship fit, or Management of Trade. Invented, Written, & Engraven, By Edward Cocker. 1661.

According to Fownes it contained a portrait of the author, *et.* twenty-eight. Any information as to this particular work of the famous penman, arithmetician, and engraver will be most welcome.
W. ANDERSON SMITH.

Ledwig, N.B.

KIRBY AND SPENCE.—I should be greatly obliged to any one who will inform me as to where the correspondence of either of these two celebrated entomologists may be found; not only the letters which they mutually exchanged, but those which they received, and of these there must have been many, from other naturalists.

ALFRED NEWTON.

Magdalene College, Cambridge.

A FORGOTTEN PHILOSOPHER.—In Sir Wm. Hamilton's notes to Reid's *Works*, vol. i. p. 217, 1872, he recites: "'On earth," says a forgotten philosopher, 'there is nothing great but Man; in Man there is nothing great but Mind.'" Who is the forgotten philosopher?
J. H.

"SOFT WORDS BUTTER NO PARSNIPS."—A friend writes to ask me the origin and exact meaning of this proverb. Not being able to find it in "N. & Q.," I am induced to put a query upon it. It is to be presumed that it is correlative to "Hard words break no bones," and implies that if the one does no great harm the other does no great good. Probably such proverbs are not the outcome of any inappreciation of kindness or unkindness, but of a feeling of the small value of mere words when there is little reason to believe in their sincerity (Jas. ii. 16). But whilst breaking bones is easily seen to represent doing injury,

it is not so easy to see why buttering parsnips should have been thought of as a metaphorical expression for performing a benefit.

Blackheath,

W. T. LYNN.

CONCERTO BY HANDEL.—There is a Concerto in G major by Handel which does not appear to be published. It consists of *largo*, *ciaccona*, *andante* and *fuga*, and has often been played from MS. by Mr. Best, whose description I quote with a view to its identification :—

"This work is distinguished by the sustained *pianissimo* of the beautiful opening movement, which, with its fine sequences of harmony, claims attention from the first note. A striking effect is produced near the end of the spirited and melodious fugue by a *cadenza d'inganno*, or interrupted close, here introduced with masterly skill."

To this I may add that the *andante* is remarkable for the sublime and imposing progressions of its magnificent bass, with which it works up to an impassioned climax in a series of majestic passages culminating in a profusion of the grandest and most unusual harmonies. This masterpiece is not contained in either of the two sets of six concertos already published, nor has it been included, up to the present time, in the German Handel Society's collection. Can any reader of "N. & Q." inform me where either the original edition or MS. of this noble work is to be found, even though it be but a skeleton treble and bass? Is it in the public library at Hamburg? As it is intended this year to commemorate the bicentenary of Handel's birth, I am sure that this question possesses full interest for the musical antiquary. MUSICUS.

AUTHORS OF BOOKS WANTED.—

The Devil. Containing a Review and Investigation of all Public Subjects whatever, &c. By a Society of Literary Gentlemen. 8vo. No date. Printed by Denew & Grant, and sold by W. S. Forbes, No. 3, Piccadilly. (Nos. 1 to 13. "Price 2s., to be continued weekly.")

Jerubbaal; or, a Vindication of the Sober Testimony against Sinful Complacency, from the Exceptions of Mr. Tombs, in answer to his Theodulia, small 4to., London, 1668. H. FOLKARD.

AUTHORS OF QUOTATIONS WANTED.—

"For the right that needs assistance,
'Gainst the wrong that needs resistance,
For the future in the distance
And the good that we can do."

E. R. NORRIS MATHEWS.

"We miss thee here, but faith would rather
Behold thee with thy Heavenly Father."

Concluding thus :—

"But patient wait Heaven's brief decree
That sends my spirit back to thee."

VIATOR.

"Death—that thing that ends all other things."

BLADUD.

"Oh! but to curse thee once, and but once more ;
May thou be very proud but very poor."

P.

Replies.

DEATH OF RICHARD II.

(6th S. x. 513 ; xi. 36, 75.)

I cannot go with Walsingham, Otterbourne, or Peter of Blois in holding either that Richard died by voluntary starvation, if we may credit the friends of Henry, in consequence of Richard's grief for the fate of his late adherents, or by compulsory starvation, if we listen to the opposite party, in consequence of orders given by him who hoped to profit by his death. As Lingard justly observes, the events preceding Richard's death "will provoke a suspicion that he owed the loss of his life to the order of the man who had already bereaved him of his crown. No time could be more opportune for the commission of such a crime. Who in England, whilst the heads of Richard's adherents were still mouldering on London Bridge, would venture to charge Henry with the murder? The death of the captive would at once relieve him from the apprehension of the war with which he was threatened by "the King of France," in order to restore his son-in-law, Richard, to the throne. Again, if Peter of Blois's so-called continuation of Ingulph's *History* is, as Mr. Wright considers it, spurious, it cannot be cited as any authority. "Nothing in Richard's character or conduct before his demise indicated the capability of such a Spartan resolution as was necessary for a lingering suicide. This idea, therefore, is the least probable supposition" (Sharon Turner, vol. ii. p. 166). According to Froissart Richard appears to have been a lover of good cheer, and in further proof of this we know, on the authority of Hardyng, that in Richard's "kitchen" there were no less than "300 servitours." Hence, in my view, had Richard been still at Windsor at the time of his death, he would have been far more likely to have died of voluntary surfeit than of voluntary starvation.

The secrets of the prison-house are not often permitted to transpire, especially during the lifetime of the man who has the greatest possible interest in preventing their so doing. The contemporary chronicles of Froissart, Adam of Usk, and Hardyng shed much light on this interesting subject. Froissart, who died shortly after his magnificent patron, Richard, says, "I could not learn the particulars of [Richard's] death, nor how it happened, the day I wrote these chronicles"; and then he enters at some length into such minute details of the king's funeral as one could only expect from an eye-witness of the facts he tells us. He says that the cavalcade halted in Cheapside for upwards of two hours; and that more than 20,000 persons came to see the King, who lay in a litter, covered with black, and a canopy of the same, his head on a black cushion, and his face uncovered."

According to Lingard, the king "was exposed with the face bare from the eyebrows to the chin"; hence the crowd, including very many who must have known the king, would be unable to see any wound or bruise above the eyebrows.

Froissart continues:—

"King Richard reigned 22 years in great prosperity, and with much splendour. I, John Froissart, know it well, for I witnessed it, during my residence with him, for a quarter of a year. He made me good cheer, because in my youth I had been secretary to King Edward his Grandfather. When I took my leave of him at Windsor, he presented me, by one of his knights, a silver gilt goblet, filled with 100 nobles which were then of service to me, and will be as long as I live. News was spread abroad that King Richard was dead. This had been expected some time; for it was well known he would never come out of the Tower alive. All these transactions were perfectly well known in France."—Vol. iv. p. 683, ed. 1805.

Adam of Usk (1377–1404) tells us (A.D. 1399):

"On St. Matthew's day, I, the writer of this history, was in the Tower, wherein King Richard was a prisoner, and was present at his dinner.....there and then the king discoursed sorrowfully in these words, 'A wonderful land is this, and a fickle: which hath exiled, slain, destroyed, or ruined so many kings, rulers,' &c. Perceiving then the troubles of his mind.....and musing on his ancient and wanted glory and on the fickle fortune of the world, I departed thence much moved at heart."

It is noteworthy that, as Mr. Thompson, of the British Museum, the learned editor of this chronicle, observes:—

"Adam's is the only chronicle in which any of Richard's keepers is accused by name of having taken a personal part in starving his prisoner.....Adam writes as follows: 'And now those in whom Richard, late king, did put his trust for help were fallen, and when he heard thereof, he grieved more sorely and mourned even to death, which came to him most miserably on the last day of February, as he lay in chains in the castle of Pontefract, tortured by Sir N. Swinford with scant fare.'"

Mr. Thompson is of opinion that Sir Thomas Swinford, afterwards captain of Calais, is here meant, for he is known to have had the custody of Richard (*Traison et Mort*, lviii). Adam further says that "the body of Richard was brought to the Church of St. Paul in London, the face not covered but shown openly to all." Hardyng, a contemporary, who was brought up from twelve years of age in Sir Henry Percy's house, tells us that the Percies, in a written "quarrel," which they sent in to the king, thus charged him: "Thou didst cause our lord the king to be killed and murdered by hunger, thirst and cold, for fifteen days and nights; horrible to be heard." The Archbishop of York repeats the statement, but qualifies it by "ut vulgariter dicitur," and Sir John Fortesque, as quoted by Stowe, *Annals*, 516, ed. 1592, has the same story nearly in the prelate's own words. Hardyng, Polydore Vergil, Camden, &c., say much the same.

The chronicle of Peter de Ickham (Harl. MS. 4323), states that on Richard's removal to Pontefract, "per tempus certum custodiebatur," and then

"tandum a cibo et potu per quatuor aut quinque dies restrictus," &c.; and that of Rastell says (p. 241):—

"Of the manner of his dethe, be dyuers opynions; for some sayd that he was famysshed, and kept from mete five days; wherefore he dyed for honger; and some sayd that Sir Piers of Exton, with eight of his company fell, upon this Richard, and slewe him."

If Richard was starved for no more than four or five days I cannot believe that he could possibly have died of hunger. According to Grafton (i. 483):—

"Richard dyed of a violent death.....One wryter sayth that King Henry sitting at hys table, and sore sighing, sayde, have I no faythfull friende that will deluyser me from him whose lyfe will be my death, and whose death will be the preservation of my life? This sayng was noted of them that were present, and specially of one called Sir Piers of Exton. This knight incontinently departed the Court with eight tall persons with him and came to Pomfret commaundyng that the Esquire which was accustomed to serve, and take the assaye before King Richard, should no more vse that maner of service, saying let him eate well now, for he shall not long eate."

Richard had evidently just finished eating when Exton entered the chamber with eight men, and with a stoke of his pollax felled Richard to the ground, and with another stroke despatched him. "Thus have you heard the death and ende of King Richard the second as the best aucthours report of it."

In the various works I have consulted for this paper I have met with no indication whatever that the assassination of Richard by Piers of Exton was allowed to transpire during the lifetime of Henry. Sight of the heads on London Bridge would probably deter any one who knew the fact from stating it until after Henry's death. We appear to have two slightly different accounts of this assassination. A foreign MS.—No. 8448—in the French king's library declares that Richard was violently murdered; that Sir Piers and seven others entered to kill him; and that Exton succeeded in doing so, felling him with a blow on his head, and with another despatching him (S. Turner).

While Holinshed, Fabyan, Grafton, Hall, and Rastell all say that Exton came to Pomfret Castle with eight of his company, Holinshed expressly states that Exton felled the king by a blow with his pollax on the King's head. According to a foot-note in Sharon Turner, "When the tomb of Richard, in Westminster Abbey, was accidentally laid open, Mr. King was present at the time the skull was examined, and saw no marks upon it of blows or wounds (see *Arch.*, vol. vi. p. 316)." But this appears to be contradicted by another foot-note in Lingard (vol. iii. p. 413): "When Richard's tomb was opened, and the skull examined, there was no appearance of any wound, unless the opening of the suture above the *os temporis* might have been caused by a blow (*Arch.*, vi. 316). The *os temporis*

was probably concealed by a bandage when the face was exposed." Knowing little or nothing of anatomy, I inquired of two medical gentlemen whether the opening of the suture above the os temporis would of itself be sufficient proof as to how Richard came by his death. Oddly enough, one of my learned friends has recently had a case in point. His patient was suffering from "concussion of the skull with suspected fracture of the skull, and the suture between the parietal and frontal bones had evidently been separated at the time of the accident. In mature age the two bones named appear to be consolidated into one bone." My other friend is good enough to tell me that "the temporal bone may be fractured, and the suture of the skull separated by a blow, without any external wound, but there would be a bruise for some time, in the same way that most other bones of the body may be broken without any external wound. The base of the skull is often fractured by accident, such as falling from a height, without any wound, but there would be a bruise."

From the above considerations I am led to conclude that Richard was assassinated by Piers of Exton; that the original intention was to starve him to death, but that that was not a sufficiently expeditious method of putting him out of the way. A French army was advancing to invade England for the purpose of reinstating Richard on the English throne; but this, after the murder, had only to be disbanded, since, his son-in-law Richard being dead, Charles VI. had now nothing to fight for. It is gratifying to find that, according to a footnote in Rapin (ii. 490), "Sir Piers Exton, instead of being rewarded for this piece of service, was quite put out of favour and forced to fly to avoid the punishment he deserved." Henry, of course, would disavow all complicity in the matter; although if Richard's life was taken away by violence, it will, I think, be admitted that it must have been very difficult indeed to do it without Henry's full knowledge and also without his express command.

H. W. COOKES.

Astley Rectory, Stourport.

CRANMER'S OR CROMWELL'S BIBLE, 1539 (6th S. xi. 207).—MR. JOHN E. T. LOVEDAY need not be in any puzzle as to his copy of the Bible supposed to be that of 1539. If he will refer to the following work, he will find every leaf described very correctly: *A Description of the Great Bible, 1539, and the Six Editions of Cranmer's Bible, 1540 and 1541.....and the Editions of the large Folios of the Authorized Version of 1611, 1613, 1617, 1634, 1640,* by Francis Fry, F.S.A., folio (Sotheman, 1865), with many plates, copies of titles, leaves, &c. It is not needful to go to Lewis's history—a hundred and fifty years ago. MR. LOVEDAY'S copy is mixed. The prologues do not belong, and

very possibly other parts also may not belong, to the 1539 edition, as the editions of Cranmer's version read with the 1539, and they are often mixed. By the above-named book every leaf of each edition can be identified from the other editions. Lowndes is correct. The answer to "Why the prologues?" is that they do not belong to the 1539 Great Bible. The right name of the Bible of 1539 is "The Great Bible," or "Lord Thomas Cromwell's Bible," as it was brought out under his superintendence or authority. Cranmer's first edition is dated April, 1540. In it is Cranmer's first edition of his Prologue. Cranmer's first differs much from the 1539, which is shown by passages quoted in the work named. I suppose no one can say how many copies there are in existence. I have a fine large perfect copy, so has the Bodleian Library, and there is one in the British Museum.

FRANCIS FRY, F.S.A.

Cotham, Bristol.

ORIGINAL SMITH (6th S. xi. 168).—The eldest son of the Bellamys of Lambcote Grange, Stainton, for three generations bore the Christian name of Original. The same name was in use in the family of Babington of Rampton. In 1635 there was an "Original Lowis." See C. W. Bardsley's *Curiosities of Puritan Nomenclature* (1880), pp. 128-9. G. F. R. E.

Original Peart was one of the representatives for the city of Lincoln in Parliament in 1654. Mrs. Peart, widow, of the parish of St. Peter's, Lincoln, probably his widow, was a contributor (5s.) to the free and voluntary gift to Charles II. in 1661. Mr. Robert Peart, of the city of Lincoln, married at Uffington, in this county, April 20, 1712, Elizabeth, eldest daughter of Mr. Joshua Blackwell (of Stamford, baptized at St. Mary's Nov. 14, 1689); she died at Lincoln Aug. 5, 1722. Their third son, Original, born Jan. 9, 1716/7, died young. The Right Hon. Geo. Sutton, Esq., of St. George's, Hanover Square, in the county of Middlesex, and Mary Peart, of the city of Lincoln, were married by special licence in the house of John Blackwall, Esq., at Stamford, Feb. 6, 1768; probably she was a daughter of Robert Peart by a second wife. JUSTIN SIMPSON.

Stamford.

Original was a common name at Rampton, probably because the family of Babington of that place used it. Your correspondent has evidently not looked up the matter before writing his note. He should refer to Bardsley's *Curiosities of Puritan Nomenclature*, pp. 128-9, where he will find Original Bellamy, Original Lowis, as well as Original Babington. In my own notes I find Original Jackson, Original Upsall, and Original Marshall, all of Rampton. Original Hall is mentioned in Subsidy Roll, Notts, 160/303.

"Original, ye son of Original Belk," was bap-

tized at Sturton cum Fenton, Feb. 19, 1679/80; and "John, son of John Original" was baptized at Worksop, Oct. 4, 1678. So here we have Original as a surname. I have met with several more instances, but as I have no index of Christian names to my genealogical notes, I cannot at the moment lay my hands on them. The name was very common in Notts. G. W. M.

It is a curious coincidence with the date and the subject of MR. ADDY'S query, that only last week, looking over some extracts made several years ago from the register of St. Nicholas's Church, Whitehaven, I came again on the following: "April 9, 1787, Isabella, wife of Original Jackson, buried." No relation of

W. JACKSON, F.S.A.

Original as a Christian name is very uncommon, but not unknown. Original Bellamy, of Markham, Nottinghamshire, flourished in the early years of the seventeenth century (Hunter's *South Yorkshire*, i. 259). I believe that the name also occurs in the pedigree of Babbington of Rampton. Original Peart, a Burgess of Lincoln, flourished during the Commonwealth. Oryginald Smyth was fined at a court of the manor of Kirton in Lindsey in the twentieth year of Queen Elizabeth. Original Byron, of Stoakham, was one of the appraisers of the goods of Gervase Markham in 1636 (see *Academy*, May 13, 1876, p. 458). An Original Sibthorp, a man of the sixteenth century, is mentioned in the life of R. W. Sibthorp, p. 375; and lastly I may add Original Skepper, a person who was a witness at Lincoln Assizes in January, 1883.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

In Water Newton Church, co. Hunts, is a memorial stone to Original Jackson, Esq., who died May 10, 1771, aged seventy-four years. Is the name a variety of Reginald?

W. D. SWEETING.

Maxey, Market Deeping.

This name, spelt with one *l*, has been for several generations common in a family living at Fiskerton, near Lincoln. From reference to the parish registers it appears clearly that the name is a corruption of Reginald. In the present generation of the family it has been in one case still further corrupted to the form "Ridge," which name was actually given at baptism.

C. BRAMLEY.

Lincoln's Inn.

The Christian name Original is rare, and I only know of three instances of its use: (1) by the Babbingtons of Rampton (*Vis. of co. Notts*, Harl. Soc., iv. 152); (2) by the Bellamys of Markham (Hunter's *South Yorks*, i. 259); and (3) I have two extracts from the parish register of Kirk Smeaton which give an original variation to the spelling: 1632, Aug. 12, Original Popplewell and Katherine

More were married; and 1672, April 16, "Oridgeinall Popewell" was buried. As an illustration of the way in which a name may be disguised I may instance the following marriage from the same parish register, and most likely by the same illiterate scribe: "1673, Aug. 15, Samuel sulderston and Mary-Elmharst." On referring to the pedigree of Houndhill we find the true form of the bridegroom's name to be Samuel Saltonstall.

JOHN SYKES.

Doncaster.

MONT DE PIÉTÉ (6th S. xi. 168).—It is clear from J. Benbrigge's *Vsura Accomodata*, 1646, that *mont*, like our *bank*, means only "pile or fund," as MR. BUTLER suggests. Benbrigge cites from "that noted Casuist Tolet," "*Mons Pietatis*, or Bancke of Charity," a sum of money to be lent to poor folk without interest (the contributors to the *mons* or bank he calls "bankers"); *Mons Negotiationis*, a sum of money to be lent at interest; *Mons Fidei*, bank of credit (which sells a perpetual annuity of 7l. for 100l. down); *Mons Recuperationis*, or bank of recovery (which sells a life annuity of 12l. for 100l. down). So Cotgrave (in 1611) rightly treats *mont* as a pile of money: "*Mont de piété*, a publicke stocke, or purse, maintained for the reliefe, assistance, and furtherance of young tradesmen." F. J. FURNIVALL.

In Latin the establishments of the Lombard bankers were called *montes*, *i. e.*, mounds, heaps, banks. The present *Mont de Piété* in Paris dates from 1777 (Beckmann, *Hist. Invent.*, iii. 52). In McBurney's *Cyclo. Univ. Hist.*, 1777, it is noted that pawnbroking was started in Rome in 1468 by Dr. Barnabas Interamnensis to mitigate the extortions of the Jews. Leo X., made Pope 1513, is credited with having established the first charitable loan shops, and they were called *monti di pietà*, but the *monti* were long before them. The Venice Bank is called the oldest, established 1157, and arose, as usual, out of state debt; then followed the loan systems and pawnbroking, and then *la piété* stepped in to mitigate the horrors and turn a good penny, too; as the benevolent do now in Peabody model houses. Just as Mount Street stands for the fort of the Commonwealth days, so the Latin *mons* stands for a *mount* or bank of money. There is the proverb "*Montes auri polliceri*" in Terence, who again says "*Argenti montes, non massas habet*," for large accumulations. The mediæval Latinists regularly employed *mons* and *montes* for a bank and banks.

C. A. WARD.

Haverstock Hill.

"It seems that an English *mont de piété* is about to be established in London. A company has been registered to raise the necessary capital, and it is expected that its operations will soon be commenced. It has long been felt that so useful and beneficent an institution ought not to be excluded from the United Kingdom. The great utility of the *mont de piété* in France, Germany,

and Italy has suggested that some steps should be taken here to aid the poor and working classes in this particular, so that they may be enabled to borrow the money they need on easier terms than they are at present able to do, and with a view to save their property for them in the event of their being so unfortunate as to be unable to redeem it at the stipulated time. The interest to the shareholders in the new institution is not to exceed 5 per cent. per annum."

It may be of interest in connexion with the subject of the foregoing cutting from the *Pall Mall Budget* of Feb. 6, 1885, to note the establishment of a *mont de piété* in the beginning of the last century, thus referred to in a note to line 100 of the third epistle, *Pope's Moral Essays*, edit. 1757:

"This epistle was written in the year 1730, when a corporation was established to lend money to the poor upon pledges, by the name of the Charitable Corporation; but the whole was turned only to an iniquitous method of enriching particular people, to the ruin of such numbers that it became a parliamentary concern to endeavour the relief of those unhappy sufferers, and three of the managers who were members of the House were expelled."

KILLIGREW.

The following extract from *Les Petites Ignorances de la Conversation*, by C. Rozan, p. 28, supplies the answer to MR. BUTLER'S query:—

"Quant à *monte*, il se dit en italien pour amas, accumulation, masse, aussi bien que pour montagne, et par conséquent il répond ici à l'idée de collecte, de cotisation. *Monte di pietà* signifiait donc, très-justement alors, cotisation pour une œuvre de piété."

JOHN WOODWARD.

Montrose.

Mont in this sense appears to be used figuratively for fund, perhaps connected with our word *amount*, O.F. *monter*: "Les enfants sont tenus de rapporter en *mont* commun les dons et advancements de mariage à eux faits" (*Coustumier Général*, quoted by Littré, *sub verb.* "Mont").

A. R.

Athenæum Club.

Torriano's *Dictionary* (1659) has: "*Monte*,... used also for a standing bank, or mount of money, as they have in divers cities of Italy. *Monte di pietà*, a public stock or bank maintained for the relief of the poor, where pawns may be taken." Thus *mount*, *bank*, *stock* are employed convertibly.

C. B. M.

[MR. JAMES E. THOMPSON furnishes references to Wheeler's *Familiar Allusions*, p. 323, &c., and Dr. Brewer's *Dictionary of Phrase and Fable*.]

WAS CROMWELL EVER A FOOT SOLDIER? (6th S. xi. 127.)—It is certainly remarkable, as MR. GARDNER has pointed out, that Carlyle should have fallen into the error of saying that a *harquebuzier* in 1642 was necessarily a foot soldier, and that as Cromwell was a captain of *harquebuziers* at Edgehill on Oct. 23, 1642, therefore he then must have been a captain of infantry. Carlyle was well aware that Cromwell was then captain of troop

No. 67 in the Earl of Bedford's regiments of horse (*Cromwell's Letters*, &c., 1845, i. 166, and *King's Pamphlets*, small 4to. No. 73). But the designation of "*harquebuzier*" seems to have misled Carlyle; he relied on the original meaning of the word. When first used the *harquebuss* was a long heavy gun, carried only by foot soldiers, and fired from a rest or pike surmounted by two horns, almost like the prongs of a stable fork. Subsequently the weapon was shortened, it was fired without a rest, and then was used by horse soldiers. James Grant, in *British Battles*, i. 222, has reproduced from *Instructions for the Cavallerie*, 1632, a drawing of a "mounted *harquebuzier*," showing how a sling was made to replace the old rest. It is natural to divide soldiers into two great classes, the foot or infantry, and the mounted or cavalry. There is at the present time a considerable amount of confusion introduced by the term "mounted infantry," and future historians may be troubled to ascertain whether Capt. So-and-so of the mounted infantry was a horse or a foot soldier, just as Carlyle was misled by the mounted *harquebuziers*. They were in 1642 soldiers with the weapon of a foot soldier and the horse of a mounted one.

EDWARD SOLLY.

BISHOP GODWIN (6th S. xi. 128) was born at Oakingham, Berks, 1517, and buried there November, 1590. In the south side of the chancel is a modest inscription to his memory, written by his son Francis Godwin, then Sub-dean of Exeter (*Cussans's Lives of the Bishops of Bath and Wells*).

E. FRY WADE.

Bishop Godwin was born at Oakingham, in Berkshire, and therefore his pedigree may possibly be seen in Ashmole's history of that county. There is a short notice of him, with reference to other authorities, in Wood's *Athen. Oxon.*, tom. i. coll. 607-8, Lond. 1691. But as he was a Fellow of Magdalen College, Oxford, the *locus classicus* for his history must be Dr. Bloxam's account of the members of that college. He was buried in the chancel of Oakingham Church.

ED. MARSHALL.

WILLIAM GUIDOTT (6th S. xi. 128).—Was not William Guidott an actual connexion of Sarah, Duchess of Marlborough, as well as her agent? Anthony Guidott, in his will, dated Nov. 18, 1707, and proved in Dublin, Jan. 3, 1707/8, names, amongst others, his nephew William Guidott, his deceased brother William Guidott, his niece Anne Jenyns, and leaves "to my particular good friend the Duchess of Marlborough, twenty guineas." I take this from my abstracts of Dublin wills. But, inasmuch as Anthony Guidott was also of Lincoln's Inn, the will will probably be found to have been proved about the same date in the P.C.C.

H. W.

New Univ. Club.

"THE NATION IN THE PARISH" (6th S. xi. 119).—Mrs. Lawson, in her book which you review, has drawn attention to a remarkable name in the Upton-on-Severn registers. The same person who is described as Tell no Lyes must have had a son by the marriage spoken of, as we find in the register of Ripple, Worcester, that Tello Lyse was buried 1814. From a cause in Chancery, *William Lyse v. Kingston*, we find that the Lyses were related to the Williams and Kingstons, and at the date of this suit, 1841, that the children of Tello Lyse were required to come in and prove their claim.
ALFRED WAKE.

MOTHER HUBBARD (6th S. x. 468).—Your correspondent Mr. J. W. THOMPSON will find an interesting note by Prof. J. W. Hales on this subject in the *Athenæum* for Feb. 24, 1883, No. 2887, p. 248. Prof. Hales's theory is that the old English story of Mother Hubbard, with her care for her dog, is derived from the legend of the dog-saint Hubert.
W. F. P.

BOOKS ON EMIGRATION (6th S. xi. 128).—In 1874 Messrs. Chatto & Windus published a work entitled

The Original List of Persons of Quality, Emigrants, Religious Exiles, Apprentices, and others, who went from Great Britain to the American Plantations, 1600-1700; with their Ages, the Locality they formerly lived in the Mother Country, the Names of the Ships in which they Embarked, and other interesting particulars.

This work is still in print.

EVERARD HOME COLEMAN.

Family Names, Lists of Persons of Quality, Exiles, Rebels, &c., who went from Great Britain to the American Plantations, 1600-1700, the Localities where they formerly lived in the Mother Country, &c., from Original MSS., by J. C. Hotten.

Thick 4to. cloth, uncut as new, 10s. 6d. (published at 2l. 2s.). Contains several thousand names and large index of seventy pages.

FREDERICK LAWRENCE TAVARÉ.

23, Thomas Street, Cheetham Hill, Manchester.

CREST OF HARRIS : WATERFORD (6th S. x. 409, 522).—Sir Edward Harris, Chief Justice of Munster, 1620, was son of Sir Thomas Harris, of Cornworthy, co. Devon, but bore arms very different from those inquired for. See *British Museum Harl. MS. 1080*, fol. 184b, and 1163, fol. 38b; Visitations, Devonshire, 1565, 1620, and original of 1620. See also "N. & Q.," 6th S. iii. 59, and other references with "Pomeroy." J. McC. B.

"A DIALOGUE IN THE SHADES" (6th S. xi. 167).—This was printed in 1817 for William Clarke, bookseller, in New Bond Street, and author as well as publisher of the *Repertorium Bibliographicum* (2 vols. royal 8vo., 1819). From an advertisement prefixed to some copies of the *Repertorium* it seems that the *Dialogue* (to which was added a

"Ballad entitled 'Rare Doings at Roxburghe-Hall; or, the Tilting Scene between Earl Spira and Lord Blandish'") was printed originally for private circulation only; but it is announced in the same advertisement that a copy will be given to every subscriber (to the *Repertorium*) who applies for it within a certain specified time, after which every copy remaining in the publisher's hands will be destroyed. The author of the *Dialogue* (the Rev. William Wynken), and his "nephew and executor," to whom he bequeathed the MS. as well as the "unique copy of the Black-Letter Ballad," were doubtless one and the same person, and probably William Clarke himself; and the ballad, which "is supposed to relate to a tilting scene at the castle of Sir Robert Ker, on the coronation of Queen Anne, Consort to James I.," is really intended for a description of the contest between Earl Spencer and the Marquis of Blandford at the Roxburghe sale at Evans's auction-rooms in June, 1812, for the possession of the famous "Valdarfer" *Boccaccio*.

The two pieces were reprinted in 1821, with the addition of "The Diary of Roger Payne, with a Lithographic Sketch of the Monument to be erected to his Memory by the Members of the Bibliomaniacal Club." This reprint is now, I believe, also very scarce. The only copy I have ever heard of is bound (with a portrait of Roger Payne in his workshop) at the end of a large-paper copy of the *Repertorium* now in the possession of Messrs. Nattali & Bond, in Bedford Street, Covent Garden.
FRED. NORGATE.

This has been printed under the title of

"A Dialogue in the Shades; between William Caxton, a Bibliomaniac, and William Wynken, Clerk. Rare Doings at Roxburghe Hall, a Ballad. The Diary of Roger Payne, with a Lithographic Sketch of the Monument to be erected to his Memory by the Bibliomaniacal Club. London: Printed for William Clarke, New Bond Street. MDCCLXXI."

In royal octavo, seventeen leaves, without signatures or pagination, printed by J. F. Dove, St. John's Square. The monument is on a separate leaf of plate paper, making eighteen in all. The passage quoted in the query is on p. 3, before the poem, and beneath a vignette of the three interlocutors, designed by W. Behnes, engraved by W. Angus, published July 1, 1817, by W. Clarke, New Bond Street. The tract is often bound up with Clarke's *Repertorium Bibliographicum*. As to the authorship I can give no information. It is a satire aimed especially at Dr. Dibdin, as may be seen from the notes where reference is made to *Nibbids Mereaddon* (Dibdin's *Decameron*), and at the Roxburghe Club, then consisting of thirty-one members, "the coterie of *trente-un*" (p. 6), a number which is said on p. 33 to fix the height of the monument to Roger Payne at 31 ft.

W. E. BUCKLEY.

BURIDAN'S ASS (6th S. xi. 47).—A variation of the common story has been pointed out at this reference as existing in *The Courtier's Academie*, p. 69, Lond., 1598. An earlier one was shown by H. B. C. ("N. & Q.," 4th S. iii. 204) to be in Dante (*Par.* l. iv. init.):—

"Between two viands equidistant placed,
And tempting equally, a man might die
Of hunger, ere determined which to taste.

"So might a lamb between the cravings stand
Of two fierce wolves, and fear them equally;
So might a dog—a kid on either hand.

"Wherefore, indeed, I neither praise nor blame
Take to myself, if, urged by equal doubt,
I silent of necessity became."

Wright's translation.

It is the more remarkable that it was shown by a comparison of dates that "Dante could not have taken the thought from Buridan," while "it is nearly as unlikely that a copy of the *Commedia* should have reached Paris, and been read by a scholastic who would have looked down upon *La Lingua volgare* as a mere patois." There follows: "I think both were indebted to some common original." Another writer, H. TIEDMAN, at p. 443, states that "the problem, however much attributed to Buridan, is not to be found in his works."

Buridan's ass, however, comes from a much earlier source. In Aristotle *De Cælo*, ii. 13, there is mention of two such instances—the hair all equal, like the American "one-horse shay," and the equally balanced food—to illustrate the position of the earth, with its own stability:—

ὡςπερ ὁ περὶ τῆς τριχῶς λόγος τῆς ἰσχυρῶς
μὲν ὁμοίως δὲ πάντῃ τεινομένης, ὅτι οὐ διαρ-
ραγήσεται, καὶ τοῦ πεινῶντος καὶ διψῶντος
σφόδρα μὲν ὁμοίως δὲ τῶν ἐδωδόμενον καὶ ποτῶν
ἴσον ἀπέχοντος (καὶ γὰρ τοῦτον ἡρεμεῖν ἀναγ-
καῖον), ζητήτειον αὐτοῖς περὶ τῆς τοῦ πυρὸς
μονῆς ἐπὶ τῶν ἐσθάτων.

The problem is in reality Aristotle's, but Buridan may nevertheless claim the ass.

ED. MARSHALL.

BLISS, ASTRONOMER ROYAL (6th S. vi. 69).—I am glad most unexpectedly to be able to answer, at least in part, my own query about the birthplace and early life of Bliss; and perhaps the following particulars, if inserted by you, will be included in the new *Dictionary of National Biography*, which we all wish to be as nearly as possible perfect and complete.

Happening to consult the copy of Thomas Streete's *Astronomia Carolina* which is in the library of the British Museum, I found a note on the title-page stating that it had been "the gift of Sam. Essinton to Nath. Bliss, A° 1718, Feb. 13"; and on the fly-leaf is the following MS. note:—

"Nathaniel Bliss was the son of Nath. Bliss, Gent., of Bisley, in Gloucestershire. He was matriculated at Pembr. [i. e., Pembroke College, Oxford], Oct. 10, 1716,

proceeded B.A., June 1, 1719; M.A., May 2, 1723. In 1736 he was Rector of St. Ebbe's, Oxford; afterwards Observer at Greenwich, 1762, Savilian Prof. of Astronomy, 1763, and died 1764. He had a son John Bliss, matr. of Ch. Ch., Oct. 24, 1740, being then 16; B.A. of Merton, probably a clerk or chaplain, March 11, 1745/6; M.A., July 7, 1747."

The last paragraph answers the question about which also I wished information, as to whether Prof. Bliss, Astronomer Royal, was ever married. As his son was born when he was about twenty-four (for he himself was born on November 23, 1700), he must have married at an early age. I must remark that there is an error in the above note as regards his professorship, which was that of *Geometry* (Dr. Hornsby being Savilian Professor of *Astronomy* at the time), and he held it for some years before he was appointed Astronomer Royal. In the *Philosophical Transactions* for 1764 he is called Savilian Professor of *Mathematics*.

W. T. LYNN.

Blackheath.

"THE STAFF OF LIFE" (6th S. xi. 6).—This inn sign, noted by CUTHBERT BEDE, is at Sutton-in-Ashfield, Notts. "The Staff of Life" is connected with a windmill, from which the sign of the house is most probably taken. J. POTTER BRISCOL, Nottingham.

A public-house at Shottermill, near Haslemere, Surrey, bears this sign. J. D. C.

BURIAL CUSTOMS (6th S. xi. 125).—At several funerals in India I have seen friends of the deceased throw earth upon the coffin, so that I do not think it a rare custom. At a funeral in Ahmedabad, 1883, I saw Parsees, Hindoos, Mussulmen, Eurasians, and Europeans throw earth upon the coffin. It is an act I have frequently done, and seen others do. J. JAMES CAREY.

[This is so common a custom in various portions of the Continent, further instances of it are unneeded.]

WARLEY CAMP, ESSEX, 1778 (6th S. xi. 69, 133).—I have in my collection a caricature by Bunbury headed "Warley Ho!" "Woman on mare in front, Man on horse in rear, Mare halting, Horse hard held, costume of the period. Mr. Bunbury, del.—Js. Bretherton f., Jan. 23, 1782." I must say I do not know to what the caricature refers; but at least it gives names and date.

W. G. P.

STEWART AND SOMERSET PEDIGREE (6th S. x. 517; xi. 52).—As strict accuracy is always aimed at in "N. & Q.," I feel bound to take exception to the statement of Mr. HALL, that the marriage of John of Gaunt to Catherine Swynford "thereby legitimated the previous issue." This is calculated to give an incorrect idea of English law, which has never allowed a subsequent marriage to legitimate previous issue of the parties, although this

is the case in most foreign countries, and was permitted by the later Roman law. It was proposed in England at the Parliament of Merton to change the law; but the barons are said to have, with one voice, exclaimed, "Nolumus leges Angliæ mutari!" I doubt, however, if they spoke Latin. FREDERICK E. SAWYER, F.S.A.
Brighton.

WILLIAM JOHNSON (6th S. xi. 89) was probably William Johnson, of Barnwood, co. Gloucester, son of George Johnson, of Bowden Park, Wilts, a Welsh judge, solicitor to the Treasury, &c., and grandson of William Johnson and Elizabeth Hyde, sister of Lord Clarendon. I mention these particulars as showing a certain connexion with royalty and with the legal profession, but I do not know that he was of Barnard's Inn.

FREDERIC T. COLBY.

COLONIAL BISHOPS (6th S. x. 409, 520; xi. 97).—When writing my reply to this query I had missed J. T. F.'s previous reply. He appears to rely chiefly upon the early use of the word *Dominus* in addressing bishops; but this does not appear to me to be at all conclusive as to their right to bestyled Lord Bishop. In ancient Rome the word *Dominus* appears to have been employed as a common title of respect, equivalent to *Sir* in English, and in the Middle Ages it appears to have been used in like manner, e.g., Sir King, Sir Earl, Sir Knight, Sir Priest (Domine Rex, Domine Sacerdos, &c.). *Sir*, or *Domine*, was an appellation of priests, e.g., Sir Hugh Evans, a Welsh parson (*Merry Wives of Windsor*); Sir Oliver Martext, a vicar (*As You Like It*); "Sir Topas, the Curate" (*Twelfth Night*). It appears to have been an appellation also of Bachelors of Arts of the universities of Cambridge and Dublin, and to this day the word *Dominus* is prefixed to the names of Cambridge graduates in the Class Lists (see any good Latin dictionary, the first and last notes in Malone's edition of the *Merry Wives of Windsor*, and the *Cambridge Calendar*). The title of Lord, as applied to bishops of ancient English sees, seems to be sufficiently accounted for by their character of territorial barons, in which capacity they were summoned to Parliament, and eventually acquired the title of Lords Spiritual, as distinguished from Lords Temporal. They are first described in the preambles of Acts of Parliament as the "Lords Spiritual" in the reign of Henry IV. In previous reigns they are referred to as the Prelates, or the Archbishops, Bishops, Abbots, Priors, or are included with other peers in the common designation of the great men (see *Statutes at Large*). I wish so far to modify my previous reply as to admit that it may be a question whether bishops of ancient English sees, but not bishops of modern sees, suffragan bishops, and colonial bishops, are not still lords in virtue of the baronial position of

their predecessors, notwithstanding they may not yet have become Lords Spiritual of Parliament.

R. P. E.

Kensington Square.

See Dodd's *Manual of Dignities*, ed. 1843, pp. 366-7. Scottish bishops are not addressed as "Lord." Colonial prelates receive it as matter of courtesy. At present Irish and colonial bishops are on the same footing, and are no longer confirmed by the Queen; they are simply appointed by boards chosen for the purpose of election. The question of title was made a motion in Ireland about the middle of 1884, but was not pressed. In New Zealand especially, but also in Sydney, Tasmania, and other colonies, the question was discussed in August and September, 1883, but no authority pronounced on it. If the Queen is to be regarded as the fountain of honour, there is no plea under which an Irish or colonial bishop can now draw from that fountain. J. McC. B.

Dr. Stubbs writes as follows on the title of "Lord" as given to bishops. In his *Constitutional History of England* (vol. iii. p. 476) he says: "The title of 'lord' does not in England imply a dignity created by the Crown, but is simply a descriptive or honorary appendage to some other dignity." In a note he adds:—

"The puerile dispute about giving the title of *lord bishop* to colonial and suffragan bishops could not have arisen had this been kept in mind. The title of *lord* belongs to all bishops in all churches, and not merely to those who possess a seat in the English House of Lords; nor has it anything to do with a royal prerogative of conferring titles, not being a recognized grade of peerage."

HUBERT BOWER.

Brighton.

LOCH BRANDY (6th S. x. 515; xi. 75).—Loch Brandy is in the parish of Clova. A few days ago I wrote to the Rev. J. Strachan, the minister, and asked a few questions about the loch with the remarkable name. The stream that runs out of the loch is called the Brandy Burn; it is about two miles long, and flows into the South Esk. The water of the burn is generally clear and bright, but under heavy rains it becomes tinged with the colour of the peat. There is no tradition that the burn ever had another name. The above is from Mr. Strachan. Suppose that the first Gael who explored this part happened to see the burn when it had a dark tinge, he would be likely to call it *Bran dubb*, the dark stream. Another possibility is that after Bran euphonic *t* was added; this, however, is not likely. The Gaelic *Bran* (pron. Braan) has two meanings; it means a mountain stream in general; also, it is the separate name of various rivers, as of one near Dunkeld. The ending *-an* is *amhainn*, river. The first part is said to be from *braigh*, a rising ground, a brae. Another guess that occurred to me many years ago is that

it is from *abair*, to speak; as it were the noisy stream, as one careering round boulders is likely to be. When a loch and its effluent stream have the same name, did the loch get its name from the river, or did the river take its name from the loch? Let us take Loch Tay and the river Tay. I take the Tay only because it is my native river; I wish that, like its salmon, I could pay it a yearly visit. This river is about one hundred and fifty miles long; now, the people living along its banks would be more in number than those living along the border of the loch, and would be more likely to give a name to the stream. Thus, it is likely that the loch took its name from the river. It is likely that in the case of Brandy the loch got its name from its issuing stream. I have not seen Loch Brandy or the Brandy Burn, and I have not been in the parish bearing the Italian-looking name of Clova. In attempts at the etymology of Celtic place-names it is a great thing to avoid being too positive.

THOMAS STRATTON.

Devonport, Devon.

The derivation given by DR. CHARNOCK is borne out by the fact that the hamlet Brandy Street in West Somerset, situated on a branch of the Homer stream running down from Dunkerry Beacon, the highest point in that district (1,747 feet), appears in an old map of Sir Thomas Acland's property as Branish Street.

ARCHIBALD HAMILTON.

DEATHS IN 1884 (6th S. xi. 2, 55, 218).—I am able to help a little towards completing Mr. ROBERTS'S list.

C. S. Calverley died Feb. 17 (*Athenæum*, Feb. 23, p. 250), not Feb. 22.

Sir Alexander Grant died Nov. 30 (*Times*, Dec. 1).

Whitaker's Almanack for 1885 ("Obituary") is my authority for the day of the month on which the following died: C. O. Goodford, May 9; K. R. Lepsius, July 10; F. A. M. Mignet, March 24.

I think that Keshub Chunder Sen, the Hindoo religious reformer (died Jan. 8), should be included in the list.

JOHN RANDALL.

"CORONA SPINARUM" (6th S. xi. 128).—"Krunnessa," or crown-mass, seems to have been a specially Norwegian and Icelandic festival. An account of its introduction and establishment, as a consequence of the attendance of the Bishops of Bergen, Oslo, and Skalholt at the second Council of Lyons (1274), is given in the *Historia Ecclesiastica Islandiæ* (vol. i. p. 444) of Bishop Finnus Johannæus (Finnr Jónsson). It will be remembered that not long before St. Louis had received from Jean de Brienne, regent of the Lower Empire, and from Baldwin II., Emperor of Constantinople, the crown of thorns and a fragment of the cross, and had built (1242-47) for their reception the

beautiful Sainte-Chapelle at Paris. As the work of Bishop Finnur Jónsson is not easily met with, I transcribe the passage:—

"Vocante Gregorio 10. Episcopus, Askatino Bergensi, Andrea Osloënsi, Eilifo Korti loco Arnæ Skalholtensis, alisque Regni clericis, comitatus Anno 1274. Concilium Leontinum (Lugdunense) adit, unde revertens, a Philippo Audace, qui id temporis Gallis imperavit perhonorifice excipitur, inque honoris et amicitie signum ingenti crystallo, cui insertus fuit ramus seu frustulum spinæ, ex Salvatoris, quam quondam passus est corona, donatur, aut, ut quidam volunt, ad Regem Norvegiæ deferendum accepit, in cuius honorem, si non per universam Norvegiam, saltim in diocesi Nidarosiensi institutum fuit *Festum Coronæ Spinæ*, quod deinde 5. Idus Octobris, ingenti pompa celebratum fuit."

In a foot-note the bishop states that the learned Norwegian historian Gerhard Schöning had informed him that the festival was celebrated not only in the diocese of Trondhjem (Niðarós), but throughout Norway:—

"Verosimile videtur festum illud per totam Norvegiam celebratum fuisse, frustulum enim spinæ coronæ Bergis in templo Apostolorum d. 9. Novembr. 1274 depositum fuit, ubi æque ac in diocesi Nidarosiensi celebratum illud fuisse oportet."

W. F.

The following is from Gretser, *De Cruce*, Ingolst., 1598, p. 176:—

"Celebrantur etiam nonnullis in locis festa in honorem aliorum instrumentorum passionis Dominicæ. Hinc multis in locis festum spinæ coronæ, ut Parisiis xi die Augusti susceptio sacræ spinæ coronæ ab fidelibus per S. Ludovicum Regem: Et in Episcopatu Ratisponensi quartus dies Maii coronæ Dominicæ festus [sic] est. Et feria sexta post octavam Paschæ celebratur festum lanceæ et clavorum, institutum, ut ait Molanus (*ad Usurudum*) anno Domini 1353 ab Innocentio sexto petente Carolo IV Imperatore."

He then points out that the honour done to inanimate objects in the masses, offices, &c., appointed for these occasions does not end in the said things, but is transmitted to Christ himself. Hampson (*Kalendars of Middle Ages*, ii. 154) says it was "celebrated in Germany on Friday after the octave of Easter—or the following Friday if the first is occupied," referring to *Verif. des Dates*. I have a MS. Cistercian breviary, *cir.* 1230, in which the office "In Exaltatione s'cæ Coronæ d'ni" is contained in a portion written by a later hand, and comes next after that of Low Sunday.

J. T. F.

Bp. Hatfield's Hall, Durham.

MEMORIALS TO SERVANTS (6th S. ix. 378; x. 46, 194, 295, 430, 498; xi. 53, 95).—It may interest your readers to know that the so-called "servant," William Laurence, mentioned in the Westminster Abbey epitaph, was the Rev. William Laurence. My authority for this statement is a book called *Westminster Abbey and its Curiosities*. The title-page is gone, so I am unable to name the author, but the date would be some time during

the reign of George II. One would like to know more of this reverend gentleman, and also the name of the prebendary to whom he rendered so much service.

EMILY COLE.

Teignmouth.

A collection of these was published in a work with the following title:—

A Collection of Memorials Inscribed to the Memory of Good and Faithful Servants throughout the Counties of Berks, Derby, Essex, Gloucester, York, &c. 12mo., boards. 1826.

ESTE.

[MR. JOHN P. HAWORTH supplies the same information as ESTE.]

EXPLANATION WANTED (6th S. xi. 189).—

“The tall green poplars grew no longer straight,
Whose tops not looked to Troy.”

Mrs. Browning's *Casa Guidi Windows*.

Protesilaus went to the siege of Troy, and was slain by Hector. His wife Laodamia's prayer to be allowed to converse with him for three hours was granted, and at the expiration of that time Laodamia died. The story is extant and written in very noble English by Wordsworth, the concluding verses of his *Laodamia* explaining Mrs. Browning's allusion:—

“Upon the side

Of Hellespont (such faith was entertained)

A knot of spicy trees for ages grew

From out the tomb of him for whom she died,

And ever, when such stature they had gained

That Ilium's walls were subject to their view,

The trees' tall summits withered at the sight;

A constant interchange of growth and blight!”

JOHN WILSON.

I apprehend that the reference is to the legend in relation to the grave of Protesilaus:—

“There was a belief that nymphs had planted elm-trees around his grave, and that those of their branches which grew on the Trojan side were sooner green than the others, but that at the same time the foliage faded and died earlier (*Philostr. Her.*, ii. 1); or it was said that the trees, when they had grown so high as to see Troy, died away, and that fresh shoots then sprang from their roots (*Plin. Nat. Hist.*, xvi. 99; *Anthol. Palat.*, vii. 141, 385).”—Smith, *Dict. Greek and Latin Biog.*, s. v. “Protesilaus.”

Pliny's words are: “Sunt hodie ex adverso Iliensium urbis, juxta Hellespontum, in Protesilai sepulcro, arbores, quæ, omnibus ævis, cum in tantum accrevere, ut Ilium aspiciant, inarescunt, rursusque adulescunt.” Wordsworth, it will be recollected, concludes his *Laodamia* with a reference to the legend.

R. R. DEES.

Wallsend.

[MR. HORACE W. MONCKTON sends the quotation from Wordsworth.]

GREAT FLOOD IN 1647 (6th S. xi. 129).—Your querist will find an account of this flood in a chap-book lately reprinted by Mr. Ernest E. Baker, of Weston-super-Mare, entitled *A True Report of*

certain Wonderful Overflowings of Waters in Somerset, Norfolk, and other Parts of England, A.D. 1607 and 1647.

C. J. T.

“THE BURIAL OF GENERAL FRASER” (6th S. xi. 108, 134).—The fine engraving of this picture by J. Nutter gives the name of J. Graham as painter. It was published by John Jeffrey, of Ludgate Hill, in 1794.

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

“STUCK HIS SPOON IN THE WALL” (6th S. xi. 49, 156).—It is not difficult to see how this phrase arose. In primitive times, when houses were scantily furnished, the few things which were in daily use were kept in the handiest fashion. A leather strap nailed on the wall, especially near the fireplace, was a very common plan for putting away things in common use. I write this with a fine impression of Albert Dürer's “St. Jerome” hanging before me, in which I perceive such a strap on the wall immediately behind the saint, in which are stuck his scissors, pen-case, and other articles. And in Barclay's *Ship of Fools*, 1570, f. 113 verso, is a picture of a man stirring a pot on a fire,* and on the wall near the fireplace is a strap with two spoons stuck into it. Such straps are common in old prints of interiors. Although I have never heard the phrase in this part of the country, I have heard a very similar one, “He's supt all his porridge,” said of one who is dead.

R. R.

Boston, Lincolnshire.

MORTIMER COLLINS (6th S. xi. 168).—I think W. F. P. will find the following list of the writings of “this thoughtful novelist and charming lyrist” almost, if not entirely, complete. I may add that I hope soon to have a copy of every work of this talented Plymouthian in the Devon and Cornwall section of the Plymouth Free Public Library.

1855. *Idylls and Rhymes*.

1860. *Summer Songs*.

1865. *Who is the Heir?* 3 vols.

1868. *Sweet Anne Page*. 3 vols.

1869. *The Ivory Gate*. 2 vols.

1870. *The Vivian Romance*. 3 vols.

1871. *Marquis and Merchant*. 3 vols.

1871. *The Inn of Strange Meetings, and other Poems*.

1871. *The Secret of Long Life*.

1872. *The British Birds: a Communication from the Ghost of Aristophanes*.

1872. *Princess Clarice*. 2 vols.

1872. *Two Plunges for a Pearl*. 3 vols.

1873. *Miranda: a Midsummer Madness*. 3 vols.

1873. *Squire Silchester's Whim*. 3 vols.

1873. *Mr. Carrington*. 3 vols.

1874. *Transmigration*. 3 vols.

1874. *Frances*. 3 vols.

1875. *Sweet and Twenty*. 3 vols.

1875. *Blacksmith and Scholar*. 3 vols.

1876. *A Fight with Fortune*. 3 vols.

1877. *The Village Comedy*. 3 vols. (Posthumous.)

* This picture also has a representation of a “galley-bawk” and chain “reckon-hook.”

1877. Mortimer Collins: his Letters and Friendships, with some Account of his Life. Edited by Frances Collins. 2 vols.

1878. You Play Me False. 3 vols.

1879. Pen Sketches by a Vanished Hand. Edited by Tom Taylor. 2 vols.

1880. Thoughts in my Garden. Edited by Edmund Yates. 2 vols.

Besides the above, the contributions of Mortimer Collins to magazine and newspaper literature were very numerous. If your correspondent desires further information, doubtless Mrs. Collins would be glad to supply it. W. H. K. WRIGHT.

Free Public Library, Plymouth.

W. F. P. will find in *Pen Sketches by a Vanished Hand*, edited by Tom Taylor, "A List of the Works of the late Mortimer Collins" (p. xxiii). It is arranged chronologically, but does not appear to be complete. Much interesting information about the early attempts of Mortimer Collins in literature will be found in the *Dublin University Magazine*, vol. xc. pp. 340, 474, 561.

G. F. R. B.

I think the Editor will scarcely care to have his pages taken up with a list of my husband's works, but if W. F. P. will communicate with me, he will find me a very ready reference.

FRANCES MORTIMER COLLINS.

Pine Tree Hill, Camberley, Surrey.

TALMUDIC PROVERB (6th S. x. 266; xi. 32).—Four more forms of Margarita are found in Buxtorf or Zanolini, but not the form כורגישם. In some languages the letter *r* is liable to change to *d*, *l*, *n*, *rn*, and *s*.

R. S. CHARNOCK.

AUTHORS OF QUOTATIONS WANTED (6th S. xi. 129, 159).—

"Like Dead Sea fruit, bitter," &c.

Byron, in *Childe Harold*, iii. 34, says:—

"Like to the apples on the Dead Sea shore,
All ashes to the taste."

The reference is to the "apples of Sodom," a phrase associated with the Dead Sea as the name of a species of yellow fruit, extremely beautiful to the eye, but bitter to the taste and full of small black grains, not unlike ashes. Tacitus, in his *Historia* (v. 7), alludes to this singular fact, but in language so brief and ambiguous that no light can be derived from his description: "Whatever the earth produces, whether by the prolific vigour of nature or the cultivation of man, nothing ripens to perfection. The herbage may shoot up and the trees may put forth their blossoms; they may even attain the usual appearance of maturity, but with this florid outside all within turns black and moulders into dust." The "Dead Sea fruit" has furnished many moralists with allusions, and also Milton, in whose infernal regions is a grove "laden with fair fruit."

"Greedily they plucked

The fruitage, fair to sight, like that which grew
Near that bituminous lake where Sodom flamed;
This more delusive not the touch, but taste
Deceived; they, fondly thinking to allay
Their appetite with gust, instead of fruit
Chewed bitter ashes, which th' offended taste
With spattering noise rejected." A. R. FREY.

Miscellaneous.

NOTES ON BOOKS, &c.

Vita Haroldi: the Romance of the Life of Harold, King of England. From the Unique Manuscript in the British Museum. Edited, with Notes and a Translation, by Walter de Gray Birch, F.S.A. (Stock.)

FOLLOWING the lead of Sir Thomas Duffus Hardy, the late Deputy-Keeper of the Records, Mr. Birch treats with little reverence the *Vita Haroldi*, which he now first brings in a wholly acceptable form within the reach of the English reader. He calls it simply *The Romance of the Life of Harold*. With this appellation few will quarrel. Romance or history, however, the life has singular interest, and the story it tells has always received a certain amount of credence. Briefly recapitulated, its assertions are that Harold after the battle of Hastings was saved by a Saracen (!) woman—"a quadam muliere genere Saracena artis chirurgice peritissima," to quote the curious Latin of the original—sought vainly, after his recovery, to induce the Saxons and Danes to espouse his cause; and arriving ultimately at the conclusion that God was adverse to his continuing in a worldly path, after a pilgrimage of two years to certain sacred shrines, adopted the garb of a hermit, kept his face partially covered, and died in Chester. The manuscript itself—which was probably composed in Waltham Abbey, was certainly written there, and remained in the library accessible to the clergy during two centuries—also states that the body interred in the abbey is not that of the king, but of a stranger mistaken for him by the woman sent by the clergy to search for the body.

This interesting document has been, with the omission of chapters viii. and xii., included in the second volume of the *Chroniques Anglo-Normandes* of M. Francisque Michel (Rouen, 1835), and, with a poorly edited text, in the *Vita[sic] Quorundam Anglo-Saxonum* of the Rev. Dr. Giles (Lond., 1854). In giving a full and carefully edited text, and supplying for the first time a translation, Mr. Birch is rendering an important service to all students. His book is a highly creditable product of trained scholarship.

The Public Schools Historical Atlas. By C. Colbeck, M.A., Assistant Master at Harrow School. (Longmans & Co.)

THIS volume supplies a want long felt not only in schools, but by the general student. It shows at a glance the changes effected in the countries of Europe by the principal battles and treaties, from the fall of Rome to the battle of Waterloo. There can be only one possible objection to it, and that is that it has been projected on too small a scale. For instance, the changes which took place in Germany after the Thirty Years' War are, from this cause, almost unintelligible, and the same remark will apply to those consequent upon the treaty of Vienna. Apart from this, the atlas is to be commended in every way. Mr. Colbeck has done his work in a thoroughly painstaking and efficient manner, and must have spent a considerable amount of labour upon it. The plans of the disposition of the forces in all the great battles will be found useful to those who take an interest in following the details of engagements.

AFTER a delay for which the publishers express their regret, the fifth part of the new revised and enlarged edition of *Bryan's Dictionary of Painters and Engravers*, edited by Gilbert Edmund Graves, has been issued by Messrs. George Bell & Sons. It carries the work to Hekel. Part vi., which completes the first volume, is already in type, and will shortly be issued, and an "accelerated rate of progress" with the remaining por-

tion is promised. Among longer biographies, showing the full scope of the work, which appear in this section, those on Franz Hals, Gainsborough, Claude Gellée, otherwise Claude de Lorain, Géricault, Gillray, Giordano Luca, and Jan Gossart, or Mabuse, may be accepted as representative.

THE *Report of the Glasgow Archaeological Society for 1883*—contains a very interesting address delivered before the society by Mr. G. L. Gomme, F.S.A., at the opening meeting of the current session. Taking for his subject "Archaic Types of Society in Scotland," Mr. Gomme sketched out the ancient Celtic tribal and Teutonic village and burghal communities, of all of which traces are still to be found in Scotland, and opened up a wide field for the future activity of the society in collecting data for the historian while yet the materials can be gathered together. The "nine lands" of Whitsome, we would remark, may probably be compared with the "four lands" of Edrom, also in the Merse, and we would recommend Mr. Gomme to look into the history of the burgh lands of Inverurie, ably written for us by Dr. Davidson, the present accomplished minister of the parish. We sincerely trust that the line of work mapped out by Mr. Gomme will be taken up by himself and others, whether within or without the limits of the Glasgow Archaeological Society.

L'Intermédiaire, our valued Paris contemporary, contains a plea by M. Jules Richard on behalf of some forgotten soldiers who deserved well of their country. He desires to make a list of the generals of brigade and the numbers of the regiments in the French army at Waterloo. Possibly the help which M. Richard has hitherto failed to obtain in France on this subject may reach him from England through some of our readers.

THE *Midland Antiquary* (Birmingham, Cooper) for January commences a new mode of publication, and will in future be issued in January, April, July, and October. The extracts in the current number from the registers of St. Martin's, Birmingham, give us two Shakespeares,— "John Shackspur of Aston" (Birmingham), married to Dorothy Pemberton, July 17, 1688, and "William, fil. Mordecai and Mary Shaksbere," baptized April 18, 1684. Dr. G. W. Marshall continues his elaborate notes on the Hall pedigree, showing the descent of Bishop Hall, while Mr. Duignan discusses the history of the "King's House and Priory of Radmore, Cannock Chase," and gives good ground for believing the Ordnance Survey to have been led into error in their map of the district. Mr. Amplett contributes interesting notes on the Clent records.

Bedfordshire Notes and Queries (Bedford, Ransom) for February gives us lists of Bedfordshire gentry, seventeenth century, who were "quite gone out of the county within less than the space of fifty years and a known truth by Sr. Robt. Chernocke of Hullcott"; also of Bedfordshire knights, Jac. I. and Car. I., and sheriffs of the county from 16 Eliz. to 30 Geo. II., and of delinquents' estates, 1655, besides other interesting notes and extracts.

We observe by a sheet of "notices of recent publications" in *Gloucestershire Notes and Queries* that our contributor Mr. B. H. Blacker had some time since refuted, in his own pages, the supposed existence of the alleged Cheltenham epitaph, "Here lies I and my two daughters: we were killed by drinking Cheltenham waters." Unfortunately, we do not now see the *Gloucestershire Notes and Queries*, and we have not the time to go through more than our own back numbers, and not by any means through all of them, to verify such points.

MR. CHARLES GOLDING is printing in the *Essex Standard*, and reprinting in the shape of fly-leaves, a list of Essex field and place names.

THE forthcoming number of Mr. Walford's *Antiquarian Magazine* will contain, *inter alia*, an article on "Easter Eggs," appropriate to the season, and another, from the editor's pen, on old Carleon, the home of the Roman legions and afterwards of Arthurian legend. It will also contain a paper on "Swift and Swiftiana published by Curll."

The Praise of Gardens is the title of a volume of extended quotations from the writers on gardens and gardening from the earliest times to the present day, arranged and put into English by Mr. A. F. Sieveking. The work will be issued by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

* * * ("Mathematical Puzzle of Fifteen").—It is impossible to explain this in writing. It may be said that the problem is incapable of a complete and satisfactory solution.

JOB ("Lady's Portrait").—Without some further clue than you supply it is impossible to know for whom the portrait is intended, and the insertion of your query would be mere waste of space.

NORVAL CLYNE ("Different to").—No authority whatever sanctions, or can sanction, the use of the phrase.

J. D. B. ("Government Appointments"), A CONSTANT READER ("Army Appointments"), D. F. ("Examination Papers").—It is impossible for us to occupy our space with questions of purely private interest.

J. ("The cat, the rat," &c.).—Anticipated, *ante*, p. 198.

S. M. ("Cordell or Cordelia").—This query, sent by you, appeared 6th S. x. 29, and was discussed at p. 77 of the same volume.

M.A. Oxon. ("R. L. Wright").—A painter of this name exhibited ten pictures at the Suffolk Street Gallery between 1824 and 1832.

W. H. CHAFFEE, New York ("Chaffee Family").—Communicate with the proprietors of the *Exeter and Plymouth Gazette*, Exeter, who doubtless will execute your entire commission.

RESUBLICA ("The Lord tempers the wind," &c.).—These words do not appear in the Bible.

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, 1885.

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Notes.

THE CHARACTER OF ST. THOMAS OF CANTERBURY.

The estimate of the character of St. Thomas Becket given in "N. & Q.," 6th S. x. 486, must, I think, unintentionally have given pain to many other readers of "N. & Q." as well as to myself. Having been a constant student of St. Thomas's history, and a frequent pilgrim to his deserted shrine, I should like to restore to him one jewel—the traditional jewel of "fair play." According, then, to those writers who have not ranged themselves in the ranks of his enemies, the character of St. Thomas appears in a totally different light.

St. Thomas Becket was born and baptized on the feast of St. Thomas the Apostle and Martyr. He was carefully instructed by his devout and pious mother, who used to give his weight, whilst an infant, in food and clothing to the poor. It is related that in his childhood he was refreshed in sickness by a heavenly vision, in which he was given two golden keys—the keys of paradise, of which he was to have the charge. His education was begun in one of the London schools, but so soon as he was old enough he was confided to the charge of Robert, the Prior of Merton, of the order of Canons Regular. At the death of his parents, when he was about twenty-one years old, he went to live with a rich relative, a merchant, with

whom he stayed three years. It was here that he acquired those business habits that enabled him to render later on good service to the Church. He was with difficulty persuaded to enter the ecclesiastical state, and was introduced to the court of Theobald by his father's friend Baillehache, who had a post under the archbishop. The fidelity and zeal of St. Thomas were publicly praised by the archbishop, while his modest manners, pure life, and great compassion for the poor won him the esteem of all good men. Such was the power of his intellect that he could answer questions of the greatest difficulty on subjects with which he had been previously unacquainted. St. Thomas accompanied the archbishop to Rome, and on another occasion to the Council of Rheims. He was also sent to obtain the decision of the Pope in favour of the succession of Henry Plantagenet. He was rewarded with ecclesiastical preferment; and on Henry's succession to the throne St. Thomas was chosen by the Bishop of Winchester as the person best fitted to influence the conduct and affections of the young king. Henry was pleased with the success of his mission to Rome, and gave him the chancellorship. In this important position he rendered many services to the king, to whom he seemed united in the most intimate friendship. He had now before him the most brilliant career, and all prospered that he took in hand, whether as a soldier, a statesman, or a diplomatist. The king, nobles, and people loved and admired him. His greatest glory, however, is, that in the midst of a corrupt court he preserved unsullied his goodness of heart and his purity of life. On the death of Theobald, Henry expressed the wish that St. Thomas should succeed to the archbishopric, but the saint foretold the strife which would separate them, because the king would require in Church matters things that St. Thomas would never do or bear quietly. But Henry insisted, friends persuaded, and St. Thomas unwillingly consented. To the Prior of Leicester he said, "I know three poor priests in England, any one of whom I would rather see promoted to the archbishopric than myself; for I know my lord the king so intimately, that were I appointed I am sure I should be obliged either to lose his favour, or, which God forbid, to set aside my duty to my God to please him." No doubt these were his real feelings. When his consecrator, Henry of Winchester, said to him, "Dearest brother, I give you the choice of two things; beyond a doubt you must lose the favour of an earthly or a heavenly king," the future martyr answered with fervour, and even with tears, that he had already made his choice. Henceforth his life was to be a continual struggle against the aggressions of the king over the ancient rights and liberties of the Church. It was not an isolated act that was being played out in England, but was only one feature of the contest going on all over Europe, in which the

temporal powers were constantly straining and endeavouring to wrest from the Church the supreme power which she claimed to control her own government and discipline. Thus the shock of St. Thomas's martyrdom was felt in all Christendom, and the saint was venerated as a martyr for the whole Church. Space forbids me to attempt to follow step by step the events of St. Thomas's life. The history of his struggle with Henry II. as well as the delineation of his true character will be found in the following modern authors, who follow closely the letter and the spirit of the ancient writers of the life of St. Thomas of Canterbury:—*The Life of St. Thomas*, by Canon Morris; *The Life of St. Thomas*, by Mrs. Hope; *Biographical Sketch of St. Thomas of Canterbury*, by Mrs. Ward; *Saint Thomas Becket, sa Vie et ses Lettres*, par Monseigneur Darboy.

A CANTERBURY PILGRIM.

IRELAND'S LAST ARD-RIGH.

Nowadays students of history, as those of science, are constantly on the look-out for new discoveries in their favourite branch and new modes of regarding its countless aspects. Quite recently, rashly unmindful of the truth embodied in the foregoing words, I tumbled, in my headlong enthusiasm, into two historic quagmires. A bold plunge *in medias res* will scatter any apparent mists from about my meaning. Perusing, not long ago, D'Arcy McGee's *History of Ireland*, I was struck by the simple beauty of the following passage:—

“Near the junction of Lough Corrib with Lough Mask, on the boundary line between Mayo and Galway, stands the ruin of the once populous monastery and village of Cong. Here Roderic O'Conor retired in the seventieth year of his age, and for twelve years thereafter—until the 29th day of Nov., 1198—here he wept and prayed, and withered away. Dead to the world, as the world to him, the opening of a new grave in the royal corner at Clonmacnoise was the last incident connected with his name, which reminded Ireland that she had seen her last Ard-Righ, according to the ancient Milesian constitution.”—Vol. i. p. 185.

McGee's account tallies with my reading of this particular chapter of Irish history. It always seemed to me pretty conclusive that Roderic O'Conor was the last Ard-Righ (high king), or monarch, of Ireland. But I was doomed, in my blind belief, to walk twice neck-deep into the mire. The *Four Masters* first led me into it. At A. D. 1258 they chronicle that “Hugh, the son of Felim O'Conor, and Teige O'Brien, marched with a great force to Caol Uisce (near Newry), to hold a conference with Brian O'Neill, to whom the foregoing chiefs, after making peace with each other, granted the sovereignty over the Irish.” At A. D. 1260, in the death-roll of the battle of Drom Dearg, this same Brian is styled “Chief Ruler of Ireland”; and, finally, Brian's son Donal, in a letter to Pope John XXII., calls himself “Donald

O'Neill, King of Ulster, and by hereditary right lawful heir to the throne of Ireland” (*vide Connellan's Four Masters*, p. 722). A vigorous effort in the shape of research soon got me out of this marsh.

Not one of the Irish historians I consulted places this Brian amongst the monarchs of Ireland. O'Hart, in his *Irish Pedigrees*, brackets him with Roderic, but admits that “Roderic O'Conor was the last undoubted monarch of Ireland.” The same author, in a useful note, observes:—

“Under the laws of ‘Tanistry’ the crown was hereditary in the family, but not exclusively in primogeniture: the kings, princes, lords, and chiefs were elective..... Ireland was divided into five kingdoms, and each of the kings of this *Pentarchy* was considered eligible for the crown, and to become Ard-Righ or monarch; but on the elective principle, many were the fierce contests for the monarchy which prevailed amongst the provincial kings, even long after the English invasion.”

The Irish Pentarchy, as the English Heptarchy, was prolific in strife, which was increased by the elective system. Small wonder, then, that on Roderic dying there should be several aspirants to the vacant throne, amongst whom I reckon Brian. The scimmages between the sons of Roderic and those of his brother Hugh would be almost ludicrous were it not for the issues involved in them. The kingship of Connaught was not so much the coveted prize as that of all Ireland. Yet none of them succeeded in obtaining universal recognition of his claim; a condition requisite to its legality. A similar fate befell all succeeding pretensions to the title, including that of Shan O'Neill in 1565.

Quagmire number two I met with in the pages of Mr. W. A. O'Conor's thoughtful and original *History of the Irish People*. Referring to the death of Felim O'Conor at the battle of Athery in 1316, he writes:—

“A long and desperate battle was fought on the tenth of August, 1316, at Athery. A fight persisted in by the unarmed against the armed is one in which men stand to be slain. The Irish would have stood to their last man, if that man were their leader. The Normans well knew this, and, as in most other conflicts in Ireland, the Irish leader fell. A rout then took place and a countless slaughter. The O'Conor family never again rose to more than nominal royalty. Felim died in the twenty-third year of his age, undisputed heir presumptive to the monarchy of Ireland. He, and not Roderic, closed the line of Irish kings. The last monarch of Ireland died fighting for his country's rights, in the dawn of his unreachd manhood, and the full day of his unclouded honour.”

Eloquent lines are these, as are most in Mr. O'Conor's two admirable volumes; but eloquence is not argument, any more than mere assertion is. Superior as Felim was to Roderic in most points, and undoubtedly more fitted for the supreme sovereignty, I cannot but think that his claims to be considered the last Irish monarch rest solely on

Mr. O'Connor's unsupported statement. I searched in vain amongst Irish historians for any hint that Felim was ever regarded as anything more than King of Connaught, but found none. The Four Masters, recording the battle of Athenry, add (*ad an.* 1316), "Felim O'Connor, King of Connaught, was slain, a man for whom the people of Ireland had the greatest hopes" (Connellan's translation). And Haverly (*ad an.* 1309), remarks of him:—

"Felim, son of Hugh, son of Owen O'Connor, of the race of Cathal Crowder, was now, by the influence of his foster-father, Mulrony MacDermot, chief of Moylurg, inaugurated King of Connaught, while still almost in his boyhood; and was, for several years, maintained in his authority by that clan."

Had Felim been victorious, and survived the field of Athenry, the chances would have been very much in his favour for the lost kingship; but he could not die what he never was.

Another argument militating against Mr. O'Connor's theory is the fact of others, before and after Felim, claiming the post, without obtaining more than a territorial recognition. If he had a right to the monarchy, so had they.

Naturally, I would, I must confess, prefer, with Mr. O'Connor, to hail the dauntless Felim as Ireland's last Ard-Righ, but historically I feel bound to recognize the feeble-minded though well-meaning Roderic as such. The sovereignty of Connaught continued after Felim's death, but the sovereignty of Ireland ended with that of Roderic, the forty-ninth King of Connaught, and the hundred and eighty-third monarch of Ireland. Thus I retire from the second quagmire.

J. B. S.

Manchester.

SHAKSPEARIANA.

"KING JOHN."—The commencement of the last scene but one of *King John* is thrown into confusion by the false attribution of speeches, which is an error that particularly infests passages of interchange of short speeches and broken lines, and of which many other instances are still to be set right in Shakespeare's dramas.

The Bastard, arriving at Swinstead Abbey in the dark, encounters Hubert, who is in attendance on the King, and is challenged by him. The text of the folio, in which the Cambridge editors acquiesce, only adopting Capel's arrangement, or rather misarrangement of lines, runs thus:—

"*Hub.* Who's there? speak, ho! speak quickly or I shoot.

Bast. A friend. What art thou?

Hub. Of the part of England.

Bast. Whether dost thou go?

Hub. What's that to thee?

Why may not I demand of thine affairs

As well as thou of mine?

Bast. Hubert, I think."

When Mr. Dyce was preparing his edition,

which appeared in 1866, I drew his attention to the following corrected attributions of the speeches, which still satisfies me:—

"*Hub.* Who's there? speak, ho! speak quickly or I shoot.

Bast. A friend.

Hub. What art thou?

Bast. Of the part of England;

Whither dost thou go?

Hub. What is that to thee?

Bast. Why may I not demand of thine affairs

As well as thou of mine? Hubert, I think.

Hub. Thou hast a perfect thought.
I will upon all hazards well believe," &c.

When the edition appeared, I found that my friend, whose reception of my suggestion had not been very encouraging, had taken thought, and acknowledged in a note his adoption of a portion of the change I had recommended. This portion extended only to a transference to Falconbridge of the line and half,—

"Why may not I demand of thine affairs

As well as thou of mine?"

This change, however, had, I find, been already suggested by Dr. Ingleby at least so early as 1864, date of the Cambridge edition, where it is noted and neglected. I do not find that the antecedent emendation, which is no less necessary, and includes division as well as redistribution of speeches, has been suggested heretofore. The significance of the emphasis upon *thou* in the fifth line will be noticed. Hubert's half line, "Thou hast a perfect thought," following upon the "Hubert, I think," of the previous line, is an example of the Shakespearian run-on or interlaced line, on the theory of which I have disserted elsewhere.

W. WATKISS LLOYD.

"LOVE'S LABOUR'S LOST," V. ii. 43.—

"*Ros.* Ware pensals. How. Let me not die your debtor."

The *How* is simply a known variant spelling for *Ho*, and should have, as is always now given to it, a mark of exclamation. The *pensalls*, *pensals*, and *pensils* of Q. 1, F. 1, and F. 2-4 have been, since Rowe's time, more than unnecessarily changed to *pencils*, but no satisfactory explanation of the meaning intended has yet been given. Here and elsewhere it has not been sufficiently remembered that Shakespeare wrote not to be read but to be acted, in the course of which acting due "action was to be suited to the word." He was, too, an actor well accustomed to the stage, and to the means to be used for attracting the attention and arousing the interests of his audiences. His words, therefore, were not merely illustrated by action, but sometimes, perforce, only to be explained thereby. As a known instance, I would refer to Malvolio's "Or play with[—]my some rich jewel." Here, too, I take it, action explains Rosaline's words. A pensil was a pendant flag, such as was borne on a spear near its point or blade. Rosaline, feigning to be much angered at the taunt,

"Faire as a text B in a Coppie book"—

and possibly taking her inspiration from the words 'coppie book'—puns on the words *pencil* and *pen-cil*, draws the latter from her "tables," or pocket-book, and couching it like a lance, makes one or two short steps in advance, crying, "Ware pensils. Ho!" Possibly at the same time she makes her punning meaning more clear by waving her handkerchief in her uplifted left hand; but the meaning and necessary action explained, it may be left to the actress to vary this how she pleases. Common sense, the pun, and the interest excited, concur, I think, in proving this explanation. It is also further confirmed by the words immediately suggested by this action, "Let me not *die* your debtor," words which, in their turn, suggest the retorting taunt—

"My red Dominicall, my golden letter.
O that your face were not so full of Oes."

I may add that these last words show that Shakespeare, when he wrote the play, had in view the boy that he intended should play Rosaline, a boy marked with small-pox pocks.

BR. NICHOLSON.

"HER INSUITE COMMING": "ALL'S WELL," V. iii. 216 (6th S. xi. 82, 183).—MR. UNDERHILL'S second suggestion—

"Her insucked cunning with her modern grace"—is open to a very serious objection. He suggests an antithesis between the words "insucked" and "modern." But the word "modern" in Shakespeare does not bear its present sense. It means "general." Cf. "Full of wise saws and modern instances," *i. e.*, commonplace quotations; "These thin habits and poor likelihoods of modern seeming," *i. e.*, of general appearances.

His first suggestion, too, appears to me weak, since the destruction of the first "her" in order to make "herein" is wanton, and the meaning he would attach to "sweet cunning" very strained and un-Shaksperian. There is surely nothing violent in the use of "Jesuite cunning" by a writer who put into King John's mouth the language about the Pope which that king addresses to Pandulph.

Slough.

J. WASTIE GREEN.

"MIDSUMMER NIGHT'S DREAM," I. i. 170 (6th S. xi. 182).—Here we have one of those too common notes, and a long one, containing much matter nothing to the point in hand, where, Shakespeare's words being sufficiently plain, the critic would improve Shakespeare. He would transpose two lines, no such transposition being required. The mention of Cupid's bow and best arrow suggests Venus' doves and their simplicity. Their simplicity suggests

"By that which knitteth souls and prospers loves"; *i. e.*, by truth, or true friendship; or if the reader

choose to take it as "By true marriage" I shall not quarrel with him. Fourthly follows, "By the falsehood of Æneas and by the truth of the unfortunate Dido. Can anything be simpler or more in sequence? Let me recommend to MR. WATKISS LLOYD the remarks of DR. COBHAM BREWER in the same page, and less unnecessary meddling with the text.

BR. NICHOLSON.

"RICHARD II.," I. ii. (6th S. xi. 83, 183).—The suggested transposition seems good, as a mere arrangement of the meaning, but how Shakespeare wrote the lines is the great question. That *crack'd* must be read with *vial*, and *hack'd* with *branch* is hardly to be doubted. DR. BREWER'S reference to St. Matt. vii. 6 is very surprising. The reason that commends the former suggestion seems to fail here. Dogs would take *holy* food and not rage at the gift or *rend you*. Swine, or the wild boar, if offered *pearls*, would not be likely to be satisfied with them, but would rush on, *trample them*, and *rend you*. If DR. BREWER will look again at the Greek, he will see that that forbids his reference of *trampling* to the dogs.

W. F. H.

Temple Ewell, Dover.

"KING JOHN," I. i. 232 (6th S. xi. 182).—The Bastard's "Philip!—sparrow!" is not "of course," as MR. J. WASTIE GREEN says, "an allusion to Skelton's *Philip Sparrow*," but both speak of the name Philip as that ordinarily given to a pet sparrow. The new Sir Richard Plantagenet, as DYCE says, and as any one can see, disdains his old name and repeats it contemptuously—"Philip! you call me or liken me to your sparrow; James, there's toys abroad; anon I'll tell thee more, and you will be better informed and more ceremonious." Hence the ordinary punctuation—though not quite as MR. GREEN gives it—has every right to stand.

BR. NICHOLSON.

"WONDERFUL WALKER."—In a communication I received the other day from the Rev. Thomas Lees, M.A., Vicar of Wreay, Carlisle, referring to the edition of Canon Parkinson's *Old Church Clock* I edited some time ago, he says, "It may interest you to know that I have discovered in the Loweswater registers the burial of a daughter of 'Wonderful Walker,' which apparently both Wordsworth and Dr. Parkinson overlooked." I must confess, too, that, though I made every inquiry from the present Vicar of Seathwaite and in other likely quarters when I edited the work mentioned, the entry escaped my own attention. Mr. Lees has kindly sent me a copy of the extract from the Loweswater registers, which runs thus: "1752. Anne Daughter of Mr. Walker of Seathwaite, Lanc^r; Bury'd July 2nd." This daughter would be the fifth child of the "Wonderful's," whose birth and baptism are recorded in the Sea-

thwaite register of baptisms, as follows: "Anne, daughter of Robt. Walker, clerk, born 1st March, and baptised 24th March, 1742." In the accounts of the "Wonderful" in a note to *Sonnets on the River Duddon* by Wordsworth, is given a letter written by Walker about the end of 1754. In this, after recounting the names and ages of his "eight living, all healthful, hopeful children," Walker sorrowfully refers to "Anne, who died two years and six months ago, and was then aged between nine and ten." The burial at Loweswater of the first of his offspring who died is naturally accounted for by the fact that Walker was, for some years of his early manhood, schoolmaster in this charming English lake valley. His attachment to the chapel would be further strengthened by the probability set forth in the memoir quoted by Wordsworth, that it was Henry Forest, curate of Loweswater (1708-41), who assisted the "Wonderful" in his classical studies, and doubtless prepared him for taking holy orders.

JOHN EVANS.

Manchester.

"MUSTY, FUSTY CHRISTOPHER."—Lord Tennyson was not the first man to put the two adjectives next to one another. Cotgrave, in 1611, has: "*Enrancir*. . . Growne mustie, fustie, restie." "*Enrancir*. To grow mustie, fustie, restie." F.

BROWNINGIANA.—The following line in *Ferishtah* contains a mistake which the poet should correct in his next edition of his beautiful work. Talking of the *Hakeem*, the physician, he writes:

"Be God the Hakim: in the husband's case."

The poet no doubt fell into the mistake by seeing the word *Hakeem* spelled in the new way, *Hakim*, with an accent over the *i*, meaning *ee*, a very absurd way of spelling an ordinary Anglo-Indian word. Mr. Browning's *Hakim*, with the accent on the *Ha*, means a ruler, and makes nonsense of the whole passage. We might correct the line thus:—

"Be God th' Hakeem [*or* *Hakim*]: and in the husband's case."

I have seen no other part of the poem, but suppose the mistake is repeated in other passages.

MICHAEL FERRAR.

Etah, India.

BONYTHON: LONGFELLOW: WHITTIER.—The various articles which have appeared in "N. & Q." concerning the Bonython family, in connexion with the flagon once possessed by them, and recovered by a descendant through the instrumentality of the columns of "N. & Q." may be supplemented by the following interesting items. The beloved poet Longfellow is a lineal descendant of the Bonython family of Cornwall; and the grey Quaker poet Whittier, in his poem of *Mogg Megone*, makes John Bonython (son of Longfellow's ancestor) a

principal character in that historical epic. Thus the two great American poets are connected with the family by blood and association.

CHARLES EDW. BANKS, M.D.

Marine Hospital, Chelsea, Mass., U.S.

THE HAND IN ISLAM.—In a description of the Alhambra which appeared in the *Argosy* of June, 1883, but which I only saw a few days since, the writer says of the hand engraved on the keystone of the arch of the Gate of Justice, that he was told it meant "hospitality," according to one account, "doctrine," according to another, and lastly, that it was a charm against the "evil eye." I may briefly remark that this emblem is constantly met with in Mohammedan mausoleums. In that of Prince Khoosru (one of the Mogul dynasty), at Allahabad, it may be seen engraven, life size, on a small black marble slab, and represents simply "the five holy ones," namely, Mohammed, Ali, Hassan, Hosein, and Fatima. J. H. L. A.

SHACKLE.—The use of this word to mean a sort of raffle is new to me, nor can I find it in that sense in any dictionary that I have searched, including Bailey, Halliwell, and Hotten. The extract enclosed is from the *Western Gazette* of Jan. 30, 1885:

"Albert Matthews, of the 'Rest and be Thankful' public-house, Penselwood, was summoned by Superintendent Williams for having, on Dec. 24, permitted gambling in his house. . . . Arthur Hing stated that he went to defendant's house on Dec. 24, and was asked by a young man to join in a 'shackle' for live tame rabbits. He consented, and a box was brought containing three threepenny pieces, and those who threw the highest gained the rabbits. He afterwards won a ham by the same plan. He paid ninepence for joining in that."

H. A. ST. J. M.

NELSON'S MARRIAGE REGISTER.—I have now before me a photograph of a somewhat worn and tattered page of the register in Figtree Church, in the island of Nevis, West Indies, written on paper, in a very good hand. The photograph has been brought over by Mr. John Scott, attached to the S.P.G. mission in the diocese of Antigua. The entry is as follows:—

"1787, March 11, Horatio Nelson, Esquire, Captain of his Majesty's Ship the *Boreas*, to Frances Herbert Nisbet, Widow."

J. T. F.

Bp. Hatfield's Hall, Durham.

VESTRY MEETINGS.—Before the Act 1 Vict. cap. xlv. for holding vestries was passed, it was very common to hold parish meetings on Sunday. The clerk used to give notice, "Parishioners are requested to tarry in the vestry." I have attended such meetings. H. T. E.

ENGLISH DIALECT.—The late Canon Hume, of Liverpool, was occupied during many years in compiling a work on the dialects of English as spoken in Ireland. I believe this was prepared

with fulness as regards the amount of illustrative matter introduced at all points. Death has now prevented Canon Hume publishing this work, as he had long hoped to do. I send this note with a view of putting the matter on record, and I express a hope that the labour expended by Canon Hume will not be lost to the world.

W. H. PATERSON.

Belfast.

GERYMANDER.—As this Americanism has evidently taken root in this country, it may be as well to point out that in the States it is neither pronounced nor spelt *jerrymander*, as it generally appears here, but *Gerymander*. The word only contains one *r*, and the *G* is pronounced hard. In the early days of the American Republic all divisions were made by straight lines, but the Democrats in Massachusetts substituted others, most irregular in shape, for the purpose of weakening their opponents. In the discussions on this subject in the State legislature a speaker is said to have compared some of these divisions to a salamander, which in their outline they were supposed to resemble. The governor of the state who encouraged these changes was named Gery, so a wag interrupted the speaker, exclaiming, "Don't say salamander, call it 'Gerymander,'" by which name it has since been known. See *Lands of the Slave and the Free*, by Henry A. Murray (Parker & Son, 1855), vol. i. pp. 393, 394.

FREDK. LEARY.

22, Clock Alley, Manchester.

ATHENÆUM CLUB.—The following is an analysis of the Athenæum Club as at present constituted, made up from the current list of members (corrected to July 14, 1884:—

Law: Judges, 56; Q.C.s, 30; barristers, 161; total, 247. Divinity: Bishops, 37; clergy (including 41 dignitaries), 132; total, 169. Medicine: M.D.s and surgeons, 71. Making a total for the three professions of 487. Universities: Oxford, 356; Cambridge, 302; Scotch, 47; London, 38; Dublin, 36; total, 779. Professors, 55; Societies, Fellows of (chiefly F.R.S.), 290; Royal Academicians, 27; civil engineers, 22; librarians, 4; naval officers, 8; military officers, 84; peers, 121; lords (sons of peers), 9; Privy Councillors, 84; honourables, 27; baronets, 51; knights, titular, 119; total of titled classes, 411. M.P.s (including Speaker), 47; esquires (including 121 without affix indicative of university degree, society, &c.), 701. Total number of members of club, 1,378. WM. R. O'BYRNE.
Athenæum Club.

QUAYTROD OR QUEYTROD.—Families of the above name may be interested in knowing that Nicholas QuayTROD, A.M., was Chancellor of Cloyne Cathedral in 1721, and was interred in St. Peter's Churchyard, Cork, where the tombstone

may still be seen. Persons bearing the same name have held the office of Lord Mayor of Dublin more than once.
SENEC.

PONTOON.—Skeat derives Ital. *pontone* from Lat. *pont-*, with augmentative suffix *-one*. Is it not the Lat. *ponton-* (which he quotes *s.v.* "Punt")? Cf. Caesar, *De Bell. Civ.*, 3, 29, "Pontones quod est genus navium Gallicarum," and Isidorus, *Or.*, 18, 1, "Pontonium navigium fluminale tardum et grave quod non nisi remigio progredi potest."
H. H.

EPITAPH ON ISAAC WALTON.—I find among some old papers the following epitaph on Isaac Walton, apparently written about 1820. I know not whether it has ever appeared in print before, but it may interest and amuse some members of the angling fraternity:—

"Rejoice, ye little fishes all,
Ye stickle-backs and minnows!

A human pike without a *sole*
Has left this word of sinners.

"Ye gentle gentils, grieve no more!
Your pangs, perhaps, he feels;
For now a greedier pike, grim death,
Has laid him by the *heels*."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

JOCOSERIA.—Another instance of the use of this name before Browning is the following:—

Jocoseria e Nova Relação dos successos, e movimentos acontecidos em 11 de Setembro de 1752, terceiro dia de Touros.

There is a copy in the British Museum.

GLANIRVON.

"**A ROLLING STONE.**"—In *Cassell's Journal* of March 7 (p. 360), under the head of "Old Proverbs," I find this:—

"Thomas Tusser, who died in 1580, gave us 'The stone that is rolling gathers no moss.' But Tusser was only modernizing the proverb from the older dress in which Langland had given it more than 200 years before, and in which it has to me a happier ring: 'Selden mosseth the marbelston that men ofte treden' (see *Vision of Piers Plowman*, Text A, E.E.T.S., p. 115)."

EDW. J. WILSON.

LORD JOHN CAVENDISH, CHANCELLOR OF THE EXCHEQUER.—For the sake of future inquirers it may be as well to correct two inaccurate statements which are made in two well-known books with regard to Lord John. Lord Stanhope, in his *Life of William Pitt* (1879), vol. i. p. 62, says that Fox "leagued himself with his chosen friend Lord John Cavendish, the Chancellor of the Exchequer, and they both came to the conclusion that the fittest man for Prime Minister was Lord John's brother by marriage, the Duke of Portland." As a matter of fact the Duke of Portland married Dorothy, the only daughter of William, fourth Duke of Devonshire, who was Lord John's eldest brother.

Mr. Lecky, in his *History of England in the Eighteenth Century*, vol. iv. p. 281, in remarking that in 1783 the expedient of dissolving does not seem to have occurred to the king or his advisers, goes on to say that "Fox and Lord John Cavendish having accepted office, were both returned unopposed, though the first represented Westminster, which was one of the most important town constituencies, and the second Yorkshire, which was the most considerable county constituency in the kingdom." Lord John, however, never represented Yorkshire, and at the time Mr. Lecky is speaking of was M.P. for York city.
G. F. R. B.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BYRON AND MARY CHAWORTH.—Can any of your correspondents tell me what was the relationship between Byron and Mary Chaworth? He states himself, in a letter to a M. Coulmann, that he and she stood in the same degree of relationship to his grand uncle, the fifth lord. I can only find, however, that the third Lord Byron, grandfather of the fifth, and the poet's great-great-grandfather, married Elizabeth, daughter of John, Viscount Chaworth. It appears, also, that Miss Chaworth inherited the estate of this Viscount Chaworth. If this was the only connexion between the families, Miss Chaworth's relationship to Byron's grand-uncle, the fifth lord, was much more remote than his own. Was there any other connexion? I should also be glad to know what was the relationship to Miss Chaworth of the William Chaworth killed in a duel by the fifth Lord Byron.

LESLIE STEPHEN.

HUGH CAMPBELL, THIRD EARL OF LOUDOUN, succeeded his father in 1684, and died Nov. 20, 1731.—If any reader of "N. & Q." will kindly give me the exact date of his birth, I shall be greatly obliged. Are there any portraits of him in existence?
G. F. R. B.

J. M. W. TURNER'S OIL PAINTING, "TEIGNMOUTH."—Can any of your numerous readers inform me in whose possession the above picture is? The engraving of it is in a work published by M. A. Nuttall, 23, Bedford Street, Covent Garden, London, called *An Antiquarian and Picturesque Tour round the Southern Coast of England*, opposite p. 176.
SABRINA.

TURNER'S MARINE PIECES.—Is anything known as to the sources of Turner's shipping pieces? In his "Raising an Anchor at Spithead" in the National Gallery, the wind is blowing in opposite

directions. It cannot, therefore, be founded on observation. The ship in the background is going large from right to left. The sloop in the foreground is going free from left to right. The piece is evidently a composition from separate copies, possibly from prints.
J. CORYTON.
The Temple.

GAINSBOROUGH'S "BLUE BOY."—I shall be glad to know who was the Master Jonathan Buttall, the Blue Boy of Gainsborough's picture. Last century a Joseph Buttall, of Wrexham, went to London and made a fortune as an ironmonger in the Strand. He retired to Wrexham, where he bought property. His successor in the property was Jonathan Buttall, presumably his son, whose name disappears from the rate-books about the year 1800. In the *Athenæum* of Jan. 3, 1885, p. 23, Master Jonathan Buttall is called "the ironmonger's son." Was the Wrexham lad the Blue Boy?
E. M. J.

ALEXANDER CAMPBELL, SECOND EARL OF MARCHMONT.—In most biographical dictionaries it is stated that Marchmont was made a Commissioner of the Scotch Treasury and a member of the Scotch Privy Council. Is it a fact that he received these appointments; and, if so, what are the correct dates? Are there any portraits of him in existence?
G. F. R. B.

SIR ALAN CHAMBRÉ was appointed Baron of the Exchequer July 2, 1799, and afterwards transferred to the Common Pleas. Can any one give me the exact date of his knighthood? Where can I see a portrait of him?
G. F. R. B.

VISITATIONS OF HAMPSHIRE.—Having been appointed by the Council of the Harleian Society to edit the Visitations of Hampshire, I shall be much obliged for any information on the subject, sent direct to me. I have made an index to the names of places mentioned in Berry's *Hants Genealogies*, and am trying to identify all of them, and the parishes in which they are situated. From time to time I shall ask to be allowed to send a few queries. The following will do as a first instalment:—

Moody of *Abbotford*, Berry, p. 38.
Parniger of *Wastingley*, p. 349 (? Mattingley, in North Hants).
Ringwood of *Credilstow*, p. 237 (? in Lyndhurst).
Bowyer of *Hoo*, p. 250.
Bayley of *Mervyle*, p. 239.
Stewkley of *Hinton*, p. 310 (? which Hinton).
F. W. WEAVER, M.A.
Milton Vicarage, Evercreob, Bath.

LOST LETTERS OF THE CHANCELLOR OXENSTERN.—It is understood that in the year 1707 the French Government purchased a set of volumes containing the great Swedish Chancellor's corre-

spondence with his king during the period 1626-1630. A recent search made in the public libraries of France has not availed to unearth this interesting series of letters, and it therefore only remains that "N. & Q." should be tried, in the hope that it may succeed where Governments have failed, and tell us who are the present possessors of these lost letters of the Chancellor Oxenstiern.

NOMAD.

RICHARD A. DAVENPORT.—Is anything known of this gentleman, who contributed many excellent epigrams to *The Poetical Register*, 1801-11? There is no such name in Lowndes or Allibone.

J. D. C.

WOODMONGER.—Although this word still holds its place in dictionaries, is it actually in use at the present day? I find a *woodmonger's* bill, with others, in 1665, presented to Sir Edward Walker, Garter, for the Heralds' College.

W. E. BUCKLEY.

MEETING-HOUSE.—Can you tell me whether the word *meeting-house* has ever been used in any part of England to designate a place in which divine service was ordinarily held?

EDWARD CHANNING.

Harvard College, Cambridge, U.S.

"A MORROW-MASSÉ PREEST."—This phrase, meaning, I presume, "A morning-mass priest," is used contemptuously by R. Scot, 1584. He often hits at Romish observances; but I would ask, Is there anything in this phrase to justify this except the word *masse*? I ask because even some priests of the Church of England hold that the evening eucharist is (except, I would say, at its very institution) a modern innovation.

BR. NICHOLSON.

RICHARD EARLOM, ENGRAVER, 1743-1822.—Can any one give information in regard to Earlom's life and surroundings? His son William died before him without issue. At Earlom's death, in 1822, a widow and a married daughter with children survived him. The names and addresses of his descendants, if living, or information concerning them, or concerning collections of his engravings, would greatly aid.

BIOGRAPHER.

CAMPBELLS OF GLENLYON.—I shall be glad of any particulars regarding the descent and intermarriages of this family between 1502 and 1700. The only notices I have been able to find are the following. In Douglas's *Peerage of Scotland* (Wood's edition, 1813), under "Campbell, Earl of Breadalbane," it is stated that Archibald Campbell, second son of Sir Duncan Campbell, second laird of Glenurchy, was "provided to the fee of Glenlyon" in the charter thereof, dated Sept. 7, 1502, to his father in life rent. Also, one of the daughters of Sir Robert Campbell, third Baronet

of Glenurchy, married Campbell of Glenlyon. Robert Campbell of Glenlyon, who married Helen Lindsay, is mentioned as deceased before July, 1700. He must, I think, be the same Robert Campbell of Glenlyon, captain in Argyle's regiment, who was in command at the massacre of Glencoe in 1692. In Nisbet's *Heraldry* (edition 1816), vol. i. p. 31, there is a description of the arms of Robert Campbell of Glenlyon, "whose grandsire's grandfather" was first of Glenlyon.

A. G. B.

TOM BROWN'S WORKS IN FOUR VOLUMES.—Is it known how many editions of these works were published in England and Ireland? The copies of the various editions which have come under my notice contain the same pieces, but not arranged in the same order. I am particularly anxious for a list of the plates which should be found in a perfect copy. Did all the editions contain the same number of plates? I have before me a fine copy of the ninth edition, 1760 (supposed to be perfect), but it does not contain "The Mitred Hog and Ladys," which I find in a copy of the fourth edition, 1710 (vol. iv. p. 132). I should be much obliged for any bibliographical information about these curious volumes.

F. G.

HYMN WANTED.—Can any reader of "N. & Q." tell me where I can find the remainder of a hymn one verse of which is as follows?—

"Forbid them not, the Saviour cried,
And in his arms the infants caught;
Such by my Father's throne abide,
In mansions ne'er to those denied
By whom He is as freely sought."

S. A. T.

INSCRIBED STONE AT HAYLE.—In the wall of an enclosure called Pencliff Castle, at Hayle, in Cornwall, is a stone with the following inscription: "Hic Cenui requievit, CV nat. Do. hic tumulo iacit. Vixit annos xxxiii." Beside it is a slate slab with a translation: "Here Cenui fell asleep, who was born in 500. Here in this tomb he lies. He lived thirty-three years. Can any one give any further information as to the history of this stone? Is not CV one hundred and five?"

B. H. S.

THE SOUDAN.—During church service, the preacher, in offering prayer for our soldiery and General Gordon, pronounced Soudan as *sudden*. Where is the authority? It came home to me as pure Saxon, cf. Sudbrooke, Sudbury, Sudbourne, Sudborough, varying also to Sydenham. Haydon informs us that Soudan is a variant of Soujah, the lieutenant-general, or lord lieutenant, as we should say, of a province; and that it was first assumed by Sala-ed-din, the opponent of our lion-hearted Richard, in Egypt, 1165 A.D. What a remarkable result it is that the Hamitic-Semites

of to-day still wear the crusaders' steel armour of seven hundred years ago.
Brighton.

LYSART.

BISPHAM.—Can any of your readers throw light on the ancestry of John Bispham, who was a preacher of the Society of Friends at Bickarstaff, Lancashire, between 1660 and 1685? The records of the Friends' meeting of Bickarstaff mention his marriage on Feb. 24, 1677, to Mary Bastwell, at the house of Daniel Bispham, at Bickarstaff. In Bassis's *Sufferings of Friends* are the following items relating to him:—

"Lancashire, 1660. Also on the 20th (the month called June), John Bispham.....were forcibly taken out of a religious meeting at Bicureseth by soldiers (who said they had orders from the Earl of Derby) and sent to the Sessions at Wigan, where the Justices tendered to them the oath of allegiance, and committed them to Lancaster Gaol for refusing it."—ii. 125.

"Yorkshire, 1671. A meeting in John Chaytor's house in Richmond. His fine 20*l.* John Bispham, of Rainford, in the Parish of Prescott, Preacher in this meeting, 20*l.*"—*ib.*, i. 324.

"Lancashire, 1679. In the month called May, Richard Cubban, for a meeting at his house in Bickarstaff, was fined 20*l.*, and John Bispham was also fined 20*l.* for preaching there."—*ib.*, i. 327.

"Lancashire, 1684. At the Summer Assizes this year John Bispham, Daniel Bispham, then prisoners for being at a meeting, having been indicted at the Quarter Sessions for a riot, were brought to trial before Judge Jeffries, who fined them 20*l.* apiece. They were recommitted to prison."

In the records of the Friends' meeting of Bickarstaff mention is made of the death of an Edward Bispham in 1659 and of Ann Bispham in 1669, but who they were is not stated.

In the register of the parish church of Ormskirk (to which parish Bickarstaff belongs) are the following records under the head of "Burials": "1699. Daniel Bispham, of Bickarstaffe, buried January 22." "1701. Alice Bispham, of Bickarstaff, buried August 24." There is, however, no mention in these registers of either John Bispham the preacher or of his wife Mary Bastwell. Any information concerning the said John Bispham will be gratefully received by me if addressed to

WILLIAM BISPHAM.

Century Club, New York, U.S.A.

"THE ENGLISH NIGHTS' ENTERTAINMENTS," &c.—In the introduction to a little chap-book, entitled *The Royal Hibernian Tales*, of which, I suppose, hundreds of thousands of copies have been printed and sold in Ireland, the following sentence occurs: "I have oftentimes seen, and with pleasure perused, the *English Nights' Entertainments*, *Arabian Nights' Entertainments*, *Winter Evening Tales*, *Persian and Chinese Tales*; and, in short, observed that there is no country but what has given birth to some native production of this kind." Four works seem to be referred to here, but the only one known to me is the

Arabian Nights. Are the other collections well known? Are they still to be met with, and who are the authors?
Belfast.

W. H. PATTERSON.

PENEL ORLIEU.—Can any correspondent suggest a derivation for the above name of a street in Bridgwater? The only explanation to be got on the spot is that it is so called because the Jews lived there.
ARCHIBALD HAMILTON.

VOIDÉE-CUP.—

"And the King paused, but he did not speak,
Then he called for the Voidée-cup."

Rossetti's *King's Tragedy*.

Can any of your readers tell me what the *voidée-cup* was, and why the king should have called for it upon the above occasion?
B. A.

MERE CASTLE.—Will one of your correspondents kindly inform me where I can find a sketch or plan of the old castle which once existed at Mere (Wilts), or any other information respecting it besides that found in Hoare's *Wilts*?

ENQUIRER.

THE SADDLE TAX.—I was told the other day of a wealthy Lincolnshire farmer—the date of the story would be about forty years since—who refused to pay the saddle tax, and rode his horse to market bare-back. Whether or no he returned home "market peert," I am unable to say; but he fell from his horse and received fatal injuries. The moral of the story would seem to be, that he would have saved his life if he had used a saddle and paid the saddle tax. I wish to ask, When, and for how long, was that tax imposed? by what Chancellor of the Exchequer? and whether it was to meet any special emergency. Would the farmer just mentioned be allowed to use a bridle to his horse without paying the tax? My informant, who was groom to the farmer, was not clear upon this point, but thought that a bridle was used.
CUTHBERT BEDE.

[We are aware of no tax upon saddles. A tax on leather existed in 1697-9, and was again imposed in 1710. It was then one penny in the pound, and was raised in 1711 to three-halfpence in the pound. In 1813 Vansittart raised the duty to threepence. In 1822 it was reduced to three-halfpence, and it was abolished by the Wellington Administration in 1830. See Dowell's *History of Taxation*.]

SIZE OF BRICKS.—By 27 George III. cap. 27, the size of bricks was not to be less than 8½ inches by 2½ in. by 4 in. The preamble to this Act recites that "the laws heretofore made for regulating the dimensions of bricks for sale.....have expired." Can any of your correspondents refer me to these laws, or give me the legal dimensions of bricks prior to 1777? Haydn's *Dictionary of Dates* states that an order of Charles I., made in 1625, first fixed the size of bricks. I have been unable

to get access to this order, and books of architectural reference give no details. I may mention that I am anxious to fix as nearly as possible the date of some eighteenth century brickwork

A. H. D.

LORD CARPENTER, Grand President of the Laudable Associations of Antigallicans.—Can any of your readers inform me of the exact date at which Lord Carpenter filled this office? X.

CASTLE OF GUYSNES.—Can any reader of "N. & Q." inform me where any history of the castle of Guysnes, in Picardy, is to be found? Also any account of its governors in Henry VII.'s reign, Gilbert Husey, Richard Basford, Martin Joyce, and Sir William Sands de le Vine, K.G.?

H. J.

FARCES BY H. J. BYRON.—Can any one supply me with the date of production of the following pieces by H. J. Byron?—*Sensation Fork, Our Seaside Lodgings, Rival Othellos, My Wife and I.* URBAN.

Replies.

SCOTTISH UNIVERSITY ARMS AND SEALS.

(6th S. xi. 169.)

I do not think that any complete account of the coats of arms or seals of the Scottish universities has ever appeared in print. Of the five ancient Scottish universities, only two—the post-Reformation foundations—seem to have used what can in strictness be called armorial bearings displayed on a shield.

Edinburgh University (founded by a charter of James VI. dated in 1582) obtained in 1789 a grant of arms from the Lyon, showing a simple but effective blending of national, municipal, and academic symbols. The blazon runs: Argent, on a saltire azure, between a thistle in chief proper and a castle on a rock in base sable, a book expanded or. The seal of the university shows this device on a shield, surrounded by an inscription in a circle, "Sigillum Com. Universit. Edinb. sive Coll. Jac. VI. Scot. Reg."

Marischal College and University, Aberdeen (founded in 1593, under a charter by George Keith, fifth Earl Marischal, ratified by Parliament), seems from an early period to have made use of a quartered shield (not recorded): 1 and 4, Argent, a chief paly of six or and gules (the ancient coat of Keith); 2 and 3, Gules, a tower triple-towered argent (part of the arms of the burgh of Aberdeen, viz., Gules, three towers triple-towered within a double tressure flowered and counter-flowered argent). Crest, the sun in his glory. Motto, "Luceo." These bearings are shown with more or less incorrectness on the seals, book-plates,

&c., of the university. Sometimes five, sometimes seven pieces appear in the chief; sometimes the whole field of the first and fourth quarters is paly. Nisbet (*System of Heraldry*, vol. ii., Appendix, p. 8) describes a seal with the legend "Insignia Academ. Marischal. Abredon." The matrix of another, showing "S. Collegii Marischal. Neabredon," is still extant. A third, probably non-official, shows simply the arms, crest, and motto.

St. Andrews, the oldest of Scottish pre-Reformation universities, and the only one which came to include several separate colleges, as in the great English universities, was founded in 1411 by Henry Wardlaw of Torry, bishop of the diocese, with the consent of King James I., the foundation being duly sanctioned by a bull of the anti-Pope Benedict XIII. The College of St. Salvador was instituted within the university in 1455 by James Kennedy of Dunure, Wardlaw's successor in the see, and the grandson of Robert III. St. Leonard's College was added in 1512 by John Hepburn, Prior of St. Andrews, and brother to Patrick, first Earl of Bothwell. St. Mary's College followed in 1537, due to James Beaton, sixth Archbishop of St. Andrews, and sixth son of James Beaton of Balfour. The seals of the University of St. Andrews, though not purely heraldic, are interesting compositions. The old seal is described by the late Mr. Henry Laing in his *Descriptive Catalogue of Impressions from Ancient Scottish Seals*:—

"A fine large seal. Under a triple canopy is represented the preceptor sitting at his desk on the dexter side of the seal, giving instruction to seven scholars seated at a table on the sinister side: in the centre of the foreground is the illuminator sitting with the lantern or candle. Occupying the centre of the seal is St. Andrew on his cross: the background is ornamented with foliage. Above the canopies are three shields, the centre one supported by two females and bearing Per fess, in the upper part a crescent reversed; the dexter charged with Scotland; and the sinister, On a fess between three mascles two [*sic* in Laing, but the seal really shows *three*] crosslets, being the arms of Bishop Henry Wardlaw. Legend, 'Sigillum Universitatis Doctorum Magistrorum [*sic* in Laing, but correctly on the seal] et Scolarium Sancti Andree.'"

The arms shown on the shield in the centre are evidently those of Benedict XIII., Pedro de Luna. I should be glad to learn the correct tinctures. Benedict's are not included in the list of Papal armorial bearings given in "N. & Q." for 1882.

The modern seal of the University of St. Andrews shows St. Andrew extended on a saltire. Over all on the limbs of the saltire are four escutcheons, their bases conjoined, viz., 1, Azure, on a fess argent, between three mascles or, as many cross-crosslets fitchée gules (Wardlaw); 2, Argent, a chevron gules between three cross-crosslets fitchée sable, all within the double tressure of Scotland (Kennedy); 3, Gules, on a chevron argent a rose between two lions rampant

confronté (or, as Nisbet says, "two lions pulling at a rose") of the field (Hepburn); 4, Quarterly, 1 and 4, Azure, a fess between three masles or; 2 and 3, Argent, on a chevron sable an otter's head erased of the field (Beaton of Balfour). All within the legend "Sigill. Universit. Sancti Andree."

The oldest known seal of the University of Glasgow (founded 1450-1 by bull of Nicholas V., obtained by James II. and Bishop William Turnbull of the Bedrule branch) is described by Mr. Laing in his *Supplemental Descriptive Catalogue*: "An oval-shaped seal. Very rude work. A mace of office between a bird and a fish; above is a dexter hand holding an open book, over which is inscribed 'Via veritas via [vita?]' Legend, 'S. Commune Universitatis Glasguen.'" A later seal shows a somewhat different arrangement: a mace of office, having on the dexter a tree with a bird perched on the top; on the sinister, a bell; above, an open book with the motto "Via veritas vita," and below, a fish with a ring in its mouth; the whole within an oval, bearing the legend "Sigillum Commune Universitatis Glasguensis." Both of these seals were compositions based on the traditional, but unrecorded arms of the city of Glasgow. Subsequent to the grant of a patent of arms to the city in 1866, and contemporary with the opening of the new university buildings on Gilmohrhill, a new and more artistic seal was adopted, showing within a pointed oval (bearing the legend "Sigillum Commune Universitatis Glasguensis.") St. Kentigern standing beneath a canopy, his right hand raised in the attitude of benediction, his left grasping a crozier; to the dexter, a hand holding an open book; to the sinister, a fish with a ring in its mouth.

University and King's College (at first called the College of the Blessed Virgin), Old Aberdeen, had its origin (1494-5) in a bull of Alexander VI., issued on petition of James IV. and Bishop William Elphinstone, a cadet of the Elphinstone family. The silver matrix of the original seal, "believed to have been given by the founder, Bishop Elphinstone," is still preserved, and bears a curious device. From a vase with a long neck and two handles issue three flowered branches, the central branch showing full-blown flowerets, while those on the dexter are seemingly in bud. On the front of the vase are three fishes in fret. From the top of the seal issues, amid rays of the sun, a hand holding an open book. The legend is on a ribbon intertwined with the design, "S. Coie [?] Collegii Bte. Marie Unversitatis Aberdonen." A modern seal shows the same emblems in an oval, inscribed "Sig. Univ. et Coll. Reg. Aberdonen." The device is evidently an adaptation of the bearings of Old Aberdeen (shown on the ceiling of St. Machar's Cathedral, circa 1520, as Azure, a boughpot or, holding three lilies of

the garden, stalked and leaved proper, flowered argent, the dexter in bud, the sinister half-blown, the centre full-blown, the boughpot charged with as many salmon fishes in fret proper) differenced by the conventional academic symbol.

Since 1860 University and King's College, Old Aberdeen, and Marischal College and University, Aberdeen, have been united in one corporate body as the University of Aberdeen, and since that date the new corporation has used a quartered coat, unauthoritative. The blazon is supposed to be, 1, King's College, as above, *i.e.*, Azure, a boughpot.....in fret proper, issuant downwards from the centre chief amid rays of the sun a dexter hand holding a book expanded, all proper; 2, Keith, as in Marischal College; 3, Argent, a chevron sable between three boars' heads erased gules (for Elphinstone); 4, part of the bearings of Aberdeen, as in Marischal College. Motto, "Initium sapientie timor Domini." The seal of the university, which professes to show these arms on a shield within the legend "Sigillum Commune Universitatis Aberdonensis," is a very poor production.

P. J. ANDERSON.

Aberdeen.

PICTURE IN SELBORNE CHURCH (6th S. xi. 189).

—The triptych picture given to Selborne Church by Benjamin White, about which MR. BORCE inquires, is quite safe and in the church, though no longer where the Whites originally placed it. It was hung by them over the communion table and under the east chancel window. When the church underwent some necessary repairs, about six years since, the picture was removed to the vestry, where it has remained. Some five or six weeks ago I saw and examined the picture, and I was more sorry than surprised to find that it has suffered from damp, some of the paint having separated from the panel on which it was laid. It is intended to place the picture in very careful hands for restoration. The Whites attributed the work to Albert Dürer, though, I believe, with no certain authority. It is a very fine painting and a most interesting example of early art.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

WITCHCRAFT IN ENGLAND (6th S. ix. 363; x. 158).—At the latter reference MR. PICKFORD supplies an interesting correction of some inaccurate opinion on this subject, but, as he himself candidly says, it does not relate to altogether the same period as that mentioned in my quotation from my late brother's lecture. My brother was not a man to make a gratuitous over-statement, and, though I have no means of knowing what authority he quoted (and very probably it was a public legal record to which I have not access), it may suffice to produce two statements which have been long before the public, and leave the respon-

sibility of accuracy with them. 1. In Dr. Zachary Grey's notes to his edition of *Hudibras*, 1779, is the following: "I have somewhere seen an account of between 3 and 4,000 that suffered in the king's dominions from the year 1640 to the king's restoration." 2. Dr. Mackay's *Memoirs of Popular Delusions*, 1869, states that "the number of executions for witchcraft during the first eighty years of the seventeenth century have been estimated at 500 annually, making the frightful total of 40,000."

The allusion to the number of executions was, however, entirely incidental, and had little bearing on the purport I had in hand in the text, namely, to point out that the severest enactments against witchcraft were the outcome not of Catholic, but Protestant zeal. In support of what I advanced I make a further quotation from Dr. Mackay's book, which I had not seen at the time of writing the "Curiosities of Superstition in Italy." At p. 123 he says that there had been no statutes against witchcraft before 1541; persons had suffered death earlier for sorcery in addition to other offences, but no execution had taken place for witchcraft alone. The statute of Eliz., 1562, was the first that recognized it as a crime of the highest magnitude in itself, and not merely when it excited to the injury of the community. From that date it is that the persecution of witches began in England. It reached its climax in the early part of the seventeenth century. Dr. Mackay then tells the history of the matter up to the accession of James I., and states that a still more severe enactment was passed in 1604.

R. H. BUSK.

MR. GLADSTONE'S LONG DIVISION SUM (6th S. xi. 140).—An educational franchise having been proposed in the House of Commons, Mr. Gladstone gave a sum in long division, saying that few members could work out the answer. The debate took place between October, 1865, and October, 1868. The exact date and the sum itself could be found by examining the *Annual Register* or any similar book.

M. N. G.

MAIDS OF HONOUR (6th S. xi. 149).—How long has it been the rule that no lady can hold the position of maid of honour to the Queen unless she is granddaughter of a peer? This was not the case in Queen Elizabeth's time, for Blanch Parry, whose monument is in St. Margaret's, Westminster, was one of her maids of honour, and she was not granddaughter of a peer. Her will is a curiosity, for by it she leaves most of her jewellery and possessions to her royal mistress, Queen Elizabeth.

M. M. B.

There was clearly no inflexible rule in Queen Anne's reign that maids of honour should be granddaughters of a baron. Miss Jane Warburton was a maid of honour to Queen Anne. Her father was Thomas Warburton, son of Sir George War-

burton, of Arley, by Diana, daughter of Sir Edward, Bishop of Parham. Her mother was Anne, daughter of Sir Robert Williams, Bart., of Penryhn, by Frances, daughter of Sir Francis Glynne.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

MISS BATHURST should examine the volumes of Chamberlayne's *Anglice Notitia*, where she will find a list of the maids of honour.

G. F. R. B.

P.S.—By "a Marquis of Drogheda" I presume Miss BATHURST means an Earl of Drogheda, for the marquessate was not created, I think, until 1791.

MISS BATHURST states, and no doubt correctly, that nowadays a maid of honour at the English court must be the granddaughter of a baron, *i. e.*, she must at least have that degree of kinship to the peerage. I do not profess to answer the question whether this rule existed in Queen Anne's time, though I have a strong impression that it did *not*. But I think I have known cases in the present reign of maids of honour who had not even this poor minimum of so-called nobility; and I am sure that Fanny Burney, in George III.'s time, was not the granddaughter of a baron. Perhaps, therefore, it would be well to put the query in another form, and to ask, When was the rule imposed?

I add another query, on my own account, as to this exalted and mysterious subject. Is a maid of honour still entitled, as I believe she was not long ago, to be called "The Honourable," both during her tenure of office and for the rest of her life?

A. J. M.

TRIAL BY WAGER OF BATTLE (6th S. xi. 144).—Your correspondent will find in Dent's *Old and New Birmingham* that in November, 1817, William Ashford appealed Abraham Thornton, to answer for the alleged murder of appellant's sister, and on the 17th of that month the Lord Chief Justice Ellenborough, with other judges, sat to hear the case. The prisoner, when called upon to plead, startled the court by answering, "Not guilty, and I am ready to defend the same with my body," at the same time throwing down on the floor a large leathern gauntlet, or riding glove, as a challenge; a very unfair one, seeing that Thornton was a strong built man and Ashford a mere boy of a slight frame. The judges were posed, there having been no "wager of battle" since 1638. At all events no battle was allowed to take place. Your correspondent MR. H. W. MONKTON will find a full account both of the murder and trial where I state.

ISABELLA BANKS.

A LITERARY CRAZE (6th S. x. 21, 61, 101, 181, 274, 389, 455; xi. 72, 158).—Should A. H. look again at his last reference, 6th S. xi. 72, he will find that

I say distinctly, "about to answer the Spenser Willy=Tarleton conjecture, other matters made me defer it. Now....." I say ditto to DR. INGLEBY." This, when taken with the closing words, "I cannot conceive how any one.....could have supposed.....that Tarleton was either meant or described," shows, I think, definitely that I referred to this Willy=Tarleton supposition. Neither, as shown by every word of my short noting, did I make the slightest reference or allusion to the Shakespeare or Lilly identifications. I needed, moreover, the less to do this since I have written twice or thrice at length, strongly urging that "Willy" was the Spenserian *sobriquet* for Lilly. Indeed, though my memory may be defective on this point, I incline to think myself the originator of this identification, and I notice that I am credited with it in Miss L. Toulmin Smith's note in the second edition of Dr. Ingleby's *Centurie of Prayse*, p. 422.

BR. NICHOLSON.

HENRY RAMSDEN, M.A. (6th S. xi. 128).—In reply to T. C., Henry Ramsden was the son of Jeffray Ramsden, of Bank Top, *alias* Thick Hollings, in the township of Greetland, near Halifax. An elder brother Hugh was B.D. and Fellow of Merton College, Oxford, Rector of Methley, 1618, and Vicar of Halifax, 1628. A younger brother's burial is recorded in the Elland register as follows: "1614, Augst. 5, Johannes Ramsden Oxoniensis, secundo anno, optimaæ spei puer 15 anno ætate." His family was intimately connected by intermarriages with the Saviles and Wilkinsons, both being largely represented at the university at the same time as the three brothers Ramsden. Henry Ramsden was admitted a commoner at Magdalen Hall, Oxford, in 1610; graduated B.A. Dec. 17, 1614; M.A. Jan. 21, 1617-8; and was elected Fellow of Lincoln College in 1621. He resided in London from about 1626 to the period of his brother Hugh's death, and became a popular Puritan preacher. He succeeded his brother as vicar of Halifax, being inducted on August 23, 1629. He married on June 21, 1630, Anna Foxcroft, who survived him many years. Oliver Heywood remarks of her death: "M^{rs} Ramsden (wife to M^r Henry R., Vicar of Halifax) d. at Ealand May 11, b. there May 15, 1682, aged 72, a good woman." He died in March, 1637/8, being buried on the 28th. After his death a small quarto volume of 231 pp. was published, entitled "*A Gleaning in God's harvest, Foure choyce handfuls* By the late Judicious Divine Henry Ramsden, sometime preacher in London." The preface is written by "John Goodwine," and in it he says:—

"The Author of these sermons, having served his time and being fallen asleepe, before their time came to look out, and doe service; I conceived it might beare the construction of a peece of some light charitie to lead them out in their orphan-like condition."

He tells us nothing of the author, however, except

that, not to number him amongst holy learned men, were "doubtless to injure much." It is probable that this "John Goodwine" stands for John Wilkinson, D.D., Principal of Magdalen. Henry Ramsden left two sons, Henry and John. The following coat of arms is ascribed to the two vicars Ramsden, and painted on the roof of Halifax parish church. There is also a long epitaph upon his tombstone. Arg., on a chevron sable, between three fleurs de lis, as many rams' heads of the first. Sir John Wm. Ramsden, Bart., is a representative of the same family.

WALTER J. WALKER.

Queen's Road, Halifax.

PRIZE ESSAY ON HYDROPHOBIA (6th S. xi. 69).—I hear from Mr. V. Benett Stanford, at present at Madeira, that it was one of the conditions of his prize that the treatise, if not published within two years, should become the property of the College of Physicians, where, therefore, it can probably be seen. The writer proposed that every dog should have the two teeth which communicate the virus filed, and showed his faith in his system by putting his hand into the mouth of a mad dog which had been previously so treated. I have also been told that the writer, M. Bourrel (a veterinary surgeon of some repute in Paris), had previously published a version of his proposed cure with Asselin, Place de l'École de Médecine, under the title of *Traité complet de la Rage chez le Chien et chez le Chat*, in 1874.

R. H. BUSK.

A "BALLET" IN PROSE (6th S. xi. 47, 133).—Will MR. GEORGE BRIERLEY forgive me if I point out to him that it may be well to read a query before replying to it? The caution has often been given, but still, apparently, is needed. I asked for any example of a prose composition bearing the title of *Ballad* (or, according to the once prevalent spelling, *Ballet*). It was disappointing to come upon the semblance of a reply, and to learn that a certain *song* has sometimes been called a *ballad*, and that Bp. Douglas's spelling of the word is *ballet*. Perhaps I may be allowed to add a word in reply to my own query. Through the kindness of Mr. Macray I learn from Dr. Garnett, of the British Museum, that he has never met with any such example. Probably, therefore, there is none forthcoming, and Warton's assertion may be taken for mere guess-work. C. B. MOUNT.

"ANONYMOUS AND PSEUDONYMOUS WORKS": THE AUTHOR OF "MASSACHUSETTENSIS" (6th S. xi. 125).—Though John Adams at one time thought his opponent "Massachusettsensis" was Jonathan Sewall, he became convinced before he died that he was mistaken, and that Daniel Leonard was really the author. The question of the authorship of this series of essays is fully discussed in two articles in the *New England Historical and*

Genealogical Register (vol. xviii. pp. 291-5 and 353-7), by the late Lucius Manlius Sargent. See, also, a note on this subject by J. Hammond Trumbull, LL.D., in the *Historical Magazine*, second series, iii. 8 (Morrisania, N.Y., January, 1868).

JOHN WARD DEAN.

18, Somerset Street, Boston, Mass., U.S.

EUGENE ARAM (6th S. xi. 47, 131).—To the correspondents of "N. & Q." who have kindly responded to my appeal on this subject I return my most grateful thanks. I had no idea of the existence of such a mass of Aram literature. My especial thanks are due to ESTE for his trouble in copying the long list of books, &c., in his possession. I am sure this list would be invaluable had I access to libraries; but unfortunately, living in an Irish midland county, I am far from books. The tradition kindly copied from the *Gentleman's Magazine* by Mr. G. H. BRIERLEY is very interesting.

FRANCESCA.

See also, for an excellent digest of this case, *Historic Yorkshire*, by William Andrews, F.R.H.S. (London, Reeves & Turner, 1883), chap. xxiii. Lord Lytton intended to have treated the subject as a tragedy, and what he had thus prepared for the stage he published in the *New Monthly Magazine* during the period when he edited it (August, 1833, vol. xxxviii. No. 152). The portion published is "the rough outline of the first act, and half of the second act, of a fragment of a drama, which in all probability, will never be finished. So far as I have gone, the construction of the tragedy differs, in some respects, materially from that of the tale" (p. 401). The same number of the magazine contains some "unpublished translations of Horace," unsigned, but evidently by Bulwer; and a Chinese tale, "Pi-ho-ti; or, the Pleasures of Reputation," by "Mitio," who, I fancy, was Bulwer, though the pseudonym is not given in Olphar Hamst's *Handbook of Fictitious Names*.

CUTHBERT BEDE.

"HE WHO WILL MAKE A PUN WILL PICK A POCKET" (6th S. xi. 166, 215).—B. Victor's statement is quite correct; he speaks of Mr. Purcell, meaning Daniel Purcell, a celebrated punster and wit. Sir John Hawkins, in his *History of Music*, says, "Daniel Purcell is at this day better known by his puns, with which the jest-books abound, than by his musical compositions." Daniel Purcell, a younger brother of the great composer Edward Purcell, was born about 1660, and died in 1717.

WILLIAM H. CUMMINGS.

The date of Henry Purcell's death (1695) does not affect Victor's credibility on this point, for the "Mr. Purcell" whom he mentions was, of course, not the great musician, but his brother Daniel, who lived until 1718, and was known as "the famous punster." If Dr. Garth was the real

criminal in this case, his guilt must, therefore, rest on other evidence than the presumptive proof of "Mr. Purcell's" *alibi*. JULIAN MARSHALL.

NOTES BY WHITE KENNETT, DEAN, AND AFTERWARDS BISHOP, OF PETERBOROUGH (6th S. xi. 62, 102, 161).—In connexion with the note on this prelate at the first reference, a brief description of his book-plate, of which I possess a good example, may be considered of sufficient interest for insertion in "N. & Q." In the midst of a fabric composed of books a chart unfolded, thereon a coat of arms with decorations partly of the Jacobean and partly of the Chippendale styles. The coat of arms is Quarterly, or and gules, a label of three points sable. The crest is, out of a coronet, an arm in armour embowed, the hand holding a helmet. Motto on the unrolled part of the chart, "Jucunda oblivia vitæ."

C. ELKIN MATHEWS.

2, Dix's Field, Exeter.

DAVID COX THE PAINTER (6th S. xi. 47, 115).—The following extract from *A Memoir of the Life of David Cox*, by N. Neal Solly, published by Chapman & Hall in 1875, furnishes an answer to G. W. M.:—

"After attending Mr. Barber's school for some time, David at the age of fifteen was apprenticed to a locket and miniature painter in Birmingham of the name of Fielder,.....and eventually learned to paint lockets very well indeed (in early life), as is proved by a locket.....in the possession of David Cox, jun."—P. 5.

For further very interesting particulars G. W. M. is referred to the memoir. E. S.

DICKENS: "PINCHER ASTRAY" (6th S. xi. 165).—I have had access to a complete office set of *All the Year Round*, in which the authors' names are attached to each article. The name of Mr. Edmund Yates is written against "Pincher Astray" in the number for Jan. 30, 1864. CHAS. J. CLARK.
Bedford Park, W.

CURIOSITIES IN NAMES (6th S. x. 125, 234, 315, 416, 524).—Patience is not an uncommon name for women, but Kindness is, I should think, almost unique. The *Times* of February 4, however, contains in its obituary column the name of Kindness Elkenton. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

THE CROKER PAPERS (6th S. xi. 109).—Aulus Gellius relates (I. iii. 20) the origin of the proverb "usque ad aras amicus" in this way:—

"Pericles ille Atheniensis, egregius in ingenio, bonisque omnibus disciplinis ornatus, in una quidem specie, sed plianius tamen, quid existimaret, professus est. Nam cum amicus eum rogaret, ut pro re causaque eius falsum deieraret, his ad eum verbis usus est: Δεί με συμπράττειν τοῖς φίλοις, ἀλλὰ μέχρι τῶν θεῶν" (p. 7, Lips., Tauchn., 1835).

Plutarch introduces the term "altar" in his account of the origin of the proverb. Speaking of Pericles, he says:—

πρὸς δὲ φίλον τινὰ μαρτυρίας ψευδοῦς δεόμενον, ἢ προσῆν καὶ ὄρκος, ἐφήσε μέχρι τοῦ βωμοῦ φίλος εἶναι (" *Alicum se usque ad aram esse*," Xylander, *Apothth.*, p. 186c, *Opp. Mor.*, fol.).

The proverb has thus a more easily assignable, and at the same time a higher, origin and nobler purpose than many a one. The woodcut of Tarquinus and Porsena clasping hands over an altar, prefixed to "Horatius" in Macaulay's *Lays of Ancient Rome*, 1884, p. 18, may serve to illustrate the expression, for it was customary to take an oath at an altar, and

"Lars Porsena of Clusium
By the nine gods he swore
That the great house of Tarquin
Should suffer wrong no more."

ED. MARSHALL.

"THE VICAR OF BRAY" (6th S. xi. 167).—The song that we know under this name cannot be very old. There seems to be considerable doubt as to the genuineness of the tune. Mr. Chappell, who (*Popular Music of the Olden Time*) is silent as to any contemporary copy of the words with the present tune, says that the original name of the latter is given as "The Country Garden" in *Ballad Operas*, 1728-1731; and he quotes the statement of Nichols, in his *Select Poems*, "that the song was written by a soldier in Col. Fuller's troop of Dragoons, in the reign of George I." This does not strengthen the surmise of Mr. G. H. PALMER, that "it is obvious that, if it was written by a trooper [*sic*] of the Guards quartered at Windsor, he might have been a Bray man." So he might, no doubt; but then he might equally well have been a man from Berwick or Penzance. A soldier is not more likely to be quartered near his birthplace than elsewhere.

But all this has nothing to do with the tune. Mr. Chappell says that "in some of the copies" it "is printed in three-four time, which entirely changes its character." My (contemporary) edition of the song has the tune in six-eight time; and it bears not the faintest resemblance to that of "The Country Garden." JULIAN MARSHALL.

If Francis Carswell died in 1709, as MR. PALMER says he did, I fail to see how he could have been the Vicar of Bray "during the exact period covered by the song"; for as George I. did not come to the throne until Aug. 1, 1714, Francis Carswell would have been apparently unable to acknowledge him as his "lawful king." Mr. Chappell, quoting from Nichols's *Select Poems*, says that the song "was written by a soldier in Col. Fuller's troop of Dragoons, in the reign of George I." (*The Ballad Literature and Popular Music of the Olden Time*, vol. ii. p. 652). In Adams's *Dict. of English*

Literature the "soldier" has been promoted to the rank of an "officer." With regard to Simon Aleyn, I would refer MR. PALMER to *Athenæ Cantab.*, vol. i. p. 107. G. F. R. B.

Simon Aleyn may be the traditional Vicar of Bray, but at least one other vicar has a claim to the honour. In a MS. note, dated June 22, 1745, I find, "Mr. Archdeacon Knight tells me [John Loveday] from Browne, y^e Vicar of Bray, y^e his famous Predecessor, who gave occasion to y^e Proverb, was one Simon Simons." Simon Simons, or Simonds, was installed Canon of Windsor Aug. 19, 1535 (27 Henry VIII.), *vide* Le Neve's *Fasti Eccle. Angl.*, p. 382; he was "Coll. Regal. Cant. Socius, indeque Etonensis, Capellanus Regius, Vicarius de Bray" (*vide* Ashmole's *Berkshire*, vol. iii. p. 258). He died *circa* 1551, for on Dec. 24, 1551, Richard Turner was appointed to the canonry "void by the death of Simon Simons" (*vide* Strype, *Eccle. Annals*, vol. ii. p. 529).

MR. PALMER will excuse me for pointing out that it is incorrect to say that Simon Aleyn "lived in the time of Queen Elizabeth and her successors," for he died in 1588. I doubt if Ashmole's "indeque Etonensis" is correct. Simon's name is not in the catalogue of "Socii Colleg. Regal. Etonensis," in the *Registrum Regale*, Etonæ, apud Jos. Pote, 1774. I should be glad of a reference to the passage in Camden, as I cannot find it. JOHN E. T. LOVEDAY.

That "the traditional Vicar of Bray was one Simon Aleyn"—or Alleyn, or Allen—would seem to rest on the authority of Brome's *Letters from the Bodleian* (vol. ii. pt. i. p. 100). But D'Israeli (*Curiosities of Literature*) places him in earlier reigns than that of "Queen Elizabeth and her successors," viz, "a Papist under the reign of Henry VIII., a Protestant under Edward VI., a Papist again under Mary, and once more a Protestant in the reign of Elizabeth." Another statement says that the vicar's name was Pendleton. Your correspondent refers to the tradition that "the song was written by a trooper of the Guards." It is "said to have been written by an officer in Col. Fuller's regiment in the reign of George I.," and founded on "an historical fact" that occurred "in the successive reigns from Charles II. to George I." (Nichols's *Select Poems*, 1782, vol. viii. p. 234, note). From what has been said it appears that the reigns in which the Vicar of Bray flourished have got "slightly mixed."

CUTHBERT BEDE.

In Nichols's *Select Poems*, 1782, this song is said to have been written by an officer in Col. Fuller's regiment during the reign of George I., but there are no particulars supporting this statement.

H. S.

In Brewer's *Reader's Handbook* I find it stated that "the song called *The Vicar of Bray* was

written in the reign of George I. by Col. Fuller or an officer in Fuller's regiment, and does not refer to Alleyn, Pendleton, or Symonds, but to some real or imaginary person who was Vicar of Bray from Charles II. to George I." CARL A. THIMM.

"EXPERIMENTUM IN CORPORE VILI" (6th S. xi. 88).—I regret that I am unable to give a more entirely satisfactory answer to the question which so valued a correspondent as MR. BIRKBECK TERRY does me the favour of asking. A similar query, with my own name, headed "Non est vile corpus," &c., appeared in "N. & Q.," 5th S. iv. 513. To this I received a reply (v. 93) from another equally valued correspondent of "N. & Q.," MR. J. E. BAILEY, who observed that the story was told of Mark Anthony Muretus, and was related by Dr. Farrar in *The Witness of History to Christ*, p. 153, as belonging to him, but that "in the life of Muretus by Benci and Lazzeri the accuracy of this anecdote has been called in question. The facts will probably be found stated in the life prefixed to Ruhnkenius's edition of the *Opera Omnia*, 1789."

I am now able to carry on the notices of the story of Muretus. In a recent biography it is stated:—

"Muret s'en allait donc à travers le monde, comme dit Colletet, lorsque dans une ville de Lombardie il tomba dans une troisième disgrâce, puisqu'il s'y vit encore au hasard de perdre la vie," &c.—*Marc Antoine Muret*, par Charles De-Job, Paris, 1881, p. 59.

There is also this note:—

"L'épisode qui va suivre se trouve aussi dans le *Mémoires*, p. 302, et dans plusieurs autres ouvrages."

The reference to "Colletet" is explained at p. 47 as "Colletet, *Biograph. Inéd. de Muret*." The narrative appears to be one of those which have become the common property of writers, while the original authority is unknown. There is nothing that I can see in Ruhnkenius, *u.s.*

ED. MARSHALL.

ADO (6th S. xi. 29, 96).—I cannot for a moment suppose that your correspondent's suggestion affords any explanation of the use of this word. Furthermore, he has misquoted the words of the passage given by me, and uses the word *fused* instead of *fresed*, and, apparently, makes the word have reference to "a well-burnt brick" instead of to a coat. Since I wrote my query it has struck me that there may be some confusion or corruption in the passage, and that the writer means that the coat was *frisadoed*, or *trimmed with frisado*. *Frisado* was a material used in the sixteenth century, and appears to have been a somewhat costly stuff. In an inventory taken in 1578, "redd *friseadow*" is priced at 6s. 6d. a yard, cf. *The Draper's Dictionary*.

F. C. BIRKBECK TERRY.

ROSS FAMILY (6th S. x. 307, 455; xi. 31).—For the information of R. P. H., H. N. R., and

MR. MCGILCHRIST, I may mention that I have found, amongst a number of old parchment deeds and other documents referring to the family of Ross of Kindeace, dating from early in the sixteenth century downwards, a paper styled "View of the Destination of the Estate of Pitcalny and of the Titles under which it is held or claimed by the present possessor James Ross." Attached to this paper is a "Genealogical Destination of the Estate of Pitcalny, in so far as regards the three first series of Heirs." I will only give a condensed abstract of this in a rather informal manner.

The first "series" begins with Alexander Ross of Pitcalny (elsewhere spelt *Pitcalnie*), who formed contract of marriage with Naomi Dunbar Dec. 12, 1753, and ends with their son Munro Ross, who died without issue March 2, 1810. Second "series" begins with Capt. William Ross, of the Royal Hospital, Dublin, uncle of the above Alexander Ross. Alexander Ross, described as the only son of Capt. William. James Ross, describing himself as the only son of Alexander Ross, served heir on July 12, 1810, died March 31, 1817. James Ross, now of Pitcalny, son of James Ross, served heir August 23, 1821. The third "series" commences with Duncan Ross of Kindeace, who married Jeanie Rose (of Kilravock). This Duncan (*Cullooden Papers*, p. 448) was the son of David Ross of Kindeace and Griselda, sister of the Lord President, Duncan Forbes of Cullooden. The last male representative of the Kindeace family was Lieut. James Caulfield Innes Munro Ross, who died in India in 1834. He was the only son of Col. John Ross and the Hon. Letitia Browne, daughter of Lord Kilmaine. The above Col. Ross is incorrectly styled by Sir Bernard Burke as Lieut.-General Sir John Ross, K.C.B. Any further particulars are at the service of the original inquirers. R. ANSTRUTHER GOODSIR.
11, Danube Street, Edinburgh.

CANTING MEMORIAL INSCRIPTIONS (6th S. x. 406; xi. 150).—I have wandered much among tombstones, and have transcribed from them epitaphs more curious, in my opinion, than the many one finds recorded in books devoted to the subject, but which too often bear the impression of being manufactured. The one copied from a stone removed from Portbury churchyard, beginning "My Forge," &c., is the same as one I transcribed from a stone in St. Paul's churchyard, Lincoln. In Selby Church I noted the following:—

"Though Boreas' blast and Neptune's wave
Have tost me to and fro,
Yet by the providence of God
I harbour here below;
Where I do safe at anchor ride
With many of our fleet,
Untill the day that we set sail
Our Admiral Christ to meet."

In my note-book I find the following from St. Botolph's churchyard Lincoln:—

"Farewell vain world, I have had enough of thee,
And now I'm careless what thou sayest of me;
Thy smiles I court not, nor thy frowns I fear,
My cares are past, my head lies quiet here.
What Faults you've seen in me take care to shun,
And look at home, enough there's to be done."

In the Abbey Church, Selby, I noted:—

"Near this stone lies Archer John,
Late Sexton (I aver),
Who without tears thirty-four years
Did Carcases inter.
But Death at last, for his works past,
Unto him thus did say:
Leave off thy trade, be not afraid,
But forthwith come away.
Without reply or asking why
The summons he obeyed,
In seventeen hundred and sixty-eight
Resigned his life and spade."

ALFRED CHAS. JONAS.

Among the inscriptions, facetious and other, which Miss BUSK has contributed to the pages of "N. & Q.," there occurs, in a note, an allusion to "the tradition of the firework maker's epitaph." This is no tradition, but a genuine "Joe Miller," and, lest I should be thought guilty of captious criticism, I will give chapter and verse for my statement. In *Joe Miller's Jest: or, the Wits Vade-Mecum*, 1739, the (rare) first edition, p. 16, appears the following anecdote:—

"Colonel —, who made the fine Fire-Works in St. James's Square, upon the Peace of *Reswick*, being in Company with some Ladies, was highly commending the Epitaph just then set up in the Abbey on Mr. *Purcel's* Monument,

'He is gone to that Place where only his
own Harmony can be exceeded.'

'Lord, Colonel,' said one of the Ladies, 'the same Epitaph might serve for you, by altering one Word only:

He is gone to that Place where only his
own Fire-Works can be exceeded.'

Let us not rob "poor honest Joe" of any of his laurels.

JULIAN MARSHALL.

TWO OLD WATCHES (6th S. xi. 187).—The Watch-makers' Company have records reaching back to about 1680. They give the names of most of the principal makers, and may be consulted upon application to the Librarian at Guildhall, London.

T. R. TALLACK.

LIST OF INCUMBENTS (6th S. xi. 188).—MR. COWPER would, no doubt, be able to obtain the most comprehensive list of these from the Archbishops' Institution Books.

T. R. TALLACK.

ISAAC BASIRE, D.D. (6th S. xi. 147).—The Hunter Collection of MSS. in the Chapter Library at Durham includes a great many of Dr. Basire's, but probably none of those which he left in Transylvania, though we have an itinerary of France, Italy, &c., in 1647 and 1648, in his own handwriting (MSS. Hunter, 8vo. No. 134), and notes relative to journeys in 1667 and 1668 (No. 135). In

"Dr. Basire's Letters," vol. ii. (Hunter MSS., folio, No. 10), we find, numbered 91, an original copy* of the list from which L. L. K. has sent extracts, and as it gives dates and some different readings, as, moreover, the particulars not already given are by no means devoid of interest, I now send you a complete and accurate copy. Rud's printed *Catalogue of Durham Chapter MSS.* gives a complete list of those of Dr. Basire.

Hunter MSS. folio 10; 91. On a slip of writing-paper 9½ by 6½ inches: water-mark, an open hand.

Anno 1658. Regestum Particulare Bonorum meorum relictorum in Transylvania.

1. Una Cista picta Rei vestiarie plena.
2. Una Cista minor itidem picta continens pocula argentea (partim inaurata) 4. cum Cochlearibus argenteis No. 6 (*i. e.*, four cups and six spoons).
3. Una altera Cista lignea plena Manuscriptis, et alijs Instrumentis Scholasticis.
4. Corbis magnus Turcicus coriaceus (vulgò Sapet?) refertus libris.
5. Vas unum continens suppellectilem ad lectum pertinentem.

1. Lectus autem fuit plumeus amplus.
2. Cervical plumeum longum.
3. Siparia circumcirca lectum ex Serico viridi, item lecti Stragula perinde Sericea.
4. Stragula acupicta Infulta gossipio, lecti valor plus 150 coronatorum sive Imperial.
5. Linteorum Lecti aliquot paria.
6. Item Mappæ novæ Mantilia, &c.
7. Item Tapetum Turcicum planè novum pretiosum. †
8. Tapetum viride et alterum variegati coloris ‡ (at first varii?).

9. Strophiola acupicta pretiosa 6 (towels).
10. Variæ pyxides ex Orichalcho.
11. Tibialia Sericea nigra.
12. Caputum nocturnum rubrum.
13. Apotheca lignea parva medicamentis instructa. §
14. Manuscripta præcipua.

1. Prelectiones Theologicae in Wollebium.
2. Prelectiones Hebraicæ in Psalm 34, et proverb. cap. i.

3. Metaphysica integra à me ibidem prælecta. †
4. Tractatus singulares Metaphysici duo de Pulchro et Ordine.

5. Problema, utrum liceat marito verberare uxorem? Negatur.

6. Orationes Academicæ variæ.
7. Orationes Funebres in p.m. v.v. cll., D. Keresturi, Concionatorem Principis; D. Bisterfeld, Professorem Decessorem meum.

10. Itineraria MSS. varia (Imprimis, unum Orientale, varij Linguis) codice viridi contexta.

Manuscriptus Codex Arabicus in 4to.
Cætera, quæ memoriæ præsentaneæ non observantur, facile dignosci possunt, vel ex forma vestitûs, vel ex Inscriptione, vel ex alijs signis.

Cautio: Libri alieni meis comixti, ex Inscriptionibus comperti, uti reddantur suis possessoribus obnixè peto. Imprimis cl^o D'no Johanni Molnaro codex unus in Fol^o continens varias Epistolâs propriâ manu Calvinî et aliorum Proto-Reformatorum exaratas.

* The handwriting seems to be the same as that of the itinerary.

† Can any one explain *Sapet*?

‡ 2nd manu.

§ Some of the MSS. relate to physic.

Vestis nova Ecclesiastica et Doctoralis more Anglicano cum prætiioso ornatu holoserico, quæ vestis sive Toga cum Tunica et Femoralibus stetit mihi Centum et viginti Imperialibus sive Coronatis.

Et multa alia talia quæ jam in Rutuba mihi non succurrunt, veluti Codex Manuscriptus in 8^{vo} continens Collectionem variarum Synodorum Hungaricarum.* Disputatio manuscripta in Universitate Albensi habita inter Isaacum Basirium D. et N. Kreskowsky Polon. Dr^{em} et Jesuitam Albæ-Juliæ Anno 1656.

Pleraque hæc præmissa dicuntur fuisse in Manibus vv. cll. DD. Stephani Tzengeri et D. Francisci Tarazhosi, jam defuncti, ex cuius Manuscriptis vir M^{ms} D^{nus} Nicolaus de Bethlem [sic], meus in Transylvania quondam Discipulus pleraque præmissa extare jam in manu sua Fidissima. Unde ego magnificentiam suam expertus, in spem sum erectus eadem sua Autoritate atque Justitiâ evadere posse Recuperabilia. [Obtuli etiam suam operam mihi per literas Reverendus D^{nus} Georgius Hutterus, verbi divini Minister Cibiniensis, meus quoque discipulus [sic] domesticus, doctus, diligens, atque fidelis. Aveo scire utrum tum Magnificus D^{ms} de Bethlen [sic], tum Reverendus Dominus Hutterus sint adhuc superstites: quod ubi rescivero, ad eosdem scribam actutum.]†

Ad Gloriam Nobilissimæ Gentis Transylvaniæ Bonorum istorum Conquisitionem atque Restitutionem humiliter supplicat Isaacus Basirius, S.T.D. et S.R. Ma^{ris} Britannicæ Sacellanus, atque Ecclesiarum Reformatorum Transylvanorum Hungaricarum Servus in Christo Fidelis et constans. *Endorsed*, Bona relicta in Transylvania, Anno 1660. ‡

J. T. F.

Bp. Hatfield's Hall, Durham.

THE HOUR OF THE EXPULSION FROM EDEN: NONE (6th S. xi. 146).—It is clear that ST. SWITHIN has pointed out a mistake in *Cursor Mundi*, pt. i. p. 65, in the rendering of *none* by "noon" instead of by *three o'clock*, which is the meaning of *none* in the earlier English writings. It is true that lines 981-2 speak of "three hours":—

"Had nocht adam ben in that blis
Bot tides thre dwelland, i-wis
Quen he can brek the comant."—Cotton.

Fairfax reads "three oures." But lines 645, 672 show that the "blis" (as is fit) began after Eve was made and "brought be-for adam," which was "at middai," line 987, and the headline mistakes in using the words "in Paradise" for "in blis" for the "three" hours. Thus the time in Paradise was not "longer by one-third than the E.E.T.S. has taught," but as long again, that is six hours. As ST. SWITHIN supposes, the same mistake occurs elsewhere, as in pt. iii. p. 957, "till noon it was dark," as a rendering of "to none," line 16,749; and a more striking instance occurs in pt. v. p. 1464, in the poem called "The Matins of the Cross," "A Prayer for the Hours of the Passion," for after rendering "atte midday" by "at midday" on p. 1464, we have "atte none" rendered

"at noon" in headline and separate heading, on p. 1465, for the time at which Jesus "gave up the ghost." The misrendering is often to be found in books, as, for instance, in translating "thá com nón daegs" of *Beowulf*, line 1600, where Kemble and Arnold both use "noon." A very good parallel to the *Cursor Mundi* passages occurs in the *Blickling Homilies*, p. 47, of the seven times a day when Christian men should cross themselves: "aerest on aerne morgen, othre sithe on underntid, thriddan sithe on midne daeg, feorthan sithe on nottid, fitan sithe on aefen, syxtan sithe on niht aer he raeste, seofothan sithe on uhtan," which Dr. Morris, of course, correctly renders "the fourth time at the hour of none (three o'clock)." O. W. TANCOCK.

Norwich.

QUIZ (6th S. x. 306; xi. 176).—In the third edition (1864), by Mr. Henry Sampson, of Hotten's *Slang Dictionary*, the word "Quiz" is given as "Oxford slang—a prying person, an odd fellow." I think that it may be found in the latter sense, as a substantive, in Pierce Egan's *Life in London*, where it also appears as a verb, in a song, p. 120 (the date of this is 1821):—

"Prone to quiz
Every phiz."

Dr. Charles Mackay, in his *Extraordinary Popular Delusions*, mentions the once-popular phrase "Quoz," but is unable to give any explanation of its meaning ("Popular Follies of Great Cities").

CUTHBERT BEDE.

AN UNRULY TAILOR (6th S. xi. 166).—There was a fray between two tailors in Ripon Minster in 1467, in which one appears to have struck the other with his fist violently on the head without any cause or offence, and there and then to have drawn his dagger in a tumid and pompous manner. See *Ripon Chapter Acts*, Surtees Soc., vol. lxiv. pp. 128, 129. J. T. F.

Bp. Hatfield's Hall, Durham.

BATTLE OF SERINGAPATAM (6th S. xi. 208).—In the appendix to the *Lives of the Lindsays*, M.A. Oxon will find a diary written by an ancestor during his incarceration in Seringapatam; it is interesting also as it tells of Sir David Baird, who was a fellow sufferer. If my memory is not at fault, I think here will be found some account of the final siege and capture of the city. If a monograph by the historian Malleon, telling of the sieges, would interest M.A. Oxon, I will gladly lend it. Search also in Lord Cornwallis's *Life*, edited by Ross. HAROLD MALET.

ROUND TOWER AT JHANSI (6th S. xi. 188).—The poem refers, I imagine (for I have not seen it), to an incident of the Mutiny in India, supposed to have occurred in the siege of the fort of Jhansi by the rebels under the famous (or infamous)

* Hunter MSS. 8vo. 140, contains "Articuli Hungarici," Rud's *Catalogue*, p. 417.

† On a small slip attached.

‡ Compare the date at the top of the list.

Ranee. After the recapture of the town by Sir Hugh Rose an investigation into the circumstances of the massacre took place, and the story of the poem was proved to be fictitious. The true history will be found in Malleson's *History of the Mutiny*, vol. iv.

J. BAILLIE.

E. I. U. S. Club.

PATRICK SANSFIELD, EARL OF LUCAN (6th S. xi. 148).—Does MR. ARDILL know Mr. D. P. Conyngham's book called *Sarsfield; or, the Last Great Struggle for Ireland?* Though his work is in the form of an historical romance, the author states in the preface that "he has been careful to give a truthful and impartial history of the Williamite and Jacobite wars of Ireland." With what success this has been attended I know not, but the book may perchance be of interest to MR. ARDILL.

G. F. R. B.

CHARLES BURNABY (6th S. xi. 147).—In the printed Catalogues of Graduates of the Universities of Oxford and Cambridge there is no mention of any Charles Burnaby at the date required.

D. G. C. E.

Miscellaneous.

NOTES ON BOOKS, &c.

The Tragedie of Hamlet, Prince of Denmark. A Study, with the Text of the Folio of 1623. By George Mac Donald. (Longmans & Co.)

A STUDY of *Hamlet* by Mr. George Mac Donald is sure to find a place in all collections of Shakspearian commentary. Whether its views will gain acceptance from authorities, self-constituted or other, is a matter of doubt. They have at least the merit of being strong. On the questions on which Mr. Mac Donald is sure he is cock-sure. Those who regard Hamlet as other than a man of action misread entirely the character; those who believe that his insanity is other than assumed have not a leg to stand upon. Whatever Mr. Mac Donald says is well, poetically, and thoughtfully said, and merits attention. The attitude of conviction, moreover, is in itself impressive, and a man who knows, or even says he knows, is likely to lead many others. We own, accordingly, to having read, studied even, with close attention the new essay on *Hamlet*, and found much in it to admire and much to accept. That acceptance and admiration go always hand in hand may not be said. Allowing Mr. Mac Donald full right to choose which edition he will take, we approve of the plan of giving the text from the First Folio and supplying only in the shape of illustration or marginalia the reading of other texts. That Mr. Mac Donald is more familiar with the play in the closet than on the stage is apparent. His explanations of simple passages are at times redundant, at others inefficient or altogether wanting. In one whose book is intended for students, and who thus explains that Hamlet in the words,

"In my mind's eye, Horatio,"

expresses "a little surprise at Horatio's question," it surely might with advantage be pointed out that in the closely following dialogue between Hamlet and Horatio and Marcellus,—

"Hamlet. Hold you the watch to Night?

Both. We doe, my Lord.

Hamlet. Arm'd, say you?"

the "armed" refers to the ghost they have seen, and to which the thoughts of Hamlet revert. In one page *censure* is explained as meaning "opinion," and *cheff* or *chiefe*, a word, in the sense in which it is used, in far more need of explanation, is passed over. It is scarcely just to say that Rosencrantz and Guildenstern are "from the first and throughout the creatures of the king." Under the influence of motives easily understood they become such. To Polonius, as to Rosencrantz and Guildenstern, Mr. Mac Donald seems less than just. An explanation of abridgments applied to the players fails to commend itself to us. We are inclined to associate it with the term "abstracts" subsequently used of the same actors. The task would be easy to proceed through the play and point out numerous instances in which the construction put upon a phrase or a word seems wrong. The task is, however, long, as well as invidious, and we prefer to welcome Mr. Mac Donald's book as a grateful addition to Shakspearian criticism, and a probable source of future dispute in these columns.

Amongst the Shans. By Archibald R. Colquhoun, C.E. (Field & Tuer.)

THE Shans are a race consisting principally of independent tribes who occupy a tract of country lying between Burmah and Tonquin, bounded on the south by the kingdom of Siam, and on the north by the Chinese province of Yunnan. This region has, from time immemorial, been a great trade route, the wares from South-Eastern China being brought down on mules and elephants, and thus finding their way all over Siam and Burmah, and eventually to Rangoon. The difficulties of transit are, however, extremely formidable. High mountain ranges have to be crossed, large rivers forded or got over somehow, and perils from tigers and other bloodthirsty creatures to be faced. Notwithstanding these obstacles, large caravans, consisting sometimes of as many as a hundred and fifty mules, traverse the country in its extreme length, and are, apparently, to be deterred neither by natural nor other hindrances. It is the object of Mr. Colquhoun's book to show how the stream of this trade can be turned on to British ground and made to find its ultimate outlet at Rangoon. This Mr. Colquhoun proposes to do by the construction of a railway, starting from the line at present at work in British Burmah, traversing the north part of Siam and the Shan independent states, and terminating at a point on the frontier of the fertile province of Yunnan. The cost of this line he estimates at something over three millions, but he is perfectly convinced that the profits on the undertaking would be large. The British Burmah railway, though only completed for a short distance, is already paying a large return on the capital, and as the country through which the line would pass possesses, it is stated, immense resources, Mr. Colquhoun is confident as regards the result of the venture. It appears from a late communication of the Calcutta correspondent of the *Times* that Mr. Holt Hallett has recently returned from making a detailed survey of the route proposed by the author, and considers the scheme good. "He estimates the cost of the British portion of the line at nine hundred and thirty thousand pounds, and believes that if it were once begun the Siamese Government would readily undertake the connecting line in Siam. He considers that the traffic would be enormous, and thinks that the railway would greatly increase the prosperity of British Burmah." One thing is certain, and that is, that if something be not shortly done to develop this trade route there is every chance of its falling under French control. The anticipations of the enormous commerce to be done with South-Western China through the province of Yunnan may be exaggerated, but it is a

certain fact that the French think it worth striving for. This is really the object of their expedition to Tonquin, and their plan is to "tap" the trade from Yunnan through the independent Shan states, and turn it either through Tonquin, or down the course of the Mekong River, through Siam, to Saigon. Whether the British Government and British capitalists will quietly allow this to be done remains to be seen.

Gleanings from the Natural History of the Ancients. By Rev. M. G. Watkins, M.A. (Stock.)

THE idea is fairly happy of extracting from classical writers, and tracing through mediæval modifications, the beliefs that once prevailed concerning the animals, plants, &c., with which man is still familiar. The task, moreover, so far as it has taken definite shape, has been satisfactorily discharged by Mr. Watkins. A volume such as he has written cannot possibly have any claim to be exhaustive. It must, indeed, rank with some scores of others the aim of which is similar. Take one book of those which a man engaged on a task of the kind is bound to consult, the so-called *Natural History* of Pliny. From this work alone enough information to fill half a dozen volumes such as that before us may be obtained. Aristotle, Hippocrates, Theophrastus, Arrian, Oppian, Ælian, and Varro, are a few only of those to whom constant reference has to be made. Mr. Watkins has, however, gone further back, and commences with Homer and Hesiod. His opening chapter, "A Homeric Bestiary," is one of the most characteristic and satisfactory portions of his work. From the "splendid procession" of animals presented to the reader of Homer, recalling the painted figures on the walls of an Egyptian temple, but used principally for the purpose of illustration, Mr. Watkins draws some interesting conclusions, such as that lions in the time of Homer were well known in Europe; that wild boars were far more familiar than bears; that the dog of the Homeric times resembled in his habits his successor of to-day, and so forth. With the allusions of Homer are compared the statements of succeeding observers or chroniclers, Aristotle, Herodotus, &c. Greek and Roman dogs occupy a chapter, in which the species of crucifixion of dogs, commenced in Rome as a punishment for their neglect to give warning when the Gauls scaled the Capitol, brought to light from Pliny in "N. & Q.," finds a place. The cat, owls, pignies, elephants, horses, wolves, are the subjects of separate chapters, and gardens, roses, fish-lore, mythical animals, &c., are also studied. Frequent appeal or reference is made to Sir Thomas Browne; and Mr. Ruskin, Darwin, and Mr. W. R. S. Ralston are among the modern writers who are called into court. A chapter of special interest is headed "The Romans as Acclimatizers in Britain."

THE *American Antiquarian and Oriental Journal*, Vol. VII. No. 1, for January (Chicago, Revell), continues, we are glad to see, to be edited by Rev. S. D. Peet, who contributes a very interesting paper to the number before us on the ancient agricultural works of which numerous traces are found in America. The garden beds, of which illustrations are given, are usually in close proximity to the mysterious mound buildings, with which they seem, says Mr. Peet, to be contemporaneous. Mr. Horatio Hale's account of the white dog sacrifice among the Iroquois has the special merit of being that of a careful observer, the eye-witness of a recent occurrence of the ceremony. The paper by Prof. Avery on the Polynesians is a continuation of an elaborate essay, of which we have not seen the commencement. The subject is one which has attracted a good deal of attention from European ethnologists, and deserves to be studied all the more carefully in these days of what seems likely

to develop into a partition of Polynesia among some of the principal powers of Western Europe. Editorials, notes of new discoveries, and notes on classical and Oriental archaeology and ethnology, combine, with the articles already noticed, to give great breadth and completeness to the *Journal* ably edited by Mr. Peet, and we shall hope to see more of the current volume.

Le Livre contains a delightful bibliographical essay by M. Jules Claretie, entitled "Confidences à propos de ma Bibliothèque." It is more confidential as regards the personality of this pleasing writer than his library. M. Octave Uzanne contributes a vivacious "Causerie d'un Curieux."

THE catalogue of interesting works issued by Mr. Charles Hutt, of Clement's Inn Gateway, affords proof how keen is the demand for early editions of Dickens. A set of the original editions of the novelist, announced as complete in seventy-four volumes, is charged 235*l.*

REAR-ADMIRAL GEORGE HENRY PREBLE, U.S.N., an associate member of the New England Historic Genealogical Society, has died in his seventieth year.

THE Rev. Thomas Parkinson, F.R.Hist.Soc., author of *The History of a North Riding Parish*, announces as in the press *Legends and Traditions of Yorkshire*. It is to be published by subscription by Mr. John Hodges, of Soho Square.

A Classified Collection of English Proverbs, with their equivalents in nine European languages, by Mrs. Mawr, of Bucharest, is in the press, and will be published shortly by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

E. A. VICKERS ("Hand running").—The origin of this phrase, used in the North for "consecutively," appears plain. It is probably taken from some of the processes of textile manufacture, and means that several consecutive tasks are accomplished while the hand of the artificer or craftsman is still moving, or "running," in a species of shuttle fashion, over his work.

F. C. BRIBBECK TERRY ("Hell is paved").—The quotation from Herbert is supplied 1st S. ii. 140. The subject is abundantly discussed in early numbers of "N. & Q."

FRED KING ("Haunt the hedge").—*Hegge*=hedge; hence those who "haunt the hedge" are vagabonds. A "hedge creeper" in Halliwell—a wily thief.

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 4, 1885.

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MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS.

(Continued from p. 44.)

I have been obliged to delay the publication of this collection by the number of contributions to it which have been offered to me. Before proceeding with it, a word of rejoinder is necessary to two or three replies that have appeared.

1. In answer to W. F. H. (*ante*, p. 77), I regret that by the omission of a word I failed to make it clear, as I intended, that the inscription specially referred to was that from S. Vitale, Venice (6th S. xi. 512), of which a translation has been ingeniously made (though I do not myself understand the last line) by MR. CARRICK MOORE (p. 44).

2. Is not his other translation, however, a little more hasty? Of course, when I noted that these pairs of mottoes were placed under statues of Moses and St. Paul I tacitly implied that I supposed their general meaning to be that which he supplies.* The only difficulty was with the last

* A correspondent (J. B., who has afforded other assistance) calls attention to a similar juxtaposition on the quaint title-page of the *Altercatio Synagogæ et Ecclesiæ* (Coloniæ, 1537). Christ surmounts the picture, and Moses, surrounded by clouds, is correspondingly placed at the foot. Tall figures of Gamaliel and St. Paul face each other at the sides, each bearing an in-

pair. I did not know that *exteriori* could be taken in the ablative, as he uses it, but no doubt he has a precedent. I am quite ignorant in the matter of Latin grammar; my poor father, indeed, tried to put it into me, but my own perverted notions of a woman's education prevented me from benefiting by his intentions. For this reason I merely transcribed the above and other examples as they came under my hand, without venturing correction, or suggestions for translation. In this instance, however, I will now permit myself diffidently to ask whether *jugi* may not here be intended as the ablative of *jugis* (instead of the genitive of *jugum*), making something like "Not without continual warfare [offered] to both the external and internal [adversary]." If so, we can relieve the poor "old monk" of the charge of bad taste in using a forced metaphor. It would not appear certain, however, that any "old monk" is answerable for this pair of mottoes. From the *Description of the Architecture, Sculpture, and Painting of Venice*, published by the Dominicans in 1785 (a work which, in spite of its really being by a [n old?] monk, is got up with taste as well as care), I gather that they were written by Palladio. The monkish commentator, while allowing that they "somministrano a perfezione" to the conceit of the preceding ones concerning the Mosaic and Pauline teaching, suggests also that they may bear allusion to a delay of some forty years which occurred in the building of the "magnifica fabbrica" of S. Francesco della Vigna, owing to a protracted dispute between the *exterior* (lay?) and *interior* (cloistered) members of the building committee.

This work does not happen to give the anagram-inscription (p. 512) from San Vitale, but it tells us, concerning Theodore Tesseri (its variant of the canon's name), that he was addicted to versifying, and that he received a gold chain from the hands of Louis XIV. in acknowledgment of a volume of poems which he took to Paris to present to him. Further, that under a bust of him in the sacristy is carved this neat inscription:—

"Supra effigies
Subtus [sic] cineres
Circum opera."

3. In rejoinder to the two replies p. 134, I have to remark that it may be observed I gave all the Roman mottoes as quoted from Monti's collection, and, not thinking it my place to correct anything, left the responsibility with him. Consequently, "Non domo," &c., in one, and the superfluous *et* in the other, are not "miscopied" by me. On the other hand, "stat" for *sat* was so obviously (being such an oft-quoted sentence that

scription referring to the relative places of the old and new dispensations, but which, the work being accessible I need not transcribe.

no one could not know it) a slip of mine, that I had not thought it worth while to ask for an *erratum* in so simple a case.*

4. I suppose for "complete collection of these inscriptions" (p. 135) we ought to read "extensive collection of German inscriptions"; for the manual in question only purports to represent Germany. If the late edition has any pretension to be *complete*, even as regards Germany, it must have been entirely recast, as the former edition was exceedingly unsatisfactory. I could not find in it any of the German mottoes I have collected; but this might have been owing to the defective classification and entire absence of localization.

From among private communications that the former instalments of my collection have brought me, I will quote two instances of abnormal spelling and grammar occurring in inscriptions. One friend (F. R. S.) has taken the trouble to verify on the spot that in the motto quoted *supra*, p. 42, *extinguo* is really cut "extingo."

Another (J. G.) supplies the following quaint bit of English, commemorating not a village Hodge, but the brother of Bishop Ridley, at Half-whistle, near Hexham: "John Redel that sum tim did be then laird of the Walton. Gon is he out of this val of misre. His bons lies under this ston, 1562." The same refers to Lefort's *Monuments Primitifs*, 1885, p. 249 and *passim*, for instances of remarkable construction in inscriptions.

From another, in Rome (C. B. V.), I receive an instance of composition analogous to the "Quos anguis dirus," as follows:—

Qu t vast d fr per
os rux atrix ira cum aude emit,†
H c salv m l red

as an instance of *hos* being used in the same way as in the one I first quoted (6th S. x. 442, 513), though objected to p. 480.

Another friend (M. O'G.) sends me a new version of the same, which I forbear to cite because defective, and I have not the opportunity of making sure whether the defect is in the original or the transcription; but it is worth while to note that it is to be found on the doorway of the parish church of Champéry in Canton du Valais, at the foot of the Dent du Midi.

At Aix la Chapelle the same contributor found on a small house of the eighteenth century a replica of the one I gave 6th S. x. 513, "Deo omnia unde."

At Bagnais (Pontifical States), on the doorway of a house, dated 1630:—

* The same remark applies to one or two other slips.
† Also the following, similar in construction, but less pious in sentiment:—

pit rem em pit rem
"Qui ca uxo lit ca atque dolo rem
ret re e ret re."

"Pensa
alla morte
nel presente
stato se brama
di fogire ogni
peccato."

At Bâle, on a modern house, a very neat one:—
"Satis ampla morituro."

In the cloister of the Discalced Trinitarians, S. Carlo, Rome:—

"Non arbitror absque labe
Nec dignum mercede amoris
Qui pertransit sine ave
Coram matre Salvatoris."

The same sends a note of the motto "Spes in Deo" having been found on the lintel of a door supposed to date from the third century at Porto d'Anzo, and adds, finally, "I have collected also a few, when travelling in France, mostly of the sixteenth and seventeenth centuries, at which date they are very generally Biblical, influenced doubtless by the Bible-reading which Calvinism fostered." They are not all, however, Calvinistic. This first probably is, as it calls the Psalm quoted the 127th, whereas in the Catholic version it stands 126th. It occurs on the angle of a small house at Baugé (Maine et Loire), date 1561:—

"On a beau sa maison bâtir
Si le Seigneur n'y met la main
Cela n'est que bâtir en vain."

Ps. cxxvii.

This one, on the other hand, on a sixteenth-century house in Angers, occurs, of course, in the ritual "Pax huic domo." This other wholesome motto, on a house at Abbeville, is known to have been written up by a Protestant:—

"Faic le bien pour le mal car Dieu te le commande."

On the house which belonged to the printer Adam Cavalier, in the Rue de la Préfecture Caen, is a carving of a knight holding a lance, and a label with these words issuing from his mouth:—

"In nomine tuo spernemus insurgentes in nobis."

An apothecary of Chalonnnes sur Loire (Maine et Loire) had "In te Domine speravi" engraved above one of the windows of his house.

R. H. BUSK.

(To be continued.)

A CATALOGUE OF ENGLISH ALMANACS OF THE SIXTEENTH CENTURY, WITH BIBLIOGRAPHICAL NOTES.

(Continued from p. 222.)

1537. Almanacke and pronostication for the yeare of our Lorde m.cccccc. and xxxvii. [by Gaspar Laet the Younger]. Published at London by Richard Jugge, Anno 1537. British Museum. Note: Mutilated.

Fragment of a calendar for the yeare of our Lorde m.cccccc. and xxxvii. [By A. Borde] Doctor of Physick. B. L., London? 1537. British Museum.

An Almanack and Pronostication for the yeare of our Lorde m.cccccc. and xxxvii. A large sheet printed in

black and red, Bagford Papers, a fragment. See Hazlitt's *Bibliographical Coll. and Notes*.

1538. A Perpetual Calendar, printed on a long and narrow skin of vellum, containing dominical letters, Saints' days, Lunar cycle, Golden number, &c., and on the verso a pictorial representation of the length of day and night, and of the proper occupations of each month. Black letter on vellum. London, 1538. B.M.

1539. An Almanack for Seventeen years. Attached to the *Primer in English*. Printed by John Waylande.

Almanack for xii years, beginning 1540, in a Manual of Prayers. Printed by John Waylande, 1539.

1540. Fragment of a prognostication made by Maister [A. Borde] Physyician and Preste. London? 1540. B.M.

An Almanack for xxx yeres. Printed with "The Byble in Englyshe." By Thomas Berthelet. See Ames, *Typo. Antiq.*

An Almanacke for xvi yeares, attached to a Primer or Boke of Prayers, printed by Nicholas Bourman. Herbert's edition of Ames.

1541. [An Almanack and Prognostication for the year 1541] Practised by ye renowned Doctor in Astronomy and Physick, Peter Apianus. Printed in Aldersgate Strete by Nycholas Bourman. A broadside of large dimensions, printed in red and black inks, and in five columns.

1542. A Calendar of Ecclesiastical terms, festivals, &c. B.L., British Museum. A small roll printed on one long vellum slip adorned with emblematical figures of the months. At the end is a brief chronological table, one item of which is: "[A]b incarnacio'e d'ni [1542]." The initial table is slightly mutilated. London? 1542?

1543. An Almanacke moste exactly sette forth for the terme of xiiii yeres, shewing in what date.....the moone shall be at the time of her change and full..... from.....M.D.XLIII. unto.....M.D.LVII. B.M. London, Printed by Richard Grafton, 1543. 4to. The year 1544 on the verso of the title-page has been misprinted 1564. The printer's device is at the foot of the title-page, and the colophon states to be sold by William Telotson.

1545. A Prognostication by Brothvel Ravensburgh. Printed by Richard Grafton. Quarto.

A sheet almanack, with pretty neat woodcuts over each of the twelve months, representing the employment of that month; and before each dominical letter D, the Gospel after the use of Salisbury, &c. At the end, after the signs of the zodiac, Simonis Henrinquii Salicedensis, Doctor in Physyck and Astronomy, at Hagenau, "Imprinted at London by Michel Lobleij." See Ames, *Typo. Antiq.*

1546. A Prognostication for this yere MDXLVI, written by the experte doctor of Astronomie and Physicke Achilles. P. Gaffer. L* Dominators are Mars and Luna. 12mo. Printed by Rich. Grafton.

An Almanacke for xviii yeres, attached to the Primer printed by R. Grafton.

An Almanacke for xx yeres, attached to *A booke of Presidetes* published by R. Grafton. Herbert's Ames.

1548. An almanack and Prognostication for the yere of our Lord M.D. and XLVIII., by M. Alphonsus Laet, brother of M. Jaspas Laet, Doctor in Physicke and Astronomy. Imprinted at London by Richard Jugge, dwellinge at the North door of Paul's. Single folio sheet, red and black, letterpress 14 x 10½ in. See "N. & Q.," 3rd S. vii. 433. Another copy of this almanack is mentioned by Hazlitt in his *Coll. and Notes*. He states it as a broadside 11 in. by 15 in.

A faithfull and true prognostication upon the yere M.CCCC.XLVIII., and perpetually after to the worldes end, gathered out of the prophesies and Scriptures of God, &c. Translated out of high Almaine by Miles Coverdale. Printed by Richard Kele. See Ames, *Typo. Antiq.*

1549. A fayfull and true prognostication upon the yere M.CCCC.XLIX., and perpetually after, to the worldes ende, gathered out of the prophesies and scriptures of God, &c., devided into seven chapters. Translated out of high Almaine by Miles Coverdale. Printed by Rich. Kele.

1550. A Prognostication and an Almanack fastened together, declaring the Disposicion of the People, and also of the Wether, with certaine Electyons and Tymes chosen both for Physicke and Surgerye, and for the Husbandman. And also for Hawkeing, Hunting, Fishynge, and Foulinge, accordinge to the Science of Astronomy; made for the year of our Lord God M.D.I., calculated for the meridian of Yorke, and practised by Anthony Askam. Imprinted at London in Flete Streete at the signe of the George, next to Saint Dunstones Church, by Wyllyam Powell, *cum privilegio*. The title of the Prognostication ran as follows:—"A Prognostication for the yere of our Lord M.CCCCL., calculated upon the meridian of the town of Anwarpe and the country thereabout, by Master Peter of Moorbecke, Doctour in Physicke of the Towne of Bruges, in Flanders, upon and concerning the Disposition, Estate, and Conclition of certaine Princes, coutreys, and Regions for this present yere. Translated out of the Dutch into English by William Harrys. Imprinted at London by John Daye, dwellinge over Aldersgate, and Wyllyam Seres, dwellinge in Peter Colledge. These boke are to be sold at the newe shop by the tytle conduyte in Cheapside." "N. & Q.," 1st S. iv. 4.

A Prognostication for the year of our Lorde M.CCCC.L., calculated for the meridian of Antwerp. By Jaspas Late. Printed by Thomas Raynald. See Ames, *Typo. Antiq.*

Fragments of an Almanack. Printed by N. Hyll, London, 1550. B.M.

1551. An Almanack and Prognostication for the yere of our Lord M.D.LI., practised by Simon Henrinquus and Lodowick Boyard, Doctors in Physicke and Astronomie. At Worcester in ye High Strete. Printed by John Owen. At the end of the book is added: "They be also to sell at Shrewsbury."

An Almanack and prognostication for the year 1551, by Simon Henrinquus. Printed at London by John Turck. Bodleian Library.

1552. A Progtⁿ made for the yere of our Lorde 1552 by Anthony Askam, Phisition. Printed by W. Powell. 8vo.

1554. An Almanack and Prognostication for the yere of our Lorde God D.CCCCLV. Made by.....A. de Mortulind, &c. B.L. Printed by Thomas Marsh, London. 8vo., 1554. British Museum.

An Almanacke and prognostication made for the yere of our Lorde God M.VCLV., made by Maister A. Askam. B.L. Printed by T. Marsh. London, 1554. British Museum. This is a sheet almanack, printed in black and red, the months being headed by woodcuts representative of their special occupations.

1555. A perfyte pronostycacion perpetuall, very easy to be understande of the reader. Yea, and also for them whiche knoweth not a letter on the booke. And it is good for husbandmen of the cuntry to know the yeres that shall be plenteous and the yeres the whiche shall be grevous and in scasytie, &c. B.L. Printed by R. Wyer, London, 1555, 16mo. Illustrated with woodcuts. B.M.

A Prognostication of right good effect, fructfully augmented, contayninge playne, briefe, pleasant, chosen rules, to judge the wether for ever, by the sunne, moone, sterres, &c., with a brefe judgement for ever of Plentie, Lacke, Sicknesse, Death, Warres, &c.....To these..... are adjoynded divers.....tables profitable to al maner of

men of understanding. (Now ensueth the peculiar Kalendar, &c.) Published by L. Digges, London, 1555. Printed by Thos. Gemini. British Museum. This copy bears the autograph of Arthur Annesley, Earl of Anglesey. Weidler says that this work also contains an exact description of the works of Copernicus. It was several times reprinted. In 1556, 1557, 1576, 1578, 1596, and still later. The edition of 1576 was published by L. Digges, corrected and augmented by T. Digges. In 1564 the copyright of this work was bought by Thomas Marshe, Printer. See Arber's *Transcripts*.

An Almanack and Pronostication for the yere 1555. London, 1555 (?), 8vo. British Museum. Note: Imperfect. No printer's name is on this fragment, which was found in the binding of an old book at Wallington, December, 1814; but on comparing it with the sheet almanack issued by T. Marshe in 1554 (*q.v.*), I am inclined to think it was his work.

A Kalendar of the yere of our Lorde 1555. London, 1555, 16mo. British Museum.

An Almanacke for xv years. Imprinted in Fletestrete, over against the Conduite, by John Wayland. Attached to the *Primer in Latin and English*, published in 1555.

1556. Ephemeris anni 1557 currentis juxta Copernici et Reinholdi Canones.....par J. Field.....ad Meridianum Loudinensem.....supputataAdjecta est.....Epistola J. Dee qua vulgares istos Ephemeridum fictores.....reprehendit. In *Edibus Thomae Marshe*. London, 1556. British Museum.

The Shepherd's Kalendar. Printed by R. Pynson, 1556. Ames, *Typo. Antiq.*

Almanack Novum et perpetuum, &c. Authore Petro Daquetto, Doctore Medico.....Londini apud Reginaldum Wolfium, Anno Do. M.D.LVI.

A Pronostication everlasting of right good effecte, frutefully augmented by the author, &c. Once again published by Leonard Digges, gentleman. Dedicated by him to Sir Edward Fines, Knight of the Garter. Containing 41 leaves. It had been printed 1555. Again imprinted by Thomas Gemini. Ames, *Typo. Antiq.*

1557. The Rules and righte ample Documentes touchinge the use and practise of the common almanackes which are named Ephemerides. A breefe.....introduction upon the Judicial Astrologie.....with a treatise.....touchinge the Conjunction of the Planets. The hole.....translated into Englyshe by H. Baker. Printed by T. Marshe. London, 1557, 8vo. British Museum. See also Ed. Arber's *Transcripts of Stationers' Registers*, vol. i, p. 22.

An Almanack by Henry Lowe. Licensed to Thomas Marshe. See Arber's *Transcripts*.

A Pronostication of Askam, his doinge. Licensed to Thomas Marshe. See Arber's *Transcripts*.

"To William greffyn this Almanacke and the pronostication of George Williams Doynge." Arber's *Transcripts*, 1557.

1558. Ephemerides trium annorum [15]58, 59, 60, ex E. Reinholdi tabulis accuratissime, per J. Fields, &c. Four parts. Londini, 1558, 4to. British Museum.

A Neue Almanacke and Pronostication collected for ye yere of our Lorde M.D.LVIIII., wherein is expressed the change and ful of the mone, with their Quarters. The varietie of the ayre, and also of the Windes throughout the whole yere, with infortunate times to bie and sell, take medicine, sow, plant, and journey, &c. Made for the meridian of Norwich and Pole Articke LI degrees, and serving for all England. By William Kenningham, Physician. Imprinted in London by John Daye, dwelling over Aldersgate. See Arber's *Transcripts of the Stationers' Registers*.

Thomas Marshe ys lycensed to prynte ye pronostication of Lewes Vaughan, and an almanacke of the

said Lewes Vaughan with an almanacke of Askams. Arber's *Transcripts*. 1558-9. This was also printed in 1559, 60, and 61.

An Almanacke and Pronostication of George Willims. Licensed to John Day. See Ames, *Typo. Antiq.*

H. R. PLOMER.

10, Iverson Road, Kilburn, N.W.

(To be continued.)

"WOLF," IN MUSIC.—This name is applied to a false or harsh fifth. See Webster's *Dictionary*, &c. The following is the story about it as given in Ferne's *Blazon of Gentry* (1586), as cited in the *Retrospective Review*, February, 1853, p. 129:

"Nature hath implanted so inveterate a hatred atweene the wolfe and the sheepe, that being dead, yet, in the secret operation of Nature, appeareth there a sufficient trial of their discording natures, so that the enmity betweene them seemeth not to dye with their bodies: for if there be put upon a harpe, or any such like instrument, strings made of the intralles of a sheep, and amongst them but only one made of the intralles of a wolfe, be the musitian never so cunning in his skil, yet can he not reconcile them to an unity and concord of sounds: so discording always is that string of the wolfe."

The writer who quotes this adds a curious story of a Hindoo who stole a wolf's skin in order to convert it into the head of a tom-tom. His idea was that the sound of his drum would burst the drums of all his neighbours, since theirs were made of sheepskin.

WALTER W. SKEAT.

"CUT AWAY."—In Holland's translation of Pliny, bk. viii. c. 22, we read as follows:—"In the case of presages.....this is observed: That if men see a wolfe abroad, *cut his way* and turne to the right hand, it is good." This leads me to suggest that the original sense of to "cut a way" was to cut or force one's way through a wood; for it is clear from the above example that *way* was once a substantive. The change from "cut a way" to "cut away" was easy, but rendered the phrase unintelligible, so that it degenerated into mere slang, upon which numerous changes were rung. This I suspect to have been the origin of "Cut away," "Cut a stick," "Cut one's sticks," and such phrases, including the laconic "Cut."

WALTER W. SKEAT.

DEAN SWIFT'S MOTHER.—Jonathan Swift and Abigail Erick, the father and mother of the celebrated Dean of St. Patrick's, were married in 1665, and their son was born November 30, 1667. Nichols says, "Much pains have been taken to discover whose daughter this Abigail was. All the parish registers in Leicester, and the wills in the Archdeaconry Court, and in the Prebendal Court of St. Margaret in Leicester, have been accurately searched in vain" (*Hist. Leic.*, ii. 620). I have been lately searching many Leicestershire registers and wills in order to elucidate the early history of the Herrick, or Erick, family in Leicester-

shire. In the registers of Wigston Magna, four miles from Leicester, I came across the entry of the baptism of Abigail, daughter of Thomas Herick, on May 16, 1630, and I think that this Abigail Herick may have been the mother of Dean Swift. Abigail Herricke also had a legacy of five shillings under the will of Anne Herricke, of Wigston Magna, spinster, proved P.C.C. May 28, 1652 (121 *Bowyer*). I have never come across the name of Abigail Herick in any other register or will. The following seems to be the descent:—

William Hericke, of Great Wigston, Leic. =

| | | | |
|---|---|----------------------------|---------------------------------|
| Thomas Herick, of Gt. Wigston, "butcher," bapt. Aug. 16, 1601; mar. Nov. 2, 1627; d. before 1650. | = Barbara Cooke, bur. Feb. 25, 1650, aged "about threescore." | Anna, bapt. April 1, 1604. | Elizabeth, bapt. April 9, 1609. |
|---|---|----------------------------|---------------------------------|

| | | | | |
|---------------------------------------|--|---------------------------|-----------------------------|---|
| William Hericke, bapt. Aug. 31, 1628. | Abigail, bapt. May 16, 1630. (? The mother of Dean Swift.) | Anne, bapt. July 8, 1632. | Thomas, bapt. Dec. 7, 1634. | Robert, bapt. June 4, 1637; bur. Aug. 23, 1637. |
|---------------------------------------|--|---------------------------|-----------------------------|---|

There were Herricks at Great Wigston so early as 1532, as is clear from the wills at Leicester. The Great Wigston registers commence about 1569. I do not know whether these Herricks of Great Wigston were connected with the Herricks of Stretton, Houghton, and Beaumanor, co. Leicester. If they were, the connexion was somewhat remote.

Mrs. Abigail Swift was sister to Mr. Thomas Errick (or Heyricke), Vicar of Frisby-on-the-Wreake from 1663 to 1681. She died April 24, 1710.

The name has been variously spelt Eyrek, Eyrike, Eyrick, Herick, Hericke, Eyricke, Heyricke, Herrick, &c., in Leicestershire.

W. G. D. F.

5, The Crescent, Leicester.

MOON-LORE.—A South Lincolnshire man, referring to the moon of February, 1885, said:—"It's no use putting in more seed this moon, and what seed is in won't come up, because the moon came in on a Sunday and goes out on a Sunday."

CUTHBERT BEDE.

AN ARTFUL PIG.—On Monday afternoon, March 9, I had occasion to visit a newly erected cowhouse on a farm on my property in Shropshire. In one part of the cowhouse, partitioned off from the rest of the building, the farmer had six milch cows tied up, and also a litter of fine young pigs running loose and separated from the sow. Whilst conversing, I observed one of the young pigs was busily engaged sucking the milk from one of the cows, which was standing perfectly quiet. The sucking

pig, which had paid no attention to our entrance, was erect, supporting itself with its forelegs against the inside of the cow's off hind leg. In this manner it was able to reach, and continued sucking vigorously, with evident relish, until the farmer's wife, to save her milk, drove it, with the other young pigs, out of the cowhouse.

HUBERT SMITH.

THE SURNAME YATES IN SPANISH.—Reading the *Buenos Ayres Standard* of Jan. 18, I was struck by a notice of a book written by an Argentine naval officer, whose name is given as Julio M. Hietse. It struck me at once that the name was not of Spanish origin, and a minute's thought enabled me to recognize our common English surname Yates. The Spanish spelling is almost phonetic. As years roll on names of this kind will increase amazingly, as Spanish notions of spelling are even worse than French.

APPLEBY.

STAFFORDSHIRE NOTES.—Appended are the titles of a few works relating to Staffordshire not mentioned in Mr. Anderson's *Book of British Topography*. Should it be thought of sufficient interest to occupy a corner of "N. & Q.," I will at some future time send a list of omissions from the Warwickshire portion.

Levien, E., *Early Religious Houses in Staffordshire 1873*. 8vo.

Langford, J. A., *Staffordshire and Warwickshire Past and Present*. 1874. 4 vols. 4to.

*Poole, C. H., *An Attempt towards a Glossary of Archaic and Provincial Words of the County of Stafford*. Stratford-upon-Avon, 1880. 8vo.

*Eyton, R. W., *An Analysis and Digest of the Staffordshire Survey*. 1831. 4to.

Alton Towers. *The Stranger's Guide or Description of Alton Towers*. London, 1850. 12mo.

Bilston. Price, Jos., *An Historical Account of Bilston*. Bilston, 1835. 8vo.

*Cheadle. Plant, Rob., *The History of Cheadle and its Neighbourhood*. Leek, 1881. 8vo.

Leek. Dyson, Rev. J. B., *A Brief History of the Rise and Progress of Wesleyan Methodism in the Leek Circuit*. Leek, 1853. 8vo.

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Tutbury. Mosley, Sir Oswald, *History of the Castle Priory, and Town of Tutbury*. London, 1832. 8vo.

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J. COLLIER.

RUSSIAN CLERGY.—The following note may be of interest to some of your ecclesiastical readers. The Rev. James Skinner, in his *Life* (p. 72), speaking of the clergy of the Russian Church, says that they are "often consecrated [*sic*, not ordained] deacon and priest in one day." This

is contrary to the present canons of the English Church, but Strype gives several instances of it in the time of Queen Elizabeth (*Annals of the Reformation*, A.D. 1559-60). HUBERT BOWER.
Brighton.

INTEPUNK.—This word occurs in the Christmas doggerel rhymes quoted by MR. W. H. JONES in "N. & Q.," 6th S. x. 482. I have it in my mind that I have met with the word *punk* somewhere, in the sense of elf, or elfin. It is, however, to be found in *Harper's Magazine* for November last, p. 824, article, "Columbia College": "The old Asylum, with its columned portico, still exists, and is known to irreverent undergrads as the *maison de punk*." Some of your American correspondents may be able to throw some light on the word in this connexion. I fancy it is an Americanism, possibly meaning the house of the youngsters.

J. J. S.

CERTIFICATE OF SETTLEMENT.—The appended certificate of settlement, which I have been enabled to copy through the courtesy of the clerk of the peace for this borough, may interest many readers of "N. & Q.":—

Salop ff. We Job Briscoe and John Lewis churchwardens of the pyh of Oswestry in the County of Salop aforesaid and John Thomas one of the owsers of the poore of the said pyh Doo Hereby Certifie and acknowledge that Thomas Jones and Dorothy his now wife and John and Margaret their Children are Inhabitants legally settled in the pyh of Oswestry aforesaid Given and o hands and seals the thirteenth day of January in the eighth yeare of the Reigne of our sowaign Lady Anne by the Grace of God of Greate Britaine franse and Ireland Queene Defend^r of the ffaith Annog Dm 1709.

| | | |
|-------------|-------------------------|---|
| Attested by | Richard Willoughby | } Church Wardens owsers of y ^e poore |
| | Thomas Lloyd | |
| | The marke of John Jones | |
| | Thos. Kynaston | |

To the Church wardens and other the owsers of the poore of that p^t of the pyh of Oswestry within the Libties of the Towne and Borough of Oswestry in the County of Salop and to any or one of them.

Salop ff. We whose names are hereunto subscribed two of Her Majties Justices of the Peace ("and Quor") for y^e County of Salop aforesaide doo allow of y^e Certificate above written Dated the ninth day of ffebruary Anno Dm 1709.^o

Tho. Powell.
J. Kynaston.

By 8 & 9 Will. III. c. 30, such a certificate of settlement was formerly required of every person removing out of one parish into another.

GEO. H. BRIERLEY.

Oswestry.

"I'VE A HAIR IN THE BACK OF YOUR NECK."
—I am not aware that this proverb has hitherto been explained. Would you allow me to suggest the following? The *ἐν σάκκῳ καὶ σποδῷ* (St. Matthew xi. 21) and the "in cilicio et cinere" of the Vulgate are rendered (A.V.) "sackcloth and ashes," where *σάκκος* and "cilicium" mean a coat made of Cilician goats'-hair, coarse, no doubt, but tolerably comfortable. In the Icelandic we have "sekk og ósku"; in Luther's version, "im Sack und in der Asche"; in the Frisic, just issued by the B. and F. Bible Society, "yn sek ind yeske." But in Wycliffe, "in heyre and aische" is the translation, where, no doubt, he had in his mind the shirt of penance called "ahair." Chaucer, in *The Seconde Nonnes Tale*, 132, has:—

"Under hir robe of gold, that sat ful fayre
Had next her flesshe yclad her in an heyre."

And "Peronelle proude-herte" in Langland's *Vision*, v. 65:—

"—byhiȝte to hym þat us alle made,

She shulde vnswen hir serke and sette þere an heyre."

Does not our proverb contain a remnant of this idea, and begin to have some meaning? As it were, "I have something that will irritate you."

J. M'L.

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.

TOLEDO BLADES.—When I was at Toledo last spring a German nobleman showed me some very beautiful blades which he had just purchased at the royal manufactory. He also showed me what he considered the secret of their exceeding flexibility. He had brought away, against the rules, but with the connivance of a workman, a small portion of an unfinished blade. It was about two inches in length, and had welded into the centre of it what appeared to be three wires of brass or metal of like appearance. Will some reader of "N. & Q." who is an expert in the matter of arms kindly tell me if there is reason to believe that this introduction of wires of different metal between two thin plates of steel does produce, or assist, the wonderful strength and flexibility of the modern Toledo blades, and if the old ones were similarly constructed?

JOHN WOODWARD.

Montrose.

"SERIANT COOPER."—Under date March 2, 1588, Robert Honynwood says that he purchased the manor of Milton, near Dorking, of his father-in-law Sir Thomas Browne, of Bechworth Castle, and "the noat of y^e recognisance acknowledged was left in Seriant Cooper's hand, as a man in-

different, to keep the same to be cancelled by him" if Sir Thomas's debts were paid (Honywood evidences in *Topog. and Geneal.*, vol. ii. p. 176). Was not this John Cowper of Temple Elfold, who was born at Horley in 1539, and died at Capel, March 15, 1590? Is anything known of him or his family? The pedigree given in Manning and Bray's *History of Surrey*, vol. i. p. 597, is meagre and certainly wrong.

T. R. O'FF.

"PARADISE LOST" IN PROSE.—A friend has lent me an old book in prose, bound in leather, 8vo., the back lettered "Paradise Lost." It unfortunately wants title-page. Judging from its appearance, type, and illustrations, I should think it may have been published about a hundred and fifty years ago. Will some one help me to find out more about it?

THOMAS ALLEN.

Faversham.

"LABORARE EST ORARE."—What is the origin of this well-known apophthegm, attributed, I believe, to some famous monk? W. T. LYNN.

Blackheath.

POPULATION AND REVENUE OF INDIA.—Residing as I do in a country village, and unable to obtain access to any good library, I shall be very grateful for replies to the following queries: 1. What was the total amount of population and revenue of the territories comprising British India in, say, 1843, or thereabouts? 2. What were the corresponding population and revenue for the same territories in, say, 1883, or thereabouts?

ENQUIRER.

ST. PAUL'S SCHOOL HYMN.—What writers mention the Latin hymn that was once sung daily in St. Paul's School? Is there sufficient authority for the belief that it was peculiar to this school? The hymn itself is no longer extant, so far as is known, and for this reason that used at the *soirée* last midsummer was written by our late high master to take its place.

RICHARD J. WALKER.

MANORS.—Is there any work on this subject; and, if so, when was it published? I am more particularly interested in the manors of Sussex.

A. S. G.

THE DISCOVERY OF THE COFFIN OF CHARLES I. AT WINDSOR.—I shall be much obliged for information concerning the above, and reference to any publication about it.

A. H. S.

BOOK-PLATE.—Can any reader tell me to whom the book-plate described below belonged? Monogram of "AA" interlaced on a partially opened roll of paper; below, "Animus si æquus, quod petis hic est." The roll is surrounded by a border of books, folios below lying down, the sides quartos

and octavos, the top formed of duodecimos. Two smaller rolls of paper, partly opened, lie on the 12mos., on one of which is a man on horseback in a circle. All the books with this plate in my library were purchased about 1735-40. One has date of purchase, March 13, 1735-6.

JOHN E. T. LOVEDAY.

ARMS OF THE BORGIA FAMILY.—Would any of your readers who may happen to be versed in the science of heraldry kindly inform me what are the arms of the Borgia family?

W. J. B.

PRIVY COUNCIL.—Urquhart, in his very thoughtful, but often erroneous book, *Familiar Words*, p. 261, says:—

"The greatest living authority [ed. 1856], Sir Francis Palgrave, who, in his writings, has shown the Privy Council to be the sheet-anchor of the State, had, nevertheless, objected to my putting it forward as a remedial process, on the ground that it was so distasteful to the prevailing opinion, that I was only thereby compromising my means of usefulness."

Now, in what work has Sir Francis set forth the value of the Privy Council; in his *Hist. Eng., Anglo-Saxon Period*, or *The Rise and Progress of the Commonwealth*, or in his *Record Commission Publications*?

C. A. WARD.

Haverstock Hill.

THE WARWICK VASE.—Will a correspondent oblige me with some particulars, historical and descriptive, of the antiquity known as "the Warwick Vase," now, I believe, to be seen at Leamington? I should also be glad to know where a full and detailed description may be found.

EDWIN W. THOMSON.

19, Hilldrop Road, Camden Road, N.W.

HUMPHREY POTTER AND NEWCOMEN'S ENGINE.—I should be much obliged for anything relating to Humphrey Potter, a boy employed in Devonshire by Newcomen, early in the eighteenth century, to open and close the engine cocks, who originated the automatic admission of steam to the cylinder. I believe Newcomen belonged to Dawlish.

MURANO.

HERALDIC BOOK-PLATE.—I am desirous of knowing how to describe heraldically a figure suspended beneath the shield. In the case of Fred. Robertson Aikman the nude male figure is hung by the middle, the hands and feet chained. Under the shield of John Robertson, whose arms (gules, three griffins' heads erased) are the third quarter of the former, reposes a nude male figure in a much more comfortable position, though still chained hands and feet. Is not this achievement very unusual? Is it unique with the Robertson family?

W. M. M.

BIRMINGHAM PRINTING.—I shall be obliged if any of your correspondents can supply the name

of the writer and the date of the tract, the title of which reads thus:—

The Northamptonshire Female Dreamer; or, the Wonderful Revelations of East-Hadon and Ravingthorp, by an Angel. "When Fancy drives her Midnight Chariot over the Bridge of an Alderman's Nose, he dreams he smells the piping hot Haunch and well fed Capon; or over the Lover's Lips, she dreams of Kisses, sweet as ambrosial Dews, tho' perhaps blistered with Plagues" (Shakespeare). By Sally Sly. Birmingham, Printed for Batlyn & Garitt, and may be had of all News-Carriers throughout the Kingdom.—Octavo, 8 pages. Frontispiece: "Judas returning to East Hadon at 3 o'Clock on Saturday Morning, Novr. 20, and to cover his Villiany dated the Will 8 Days before it was either Made or Executed. Look at his pockett, and see Page ye 5 of Sally Sly's Dream."

There was a second edition published with the imprint partly supplied, namely, "Birmingham, Printed and Sold by"; and another impression without any imprint. Is a copy known of the additional tract mentioned in the P.S. of *The Author's Strictures on Pedigrees and Wills*?

JOHN TAYLOR.

Northampton.

RAYMOND FAMILY.—Is anything known of the ancestry of Sir Jonathan Raymond, of Barton Court, in Kintbury, co. Berks, Alderman of London, knighted Oct. 20, 1679, who married Anne, daughter and heiress of Philip Jemmet, of London, brewer, High Sheriff co. Berks? See *Le Neve's Knights*, printed by the Harleian Society. When did Sir Jonathan Raymond die; and where is he buried? Had he a brother John Raymond, as given in Hunter's *Fam. Min. Gentium*, Add. MS. 24,458 British Museum? Can any correspondent say who now represents the family of Raymond, formerly of Barton Court, co. Berks?

REGINALD STEWART BODDINGTON.

Beaconsfield Club, Pall Mall, S.W.

SOCK A CORPSE.—R. Scot, in his *Witchcraft*, says, p. 42, "they which sock the corps"; and again, p. 124, "needles wherwith dead bodies are sowne or sockt into their sheets." Might I ask, Is this, or was this, a Kentish phrase? Also, is it, or was it, known in any other country?

BR. NICHOLSON.

PACE.—In Collinson's *History of Somersetshire* may be frequently found this or the like expression: "The church is a small fabrick of one *pace*." Who will kindly oblige with the meaning and derivation of the word *pace* as thus used? Halliwell says: "(4) In architecture a broad step or any slightly raised stone above a level. See Britton." Does Collinson mean that there is only one chance step?

E. E. B.

Weston-super-Mare.

TOREDANO.—Who was Toredano, and whom did he betray? For I read in a back number of *Fraser*, in an account of Bruno, that he was be-

trayed to the Roman Church by Mocenigo. Then it adds, "Mocenigo—a name destined to as lasting an ill fame as Toredano's."

JOSEPH H. ROGERS.

[Is it possible that the name should be Loredano, not Toredano? Pietro Loredano was Doge of Venice 1567–1570, during the lifetime of Giordano Bruno, and was succeeded by Luigi Mocenigo.]

HALL, OF ELLAMORE.—The Rev. Nicholas Hall, of Ellamore Hall, Durham, was rector of Loughborough in 1642. Shortly afterwards the House of Commons ejected him from the living, but he regained it at the Restoration. Can any one give me information concerning his four younger sons and their descendants? I particularly wish to know about Alexander, the third son.

C. W. S.

FIRST EDITION OF "VICAR OF WAKEFIELD."—There was an edition of Goldsmith's *Vicar of Wakefield* published at Salisbury in 1766, described by Lowndes as being the second edition (he calls the London edition of the same date the first), but elsewhere I have seen this Salisbury edition described as the first. Mr. Forster, in his *Life of Goldsmith*, speaks of the London edition having been printed at Salisbury, evidently confusing the two, if there really were two different editions. Which is the first and which the second edition?

T. S. C. T.

A NIECE OF SIR WILLIAM TEMPLE.—According to the tradition of an old Virginia family, their ancestor, who married Anne Thomson, daughter of Stevens Thomson, Attorney-General of Virginia in the reign of Queen Anne, connected himself at the same time with the Temple family. Sir William Thomson, the father of Stevens Thomson, who was Recorder of the City of London in the reign of William and Mary, had married a sister or niece, it is said, of Sir William Temple. According to the Temple pedigree there was but one daughter of Sir John Temple of Sheen; this was Lady Giffard, and she died leaving no children. Sir John Temple and Henry Temple were the brothers of Sir William Temple. Did the latter leave descendants; and was it possibly his daughter who married Sir William Thomson?

K. M. R.

HERALDIC GRANTS.—Can any of your correspondents inform me where a list of heraldic grants during the present century may be found? So far as my inquiries reach, no record of the names of recent grantees and the arms assigned to them has yet been published. It would form an important contribution to modern heraldic literature, and be otherwise of considerable interest.

ALPHA BETA.

THE IRISH BAR: CHIEF BARON METGE.—I should be much obliged if any reader of "N. & Q."

could supply me with information respecting this Irish judge, who married a daughter of Sir Marcus Lowther-Crofton, Bart., M.P., of the Irish branch of the Lowther family. Baron Metge is not mentioned in my copies of Webb's *Compendium of Irish Biography* (Gill & Son, Dublin, 1878); the *Irish Bar*, by J. R. O'Flanagan, second edition (Sampson Low & Co., 1879). HENRY G. HOPE.
Freegrove Road, N.

IRISH VOLUNTEERS.—Can any reader of "N. & Q." refer me to literature connected with the Irish volunteers of the last century?

E. T. EVANS.

63, Fellows Road, N.W.

MOUTHS OF INSECTS.—Can you give me some information respecting any bibliography on the subject of the mouths of insects of different orders?

GEORGE CREWDSON.

AUTHOR OF "WHITEFRIARS," &c.—Having been asked for the name of the author of *Whitefriars*, and not being able to give it or find it out with certainty, I run to "N. & Q." to obtain relief. I see from Dr. Brewer's *Reader's Handbook* that there is a novel of this name by Miss Emma Robinson; but is this authoress responsible for *Whitefriars* as well as *Whitehall*, *Westminster Abbey*, *Cæsar Borgia*, and several other novels, as the author of all these is the one whose name I seek? Works of reference I have at hand do not help me.

ALPHA.

[We have always understood that the author is Miss Robinson, the daughter of a bookseller in Holborn. Miss Robinson is the author of *Cæsar Borgia*. Was not her name, however, Jane Robinson?]

BEST, CO. CARLOW, IRELAND.—Can any one give information about this family, resident in Carlow about the time of the Irish rebellion? One member of the family resided in the town of Carlow, some are buried near Carlow. What was their crest and coat of arms? Are they extinct?

Lincoln.

F. C. KENNEDY.

ST. STEPHEN THE MOST POPULAR SAINT IN THE MIDDLE AGES.—

"Prenons pour exemple le panégyrique de saint Étienne, le saint le plus populaire du moyen âge, puisque trente-huit cathédraux lui étaient dédiées."—Bourgain, *La Chaise Française*, 8°, Paris, 1879, p. 199.

I am only acquainted with eight, viz., Bourges, Chalons, Evreux, Limoges, Meaux, Nevers, Sens, and Toulouse. Where are the other thirty?

J. MASKELL.

HEADINGS OF THE PENITENTIAL PSALMS.—Can anybody tell me what is the origin and what is the meaning of heading these psalms with the names of the seven deadly sins? They are so labelled in various devotional works; but none of

the users of such works with whom I am acquainted can tell me why. JOSÉ TOMAS.

RALPH HOLINSHED'S "THE CHRONICLES OF ENGLANDE, SCOTLANDE, AND IRELANDE," VOL. I. LOND. 1577, FOL.—Lowndes in his collation gives the first title-page, thus: "Title within a woodcut border, 'Lond: printed for George Bishop, 1577.'" My copy, which agrees with Lowndes's collation in other respects, has its first title-page as under:—

Title within a woodcut border. "1577. The | Firste Volume of the | Chronicles of England, Scot | lande and Irelande. | Conteyning, | The description and Chronicles of England, from the | first inhabiting unto the conquest. | The description and Chronicles of Scotland, from the | first original of the Scottes nation, till the Yeare | of our Lorde 1571. | The description and Chronicles of Irelande, likewise | from the firste original of that Nation, untill the | yeare, 1547. | Faithfully gathered and set forth, by | Raphaell Holinshed. | At London, | Imprinted for John Hunne. | God saue the Queene."

Is "printed for George Bishop" an error in Lowndes? JOHN E. T. LOVEDAY.

PEYTON AND OSBORNE FAMILIES.—I shall be much obliged to any one who can tell me the days of the month on which the following deaths occurred:—

Sir Robert Peyton, of Isleham, Knt., Sheriff of Camb. and Hunts, died 1550.

Sir John Peyton, of Isleham, Knt. and Bart., son of the former, died 1617.

Alice, wife of Sir John, and daughter of Sir Edward Osborne, Knt., Lord Mayor of London.

Sir Edward Peyton, of Isleham, their son, died 1657.

His wife Matilda, daughter of Robert Livesay; she died 1673.

Sir Edward Osborne, Knt., Lord Mayor of London, died 1591.

Anne, wife of the former, and daughter of Sir William Hewett, Lord Mayor of London.

B. F. SCARLETT.

BACKWARDATION.—Is this word of recent coinage? I never met with it before the following example of its use came recently under my notice in a daily paper:—

"Not much was passing on the Stock Exchange yesterday beyond the necessary arrangements for the settlement of the account which terminates to-morrow. Money being plentiful, continuation rates were easy, and occasionally a *backwardation* was charged for the privilege of non-delivery of stock for the fortnight."

Perhaps some of your readers may be able to say if it has been long current among the members of the Stock Exchange. W. S. B. H.

MARKS ON PEWTER PLATE.—I have a pewter dinner plate with the following marks stamped upon the bottom of it in a space one inch long by six-eighths of an inch wide. At the top, which is

oval, are the words "Made in," below which is a small star, at the bottom the word "London." Next to it is an indistinct indentation of a round stamp about the size of an American one-cent piece. Below these two stamps are four quite small, nearly square stamps, containing, the first the impression of a lamb; the second, a face in caricature; the third, I should judge, Bacchus, the god of wine; the fourth, the letters I T. should be much pleased to find out when made.

WILLIAM H. CHAFFEE.

New York City, U.S.

AUTHORS OF QUOTATIONS WANTED.—

Wanted the author of a song printed in the *Poetical Register*, vii. 45 (1812), beginning:—

"Poor tho' my lot, yet sweet my fare,
Should thy dear hands the meal prepare :
My hut would be a palace rare,
If bless'd with thee and love, Mary."

It is signed "A. M.," and dated "London."

J. D. C.

AUTHORS OF BOOKS WANTED.—

The *Blank Book of a Small College*, 12mo. pp. 142, 1824. Contains, among others, an interesting chapter on Trinity College, Cambridge, forty years ago.

HENRY GRAY.

Replies.

LORD BROUGHAM'S INDISCRETION.

(6th S. xi. 189.)

"The indiscreet familiarity" of the able but eccentric Lord Chancellor in 1834 is pretty well known; but as it seems to have escaped the notice of so well read a contributor as MR. E. WALFORD, I will briefly recapitulate the circumstances.

In the autumn of 1834 the Melbourne Ministry had been weakened by the retirement of Lord Stanley, Sir Jas. Graham, Lord Ripon, and the Duke of Richmond. Lord Chancellor Brougham had been bitterly attacked by the *Times*, producing an amount of irritation that to one of his temperament was almost maddening. Lord Brougham's popularity, though waning in England, was still strong in Scotland. His ability and success were viewed with pride and exultation by his countrymen, who contemplated him at such a distance that his petty weaknesses and failings were not conspicuous. In an evil hour he determined to show himself to his Northern admirers by a tour through the country. It was said that he was prompted to this by the invitation given to Lord Grey to a public banquet in Edinburgh, wishing as he did to measure his own popularity with that of the father of the Reform Bill. However this may be, he set out, carrying the Great Seal with him. He was in the most exuberant spirits, and was received with jubilation wherever he went. Royal salves of artillery, gatherings of the clans, aquatic processions, and, of course, dinners and entertainments

were overwhelming in their frequency. He visited many of the nobility at their seats, and it is said that at Rothiemurchus, amidst the high jinks which were indulged in, a practical joke was played on him by some ladies abstracting the Great Seal, intelligence of which was communicated in an exaggerated form to the royal circle at Windsor. At Inverness he was presented with the freedom of the city, and there occurred the "indiscreet familiarity" alluded to. In acknowledging the honour conferred upon him, which he attributed to his serving a monarch who reigned in the hearts of his subjects, he continued: "To find that he lives in the hearts of his loyal subjects inhabiting this ancient and important capital of the Highlands, as it has afforded me pure and unmixed satisfaction, will, I am confident, be so received by his Majesty when I tell him—as *I will do by this night's post*—of such a gratifying manifestation." Lord Campbell relates as follows:—

"A Mr. Mac Pherson, an old college chum of the Chancellor's, was present, and, being espied by his lordship, was sent for and invited to spend the evening with him. He found the Chancellor alone in the best room of Wilson's Caledonian Hotel. The Great Seal was drinking punch, and forthwith commanded a tumbler to be brought for Mac Pherson. When the hour for the despatch of the post was approaching, Lord Brougham said he had to write to the king about the day's proceedings, but that it would not take him long, and he desired Mac Pherson to go on with his toddy. The Chancellor accordingly went to a side table, and there indited the fatal missive which was so soon to prove the chief instrument of his downfall. From what Mac Pherson said I fancy it could not have been a long epistle."

The incident got wind, and by the time Brougham reached Aberdeen the comments and ridicule of the newspapers, and especially of the *Times*, almost excited him to fury. King William had already been offended by his Chancellor's demeanour, of which he complained to Lord Grey, attributing his running away with the Great Seal in his possession to aberration of mind, of which the king said there had been strong symptoms.

This ended Lord Brougham's political career. Lord Melbourne distinctly refused to have anything more to do with him, and so the great ability and wonderful versatility of one of the most remarkable men of his age were entirely thrown away and neutralized by a morbid vanity and petty irritability of temper.

J. A. PICTON.

Sandyknowe, Wavertree.

JANISSARY (6th S. x. 246, 315, 473; xi. 92, 138, 213).—As I am asked to explain this word again, I do so, but must decline further discussion. The mistake lies in calling *janissary* a "Turkish" word; it is not so, but only a word of Turkish origin, which is quite a different matter. It is an *English* word; and, as far as we are concerned, we merely borrowed it from the French *janissaire*, the plural of which is spelt *jannissaires* in Cotgrave's *Dic-*

tionary (1660), where it is explained as "Ianizaries." The French word, in its turn, was a French misspelling of the Italian plural *ianizzari*, spelt *ianizzari* in Florio's *Italian Dictionary* (1598), and explained as "The Turkes gard, Ianizers." So that, in fact, even in English, the earlier form was *janizers*. The peculiar sound of the Ital. (as *y*) and of the Ital. *zz* (as *ts*) at once shows that the Ital. word, in its turn, was borrowed from the Turk. *jeni-cheri*; and there the matter ends. The Turk. *jeni* is a genuine Turkish word, having the peculiar *n* which is unknown to the Persian alphabet; but *cheri* is merely borrowed from the Pers. *charik*, auxiliary forces. It is interesting to notice that the Turkish "noun of multitude" was ingeniously rendered by an Italian plural, owing to the peculiar luck that *i* is an Ital. plural suffix; and being thus established as a plural, it became *janissaires* in French, and *janizers* (later form *janizaries*) in English. Out of this false plural *janizaries* the singular form *janizary* (later *janisary*) was at last evolved; and I believe it will be extremely difficult to find any early instances of the "singular" spelling. In old books the English word is common enough, but *only* (I think) *in the plural*. The same remark applies to the French and Italian forms.

The fact is, accordingly, that there is no evidence whatever for the existence, at any date whatever, of the compound word *jan-nisari*, a thrower away of life, either in Persian or in Turkish, or, indeed, anywhere at all, except by imaginary connexion with an English word which sounds somewhat like it, but was really evolved out of a false plural. There is no difficulty about a Turkish word being of Persian origin, as the very word *cheri* shows; but this proves nothing as to the necessity of a Persian origin for every word in Turkish. We have borrowed thousands of words from French; it does not follow that *house* is a French word. The existence of the word *jan-baz*, which I take to be purely modern, has nothing to do with the question, as can easily be perceived. But it may nevertheless be true that *jan-baz* was at first suggested by previous acquaintance with the English (not the Persian) word *janizary*, which was entirely misunderstood and misderived; and if so, nothing is more natural than that the supposed connexion of the words should be repeatedly pointed out. There is great confusion constantly at work in every language, owing to the very potent and subtle influence of popular etymology. It is so extremely easy to see resemblances, and so extremely arduous a task for a man to render himself sufficiently acquainted with the secret structure of languages to see that such resemblances are merely superficial. If philological truth (like other forms of truth) is ultimately to prevail, it is quite certain that she will have a very hard time of it beforehand, particularly in this country,

where the enthusiasm for easy solutions is carried to such a pitch, and where so little pains are taken to learn the rudiments of phonetics.

WALTER W. SKEAT.

Cambridge.

THE BIBLE IN SHORTHAND (6th S. x. 516; xi. 76).—Since I forwarded my last communication on this subject MR. THOMPSON has kindly favoured me with the loan of his copy of Addy's *Shorthand Bible* for inspection, and another, a perfect copy of the same work, has also been placed in my hands by Mr. Isaac Pitman, of Bath. I say "perfect copy," because it has the general title-page, which is wanting from that belonging to MR. THOMPSON, but in other respects the two are identical. The alphabet is that of Jeremiah Rich, with the exception that a dot, which is the sign for the letter I, is used as an alternative mark for the other vowels. The title-page, which is an artistic and creditably executed specimen of the designer's and engraver's art, displaying representations of Moses and Aaron, with the two tables of the law between them, bears the date 1687. There is, however, on a separate leaf, a prefatory dedication (in shorthand) "to the high and mighty Monarch William, by the Grace of God of England, Scotland, France, and Ireland K[ing], &c.;" and here I have been brought face to face with a chronological difficulty, James II., not William III., occupying the throne of England in 1687. My first impression was that the date must have been tampered with by some former owner, so as to make 1697 read 1687, but a minute microscopic examination discloses no trace of such; and the only rational hypothesis at which I have been able to arrive is this, that the title-page was designed and engraved about the time Addy commenced his task in 1687, and that the dedication was written on the same being completed after the Revolution. The dedication, which I have been able partially to decipher with the aid of Rich's alphabet, addresses his Majesty as "most dread sovereign King," and, in the high-flown laudatory phraseology of the period, eulogizes him as the deliverer of "poor England" from a condition of abject bondage. The dedication is subscribed "William Addy" in the shorthand character, and there is also an address "to the pious and ingenious reader" on the opposite page, similarly inscribed. I was, therefore, in error when I assumed in my first note that this Bible was issued subsequent to the publication by Addy of his *Stenographia* in 1696, which latter shows slight modifications of Rich's signs for certain letters. These modifications, however, are not used in the *Shorthand Bible*. As regards the system of shorthand itself, it is, notwithstanding the fact of having been commended by the philosopher Locke, in the highest degree cumbrous and inconvenient when placed alongside

the most indifferent of modern systems, and has, for all practical purposes, long been out of date. This volume is, however, a monument of patient industry, and an admirable specimen of neat and minute engraving, it being very little thicker than an ordinary pocket New Testament or Prayer Book. The metrical version of the Psalms to which Mr. THOMPSON refers is that of Sternhold and Hopkins. MR. UNWIN'S query seems to refer to a different issue, as there is a slight variation between the imprint which he quotes and that in the copies I have examined; but doubtless, with that exception, all were printed from the same plates.

ALEXANDER PATERSON.

Barnsley.

Addy's Bible was published in 1687, with a portrait by Sturt. A copy was sold at Messrs. Sotheby, Wilkinson & Hodge's rooms, July 29, 1884, for eight shillings, though worth, perhaps, four times that price. This edition was unknown to Lowndes, who only describes that of 1695. MR. THOMPSON does not mention the date of his copy.

There are two portraits of W. Addy, both by J. Sturt (not *Street*, as printed in the editorial note, p. 76), one of which I have just mentioned. To the other, which measures about 6.6 in. by 3.6 in., the printer's name, S. Barker, is added, and at foot are six Latin verses in praise of the subject of the portrait. J. Sturt, a pupil of R. White, was chiefly a letter-engraver; but, beside the two plates above noted, he engraved portraits of three other writing-masters, John Ayres, John Seddon, the latter from a drawing by W. Faithorne, and E. Wigan. He is mentioned by Bryan, who, however, does not notice these portraits.

JULIAN MARSHALL.

MR. PATERSON, at the last reference, says that "next to nothing is known" of William Addy, the author of *Stenography*, &c., 1695, and of the *Bible in Shorthand*. I should be glad to know what that "next to nothing" is. I extract the following from my pedigree book:—

John Addy, of Shire Green, Ecclesfield, yeoman, living 1713.

William Addy, of Grimesthorpe, near Sheffield, cutler, b. May 1, 1701; dead *circa* 1738. Mary, dau. of Hall; married at Sheffield, 1724.

1. Matthew.
2. William.
3. Mary.

4. John Addy, of Grimesthorpe, writing-master, dead, 1772. Grace, dau. of Bradbury, mar. at Sheffield, 1759.

John. Thomas.

In the entry of his marriage at St. Peter's, Sheffield, 1759, John Addy is described as "schoolmaster." In the book of the Cutlers' Company he is called

"writing-master." Addy is a Yorkshire name, being found mostly in the West Riding. It seems not unlikely that the John Addy, writing-master, of Grimesthorpe, was in some way related to the William Addy, writing-master, who wrote the *Stenography*. Addy Street, in Sheffield (vulgarly and wrongly called Addey Street), is named after a family who came from Cudworth, near Barnsley. In the Poll Tax Returns, 1379, occurs, under the head of Cudworth, "Ricardus Addy," &c.

S. O. ADDY.

Sheffield.

S. MICHAEL'S, CROOKED LANE, LONDON (6th S. xi. 148).—These books are in the keeping of the Rector of St. Magnus, London Bridge (Rev. A. I. McCaul). The benefice of St. Michael, Crooked Lane, on its demolition about the year 1830, was united to that of St. Magnus, London Bridge, and the parish books removed thence. Among them is a register of births, deaths, and marriages, dating back, I think, to the time of Henry VIII. The binding is somewhat loose, but the writing is clear and beautifully neat.

DANIEL HIPWELL.

10, Myddelton Square, Clerkenwell.

Since this church was taken down for public improvements, the parish has been united with that of St. Magnus the Martyr, Lower Thames Street, and the register in question removed to the church of the latter, where (by kind permission of the rector) I examined it for literary purposes a few years since, finding it to be generally well kept, in excellent preservation, and commencing, I think, in 1558. I may here state, from an intimate acquaintance with the early parish registers of the City of London, that although commonly supposed, and indeed reported, to have all perished in the Great Fire, such is, fortunately, not the case, although in a few instances the same are not now forthcoming.

W. I. R. V.

These registers are preserved in the vestry of St. Magnus, London Bridge. I had occasion to consult them about three months since, and found them in excellent condition. The custodian lives on the spot.

T. R. TALACK.

Cringlegford.

KING CHARLES I.: HIS MINIATURE GIVEN TO HENRY FIREBRACE (6th S. xi. 27).—The statement in Burke that Henry Firebrace was present "at the moment of decapitation" of the king is erroneous. The only persons who attended Charles to the scaffold, besides Bishop Juxon, were his two gentlemen of the bedchamber, Harrington and Herbert. According to an old print in the British Museum, printed at Frankfort shortly after the death of Charles, the persons represented to be on the scaffold besides the king, and the two executioners, who are in masks, are Bishop Juxon and Cols.

Tomlinson and Hacker. As regards the trinkets possessed by Charles immediately before his execution, one ring he forwarded by Herbert to Lady Wheeler, Channel Row, Westminster, the king's laundress; and on the fatal morning he gave some time to naming the few legacies which were left to him to bequeath. To the Duke of York he sent a curious ring he constantly wore; and his gold watch to the Duchess of Richmond, the daughter of his early friend and favourite, the Duke of Buckingham; and on the way to Whitehall, as he was passing through the garden of St. James's into the park, after inquiring the hour of Herbert, Charles informed him he could keep the clock, a silver one, for his sake. Nothing was distributed on the scaffold. The king appeared cheerful, resigned, and even happy, and merely requested Col. Hacker that he might not be subjected to unnecessary pain. Charles addressed a few remarks to one of the executioners, and afterwards requested a person who was feeling the edge of the axe to be careful. Lifting up his hands and eyes to heaven, and repeating a few words to himself, which were inaudible to the bystanders, he calmly knelt down and laid his neck on the block. After a short pause he gave the sign to the executioner, and one blow severed his head from his body. Vide *England under the Stuarts*, by John Heneage Jesse.

HENRY G. HOPE.

Freegrove Road, N.

ITALIAN POEM, "GESTA NAVALI BRITANNICHE" (6th S. x. 495; xi. 228).—The first part of this poem was published in 1814 (London, 4to.), *edizione seconda* in 1828 (2 vols., London, 8vo.), *nuova edizione* in 1829 (2 vols., London, 8vo.). This last edition contains a portrait of Petronj, and was published by Treuttel, Wurtz, Treuttel, Figlio e Richter, 30, Soho Square. The dedication to Sir Edward Codrington is dated "33, Howland Street, Fitzroy Square, Londra, Marzo, 1829." The poem, which is a very long one, is divided into fifty "carne," with notes at the end of each division, and an index of the names is appended to the second volume. G. F. R. B.

DAVID MIDDLETON (6th S. xi. 149).—In 1760 a David Middleton was appointed "Serjeant-Surgeon to his Majesty," and on his death at Kensington Palace he is designated "Serjeant-Surgeon to his Majesty and Surgeon-General to the Army," which accounts for the "Surgeon-Major." M. GILCHRIST.

Burnham, Bucks.

"PENNA VOLANS" (6th S. xi. 228).—Though I cannot say where Mr. W. ANDERSON SMITH can see a copy of this book, still, as he asks for "any information" about it, he may be interested to know that the portrait exists, as noted by Lowndes. I have the portrait, and should be happy to show

it to Mr. W. A. SMITH, should he care to see it. Bromley also mentions it as belonging to the book *Penna Volans*. It is anonymous, rare, and dated 1660. The work is hardly good enough for Gaywood's hand; perhaps we owe it to that of T. Cross. If Mr. SMITH is interested in E. Cocker, is he aware that that artist received a Privy Seal grant of 150*l.*, "to encourage his further progress in the Arts of Writing and Engraving"? I have documentary evidence of this fact.

JULIAN MARSHALL.

A copy of the above rare work can be seen in the Finch Collection, preserved in the library of the Taylor Institution, Oxford. H. KREBS.
Oxford.

MR. ANDERSON SMITH may possibly not be aware that a portrait of Edward Cocker, "ætatis suæ 1660," is to be found in *The Pens Transcendency*, as he seems to lay some stress on the fact that such a portrait is supposed to be contained in the missing book. G. F. R. B.

LIONS VERSUS LEOPARDS (6th S. xi. 125).—Sir Walter Scott thought, or perhaps it is safer to say made one of his characters think, that the animals in the English shield were leopards, not lions. Lord Ronald says, in *The Lord of the Isles*:—

"What! can the English Leopard's mood
Never be gorged with northern blood?"

Canto II. st. xxvi.

EDWARD PEACOCK.

A front-faced lion was, it seems, called a *leopard* by old heralds, not meaning thereby a leopard. See a paper by Mr. Octavius Morgan in the *Journal of the Archæological Institute*, vol. ix. p. 238, for 1852; also Boutell's *Heraldry*, p. 55. Gwilym was not up to this, but he sometimes describes a front-faced lion's head as a leopard's head "bearded." The beard was, of course, the lion's mane. P. P.

THE OLDEST EXISTING CORPORATION (6th S. xi. 7).—Of the great antiquity of the Newcastle-upon-Tyne Corporation there can be no doubt; but if your correspondent Mr. WALFORD can only carry back the date of its origin to 1215, he will fail, I think, in proving that Newcastle Corporation is older than London or Bristol (for instance). In Evans's *History of Bristol*, p. 45, he states that about 1160 King Henry I. granted a charter to the burgesses of Bristol, and in it refers to a preceding charter. It seems that the originals of those charters are lost:—

"The earliest charter extant in the Bristol archives bears no date, but being signed, amongst others, by 'Thoma Kantuarensis' it must have been given between Whitsuntide 1162 and Becket's quarrel with the king, which occurred very shortly after that date."—*Bristol, Past and Present*, by Nicholls and Taylor.

London is certainly older than Newcastle. It

is worthy of remark that in the history of Bristol, in the early portion of the thirteenth and fourteenth centuries, when a charter was granted to London it was soon followed by one to Bristol with similar privileges. Indeed, at that period, and long afterwards, Bristol was considered the second city of the kingdom. M. H. R.

ST. DEVENICK (6th S. xi. 9, 117).—While St. Devenick is under discussion as being buried at Banchory, it may be well to note that there is also a Banchory Ternan on Dee side, so called after another old Scotch saint, St. Ternan.

I. M. P.

THE DEUCE (6th S. x. 361, 417).—This word, which is found written *deuse*, may have been corrupted down from *diabolus*. I suggested this long since in my *Verba Nominalia*. Missing links are perhaps *diaws*, *deaws*. Cf. Welsh *diawl*.

R. S. CHARNOCK.

"THE PROTESTANT BEADSMAN" (6th S. xi. 169, 216).—The author was the Rev. Mr. Barnard. See 2nd S. iv. 251, and reference to *Gentleman's Magazine* there; also 2nd S. ix. 12, 94, 290, and Hone's *Every-Day Book*, vol. i. col. 1325.

S. O.

This book passed through my hands lately, and appears in my catalogue as by the Rev. E. Barnard. I do not think the dedication bears a signature, but am certain that I found something in the work which satisfied me that I had rightly ascribed it to Mr. Barnard; and Lord Redesdale's name in connexion with the book may lead to its confirmation.

J. O.

BALLOW (6th S. xi. 167, 216).—DR. MURRAY queries the word *ballow*, from *Lear*, IV. vi. 247. The whole subject is very complex, but I think that *ballow* must stand, and that "bat," *solus*, cannot be supported. We have four publications to deal with and three variants.

1. The spurious *King Lear* of 1605, which does not contain the scene, the character, or the word in question.

2. The genuine quartos of 1608, viz. two; some, however, report three impressions. This quarto was entered at Stationers' Hall Nov. 26, 1607, to N. Butter and J. Busby; no printer's name to either of the two I have seen.

A. Known as the Pied Bull edition; badge on title-page, a winged horse, &c., commences sig. B, ends p. 79. Imprint "for Nathaniel Butter, sold at his shop in St. Paul's Ch: yard, at the sign of the Pide [*sic*] Bull, near St. Austin's gate," i. e., at Watling Street end. It reads at p. 65, "ile trie whether your coster or my battero be the harder." This edition drives in considerably; it has the longer page, average thirty-eight lines.

B. Printed for Nathaniel Butter (*solus*); badge

on title-page, group of flowers and motto, "Heb Ddieu Heb Ddim." This appears to be Welsh, and may, I suppose, be rendered, "Without God without anything." Commences sig. A 2, ends p. 85. Reads at p. 69: "ile try whether your costard or my bat be the harder." This edition has by far the better print, a shorter page, is well leaded, average thirty-five lines.

3. First folio, 1623; by far our best authority for this play. It reads at p. 304-6, as quoted by DR. MURRAY: "ice try whither your costard or my *Ballow* be the harder."

In A. and B. we have the curious anomaly of two several and independent editions, not *impressions*, of the same play, by different printers, with the same publisher's imprint. They are certainly printed from two different founts of type. A. gives *ie* terminal where B. has *y*; see the word *trie*, *iel* try, in the quotations given above. The following details may be of interest: A. gains one page up to 25. Thus, A. p. 24 = B. p. 25, sig. D 2; A. p. 25, sig. E = B. 26; A. p. 61, sig. I 3 = B. p. 65, sig. I 2, a gain of four pages. At p. 4 of both editions A. has: "The bow is be't and drawn make from the shaft"; B. has: "The bow is bent and drawne, make from the Shaft." In the folio it reads: "The bow is bent and drawne, make from the shaft." Thus B. and the folio accord exactly in this passage.

I infer that A. was first printed by Butter for sale in his own shop, under the impression that he would be able to monopolize or enjoy the whole benefit; that a rival obtained fresh copy and used Butter's name for the disposal of his edition, in which, however, Butter acquiesced.

We have thus three variants, *bat*, *battero*, and *ballow*; one might suggest *bad*, *better*, *best*! From these forms, again, we can, according to some authorities, postulate a possible word like *battello*; indeed, there is such a word.

The nearest word to *ballow* appears to be the French *ballon*, *Scottice ballownis*; Jamieson renders it a knapsack, a tinker's box, a pedlar's pack, a fardel or bundle, and it certainly is a feature in the case that the form *ballow* is thus far confirmed. Now, if you nasalize the *n* in French *ballon* and make the *o* long you have *ballo*, the *n* being lost in a snort; indeed, I have heard hundreds of wonder-struck children look aloft and shout "*Balloo, balloo!*" when a real live balloon has passed overhead, the *n* being lost to sound though to etymology dear. *Hullaballoo* is onomatopoeic. It occurs to me that Edgar dressed as a peasant would necessarily have staff and bundle; the staff might be carried on his shoulder with the bundle attached and swinging along his back from one end of the staff, and so the word *ballow* include both stick and bundle. Such is our ideal portrait of Dick Whittington strolling gently up Highgate Hill.

The word *bat* is too purely English to need remark. As to *battero*, we must come back to Latin *batere*, *batuere*; Fr. *battre*; Ital. *battere*; but as Spanish *batéro* is a dressmaker and Italian *battello* is a little boat, it would appear probable that *battero* is euphemistic for *beater*; cf. *batter*, *battery*. The above reference to Jamieson does certainly support Mr. Halliwell's quotation: *Ballow*.....(3) a pole, a stick, a cudgel, North" (*Archaic Dic.*, i. 137). To this should be added, "*Balo*, a beam in building, any piece of squared timber, East." "*Balov*-broth, an ancient dish in cookery," also called *balok*-broth; and *balon* is a foil, or dummy sword.

Balow, or *balok*, broth might be a *consommé* of thickened flour, or like our soups with what are called forced-meat balls; so *ball*, *ballow*, *ballon* all come back to the Greek *βάλλω*, with its variants in all Indo-European languages. Shakspeare was a lover of antithesis, and the sound of *ballow* in contrast with *coster*, *costard*, or *custard*, a squash apple, suggests a reference to *mallow* or *marrow*, from *mollis*, soft. No doubt *b* and *m* are convertible, but I hold to *ballow*, and consider *battero* a pure invention or actor's "gag."

A. HALL.

This word is given in Grose's *Glossary* (ed. 1790) as a Northern word, with the meaning *pole*. Whether the word is still so used in the North or not I cannot say, but I have never met with the usage. That *ballow* is rightly used in Shakspeare's *King Lear* is, I think, shown by the fact that Huloet's *Dictionary* has: "A *baller*, malleus ligneus quo glebæ franguntur." This I quote from Wright's *Provincial Dictionary*, and so am unable to say whether *baller* occurs in Huloet's *Abecedarium Anglo-Latinum*, 1552, or in the much enlarged edition of 1572. The pronunciations *ballow*, *baller*, may be analogous with those of *fellow*, *feller*.

F. C. BIRKBECK TERRY.

Cardiff.

MEETING-HOUSE (6th S. xi. 248).—The Society of Friends, or "Quakers," still call their places of worship "meeting-house." The phrase was formerly more general. There is a Congregational chapel called "Stepney Meeting" in the metropolis.

D.

MAIDS OF HONOUR (6th S. xi. 149, 252).—I see your correspondent A. J. M. seems to imagine that Fanny Burney was a maid of honour. She was more in the position of a domestic servant, as much to her disgust, she had to answer the queen's bell. As to it being necessary to be the daughter or a granddaughter of a peer in order to obtain the appointment of a maid of honour, this surely is not the case, as Miss Flora Macdonald, who for years served in that capacity to the Queen, was only the daughter and granddaughter of the

chiefs of Clanranald. To be sure, a Highland chieftain used to be a much greater personage than an ordinary English baron.

G. A.

In reply to A. J. M., I can inform him that maids of honour are entitled to the title "honourable" for life.

J. WASTIE GREEN.

Slough.

ROQUEFORT (6th S. xi. 148).—I fear that the supplement is no longer procurable in the ordinary way. It was published in 1820, "Paris, Chez Chasseriau et Hécart, Libraires, au Dépôt Bibliographique, Rue de Choiseul, No. 3"—names very unfamiliar, whose business has probably long passed away. M. de Martonne, in a brief notice of Roquefort, in vol. xvii. of the *Mémoires de la Société Royale des Antiquaires de France*, some copies of which were printed separately by M. Techener in 1844, says that "M. Hécart, de Valenciennes, un de vos correspondants défunts," communicated valuable criticisms to Roquefort, which were embodied in the supplement; "néanmoins ce supplément, qui forme le troisième volume du Glossaire de 1808, est loin d'être parfait, et laisse désirer que les trois volumes puissent être refondus." I picked up my own copy many years ago at a sale, and I should think that is the only, though a very uncertain, way of procuring it. Roquefort's work *De l'Etat de la Poésie Française dans les XII^e et XIII^e Siècles*, Paris, 1815, 8vo., should, if possible, be added to the *Glossaire*.

W. E. BUCKLEY.

NELL GWYN (6th S. xi. 169).—Those who are interested in the tablet in "honour" of Nell Gwyn may not be aware that at Leyton, in Essex, a two-storied, bow-windowed house, nearly opposite the Leyton vicarage (or rectory), was her residence for many years.

M. GILCHRIST.

Burnham, Bucks.

HANNAH BRAND (6th S. xi. 89, 115, 134).—The other day, while searching for something else, I came across an interesting notice of Hannah Brand in Nichols's *Illustrations of the Literary History of the Eighteenth Century*. H. T. will find it in vol. vi. (1831), pp. 534-7.

G. F. R. B.

R. GRIFFITHS (6th S. xi. 208).—Ralph Griffiths, LL.D., was originally a watchmaker at Stone, Staffordshire, but abandoned his trade and came to London, where he turned bookseller at the sign of the Dunciad, St. Paul's Churchyard. In 1754 he removed to Paternoster Row, and finally, in 1759, to the Strand. In May, 1749, he commenced the *Monthly Review*, which he edited for fifty-four years. While in business in the Strand he unfortunately failed, and the *Review* was sold for the benefit of the creditors, Dr. Griffiths retaining the editorship until the year 1780, when he again became sole proprietor. He then began

a new series, and set up a large establishment at Turnham Green, where he died Sept. 28, 1803. A portrait of him appears in the *European Magazine* for January, 1804. He married Miss Clerk, daughter of Samuel Clerk, D.D., a dissenting Green minister at St. Albans, who died at Turnham Green Aug. 24, 1812. EVERARD HOME COLEMAN.
71, Brecknock Road.

"September 28, 1803. Died in a very advanced age, at his house at Turnham Green, Ralph Griffiths, LL.D., proprietor and conductor of the *Monthly Review*, of which he was himself the institutor in the year 1749. He was originally a bookseller, but on account of the extensive sale of the *Review*, was induced to relinquish his business, and devote himself wholly to the superintendence of that work.....As a companion Dr. G. was free-hearted, lively, and intelligent; abounding beyond most men in literary history and anecdote. A few years ago he received from the University of Philadelphia the degree of Doctor of Laws, communicated in the most polite and flattering manner; and he left the world with the esteem and veneration of all who knew the equability of his mind and the goodness of his heart."—W. Butler's *Chronological, Biographical, &c., Exercises*, London, 1811, p. 346.

The *Letters* of R. and E. Griffiths, published under a pseudonym, are noticed in "N. & Q.," 4th S. vi. 276, 356. ED. MARSHALL.

R. Griffiths, of Turnham Green, referred to by R. T. G., is Dr. Ralph Griffiths, the editor of the *Monthly Review*. One of his letters, dated Turnham Green, is given by Croker in his edition of Boswell, under the year 1776. It refers to Cibber's *Lives of the Poets*, and is written to vindicate "the fair fame of the honest bookseller" who was concerned with the publication of Cibber's work. "Dr. Griffiths," says Faulkner, "a native of Shropshire, was originally a bookseller in Pall Mall, but declined business to devote his time and talents to the publication of the *Monthly Review*, the first number of which appeared in 1749, and he conducted it fifty-four years." He lived at Linden House, Turnham Green, which is now pulled down, the site being occupied by Linden Gardens. See my contribution to the local history of Turnham Green in "N. & Q.," June 26, 1880. Dr. Griffiths was brother-in-law of Dr. Rose, of Chiswick, his second wife having been Mrs. Rose's sister. S. ARNOTT.

The following passages from the *Life of the Rev. Francis Hodgson, Provost of Eton College*, refer to Mr. Griffiths. In a letter dated April 26, 1810, his father, the Rev. James Hodgson, says: "It pleases me much to hear you speak so handsomely of Mr. Griffiths" (editor of the *Monthly Review*), i. 133. Lord Byron also writes, Feb. 21, 1812: "Now and then I have no objection to review if it pleases Griffiths to send books." This was at the time Lord Byron was preparing his speech on the "Frame-breaking Bill," on which the editor says:—

"The earliest and, indeed, the only original account of his first and most famous speech was sent to Hodgson, and is published by Moore (vol. ii. pp. 129, 130, 12mo., ed. 1832), with the exception of this sentence, 'I hire myself unto Griffiths and my poesy comes out on Saturday.' Griffiths was the editor of the *Monthly*, but there is no record of any contribution to it from Byron, and he afterwards refused to review at all."—I. 223, 224.

Francis Hodgson was himself at one time the editor of this review as well as a contributor (i. 94). W. E. BUCKLEY.

R. Griffiths was for many years editor of the *Monthly Review*. He lived (and, I believe, died) at Turnham Green, where he continued editing the *Review* till about the year 1799, after which the principal share in the management was taken by his son, who also lived at Turnham Green, and remained sole editor after his father's death (I cannot just now give the exact date) until the beginning of 1825, when the *Review* passed into other hands. FRED. NORGATE.

[A. H. and Mr. E. H. MARSHALL supply similar information.]

BAGATELLE (6th S. xi. 87, 175).—Bohn, *Hand-book of Games*, 1850, gives, under the title of "Bagatelle Games," an account of four, viz., la bagatelle, sans egal, mississippi, and trou madame, besides Russian bagatelle, or cock-amaroo table. He says:—

"The following games are played on a board, which is usually from six to ten feet in length, and from one foot nine inches to three feet wide, lined with green cloth; a slip of thin wood being placed round the inside of its upper end, to form a semicircle.....There is also a bridge with small arches likewise numbered from 1 to 9, and through which the balls are to be driven in playing.....Mississippi and Trou Madame."

In mississippi the balls are to strike the cushion before going through the bridge, while in trou madame they are played "straight from the end of the board through the bridge."

Richelet, *Dict. François*, 1744, says of trou madame, "C'est une sorte de jeu de bois composé de treize portes et d'autant de galeries auquel on joue avec treize petites boules."

Halma, *Dict. Franc. et Flam.*, 1708, mentions this game, the extreme simplicity of which seems to suggest the original of these games; and some of your readers are likely to come across this word still earlier.

Its constant mention in French dictionaries for two centuries at least, and the absence of any bagatelle game, so far as I know, in English dictionaries of the last century, would show that a bagatelle game, though not under that name, is of earlier French than English origin. W. C. M. B.

This is one of those cases in which relying on book-testimony is apt to mislead. Bagatelle certainly was played, if not, as I have understood,

originated, in France. 1. We had in a country-house a bagatelle-board which had been brought from France by my grandmother seventy-five years ago. 2. An old French friend tells me he remembers the game in his Norman home nearly as many years ago, and as an old institution then. 3. I think I can give positive testimony of having seen mouldy old bagatelle-boards in old *chateaux* in out-of-the-way parts of France I have visited, where they would not be likely to have reached from England. R. H. BUSK.

THE INVENTOR OF STEAM NAVIGATION (6th S. x. 264, 475; xi. 179).—The following account, written early in the fifteenth century, gives a hint of the use of steam; if they had not found it out, they appear to have been very near it:—

“In that chyrche is mynde of his lore. For there is an oplege made by crafte of honde and water Organes that sowneth by ayere and water. There by strengthe of hooete water the wynde breaketh oute/ and fylleth the holowness of y^e organes. And then by sharply draughtes the brasen pypes sende oute swete crye and noyes of melodie.”—*Polyconicon*, 1527, f. 243.

R. R.

Boston, Lincolnshire.

LORD FAIRFAX: CUTHBERT MORLEY (6th S. xi. 207).—The apparent antinomy which D. G. C. E. has made part of the subject of his query arises from his not having distinguished between two different titles in two different lines of the Fairfax family, borne in the peerages of two different kingdoms. The wife of Cuthbert Morley, Esq., was Jane, eldest daughter of Sir Thomas Fairfax of Gilling, first Viscount Fairfax of Elmley, in the peerage of Ireland (cr. 1628, ext. 1741), while Sir Ferdinando, rightly mentioned by the Scottish peerage writers as second Lord Fairfax, was the second Lord Fairfax of Cameron, in the peerage of Scotland (cr. 1627), a title still extant. The first Lord Fairfax of Cameron was descended from Guy, third son, while the first Viscount Fairfax of Elmley was descended from William, eldest son of Richard Fairfax of Walton, *temp.* Hen. VI., the common ancestor of the houses of Walton and Steeton, later known as of Denton.

Though daughter of the first viscount, Jane Morley was, singularly enough, aunt of the ninth, and great-aunt of the tenth and last Viscount Fairfax of Elmley. C. H. E. CARMICHAEL.

New University Club, S.W.

Two branches of the great Yorkshire house of Fairfax had peerages conferred on them by Charles I. Sir Thomas, head of the elder line, seated at Walton and Gilling Castle, was created Viscount Fairfax of Emley, in the peerage of Ireland, Feb. 10, 1628; the representative of the younger line at Denton, another Sir Thomas, having been created Baron Fairfax of Cameron, in

the peerage of Scotland, May 4, 1627. There are copious pedigrees of the Fairfaxes in the fifth volume of the *Herald and Genealogist*, whence it appears that it was Jane, a daughter of the first viscount, who married Cuthbert Morley, but no further particulars are given. CLK.

GERMAN PROVERB: TURKOPOLIER: TRIPOLI STONE (6th S. xi. 128).—Turcopolier was the title peculiar to the head of the sixth or English *langue* of the Order of St. John of Jerusalem. He was the commander of the Turcoples, or half-caste light cavalry, and had also charge of the coast defences. Major-General Whitworth Porter, in his admirable *History of the Knights of Malta* (London, 1883), gives the following details.

The Grand Master ruled over the island in which the fraternity was domiciled with absolute power as a sovereign prince, maintaining envoys in the principal courts of Europe; but the government of the order was vested in the confraternity generally, not in the Grand Master personally; in fact, he was only the first amongst his equals, *primus inter pares*. Next to him in importance ranked the bailiffs or grand-crosses. These dignitaries were of three kinds—the conventual bailiffs, the capitular bailiffs, and the bailiffs *ad honores*. The first named of these resided continuously at the convent, and were the immediate chiefs of their respective *langues* or nationalities, by whom they were elected. Consequently there was only one conventual bailiff for each of the eight *langues* into which the order was divided. These conventual bailiffs held *ex officio* an important place in the active government of the fraternity. The Bailiff of Provence was the Grand Commander, an office which made him president of the treasury and master of the ordnance. The Bailiff of Auvergne was the Grand Marshal and commander-in-chief of the forces, both naval and military. The Bailiff of France was the Grand Hospitalier, and had the supreme direction of the hospitals and infirmaries of the order. The Bailiff of Italy was the Grand Admiral, and acted as second in command to the Grand Marshal. The Bailiff of Aragon was the Grand Conservator or Commissary General. The Bailiff of Germany was Grand Bailiff of the Order, and acted as chief engineer. The Bailiff of Castile and Portugal was the Grand Chancellor, and as such was the head of the legal tribunals. The Bailiff of England was, as already stated, the Turcopolier, or chief of the light cavalry.

To the above abstract I will add the following extract from General Whitworth Porter's very learned and interesting work:—

“It has been a matter of some dispute as to what was the real signification of the term Turcopolier. The most probable of the explanations seems to be that of Ducange, who states in his glossary that the word Turcopolier is derived from the Greek *πυλός*, a colt, and thence an

offspring generally, signifying the child of a Turkish parent. They were in all probability the children of Christian fathers by Turkish mothers, who, having been brought up in their fathers' religion, were retained in the pay of the order."

Turcopolier does not therefore signify, as hazarded, "a polisher with Tripoli stone." W.

1. The German proverbs "Um des Kaisers Bart streiten" and "Um des Kaisers Bart spielen," signifying to quarrel about (play for) the emperor's beard, that is, about something unimportant because unattainable, are explained at length in K. F. W. Wander's great *Deutsche Sprichwörter-Lexikon* (Leipzig, 1867-80), vol. i. p. 240. An effort has been made, as is noted by Wander, to connect them with Charlemagne and Friedrich Barbarossa; but the word "Kaiser," like the corresponding title in our English adage "A cat may look at a king," is probably used generically. This seems to be shown by the analogous Scandinavian proverbs. In Danish the more usual form is "At trættes om Pavens Skiæg" (to quarrel about the pope's beard), although I have sometimes heard the expression "Keiserens Skiæg" (emperor's beard); but in Swedish the form is always, I believe, "Att tråta om påfvens skägg" (the pope's beard), without any allusion to an emperor. The analogous proverbs in other languages are: Dutch, "Wedden (spelen, vechten) om des keiser's baard, die het wint, zal hem halen," meaning to bet (play, fight) for the emperor's beard, and he who wins it must go and take it; French, "Se battre (se disputer) de la chape à l'évêque" (see Littré, *s.v.*, "Chape"), and "Se battre de l'épée qui est chez le fourbisseur."

2. "Turkopolier" has nothing whatever to do either with Tripoli stone or with polishing. Turcopolier (in Italian *Turcopoliere*) was the title of the head of the "language" or nationality of England in the Order of St. John of Jerusalem (Malta), as "Hospitalier" was of that of France, "Admiral" of that of Italy, &c. After the Reformation the Bavarian "language"—or "Lingua anglo-bavara," as it was styled—took the place of that of England, and its head bore the old title. Littré states that the Turcopolier had command of the English cavalry and marine guards, and gives the Low Lat. original of the word as *turcopuli*, meaning light-armed soldiers, from the Byzantine Greek *τυρκόπουλοι*, from *τυρκος* (Turk) and *πῦλος* (child). Fuller information will doubtless be found in the works of Shaw, Spencer Northcote, Winterfeld, Falkenstein, Villeneuve-Bargemont, and other historians of the Knights Hospitaliers.

3. Whether the polishing material Tripoli or Tripolistone (*argilla Tripolitana, terra Tripolitana*) originally came from the African or the Syrian Tripoli is still an undecided question, though the generality of dictionary makers, without giving any special authority, derive it from the former.

It has long since ceased to be exported from either. The best is known in commerce as "Venetian Tripoli," and is found, I believe, in the Ionian Islands, though France (Riom in Auvergne), Germany, Bohemia, India, and other countries likewise furnish it. The name is sometimes applied to the English "rotten-stone," which is employed for a similar purpose. Mineralogists describe the proper Tripoli differently, as a clay burned by volcanic action, and as a silicate composed of the exuviae or skeletons of infusoria. The finest is minutely grained, yellowish-grey or whitish in colour, and burns white. W. F.

The origin of the German proverb "Ueber des Kaisers Bart streiten" refers to a mediæval dispute whether or not Charlemagne had worn a beard. Upon several seals and documents the image of this emperor was presented with a beard, upon others without one. Hence it was of importance to know which of the two was genuine. But this question could only be settled by ascertaining whether or not the emperor had worn a beard. In spite of the original importance of such an investigation, the phrase has assumed the proverbial meaning of a dispute about trifles (cf. Wander's *Deutsches Sprichwörter-Lexikon*, vol. i. p. 240).

H. KREBS.

Oxford.

A Turcopolier was an officer of the Order of St. John of Jerusalem, thus described in the statutes:

"Baillly conventuel de la vénérable langue d'Angleterre, est ainsi dit des Turcopoles, qui estoient certains chevaux legers, comme nous lisons dans l'histoire des guerres que les Chrestiens ont fait en Syrie."—*Statuts de l'Ordre de Sainct Jean de Hierusalem, MDCLVIII.*

In the chapter of Montpellier, held by Helion de Villeneuve, 1323, Jean de Buibrux was named Turcopolier.

E. GILBERTSON.

1. The French equivalent, "Se débattre de la chape à l'évêque," is as curious as the German proverb. But the Italian, "Disputare dell'ombra dell'asino," is perhaps the most expressive.

2. Turcopolier does not mean a polisher with Tripoli stone, but is the title of the general of cavalry of the Knights of Malta.

3. Nicholson, in his *Dictionary of Practical and Theoretical Chemistry* (London, 1808), asserts that the "terra Tripolitana" "was formerly brought to us from Tripoli, in Barbary, whence this name was given to it."

L. L. K.

Hull.

Turkopolier was a word used anciently in the Levant, signifying a light dragon. When England supplied its contingent to the Knights of St. John, that is to say, the period of Henry VIII. and his son and for a brief period during Mary's reign, the order had thirty-two commandries, besides the bailiwick of the Eagle, and England was represented by the Turkopolier, or general of horse,

who had in that appointment the command of the cavalry and the marine guards. There was a Turkopolier at Mount St. John, near Thirsk.

EBORACUM.

Miscellaneous.

NOTES ON BOOKS, &c.

Shakespeare's Poems, 1640. (Alfred Russell Smith.)

IN reprinting in facsimile the scarce volume entitled "Poems: | Written | By Wil. Shakspeare. | Gent. | Printed at London by Tho. Cotes, and are | to be sold by John Benson, dwelling in | St. Dunstons Church-yard, 1640" Mr. Russell Smith renders a high service to lovers of Shakspeare and to bibliophiles. That a good many poems are assigned to Shakspeare in which he had no hand could never have been a matter of much importance, and may surely be regarded as wholly insignificant when the fact is taken into account that some most learned Shakspearians are depriving Shakspeare of any share whatever in *Henry VIII.* The book contains at least enough of Shakspeare to give it high interest, and the poems which are not his are none the less covetable possessions. There is, moreover, a faithful reproduction of Marshall's admirable portrait, specially engraved on steel from the original in the British Museum. The edition, so far as modern type will permit, is reprinted line for line, page for page, and letter for letter from the original. Two hundred and fifty copies in all are issued, and the book is not to be republished. Here are all the elements that will attract a bibliophile. In addition to many translations from the Latin in which Shakspeare had no finger, the volume furnishes Milton's epitaph on Shakspeare and other complimentary verses, with "An Addition of some Excellent Poems, to those precedent, of Renowned Shakspeare, By other Gentlemen." The most inflexible Shakspearian will scarcely deny this volume a place among the poetical miscellanies which form an agreeable feature in sixteenth and seventeenth century libraries.

Dictionary of National Biography. Edited by Leslie Stephen.—Vol. II. *Annesley—Bird*. (Smith, Elder & Co.)

THE second volume of this national undertaking keeps up to the high level of the first, and is even an advance upon it. No such needlessly long biography as that of Queen Anne is to be found in it. The longest is naturally Bacon, which has been entrusted to two hands. The historical portion is admirably treated by Prof. S. R. Gardiner, while the writings are dealt with by Prof. Fowler. Long as the two articles are, we should have been content to see them longer by the addition of a full bibliography, for which the reader is referred to the British Museum Catalogue, from which the article "Bacon" is printed separately. To the editor are owing, *inter alia*, excellent notices of Madame D'Arblay, Arbuthnot, and Jane Austen. Mr. S. L. Lee's numerous contributions include Roger Ascham, Anthony Babington, and Anthony Bacon; Sir Theodore Martin supplies a life of his old associate Prof. Aytoun; Mr. Richard Garnett writes on Eugene Aram, Elias Ashmole, and others; Mr. Austin Dobson on Christopher Anstey; Mr. Barnett Smith on Joanna Baillie; and Canon Stephens on Anselm. Shorter articles of great interest are supplied by Mr. A. H. Bullen; Mr. J. E. Bailey, F.S.A.; Mr. James Britten; Mr. Thompson Cooper; Mr. Robert Harrison; Mr. Van Laun; Mr. Maunde Thompson; Mr. Cornelius Walford; and other acceptable authorities. In the interest of scholarship it is to be hoped nothing will interfere with the progress of a work thus happily started and well on its way.

A Statutory List of the Inhabitants of Melbourne, Derbyshire, in 1695. With Commentary, &c., by R. E. Chester Waters, B.A. (Printed for the Author.)

MR. CHESTER WATERS, having had access to the original MS. list of the Melbourne assignment of the tax imposed on births, marriages, and burials by the Act 6 & 7 William & Mary, cap. 6, has done good service by printing it, with a commentary and other explanations. We have found the Act referred to in the extracts from the Clerical parochial records contributed by Mr. Amplett to the January number of the *Midland Antiquary*. For the period of the Act the vicar presumed he must register the births as well as the baptisms. But such references are not common; and, indeed, the Act and its utility for the purposes of a census may be said to be practically almost unknown. Mr. Waters comes to the conclusion, from the prices mentioned in contemporary local account books, that the Derbyshire labourer was better paid in 1695 than he is in 1885, so that on the whole he is not inclined to congratulate us on our progress. The Melbourne list, which is printed by permission of Viscount Hardinge, was signed by the viscount's ancestor, Robert Hardinge, Esq., as a justice of the peace. Mr. Chester Waters gives some interesting and suggestive notes on the Hardinges, Berrisfords, Cantrells, and other families which occur in connexion with the list, and the whole is well worth the attention of the student of history and genealogy.

The Compleat Angler, 1653.—*The Pilgrim's Progress*, 1678.—*The Temple: Sacred Poems and Private Ejaculations*, by Mr. George Herbert, 1637. (Stock.)

OF those facsimile reproductions of the first editions of these classics which Mr. Stock was the first to issue there now appear shilling reprints. This attempt to bring within the reach of the masses works of this character is a creditable exhibition of enterprise and can scarcely fail of success. There are thousands of readers who will be glad to peruse in the first edition, with all its crudities of expression, rather than in an expurgated form, the great work of John Bunyan, and *The Temple* and *The Compleat Angler* cannot fail of obtaining popularity in this attractive guise. It is only fair to say that nothing in the workmanship tells of cheapness of execution.

IN a very bright essay the *Cornhill* deals with "Big Animals," and gives an amusing and a scientific account of the extinct creatures of the Jurassic and Pliocene ages.—Dr. E. A. Freeman, in *Longman's*, exposes "Some Modern Abuses of Language," attacking especially the misuse of such words as *decimating*, *literally*, *ritualistic*, *vandalism*, *triumph*, *ovation*, *proletariat*. He attaches, perhaps, too much importance to the influence of newspaper writing, but his statements, so far as they go, are inappreciable. In the same magazine A. K. H. B. writes on "Sir Henry Taylor's Autobiography." To *Time* Mr. H. Sutherland Edwards contributes a pleasant essay on Nell Gwyn, including an account of society and the stage at that epoch; and Mr. W. J. Lacey, under the title of "A Forgotten Bucks Spa," describes Darton, with its neighbour villages of Brill and Boarstall.—*All the Year Round* has a not very profound essay, in two parts, on "The Old French Theatre," and a second on "The Cries of London."—The *English Illustrated* has an admirably illustrated paper, by Mr. J. E. Pantou, on "Highways and By(e)ways." It is regrettable to see this admirable magazine permitting this indefensible spelling of the last word.—The *Red Dragon* keeps up its "Notes and Queries," and has an account of the Llandaff Cathedral library.—Mr. W. Roberts gives, in the *Antiquarian Magazine*, an account of the second volume of Swiftiana published by Curll. It appears to be a singularly scarce

work, of which the British Museum possesses only the first volume, presented to it by Sir Charles Dilke.—Shakespeare's portraiture of women, by Prof. Dowden, and on "Style in Literature," by Mr. R. L. Stevenson, are two admirable essays in the *Contemporary*. The key-note of the earlier may be found in the phrase that Shakespeare's heroines are women beheld in the most wonderful of magic mirrors, and are "more perfectly feminine than any woman could have found it in her heart or brain to make them."—Shakespeare is also the subject of an essay, by Mr. J. G. Dow, in the *Fortnightly*, rather fancifully styled "Shakespeare's Fugues." Of the title of his admirable contribution Mr. Dow truthfully says, "It is suggestive rather than explanatory."—Yet a third Shakspearian thesis appears in *Macmillan*, under the title of "The Astrology of Shakespeare." To this magazine Mr. John Morley sends a specially thoughtful paper "On Pattison's Memoirs."—An article on "The Proper Sympathy between France and England," by M. Joseph Reymach, in the *Nineteenth Century*, is interesting on account of the views it enunciates and the personality of the writer. "The Comparative Study of Ghost Stories" is a remarkably valuable contribution by Mr. Andrew Lang. "The Black Death in East Anglia," by Dr. Jessopp, "The Eastern Pediment of the Parthenon," and "Marivaux" will also repay attention.

We have received *The Stratford Records and the Shakespeare Autotypes: a Brief Review of Singular Delusions that are current at Stratford-upon-Avon*, by the Supposed Delinquent, third edition (Brighton). It gives a denial by our valued contributor, Mr. Halliwell-Phillips, of charges, real or supposed, of neglect in the discharge of his voluntary functions in regard to the Stratford-on-Avon records. No one who knows the zealous, loyal, painstaking, and self-denying services Mr. Halliwell-Phillips has rendered to everything connected with Stratford-on-Avon, its documents included, can believe that any justification can be necessary. With regard to a matter that has approached unpleasantly near a quarrel, we will only say that this seems emphatically a case in which friendly arbitration should put an end to difficulties. That Mr. Halliwell-Phillips has what seems a perfect vindication needs not be said. The only surprise is that anything capable of being supposed to be an implication of carelessness could ever have appeared to be brought against him.

To the volume for 1885 of Sell's *Dictionary of the World's Press*, a useful and careful compilation, some new features have been added. Among them is a summary of the law of copyright. With its coloured maps of the different countries of the world and its full account of journals, it is a singularly useful volume as well as a marvel of cheapness.

We have received *Usury and the English Bishops: an Allegory* (A. Southey), with an introduction by Mr. J. Ruskin, whose maxim, "Everything evil in Europe is primarily the fault of her bishops," furnishes, apparently, the idea of the work.

PART XV. of *The Encyclopædic Dictionary* of Messrs. Cassell gives valuable articles on "Chalk," "Chamber" and its derivatives, "Chasuble," "Chemistry," &c., and ends at "Chisel."

PART III. of *Our Own Country* of the same publishers deals with the Plym (concluded), Crowland, and Ludlow, and has some excellent views of Crowland Abbey and Ludlow, from Whitcliffe.

PART XVII. of *Parodies* gives the conclusion of Edgar Allan Poe, and deals with Miss Ann Taylor, concerning whose poem *My Mother* a correspondence from the *Athenæum* and "N. & Q." is reprinted.

MISS GARNETT'S *Greek Folk-Songs*, the publication of which has been delayed for more than a year, will be issued during the present month by Mr. Elliot Stock. The scope of the volume has been much extended.

IN the catalogue of Mr. James Roche, of Southampton Row, is a singularly interesting volume from the library of Shirley Brooks. It is a copy of *Low Life; or, One Half the World knows not how the Other Half Lives*, 8vo., 1764, a curious and scarce work of anonymous authorship. Belonging originally to Angus B. Reach, who gave it to Brooks, it passed into the possession of Charles Dickens, then to that of Thackeray, and so on to Mr. Sala and Mr. Burnand. Most of these writers have left on the volume some interesting proof of their temporary possession.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

ALGERNON F. GISSING ("Plants in Chaucer").—What tree is signified under the name *Wyppyltre* is a mere matter of conjecture. The hornbeam, the holly, and other trees, supposed to be used for whip-handles, are among numerous suggestions on the subject to be found in "N. & Q.," 2nd S. v. and vi., wherein, under the heading "Whipultre," the subject is fully discussed.—*Piggesneyghe* is explained by PROF. SKEAT, 4th S. vi. 259, to mean a pig's eye, and is thence said, like the Latin *ocellus*, to have passed into a term of endearment. PROF. SKEAT'S answer at this reference supplies much curious information.

J. R. H. ("Creaking Shoes").—The adage is "Creaking shoes are not paid for." See 3rd S. viii. 179. Putting a piece of wash-leather between the double soles, or soaking the soles in linseed oil, is said to be a cure. The subject is fully discussed in 3rd S. viii.

W. G. B. PAGE ("Homer's Travestic").—We are obliged to you for your MS., which we have forwarded to URBAN, whose thanks we are empowered to offer. Its quotations, interesting as they are, are too long to have a chance of speedy insertion in our columns.

JOB ("Lady's Portrait").—Your photograph conveys the idea of a Romney. It is impossible, however, to speak positively. You will do well to consult an expert.

G. D. F. ("Rare Old Books").—The commercial value of the books you mention is insignificant. *The Institution of General History*, to be worth anything, should be in four volumes folio.

W. A. C. ("Divining Rod").—We are obliged by your communication. Where, however, no space can be found for valuable original matter, we cannot afford to fill our columns with extracts from newspapers.

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 11, 1885.

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Notes.

REMARKS ON THE ENGLISH LETTERS
V AND F.

Under the heading "Younglings," in "N. & Q.," 6th S. xi. 71, we are informed that *han* is a mistake for *hav* or *have*, *i. e.*, *have*. This has led me to reflect upon the use of *u* to express the sound of *v*, and the results are curious.

The above suggestion is, of course, wrong, and could not have been made by any one acquainted with old spelling. The word *han*, as a contraction for *hauen*, is perfectly correct and extremely common. To produce a thousand instances of it would not take long. On the other hand, I do not remember seeing such a spelling as *hav* anywhere; for which there is a good reason, *viz.*, that *u* is not used in Middle English to denote the *v* sound unless a vowel follows it, just as *v* is not used to express the sound of *u* unless a consonant follows it. We find *have*, *hauen*, *having*, *haueth*, &c., to represent *have*, *hauen*, *having*, *haueth*, but we do not find *hav*. We find *up*, *us*, *unto*, &c., to represent *up*, *us*, *unto*, but not *v* for *u* otherwise. A curious word is *uvel*, where the *u* (before *e*) is a *v*, and the *v* (before a consonant) is *u*. It is to be read as *uvel*, later form of A.-S. *uvel*, evil.

Hence follows a curious result. When at last *v* was used to denote the consonant, it followed the old rule of requiring a following vowel; and it

follows that rule still, to the confusion of English orthography. We are actually obliged to write *give*, *sieve*, *have*, and the rest, where the correct spelling requires *giv*, *siv*, and *hav*. We cannot distinguish between *liv* and *live*; both are written *live*. In *brave*, the *a* is long; in *have*, it is short. The mere notion of ending a word with *v* makes an Englishman shiver. He simply will not allow it. Almost the only example is *Slav*, and that is only tolerated because it is a proper name.

It follows that in teaching children to spell we should boldly tell them at the outset that the sound of *v* final must be written *ve*. That lesson, given once for all, would enable them to avoid such sensible spellings as *giv* and *hav*, and to conform to the usual ridiculous habit without incurring the censure of the unthinking general public. Words in *-ive*, pronounced *-iv*, occur in large numbers.

To the rule that final *v* must be written as *ve*, I know of but one real exception (not counting such a word as *Slav*). This is the word *of*, which must on no account be written *ov*, for such a spelling would be phonetic, and is not to be endured.

It is worth while to consider the use of final *f*. The rule is simple, *viz.*, that the final *f* may only be written after a long vowel; otherwise it must be written as *ff*. The principal exception is *if*, not on any account to be written *iff*, lest it should be conformed to the spelling of *whiff*, *cliff*, *skiff*, &c., the main object of modern spelling being to avoid all general rules. We also have *clef* in music, but this is French. Other examples can be explained; thus the *ea* in *deaf* was once long, and is still written as a diphthong. The shortening of the *ie* in *mischief* is merely due to the accent; it goes with *chief*, where the vowel is long. In *elf*, *delf*, the *f* is preceded by another consonant.

Such a general rule, however, is too simple for English use, and requires a complication. This is ingeniously supplied by allowing *fe* to be written for *f* after a long vowel. Hence we have *chafe*, *life*. Such words are not numerous. Walker's *Rhyming Dictionary* gives only *chafe*, *safe*, *vouchsafe*, *five*, *life*, *knife*, *rife*, *strife*, *wife* (and its compounds). The reason is clearly that we are accustomed to regard *a.e.*, *i.e.* (where the dot means a consonant) as symbols equivalent to long *a* and long *i*. For all this, if teachers would essay to tabulate results, some method in the madness of modern spelling may be discovered, and might be communicated.

Another rule is due to the old use of *i* for *j* and *y*. At the end of a word *i* could only mean *i* or *y*, and even *ioi* (for *joy*) is not common; it is oftener *ioye* or *ioie*. *I* at the end of a word never meant *j*; hence no English word may end with a written *j* even at this day. The symbol for the final *j*-sound used to be *ge*, for the simple reason that no word originally ended with the sound of *j*, but

such sound was always followed by a final (sonant) *e*. The word now called *juh* was dissyllabic, and was pronounced *juh-je*, written *iu-ge* or *iug-ge*. The double *g* was objectionable, because it gave the idea of a hard *g*. Hence the phonetic spelling *iud-ge* was used instead, at a time when phonetics were not as yet a bugbear; this gave the modern *judge*. The prevailing rule at present is to write *-ge* for *j* (final) after a vowel that once was long, and *-dge* for *j* (final) after a short vowel. All this trouble might of course be saved by ceasing to shudder at the sight of final *j*.

If we might only be allowed to use *v* final when we mean *v* final, and *j* final when we mean *j* final, the convenience would be very great. But the very same people who detest the old use of *u* for *v* and of *j* for *i*, and who raise an outcry unless an editor consents to "modernize" old spellings accordingly, are the very people who uphold the (really old) use of *ve* for *v* and of *ge* or *dge* for *j*. Such is the consistency of the ignorant.

WALTER W. SKEAT.

GRANTS OF WILLIAM III.

(Continued from p. 205.)

49. To James Carry, Esq^r two Grants, one of a Mortgage of 2,000*l*. in fee of severall Lands in y^e County of Wicklow due to Sr Edward Scot from the Earle of Tyrone, the other of 1,725 Acres. The Considera^on mentioned in y^e L^re Patents are, his house being burnt, and his having furnished y^e Garrison of Eniskilling wth provisions and Materials to y^e value of 3,000*l*. at his own Expence. But enquiring into y^e Merits of this Grant it appeared to us that he gave no Assistance to y^e Garrison of Eniskilling, that in y^e Town of Eniskilling he publicly declared he hoped to see all those hanged y^t took up Arms for y^e Prince of Orange, and his house was burnt by y^e s^t Garrison.

50. The rest of y^e Grants, wth y^e former, appear in y^e s^t Book No. 6, and are comprehended in y^e General values.

51. It is to be observed that all Acres mentioned in this Rep^t are meant Plantation Acres, w^{ch} bear a proportion to English Acres as 264 is to 441.

52. It is further to be observed that y^e Estates above mentioned do not yield so much to y^e Grantees as they are here valued at. For as most of them have abused his Maj^{ty} in the real value of their Estates, so their Agents have imposed on them, and have either sold or lett the greatest part of these Lands at a great undervalue.

53. We are further to take notice y^t most of y^e Lands in y^e severall Grants aforesaid were granted under y^e Excheq^r Seal in Custodiam for small numbers of years or during pleasure either to y^e present Grantees or other Persons, by w^{ch} means very little profit has accrewed to his Maj^{ty}. The greatest part of y^e Custodiams are now expired, but those few yet in being appear in a Book at y^e Lower end of y^e Grants No. 6.

54. In y^e next place we shall humbly acquaint y^t Honours wth y^e severall incumbrances y^t affect y^e Estates forfeited and not restored. And here we shall take notice of such only as are found by Inquisition or have been allowed by his Maj^{ty}'s Court of Excheq^r most of w^{ch} last have been in pursuance of her late Ma^{ty}'s Letter, dated —, to y^e Lords Justices of Ireland, w^{ch} required

y^t all Protestants should try y^e Validity of their Incumbrances in y^e most speedy manner without subjecting them to dilatory and chargeable Methods.

55. All Statutes, Judgment^s, Mortgages, or other debts w^{ch} appear to us as afores^d to affect y^e s^t Estates not restored amount to 161,936*l*. 15*s*. 6*d*., The particulars whereof appear in a Book delivered in wth this Report No. 7. The reality of ye s^t Incumbrances, w^{ch} of them have been made upon a valuable considera^on, and w^h have been since discharged by receipts of Rents or otherwise, we have had neither time or opportunity duly to Examine, but we humbly conceive there are many very great deductions to be made upon the following Considerations.

56. In all Judgment^s and Statutes we have sett down y^e Penall summ, not been able to know w^t Interest is due on y^e severall Particulars.

57. It appears probable to us y^t oftentimes the Judgment and Mortgage is y^e same debt.

58. It is very probable that many of y^e s^t Judge^{nts} are only for y^e performance of Covenants, and the Defeasances remain in y^e hands of y^e Covenantors.

59. In many cases Protestants and Papis^ts have been equally bound, and the whole debt is demanded on y^e Lands of y^e forfeiting Persons, thoth there may be other Security.

60. It doth appear y^t many deeds and Copys of Judge^{ts} were produced to y^e Jurys on severall Enquiries, and found without any proof of y^e Execution of y^e Deeds or the Considerations therein expressed.

61. It is probable that in many Cases y^e Statute and Judgment have been satisfied and do not appear discharged upon Record.

62. Many Incumbrances have been bought up by the Grantees, their Agents, and under Purchasors, and oftentimes at small values, and kept on foot to cover y^e Estates, thoth probably they might have overp^d themselves by y^e perception of y^e Profits.

63. Many persons have been put into Possession of y^e Lands incumbered by vertue of her Maj^{ty}'s letter, and have received all or a great part of their Debts.

64. It is probable y^t severall of y^e Incumbrances have been taken in Trust for forfeiting persons, and many others were entred into Covenously.

65. In conclusion it appears to us that there are all y^e contrivances possible made use by some of ye Grantees and their Agents to make y^e Incumbrances appear greater, thoth we believe if they were duly inquir'd into they would not be found so considerable, but y^t a great part of y^e w^{ch} might have been paid off by y^e perception of Profits before y^e time. However, we humbly conceive that at present they will be much more than discharged by y^e personal and other forfeitures not before valued, w^{ch} we now Humbly lay before y^e Honours.

66. As we informed y^e Honours before, soon after the Battle of y^e Boyn Comm^{rs} under ye Great Seal of Ireland were appointed, who had power to seize and dispose of y^e forfeited goods and chattels to His Maj^{ty}'s use. These appointed Sub-Commissioners in y^e sev^ll Countys then in his Maj^{ty}'s Possession, who made returns of great Quantities of Goods and Chattells, w^{ch} they valued at 135,552*l*., but at so moderate computation y^t every Horse was valued at 20*s*., every Cow or Ox at 15*s*., sheep at half a crown a piece, and other things proportionable, so y^t it appears very probable to us that if y^e said Goods had been disposed of to y^e best advantage, they might have yielded between two and three-hundred-thousand Pounds. But before y^t could be done, upon representa^on of y^e then Comm^{ers} of y^e Revenue, the power of disposing by y^e s^t Commissioners of Forfeitures was superseded by a letter from his Maj^{ty} within 9 days after the Granting of their Commission, and placed in y^e Comm^{ers} of y^e

Revenue. By this means so much time was lost before the Books and Goods seized by y^e Sub-Commissioners could be transferred to y^e Officers of y^e Revenue, that y^e greatest part of y^m were either Embezzled by y^e Sub-Commissioners of Forfeitures or y^e Comm^{rs} of y^e Revenue, or else plundered by the Army at their return into Winter Quarters, soe y^t it does not appear to us that there ever was accounted for to his Maj^{ty} above y^e value of 44,000*l*. Besides these there were great quantities of other goods, as appeared in the Inquisitions, w^{ch} we do not find ever came to his Maj^{ty}'s use, and many more were seized by private men. Indeed, y^e Plunder at y^t time was so general, that some men in considerable employments were not free from it, w^{ch} seems to us a great reason why this matter has not been more narrowly search^d into; particularly the Lord Coningsby seized a great many Black Cattle, to y^e number of 300 or thereabouts, besides horses w^{ch} were left in y^e park after y^e Battle of y^e Boyne, w^{ch} we do not find were ever account^d for to his Maj^{ty}. He also seized all y^e Plate and Goods in y^e house of St Michael Creagh, Lord Major of Dublin for y^e Year 1689, w^{ch} are generally thought to amount to a great value, but this last is said to be by grant from his Maj^{ty}. There were sev^l rich Goods and other household stuff delivered by y^e Comm^{rs} of y^e Revenue to the then Lord Justices, the Lord Sidney, and the Lord Coningsby, w^{ch} we do not find were ever returned, accounted for to his Maj^{ty}, or left in y^e Castle at their departure from y^e Governm^t.

67. Further, there were severall other quantities of Goods delivered by order of y^e s^d Comm^{ers} of the Revenue to St Cha. Porter, Major Gen^l Kirk, and others, w^{ch} have not been returned, and a great deal more taken by y^e Gen^l Officers of y^e Army, which its said his Maj^{ty} hath since discharged.

68. If we may believe y^e Gen^l Reports of y^e Country, very many persons have made their advantages by these forfeitures, but y^e time was so distant, the Proofs so difficult, and withal the hopes of getting any part of them back again so remote, that we rather choose to prosecute more material Enquiries, therefore can give your Honours no farther Informa^on concerning them.

69. But since the value of the before-mentioned Goods and Chattels are so uncertain, we make no Estimate thereof, but will proceed to take notice of some debts by Judge^mt and Statute, and a few Mortgages due to forfeiting persons not restored, w^{ch} amount to 120,013*l*. 13*s*. 10*d*., as appear in a Book delivered in wth this Report No. 8.

70. And here it may be observed that these debts are lyable to all y^e objections made against y^e Incumbrances before mentioned, only wth this difference, that as y^e Incumbrances may be presumed to be in a great measure satisfied by y^e Perception of Profits, the Creditors being many of them in possession pursuant to her late Maj^{ty}'s letter in favour of Protestant Creditors, or at least that y^e full Interest thereof hath been paid out of y^e Rents, so in y^e other y^e full penalty is due, no Interest appearing to be p^d since the forfeiture, and therefore, we humbly conceive, may be taken as so much in discount against Incumbrances.

71. And here we crave leave further to observe y^t almost all y^e s^d Judgem^{ts} were found in y^e Court of Exchequer only, and that from a mistake of our orders no return has been made from either of y^e other Courts of Law, by w^{ch} means we believe many more debts appearing on Record to be due for forfeiting persons not restored may be omitted.

72. There are yet to be computed 297 houses in y^e City of Dublin, 36 houses in y^e City of Cork, with 226 Houses situated in the severall Citys and Towns of this Kingdom, together with 61 Mills, 28 Faires, Markets 72, Rectorys and Tythes, Chief Rents, &c., amounting to

238*l*. per annum, and 5 Ferrys and Fisherys lying within the severall Countys and Baronies of this Kingdome, the Forfeitures of Persons not restored, w^{ch} we value at 50,000*l*., and place here among y^e personal forfeitures towards the discharge of Incumbrances, and if we add y^e debts due to forfeiting persons, as we humbly conceive 'twill fully discharge y^e Incumbrances afores^d. And if there were room to apprehend any Deficiency, yet the Chattells real of Persons comprehended within y^e Articles of Limerick, w^{ch} by y^e construction of y^e s^d Articles they were not to be restored to, would fully, as we apprehend, make up any defect that might remain after y^e allowances afores^d.

73. It appears to us by our Observations in y^e Country that a great part of y^e Lands called unprofitable in y^e surveys, except those in Kerry, w^{ch} we acco^t as nothing, are now profitable Acres, and many of them as good as any Lands in y^e Kingdome, and tho^o they are not comprehended within our Valuation, yet are in themselves considerable.

74. We have computed the forfeited Estates according to y^e Present Values, and the Currant price of the Coyne here were they now be sett (? relet), without any regard to beneficial leases made before the forfeitures, And because we found it impossible either to come to a reasonable Knowledge of the number of them, and w^{ch} are real or fraudulently sett up, we think it most proper to make a Gen^l allowance for the same by way of Discount or other particulars; and if all y^e Unprofitable Acres be cast in, it may near answer the difference of Value the now Beneficial Leases do make from the present Intrinsic value exclusive of them.

75. And least this allowance should be thought insufficient, we humbly conceive the woods of this Kingdome now standing of y^e forfeited Estates not restored may be worth 60,000*l*. Wich we believe, if thrown in, will answer the difference, provided some speedy care be taken to prevent farther Waste.

76. But least our allowances on the Particulars aforesaid should not be esteemed sufficient, we throw in all Denominations of Lands to w^{ch} we could annex no number of Acres, not receiving any light, either by y^e Surveyors, Comm^{rs} Books, Inquisitions of (? or) our Enquiries in y^e Country. And because they are quantities of Lands that vastly differ from one another, both in value and number of Acres, we can sett no certain estimate upon them, tho^o it seems very probable to us that they amount to at least 70 or 80,000 Acres, which we humbly conceive will much more than answer all y^e Deficiencies above mentioned.

77. And here we shall take notice of the General Waste committed on y^e forfeited Woods of this Kingdome, particularly on y^e Woods of Sir Valentine Brown in y^e County of Kerry, where the value of 20,000*l*. has been cut down and destroyed; and the Waste made on the Woods of the late Earle of Clankarties Estate, now in Grant to y^e Lord Woodstock, is computed at 27,000*l*., and, indeed, soe hasty have sev^l of the Grantees or their Agents been in the disposition of the forfeited Woods, that vast Numbers of Trees have been cut and sold for not above 6*d*. apiece, and the like Waste is still continuing in many parts of this Kingdom, and particularly at this instant the Hono^{ble} St John Heely, Lord Chief Justice of y^e Com^{on} Pleas here, and Peter Goodwin, Joynt-purchasers of the Lands of Feltrim, within 6 miles of Dublin, of the Right Hono^{ble} the Lord Coningsby, are now cutting down the very ornamental rowes and Groves about the Mansion house. Great Waste has been made, and yet is committed, on y^e Woods of Oshognes in y^e County of Galway, purchased by Toby Butler, Esq^r for about 2,500*l*., w^{ch} is valued to above 12,000*l*. And when we appointed some persons to view and value y^e s^d

Woods, the s^d Toby Butler did prosecute severall of them by Indictment for so doing.

78. Besides all y^e Forfeitures before mentioned, there are great numbers of persons guilty of y^e late Rebellion, and within no Articles, and never prosecuted, and very many have appeared on the Exigente w^{ch} to this day are continued under Bail, and some of them were these last Summer Assises tryed and acquitted, and, indeed, it does appear to us that y^e Freeholders of this Kingdome, through length of time and by contracting new friendship wth the Irish, or by inter-purchasing with one another, but chiefly through a Gen^l dislike of the disposition of the forfeitures, are scarce willing to find any persons guilty of the late Rebellion even upon full evidence.

79. By reason of this delay of prosecution many good Estates by y^e death of parties have been lost to his Maj^{ty}.

80. And notwithstanding all this it seems probable by y^e Multitude of discoveries offered us, that if right methods were taken, and proper Encouragements given, a great sum of Money might be yet raised out of y^e Forfeitures that lye yet concealed.

WILLIAM SYKES, M.R.C.S.

Mexborough.

(To be continued.)

OLIVER CROMWELL AND THE GREEK PATRIARCHS.—Has this extraordinary story ever found its way into print? I transcribe verbatim from a copy by George Ballard, of Mag. Coll., Oxford, in whose possession was the original, without date or signature. The person referred to is evidently Ralph Brideoake, born in 1614, successively Chaplain to the Earl of Derby, Preacher of the Rolls, Dean of Salisbury, and Bishop of Chester. He died Oct. 5, 1678. For an account of him see Wood's *Athen. Oxon.*, vol. ii. pp. 1164-6. Wood mentions the special favour shown him by Mr. Speaker Lenthall, but attributes it to another cause. Ballard (who died in 1755, bequeathing his MSS. to the Bodleian), when he wrote the letter containing the extract (his letter is dated July 27, 1753), did not know the writer, and was at a loss to discover to whom the story referred.

"Sir,—In pursuance to my promise I have sent you the story you desired of me when I saw you last. Sir, after that late King was beheaded (if I mistake not) Lathom House which belonged to the Earl of Darby (who was also beheaded at Leverpoole) was surrendered to my Lord Fairfax upon promise of having quarter, at which surrender my father being in the House, and Chaplaine to the Earle of Darbys children, who were imprisoned in [sic] Leverpoole Goall, where he was kept close prisoner in the Dungeon, tho' the rest were permitted the liberty of the Goall Yard, where, I believe he would have layne till the Kings returne, or till death had set him at liberty, if it had not been his fortune to be freed by the following accident. The Patriarchs of Greece, hearing of the unparalleled murder of our late King, by his own subjects, sent one of their own body as an Envoy over here into England, and his errand was this, to know of Oliver Cromwell & the rest—By what Law either of God or Man they put their King to Death. But the Patriarch speaking no other language, but the common Greek, and coming without an interpreter, no body understood him; and tho' there were many good Greccians (whose names I have forgott) were brought to him, yet they could not

understand his Greek. Thereupon Lentale who was speaker to the House of Commons, told them, that there was in Prison (one of the King's Party) that understood the common Greek, who would interpret to them, what the Patriarch said, if they would set him at liberty, & withall promise not to punish him if what he interpreted out of the Patriarch's words that reflected on them; which at last they were forced to do, tho' much against their Will. At last the day was set for hearing where was present Cromwell, Bradshaw, & most of the late King's Judges, if not all; when the Patriarch came he wrote in the common Greek the aforesaid Sentence & signed it with his hand, after which my father turned it [into] other Greek, which when it was writ he did (tho with much adoe) understand, & set his hand to it; then Then [sic] my father turned it into Latin & English, and delivered it under his hand to Cromwell, that that was the business of the Patriarch's Embassy, who then returned him this answer, that they would consider of it, & in a short time send him their answer: but after a long stay, and many delays, the Patriarch was forced to return, as wise as he came. Upon the Patriarch's departure, they would have sent my father to prison again, but Lentale would not let them; saying, that it was their promise that he should be at liberty; whereupon they sent for him, & commanded him not to divulge it upon pain of imprisonment, if not of death. Then Lentale made him Preacher of the Roles, & my father bought him a chamber in Grays Inne; which chamber he afterwards parted with to Mr. Barker, who now has the possession of them. This is the Relation which I have heard my Father oftentimes tell, & to the best of my knowledge, I have neither added nor diminished any thing."

Probably the original is among Ballard's MSS. in the Bodleian, where also may perhaps be some letters or notes giving more information on the subject.

JOHN E. T. LOVEDAY.

KNOTTING IN CHURCH, 1713.—In the *Examiner* for April 20-24, 1713, No. 44, there was inserted a very remarkable statement, which excited a great deal of interest. Speaking of the "Faction" and their irreligious acts, the writer said:—

"Thus to instance one of their late converts, no sooner was Dismal among the Whigs, and confirm'd past retrieving, but Lady Char—te is taken knotting in St. James's Chapel, during Divine Service, in the immediate presence both of God and Her Majesty, who were affronted together, that the Family might appear to be entirely come over. I spare the Beauty for the sake of her Birth: but certainly there was no occasion for so publick a Proof, that her fingers are more dexterous in tying a knot, than her Father's brains in perplexing the Government."

Who wrote this it is difficult to ascertain—possibly Oldisworth, possibly Mrs. Manley; but it has been suggested, of course, that Swift was the instigator, though for this there is little or no foundation. Anyhow, it brought an immediate reply from Steele, who, in the *Guardian* of April 28, 1713, No. 41, comments with just indignation on the gross indecency of thus dragging into public notice a young lady of rank, who had, in truth, no fault but that of being her father's daughter. Steele ends:—

"Lady Char—te's quality will make it impossible that this cruel usage can escape her Majesty's Notice, and

tis the business of every honest Man to trace the offender, and expose him to the Indignation of his Sovereign."

Whoever wrote the article in question, it is clear, repented him of the action, for when the *Examiner* was reprinted in the following year there were several important changes made; amongst others, No. 44 appeared as No. 33, and the paragraph in relation to the lady was entirely left out. It is, of course, well known that "Dismal" was Daniel Finch, second Earl of Nottingham, who had been advertised for in the *Post Boy* of December 6 in these words:—

"Whereas a very tall, thin, swarthy complectioned man, between sixty and seventy years of age, wearing a brown coat, with little sleeves, and long pockets, has lately withdrawn himself from his friends, being seduced by wicked persons to follow ill courses: These are to give notice, that whoever shall discover him shall have ten shillings reward," &c.

It was, of course, deemed fair play to publish any number of squibs against the Earl of Nottingham under the pleasant *alias* of Dismal, but it was clearly a breach of good manners and beyond the recognized limits of fair political warfare thus to bring in the name of a young lady merely to try and vex her father. Lady Charlotte Finch was then attached to the court, and became Duchess of Somerset in 1726. The *Examiner*, in No. 48, endeavoured to soften the matter by saying that the young lady "knotted in the Chapel upon some Wednesday in Lent, but it was before Divine Service began, and out of pure Inadvertency." This explanation, like the original attack, was wholly suppressed when the *Examiner* was reprinted in 1714. Steele returned to the subject again in the *Guardian* of May 12, writing with much irritation, in the evident belief that Swift was his adversary. The important influence which this otherwise trifling matter had on the estrangement of these two great men gives it a peculiar interest. But it has also a minor significance in relation to the habits of the time, if we are to understand that ladies of rank in 1713 really took *work* with them to the Chapel Royal.

EDWARD SOLLY.

SPELLING OF SURNAMES.—Everybody knows that Shakespeare did not know how to spell his own name; that Mr. Weller, senior's, views of the initial letter of his own patronymic were incomparably more decided than his distinguished son was inclined to accede to; and that a number of heroic personages in antiquity were hazy in their notions of what posterity would expect of them when the editor of the *Dictionary of National Biography* should be called upon to give them a place in his volumes; but it has not often happened to me to find such luxuriant variety in the different forms of a single and simple name as the writer of a thirteenth century document now before

me has exhibited. This document is a roll of the rents and customary services of the tenants of Dame Margery de Crek in Flixton, co. Suffolk, drawn up in the year 1252, probably in view of her handing over all her property for the endowment of the nunnery of which she was the foundress. At the head of the list of tenants stands the most considerable of them, whose rents and services are given in minute detail. This gentleman's name stands forth at starting as Petrus Le Calph. The second tenant having had his rent, &c, set down, is said to be liable to all the services, "sicut Petrus Le Cauf"; the third, "sicut Petrus Le Cauph"; the fourth, "sicut Petrus Calvus." The scribe having arrived at this satisfactory form, sticks to it for some thirty or forty more entries, until, wearied by the dismal monotony, he starts afresh and bursts forth into a new form, to wit, "Petrus le ChauF," after which he drops the unnecessary surname altogether, and curtly describes him as "Petrus predictus." Only once before have I met with anything so flagrant as this scrivener's impatience of uniformity, and that was in a cartulary, wherein the Cheyneys figured as familiar names under the forms of Cheyney, de Chesne, Chesney, ad Quercum, Querquetum, and atte Oke; but then in this cartulary the worthies were members of the same family four or five generations apart from one another. And yet people will stickle for the old way of spelling their family name. One friend of mine startled his admirers—and who could know him without admiring and loving him?—a few years ago by climbing up his pulpit with one *F* at the beginning of his name and coming down to the vestry with two, which he has always gravely demanded of us as his undoubted right ever since—and he shall have them.

AUGUSTUS JESSOP.

WOMEN ACTORS ON THE ELIZABETHAN STAGE.—I have lately come across two passages which seem to prove that there was occasional substitution of women in female parts for the usual boy-actors on the Elizabethan stage. The first passage may be familiar to your readers, the second I think will be new to them. Tom Coryat, in his *Crudities* (1611, p. 247), speaking of his experiences at Venice, writes:—

"I was at one of their playhouses where I saw a Comedie acted.....Here I observed certaine things that I never saw before, for I saw women acte, a thing that I never saw before, though I have heard that it hath bene sometimes used in London, and they performed it with as good a grace, action, gesture, and whatsoever convenient for a Player, as ever I saw any masculine Actor."

John Chamberlain, writing to Dudley Carleton, under date Nov. 19, 1602, says:—

"And now we are in mirth, I must not forget to tell you of a couensing pranke of one Venner, of Lincolns Inne, that gave out bills of a famous play on Saterdag was sevenight on the Banckeside, to be acted only by cer-

tain gentlemen and gentlewomen of account. The price at coming in was two shillings or eighteen pence at least: and when he had gotten most part of the money into his hands, he would have shewed them a faire paire of heeles, but he was not so nimble to get up on horse-backe, but that he was faine to forsake that course, and betake himselfe to the water, where he was pursued and taken and brought before the Lord Cheife Justice, who would make nothing of it but a jest and a merriment, and bounde him over in five pound to appeare at the sessions. In the meane time the common people, when they saw themselves deluded, revenged themselves upon the hangings, curtains, stools, walles, and whatsoever came in their way, very outrageously, and made great spoile: there was great store of goode companie, and many noblemen."—*Chamberlain's Letters, temp. Elizabeth, pub. Camden Soc., p. 163.*

Great ladies, it is well known, acted privately in masques at the end of Elizabeth's reign, but both Coryat and Chamberlain are referring to the public theatres. The very earliest reference to the presence of actresses there is usually assumed to be Pepys's entry under date Jan. 3, 1660/1: "To the Theatre where was acted [Beaumont and Fletcher's] *Beggars Bush*, and here the first time that ever I saw women come upon the stage."

SIDNEY L. LEE.

"THE VISION OF JUDGMENT."—The following is cut from a London book-catalogue for March:—

"434. Southey (Robt.).—*The Vision of Judgment*, by Quevedo Redivivus, suggested by the Composition so entitled, by the Author of *Wat Tyler*, 8vo. sewed, 5s. R. Carlile, 1824. Very scarce, a clever parody, evidently written by Carlile himself."

The clever parody here alluded to is the well-known "Vision" by Lord Byron:—

"St. Peter sat by the celestial gate," &c.

W. K.

WOLF BOYS.—The well-known story of Romulus and Remus having been suckled by a wolf is regarded as fabulous, but is paralleled thus. I am credibly informed that a belief in the habit is general throughout British India, and the following is cited as one among many such stories. In recent years some Anglo-Indian friends of mine, travelling in the North-West Provinces, visited a charitable institution near Agra, known as "the Church Missionary Society's Orphanage," where two children had been received under the following circumstances. A magistrate of the neighbourhood, having been informed that some human beings had been observed frequenting the cave of some wild beasts, had a fire lighted at the mouth, and smoked out the inmates. Some wolves bolted out and effected their escape, but two male children were secured. They were utterly uninformed; they moved only on all fours, and could not stand upright; had no speech, and refused cooked food. They were received into the asylum as above, and received every attention. They are called "wolf boys"; and the theory is that a female wolf had captured them in infancy to suckle. I am told

that children are frequently so abducted and nourished by wolves, who, obtaining food easily and not being pinched with cold, lose all voracity and foster their human sucklings with scrupulous attention. If this habit should become authenticated, it will rehabilitate the Roman legend and, I should fancy, explain the *were wolf* superstition in a satisfactory manner. LYSART.

WHARF: GHAUT.—In Mary Linskill's "Pictures from Whitty" (*Good Words*, January, 1885, p. 25) she speaks of *wharf* and *ghaut* as synonymous, whereas I apprehend *ghaut* is the Whitty pronunciation of *gate*, meaning the sluice by the wharf. EDW. J. WILSON.

ANONYMOUS BOOK: "REMINISCENCES OF A SCOTTISH GENTLEMAN."—The editors of the new *Dictionary of the Anonymous and Pseudonymous Literature of Great Britain* should note that the author of the book entitled "*Reminiscences of a Scottish Gentleman, commencing in 1787*," by Philo Scotus, Lond., 1861, 8vo. pp. [vi] 362," was Philip Barrington Ainslie, third son of Sir Philip Ainslie, of Pittan, Knt., by the Hon. Elizabeth, daughter of the twelfth Lord Gray. He is described by Playfair in his *British Family Antiquity*, vol. iii. p. 558, as "a merchant at Liverpool." In 1807 he married, as he states on p. 278 of his *Reminiscences*, Bridget, daughter of Mr. Edgar Corrie, of the important Liverpool firm of Edgar Corrie & Co., afterwards Corrie, Gladstone & Bradshaw. The book includes some interesting anecdotes of the Gladstone family.

ERNEST AXON.

66, Murray Street, Higher Broughton.

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.

SPANISH ARMADA.—I should be glad to know if there exist any lists or records of officers who served in the fleet sent to oppose the "Invincible Armada." Also, if it is possible to find the names of the principal Spanish ecclesiastics who accompanied the latter ill-fated expedition. I have an antique ring, which has descended to me from an ancestor, a captain in our navy at that time engaged against the Spaniards; and a piece of paper attached states that the ring belonged to a bishop on board one of the vessels of the Armada. This signet-ring has the keys of the church, &c., engraved in an emerald stone, and I should be greatly indebted to any one who could point out a way of throwing light upon this interesting relic. Morant says one hundred and fifty monks, under Martin Alarco, Vicar of the Inquisition, accom-

panied the Armada. Could the ring have been his? Monks, I suppose, could not wear rings.

DEVONIA.

PORTRAIT OF DR. MOFFAT.—It is possible that some of your readers may have come across a portrait in oil of the late Dr. Moffat, of South Africa, which has been missing for a good many years. Three of his children are sure that they saw this portrait in the cottage of their grandfather at Winton, near Patricroft, in Lancashire. The grandfather died in 1853, and after his death the portrait is supposed to have fallen into the hands of a Mr. Barrow, whose effects were put up to auction. A friend of the Moffats went to the sale, and succeeded in saving two other family portraits, but did not see that now in question. On Dr. Moffat's return to this country he made some inquiry, and intended to have made a still more systematic search, but the intention was never carried out. The portrait is nearly life size. A miniature copy of it is in my possession, and I have a perfect recollection of seeing the original in my childhood, thirty-five years ago. It was taken in 1816, and would probably not strike any one of the present generation as being a portrait of Dr. Moffat. He was twenty-one at that time. The face is beardless, and the hair brushed down over the forehead. There is a white handkerchief or scarf round the neck, and the black coat and waistcoat have those wonderfully high and uncomfortable looking collars in which our forefathers propped up their heads.

J. S. MOFFAT.

14, Blythe Villas, West Kensington Park, W.

APOSTOLIUS.—Where can one see the proverbs of Michael Apostolius? He seems to have jotted down a number of proverbs, the two hundred and fifty-fourth of which says, "If you can go by land, do not go by water." Simplicius says that Cato repented of only one thing in his life, and that was having gone by ship somewhere when he might have gone by land. Pilpay seems to think all travelling indicative of a fool, and, all summed up, he is, perhaps, not far from right.

C. A. WARD.

Haverstock Hill.

"SCHOOL FOR SCANDAL."—To whom are we indebted for the attempt to improve upon Sheridan in library editions of the *School for Scandal* by the insertion of the words, "Oh! damn your sentiments," at the end of the fourth act? Sheridan was not afraid of plainness of speech, and could throw in an oath as well as any man when he thought it to the point. But the climax of absurdity is reached in the speech with which Joseph Surface, after his utter exposure, accompanies Sir Peter off the stage. "You are rash, Sir Peter. You shall hear me. The man who shuts out conviction by refusing to——" To that the most

brilliant repartee must be an anti-climax. So down comes the curtain. But the gods, who love the conquering side, more dearly love a damn. Stage custom, therefore, allows honest Sir Peter not only the last word, but words that tickle the ears of the gods and evoke their hearty guffaws. Once introduced on the stage, the appearance of the words in acting editions is intelligible. But why should they appear in a library edition of Sheridan's works, published in 1883, to which the following notice is appended?—

"It is the editor's intention to respect that change in the convention of society which excludes now from our common acquaintance certain plainnesses of thought and speech once honestly meant and honestly allowed. By a little care in this respect much of the best literature can, with slight injury to its best features, be rescued from neglect. The use and beauty of old monuments are surely separable from their dust and dirt."

Perhaps so. But why stick on the dirt where the monument happens to be clean? KILLIGREW.

EARLY PRINTING.—*Le Livre* for December, 1884 (pt. i. p. 397), contains a chronological table (extracted from the *Bulletin de l'Imprimerie et de la Librairie*) of the establishment of printing in various parts of the world. Under the date 1530 is "Hoolum (Irlande)," a place I fail to recognize. The dates 1772, 1780, and 1792 are given as the years in which the printing-press was established in the respective towns of Madras, Calcutta, and Bombay. Is this correct? I am under the impression that the presidency towns of India were furnished with the press at earlier dates than those specified in the list. W. F. P.

BUSSOCKY.—I was superintending the levelling of a new cricket ground for a village club, and the South Lincolnshire man who was taking up the turf was expatiating on the happy selection of the *pitch*. He said, "There's nothing *bussocky* about it, no rushes, nor nothing of that." Perhaps *bussocky* is only another form for *tussocky*, from *tussock*, a tuft of coarse grass. Is it a Lincolnshire word? CUTBERT BEDE.

THE GAME OF FOOTBALL.—There is a proverb at Scone, in the county of Perth, that "All is fair at the ball of Scone." Sir Frederick M. Eden, in his *Statistical Account of Scotland*, supposes that the game had its origin in the days of chivalry, when it is alleged that an Italian who came into Scotland challenged all the parishes in the neighbourhood of Scone under a certain penalty should they decline his challenge. This was generally done; but Scone accepting, beat the foreigner, and in consequence the game was instituted. Strutt, in his *Sports and Pastimes of the People of England*, says that the game was prohibited in the reign of Edward III., and again by James I. From other sources I find that although football was very

popular in Scotland, it was held in low esteem in England even in Shakespeare's time. King Lear having chastised Goneril's steward, the latter replies, "I'll not be struck, my Lord,"—"Nor tripped neither, you base football player," replied the Earl of Kent, tripping up his heels (I. iv.). When did the game first become popular in England?

EVERARD HOME COLEMAN.

71, Brecknock Road.

MORNING AND EVENING HYMN.—Who is the author of what is called the "Morning Hymn" and of the old tune? In *Hymns Ancient and Modern* the words are altered and the tune is altogether different. Are there more verses than the three usually sung? When did this and the three verses of Bishop Ken's Evening Hymn drop out of use as the commencement of our Church services, which alone I remember from boyhood more than seventy years ago? What is the origin of this tune, so well known?

THOMAS WARNER.

HODNUTT FAMILY.—Particulars concerning members of this family, which held estates in county Cork, are solicited by

F. P. H. HUGHES.

Anglesey Villa, Cheltenham.

AUTHOR WANTED.—In Mr. Lawrence Oliphant's *Sympneumata* (Blackwood, 1885) I read at p. 135:—

"The vague and mighty writer who remarked of late, that if the last century solved the question of the man, the present one must solve the question of the woman, scarcely imagined how literally, nor in what manner, this truth is demonstrating itself."

Who was "the vague and mighty writer"; and in what sense did he mean that the last century solved the question of the man? C. C. M.

WILLIAM VERNON.—In the *Poetical Register* for 1810-11 (vol. viii. p. 299) there is printed a charming poem, called "The Parish Clerk," by Mr. William Vernon, stated there to have been first printed in the year 1758. It describes in excellent verse many contemporary village social habits and customs. I want to know if it has been reprinted in any easily accessible collection. If not, I should gladly copy it out for your columns. The name of William Vernon does not occur in Lowndes, but in Allibone I find: "Vernon, William, a private soldier in the Old Buffs, *Poems on Several Occasions*, Lond., 1758, 12mo."

J. D. C.

WATSON AND MOSLEY FAMILIES.—Can any one tell me the Christian name of — Watson, of Newcastle-upon-Tyne, who married Jane, the eldest daughter of Edward Mosley, Alderman of that city; also any particulars of the Watson family, who seem to have been in Newcastle since the early part of the sixteenth century? Mac-

kenzie's *History of Newcastle and Gateshead* gives Robert Watson, Sheriff of Newcastle in 1514; John Watson, Sheriff in 1525; John Watson, Sheriff in 1567; John Watson, Mayor in 1574, and another of the same name, Sheriff in 1658. Where can I find further particulars of the family, with pedigree?

In the same book is given the inscription, in the church of St. Nicholas, to the above Edward Mosley, who was Alderman of the city in 1758 and Mayor in 1767 and 1781. Mosley Street was named after his son, who, I think, was Mayor of Newcastle, and knighted before 1824. The arms of this family are a chevron between three hammers or pickaxes; crest, a crane. These arms are like those of the Mosleys, baronets. What is the relationship, and when did a branch of the family settle in Newcastle?

— Watson, who married Jane Mosley, left two daughters: Jane, who married Henry Gibson, surgeon, of Newcastle; and another daughter, who married — Effingham. There is a tradition that the family of Burdon were connected in some way with the above families; but I can find no proof of it. There are many tombstones to the Watsons, Gibsons, and others in the church of St. Nicholas; but I can obtain no further particulars of them, and have applied in vain to various booksellers for Richardson's *Monumental Inscriptions in the Church of St. Nicholas, Newcastle-upon-Tyne*, which I believe would give me the information I seek without troubling your contributors.

STRIX.

ALEXANDER CATCOTT.—When at University College, Oxford, the Rev. W. Jones says:—

"An attachment to some friends.....drew me often to Wadham College, which society has two Hebrew scholarships, on one of which there was (c. 1746) a gentleman, a Mr. Catcott, of Bristol."—*Memoirs of Bp. Horne*, 1795, pp. 22-3.

How did Alexander Catcott obtain the "Hodg" scholarship, and when? He was at Winchester College in 1743, and held a lectureship in Bristol in 1749.

WILLIAM GEORGE.

Clifton.

BISHOP BARLOW.—Will you permit me to ask for information through your columns as to the existence of any portrait (painting, print, or etching) of Bp. William Barlow, of St. Asaph, St. David's, Bath and Wells, and Chichester, the last named A.D. 1559? Information as to the whereabouts of any such portrait would greatly oblige.

T. B. D.

Warwick.

P.S.—Any book containing a portrait would be sufficient.

WINCHESTER SCHOOL.—Who was head master in 1743? At this date were Mr. Speed and T. Amis tutors there? Both are named in a letter,

dated "Winton, June 14, 1743," relating to a scholar then at the college. M. E.

MARINE APPRENTICESHIP.—Will any of your readers kindly refer me to one of the earliest known forms of an indenture of apprenticeship to the sea service, and to the earliest evidence of an apprentice to the sea service having been taken?

EDWARD S. WILSON.

Melton, Brough, East Yorkshire.

ZEND.—"Was there ever such a people?" asks the Rev. L. H. Mordacque, translator of Salvete's *Hist. Names*, in his notes, ii. 400. Anquetil says it means *living*, *Zend-Avesta*, the living word. There was a Kurd tribe called Zend, and Kerim-Khan was of it. Has anything been arrived at since 1864 with respect to this?

C. A. WARD.

Haverstock Hill.

Replies.

SIZES OF BOOKS.

(6th S. xi. 164.)

G. H. C. is in error in supposing that the "associated librarians" have decided upon a uniform or any scale for the measurement and description of the sizes of books. And he is not alone in the opinion, nor in publishing it, for a provincial bookseller has lately prefixed to his catalogues the table of sizes given by G. H. C. as being the adopted scheme of the Library Association. It is, therefore, desirable to point out that the Association, although it has considered the matter, has come to no conclusion upon it. That this is the case may be most easily seen by reference to the February number of the *Library Chronicle*, where the "Cataloguing Rules" of the Association are printed with the latest corrections. Rule 7 directs that amongst other particulars is to be given "the size," but adds no word of instruction as to how the size shall be ascertained. To anticipate objection, it may be added that, according to the published proceedings, the subject has been before the Association many times, and as the result of the labours of several committees, reviewed annually by the whole Association, and extending over a series of years, it has been dropped.

C. M.

I do not know who G. H. C. is, but I do know that he does not understand what is meant by the size of a book. The past generation of librarians and bookbinders found it an easy matter to say what size a book was because then a sheet of uniform dimensions was used, but nowadays we are fonder of variety than were our fathers. The publishers some years ago begged the British Museum authorities to adopt one designation, so as to do away with the present

confusion. The answer was decisive: "You adopt one sheet, and then we shall be able to adopt one designation." Of course. The size of the sheet is the basis for the designation. The "size-sticks" now used by binders are clumsy instruments, but I know of two good ones. They are duplicates, like a carpenter's rule, made to order, with all the sizes marked—the length on one side, the breadth on the other. One was in the possession of old Hayday (than whom no better binder): this was of ivory. The other, of box-wood, is owned by the library clerk, House of Commons. The following is copied from that marvel of a dictionary by Stormonth, under "Paper":—

| Folds of sheet, any size. | General designation. | Written short. | Particular designation. | Length in inches, about. | Breadth in inches, about. |
|---------------------------|----------------------|----------------|--|--------------------------|---------------------------|
| 2 | folio | fol. | royal folio demy folio crown folio foolscap folio | 20 17½ 15 13½ | 12½ 11½ 10 8½ |
| 4 | quarto | 4to. | royal quarto demy quarto crown quarto foolscap quarto | 12½ 11½ 10 8½ | 10 8½ 7½ 6½ |
| 8 | octavo | 8vo. | royal octavo demy octavo crown octavo foolscap octavo | 10 8½ 7½ 6½ | 6½ 5½ 5 4½ |
| 12 | duodecimo | 12mo. | royal duodecimo demy duodecimo | 8½ 7½ | 5 4½ |
| 18 | octodecimo | 18mo. | And other varying sizes. | 6½ | 3½ |
| 24 | quarto-vigesimal | 24mo. | Besides other sizes. | 5½ | 3½ |
| 32 | secundo-trigesimal | 32mo. | Besides other sizes. | 5½ | 3½ |

This table omits 48mo., which is often used for small Prayer Books. The measurement is that of the uncut leaf. Pott folio is smaller than foolscap, imperial is larger than royal, atlas and elephant are still larger.

LIBRARIAN.

In regard to the size of books it is evident that the associated librarians have done nothing but to append measurement in inches to the ordinary nomenclature. Folio, quarto, octavo remain just what they were before. They are determined by the folding of the sheets. A very small-sized sheet would fold in quarto to less than eight inches, and it would inevitably be a quarto, let the librarians call it 18mo. till they are black in the face as printers' ink. They can regulate large or small by inches, but can never change the folding by measuring with a foot-rule.

Haverstock Hill.

C. A. WARD.

SAMUEL JOHNSON, OF CHESHIRE (6th S. i. 314, 338).—At the first of these references MR. WILLMOTT DIXON asks whether the name of the author of *The Blazing Comet* and of *Hurlothrumbo* was really Samuel Johnson, or whether he merely assumed "that name, as hinted by Boswell, to annoy the lexicographer and bring him into ridi-

culc." At the second reference Mr. AUSTIN DOBSON replies that the latter supposition could not be true, because when *Hurlthrumbo* was acted in 1729 Dr. Johnson was "an unknown student at Pembroke College, Oxford"; and a writer whose name is familiar to all contributors to "N. & Q." refers to some other works of Samuel Johnson, of Cheshire, with the remark that "there is no known reason to dispute his right to the name also borne by the lexicographer." Now, on reading Mr. DOBSON's letter it at once occurred to me that the Samuel Johnson, of Cheshire, could not be the writer referred to by Dr. Johnson. To show this allow me to quote the passage on the subject from Croker's *Boswell*, p. 366, where, during the account of Dr. Johnson's travels in Scotland (anno 1773), some scraps of his conversation are quoted, amongst which is the following:—

"Some years ago, a foolish piece was published, said to be written 'by S. Johnson.' Some of my friends wanted me to be very angry about this. I said it would be in vain; for the answer would be 'S. Johnson may be Simon Johnson, or Simeon Johnson, or Solomon Johnson'; and even if the full name, Samuel Johnson, had been used, it might be said, 'It is not you; it is a much cleverer fellow.'"

Of course the last sentence is to be taken ironically; but Dr. Johnson's memory was always keen, and he was hardly likely, had the name of the writer to whom he referred been stated to be Samuel Johnson, to have forgotten it, and have spoken of him as "S. Johnson" (with only initial of Christian name). Moreover, he would hardly speak in 1773 of a play published in 1729 and acted in 1732 as having been published "some years ago." Besides, what friends could have suggested when these plays were published that Johnson should be angry at the use of his name? In 1729 he was still a student at Oxford; in 1732 he was an usher at Market Bosworth; and it was not until 1735 that he first appeared as a writer by the publication of his translation of Lobo's voyage to Abyssinia, nor was the poem of London (by which he first became in any degree famous) published until 1738.

But was there no other Johnson besides the quondam dancing-master of Cheshire to whom the great doctor could have referred? In 1758 a writer calling himself "S. Johnson" published in London a duodecimo volume under the title, *A Compleat Introduction to the Art of Writing Letters.....to which is prefixed A Grammar of the English Language*. This was about four years after the publication of Dr. Johnson's *Dictionary*, and his friends may well have thought that the unknown writer was assuming a name which looked like his without actually using the name itself, and suggested that he ought to obtain an injunction against the assumption, as it might lead to mistake. The date in question was about

fifteen years before he made the remark about it in Scotland which is quoted by Boswell.

W. T. LYNN.

Blackheath.

PREFIX "COLD" IN PLACE-NAMES (6th S. xi. 122).—I have personally explored a great many of these sites. Some few, I must admit, do very distinctly bear the aspect of a colliery or charcoal yard, but in making this admission I must add that the aspect referred to may just as well suit a haygarth or rickyard; a storage for fuel, a storage for fodder, would equally meet some necessary requirements of the Roman legionaries quartered in Britain. As regards the etymology, we know that charred wood was once called coal, and Grim, the collier of Croydon, was a charcoal burner in good circumstances. It is, however, evident, from certain remains, that the Romans had access both to bituminous and to mineral coal. Again, I do not see that a charcoal burner's hut would be able to maintain its specific name, because any place where wood then abounded would furnish a site, and there might be several such in a large forest, yet no Roman road in the neighbourhood, which, however, is known to be invariably the case where the name of Cold Harbour is found; true, they are isolated spots, they give no evidence of constructive works for defensive purposes, no Roman remains are found, so they could not have been Roman habitations.

For all this I conclude that the *d* is intrusive, partly thrown in for uniformity with place-names, such as Coldblow, &c., and partly because *coal* or *cole* does not coalesce with the aspirate, but requires a solid consonant between the *e* and *a*. The majority of the sites called Cold Harbour are, or have been, converted into farms, farmhouses, farmyards, farmsteads, while the full form Cold Harbour Farm is quite common. I would suggest that the primitive *cole* stands for the Teutonic *kohl*, in succession to the Latin *caulis*, and that *Cole* Harbour would mean a *kail*-yard, a kitchen garden, *kail* being for cabbage, coleworts; Swedish *kaalgard*, a garden of herbs. This seems a fair working theory, and will be further developed in treating of the second half of the compound.

The terminal is a real mystery, for I take the whole to be a reduplicated word. There are, or were, two Cold Harbours within what we now call the City of London. One such site adjoins the White Tower, near Billingsgate, and is marked in all old maps, but appears now to be an open space packed with trophy cannon; the other was in Dowgate Ward. Old Stow, in treating of Walbrook, has: "St. Mary Bothaw by the Erber..... The Erber is an ancient place.....but not of Walbrook Ward." Under "Dowgate" we find it described as a "great old house.....called the Erber," which had been held by Sir F. Drake;

also "a great house called Cold Harbrough..... in the parish of All Saints [the great, called] *ad fœnam*," from a hay wharf. The Cold Harbrough was also known as Pountney's Inn, and fell finally to the Talbot family.

I propose to connect *Erber* and *Harbrough* as one word diversely spelled, and to derive both from the Latin *herba*, English *herbary*, the point of union being in the existence of a hay wharf, and the designation *ad fœnam* applied to the adjacent church. It seems quite admissible to connect *fodder* with herbs and vegetables, here imported and stored for local use or sale, and it may well have been so throughout the country. So excellent an authority as Prof. Skeat explains, "L. *herba*, grass, fodder, herb." This is just what I contend for as the origin of the suffix in Cold Harbour, thus making *Erber* a local synonym for *fœnam*. To digress for a moment, I may refer to the word *Coleman* as equivalent to *collier*. We have in London a St. Katherine Coleman, Fenchurch Street, named, according to Stow, from "a great haw-yard or garden of old time called Coleman Haw." This term Coleman Haw may pair off with St. Mary Bothaw by the *Erber*, and we pass on to St. Mary Colechurch, now joined with St. Olave Jewry. This church was built on a wall. Mr. Thoms glosses Stow's word *haw-yard* as "A.-S. *ort-gærd*, an orchard or garden"; *ort* = wort, a plant, and also, I should suppose, connected or confounded with *orts*, from the verb *etan*, to eat; while St. Mary Colechurch is just as closely connected with Coleman Street, Moorfields. We are thus led away from *coal*, as carbon or mineral, and brought back every way to *cole*, *kail*, *kohl*, as a vegetable, while it all serves to strengthen my view of the reduplication.

It must be remembered that some of these words are exact equivalents; thus Latin *fœnam* compares with our words *fee*, *feud*, *fief* = cattle, just as our word *fodder* compares with Latin *pasco*, to eat. So our word *food* compares with the Latin *herba*, just as Greek *φωβή* compares with *pasture*; the leading idea is green meat for man or horse.

These Cold Harbours I take to have been wayside market gardens, the distinctive feature of which would be an encircling hedge, forming an enclosure that served to mark them as distinctive plots, and has thus fixed a common name to them. They have left no signs of populous occupation, they would need no garrisons; so, both for supplying a meaning and avoiding objections, I think my proposal will be found to meet the case on all points.

A. HALL.

If MR. ADDY looks at the long list published by me in which the Roman sites are marked with *R*, he will see another element which must be taken into account. This is a list of some few places in

the Germanic countries of the Continent. The prefix *Cold* was brought into Britain by our forefathers and not invented here. As pointed out by others, and more fully by myself, the principle of nomenclature applied by them to Roman sites and remains was on a definite system, and much like that applied by the Seljuks and other Turks in Asia Minor. Although I have never been able absolutely to define the meaning of *cold*, my inclination is to the meaning suggested of empty, abandoned. At the same time it is impossible to put out of sight the less frequent term *windy*. There is always the possibility of some mythological reference, which is now obscure. My list of Cold Harbours was enlarged from that of Mr. Hartshorne, who bestowed much labour on the subject.

HYDE CLARKE.

I have frequently heard my nurse, a native of Stratford-on-Avon, use the word *collied* in Shakespeare's sense of *blackened*, e.g., "I've collied my hands," &c., by touching coal.

A. A.

BISHOP KEN A PLAGIARIST (6th S. xi. 146).—MR. W. SYKES apparently is not familiar with the excellent edition of the *Religio Medici* by his confrère, the learned physician Dr. W. A. Greenhill, Lond., 1881. At p. 289 there is this note upon the lines in the *R. M.*, p. 119:—

"Compare this with the beautiful and well-known 'Evening Hymn' of Bp. Ken; and these again with several of the *Hymni Ecclesie*, especially that beginning 'Salvator mundi, Domine,' with which Ken and Browne, both Wykehamists, must have been familiar. See Bowles's *Life of Ken*.—*R. M.*, by Gardiner, Lond. Pickering, 1845."

I confess to being rather familiar with "N. & Q.," so I beg leave to point out a former note from S. J. (3rd S. xii. 327), which may perhaps be taken to state the case fairly enough:—

"*Bishop Ken's Hymns*.—These are certainly not original compositions. They are paraphrases, and very beautiful ones, of three noble hymns in the Roman Breviary. 'Awake, my soul,' is 'Ab solis ortu,' 'Glory to Thee' is 'Te lucis ante terminum.' The Midnight Hymn has a similar origin, but I forget the Latin original."

In some remarks upon this note, at p. 445, CALCUTTENSIS writes:—

"Bishop Ken was by no means the first who paraphrased the original hymns. Every admirer of the *Religio Medici* of Sir Thomas Browne must have found there a beautiful hymn of thirty lines, which he terms 'The Dormitive I take to bedward,' and in which nearly the whole of the Evening and part of the Morning Hymn are plainly embodied."

The view of these writers is that Sir Thomas Browne and Bishop Ken borrowed from previous hymns.

ED. MARSHALL.

The resemblances between Ken's Evening Hymn and Sir Thomas Browne's "The night is come," in *Religio Medici*, have, I think, been several

times noted. They are alluded to in Pickering's edition of 1845, edited by the Rev. Henry Gardiner, who says:—

“Compare this [Browne's poem] with the beautiful and well-known ‘Evening Hymn’ of Bp. Ken; and these again with several of the *Hymni Ecclesie*, especially that beginning ‘Salvator mundi, Domine,’ with which Ken and Browne, both Wykehamists, must have been familiar.”

I ought to add that I have not Gardiner's edition by me, and quote at second hand, from Dr. Greenhill's beautiful little edition in Macmillan's “Golden Treasury Series.”

D. BARRON BRIGHTWELL.

INDEXES TO BOOKS (6th S. xi. 108, 155).—I have a copy of Polydore Vergil's *Anglicæ Historiæ* ten years earlier than that quoted by MR. EDWARD SOLLY (*i.e.*, 1546), in folio, with an index of thirty-four pages. There is a very good index of words, sixteen pages, or ninety-six columns, folio, to the sixth volume of Cardinal Ximenes's *Complutensian Polyglot*, 1514-1517 (though it was not published until 1522). The sixth volume is a Hebrew and Chaldaic vocabulary of the Old Testament. There is an index of six pages, or twelve columns, in *Alexandri Aphrodiset, super nonnullis Physicis Questionibus Solutionum Liber*, small 4to. (Bâle, A. Cratender), 1520. J. TAYLOR KAY.

Owens College, Manchester.

MR. SOLLY asks for examples of indexes before 1556. I have a copy of Lyndwood's *Provinciale*, London, F. Bryckman, 1525, which has several indexes, by which the reference to any part of it is most complete. There is, “Tabula Rubricarum Alphabeticæ”; “Tabulæ Indices: seu Repertoria in Constitutionibus Provincialibus Anglicanæ Ecclesiæ earumque aureis Explanationibus Notatu Dignissimorum,” a notice which is followed by “Tabula Alphabeticæ Adnotatu Dignissimorum,” consisting of forty-six folio pages, of three columns each; “Tabula [Constitutionum Archiepp. Cantuar.]” of four similar folio pages; “Tabula Constitutionum Provincialium Secundum Ordinem Librorum” of two similar folio pages; “Tabula,” containing the names of the archbishops, the promulgators of the constitutions.

ED. MARSHALL.

FILIUS NATURALIS (6th S. x. 167, 234).—It may interest some to know that previous to November, 1884, Sir J. Hannen had given orders that the term *natural* was for the future to be dropped in regard to legitimate children. This information was from the acting head of an English local Probate Registry. In a three years' reading of Scotch deeds for pedigree purposes I have never met *naturalis* unaccompanied by *legitimus* when referring to lawful issue. In the testing clauses of a deed dated 1655, the witnesses are

spoken of as John Ross, the granter's lawful son, and Walter Ross, his natural brother. I do not follow MR. McLEAN that *natural* is misapplied to *base-born* children. They were born without the sanction of law, and thus *natural*, which term I have frequently seen in parish registers. Some registrars, however, fix the stigma differently, as, “1615, Aug. 17. M. Turnbull and Helen Burgess, fornicators, a daughter Janet.” M. GILCHRIST. Burnham, Bucks.

AMBURY (6th S. xi. 148).—Croft Ambrey, in Herefordshire, is styled a double-ditched British camp. Others are Amesbury in Wilts, and Ambrey's Banks, or Ambersbury, near Epping, in Essex. Tradition has associated these names with Ambrosius Aurelianus, *obit.* A.D. 508; but one would expect some further development of constructive ingenuity at that era; I according infer that all were *old* in his day. I would, therefore, read Am=Hanbury, *i.e.*, Hen- or *old*-fort. Henbury and Oldbury are very common, and *Am* may be a mutation of *Hen*. A. HALL.

The “daring local antiquary,” at any rate, is not alone in his conjecture. Fl. Edmunds (*Traces of History in the Names of Places*, London, 1872, p. 165) has, “Amber, Ames, Ambrey, Ambros, Embrey, probably from Ambrosius, the famous British king. Examples. . . . Croft-Ambrey (Heref.)” Ambrosius is said to have been buried on his own request at Ambresbury, in Wiltshire.

ED. MARSHALL.

PORTRAITS OF THE TWELVE CÆSARS (6th S. xi. 149).—Doubtless copies of the “Twelve Cæsars” by Titian, which have been copied times innumerable, and appear to have been very popular as decorations for gentlemen's halls. I have three of the series, which hung in the entrance hall of Sir Edward Brackenbury, of Skendleby, in this county. Being struck with their spirit and cleverness, I bought them for fifteen guineas, at the sale after Sir Edward's death. They are not quite so large as those described by MR. MORGAN, and are on panel. They are old and very finely painted. R. R.

Boston, Lincolnshire.

I have a set of “the Cæsars” heads—unfortunately only eleven have come into my hands. They are painted on panel, and admirably done. They were given me by an aged clergyman, who told me they had been presented to him by a very aged gentleman in Devonshire. I am under the impression that Titian or some other of the great Italian painters painted “The Twelve Cæsars,” and probably copies of them were sold to tourists in Italy in the last century.

I. W. HARDMAN, LL.D.

There are some portraits which, speaking from recollection, I can compare with those of the

twelve Cæsars mentioned by Mr. OCTAVIUS MORGAN in a room of the King's Arms Inn, Deddington. I have no doubt that the courteous host, Mr. Hedges, would give every facility for their examination. ED. MARSHALL.

BOOKS PUBLISHED ON LONDON BRIDGE (6th S. x. 163, 237, 317).—If Dr. N. CHEEVERS, MR. PAGE, and MR. G. J. GRAY do not know it already, they may be glad to hear of

Heavens Glory, | and Hells Terror, | containing the Glory of the *Saints* in Heaven with *Jesus Christ*. | And the Eternal Torments of the | Damned in Hell. | Printed by J. M. for the Author, and Sold by | *Josiah Blare*, at the Looking-Glass on *London Bridge*.

12mo. A woodcut of angels and cherubim on the title. The date, which is wanting (perhaps cut off), must be between 1688 and 1704. I think this has not been noted before in "N. & Q."

JULIAN MARSHALL.

NOTES ON THE SECOND EDITION OF SKEAT'S "ETYMOLOGICAL DICTIONARY" (6th S. xi. 124, 213).—5. *Iade*, not original spelling of *jade* (the mineral), a word of Oriental origin. R. S. CHARNOCK. Algiers.

SUBLIME PORTE (6th S. xi. 168).—Wine merchants say that 1820 was the "sublime port," but I am afraid that is not what Mr. J. D. BUTLER wants. His reference to the *Aeneid*, xii. 133, "Alii portis sublimibus adstant," "The rest stand (watching) on the lofty gates," rather provokes a play upon words, and has about as much connexion with the Turk as Highgate has with Virgil. The words *sublime porte* are French, and have been introduced simply through the language of diplomacy.

Hakluyt, *Voyages*, ii. 143, uses *Porch*. Queen Elizabeth addresses letters to "Our stately and most magnificent *Porch*." This renders it probable that the phrase in question came into use with the French diplomacy of Louis XIV.

Justice in the East has always been done "in the gate" either of the city or the king's palace. The Trojan councils were held in the gates of Priam's palace (*Iliad*, xi. 293); and Madame Dacier, in the notes to her translation, says that it is an Oriental custom, of which the Scriptures are full of examples: "De là est venue cette expression à la *Porte*, pour dire à la cour du grand-seigneur." In Xenophon's *Cyrop.*, viii., the court of the king of Persia is designated "the Gate." The Gate and Key at the Alhambra probably meant the hall where justice was unlocked. The *aula regis* of the early kings of England was nearly the same, and Newgate still testifies to the connexion between gates and justice done at them, for the Old Bailey still stands annexed. Leo of Modena, in his history of the Jews, says that they write texts of Scripture on parchments, which they roll up and inscribe "Shaddai" (Burder, i. 139),

and these they fasten in a hollow cane to the door of the house, and touch it reverentially going in or out. Huëtius asserts that many nations used to write their laws upon their gates. This, of course, was because justice was done in the gate. Calmet says that *gate* signifies power, and that is the reason why the Sultan's palace is called the *Porte*. Peter is the rock, and the *gates* of hell shall not prevail against it. He also makes out that judgment was in the gates because it saved Jewish labourers from going into the town, they mostly working in the fields (Deut. xvii. 5, &c.); but this is trying to give a reason for nothing. There is no need to make the *gate* a court of pie-powder. C. A. WARD. Haverstock Hill.

It was Mahomet II. (1451-1481) who introduced the name "The Lofty Gate of the Royal Tent." This was translated as "La Porta Sublima" by the Italians, and has since been adopted by the Western nations. For further particulars of the meaning of the name see Sir Edward S. Creasy's *History of the Ottoman Turks* (London, 1877), pp. 96-97, *et ants*. L. L. K. Hull.

ITALIAN GRAMMAR (6th S. xi. 148).—The rule quoted from Sauer is contrary to general practice, and the latter part of it is obscure. How can the adjective "agree with the *two last nouns*" if they happen to be of different genders? The thing is manifestly impossible; therefore what he says with regard to the plural resolves itself into directing that it should agree with the last noun. This being allowed to be the rule for the plural, it would be absurd to maintain the contrary in the singular. To make the masculine override in all cases, as in French, would offend the delicacy of the Italian ear in those instances in which the feminine noun, standing last, would come next to the masculine adjective. Bonfigli's rule* is in conformity with the general use. Examples are not very abundant, as Italians are more apt to put two or three adjectives to one noun than to qualify two or three nouns by one adjective, but I turn over a few pages of Ugo Foscolo, and I find ".....anzichè desumerla da un dialetto (*m*) e da un'età (*f*) sola (*f*)," and in a *brochure* lying before me, lately received from Cesare Cantù, "Le Play girava a piedi nei paesi (*m*) e nelle posizioni (*f*) più laboriose (*f*) e abbandonate (*f*)," and "Degli aneddoti (*m*) e delle declamazioni (*f*) giornalistiche (*f*) non era curioso." Also in two newspapers that have just come in I

* I take it for granted that the *è* is a misprint for *i* in *inseparabili*, as there is no such word as *inseparabile*; but it is a bad instance, because it is one of those words whose termination is the same for both genders in the plural, and also because an example, to be really characteristic, requires to be one in which the feminine noun stands last.

find the following further instances: "La mia parola (*f*), l'onore (*m*) mio sono impegnati (*m*)," and "Le piazze (*f*) e posti (*m*) fortificati (*m*)." final two are respectively masculine and feminine.

I have said "in general use" because in practice there still prevails great diversity in modes of expression, names of things,* genders, and spelling. I have collected considerable lists of these that have come under my own notice, but will only quote some instances of divergent use of participles as cognate to the present inquiry:—

"Le cifre che ha raccolto."

"La prudenza e la fermezza che ha spiegate."

"Abbiamo ricevuti sua lettera."

"Abbiamo troppo sofferto."

"I paesani hanno considerati il lupo, &c."

"I lupi hanno divorato 30 cani."

"Aveva fatti tanto capolavori."

"Aveva licenziato gli scioperanti."

It is not impossible, therefore, that examples may be found bearing out Sauer's rule, though I think not in the most careful writers. I am also inclined to think some would write Bonfigli's first example thus, "Il lavoro e la spesa impiegate," as in the above example beginning "La prudenza."

R. H. BUSK.

Joseph Baretta's *Italian Grammar* (1778), p. 82, says:—

"Collective substantives in the singular seldom or never agree with a plural, as they often do in English. We generally say, 'Il popolo è numeroso'; 'La canaglia si levò a romore'; 'La gente si lagna'; 'L'esercito rimarse padrone del campo.'"

Baretta's *Grammar* is interesting, as on p. 265 he gives in double columns, "Thoughts and Observation on Various Subjects," from the works of his friend Dr. Samuel Johnson, translated into Italian.

ESTE.

If the same adjective qualifies two or more nouns of different gender, it is put in the masculine gender and plural number. See p. 28 of the second edition of Dr. Smith's *Italian Principia*, pt. i. (Murray, 1884). This is a general rule of the Italian grammar, although there are examples of classical Italian authors who made the adjective agree with the nearest noun when this denoted an inanimate or abstract object and was not the subject of the sentence.

AUTHOR OF THE "ITALIAN PRINCIPIA."

It is difficult to see how Sauer's rule, that an adjective must agree with "the two last nouns" when it belongs to more than two substantives of different genders, can be carried out when the

* *Eg.*, I have heard an educated Tuscan quite puzzled at the use of the word *vaporiera* for a steamer, never having heard it called anything but *piroscafo*, though *vaporiera* and *vapore* are quite common in Rome. Envelopes in Rome used to be always called *sopracarte* or *enveloppe*; when, after 1870, itinerant vendors first began crying "Carta e buste," the people laughed at them.

That able linguist, Dr. Karl Tausenau—of whom it has been said that Cardinal Mezzofanti might alone excel him—among other useful work done during the days of his exile, wrote an admirable elementary Italian grammar (Cassell, Petter & Galpin), and thus laid down the rule about the concord of an adjective in cases where it qualifies two or more nouns of both genders: "An adjective which refers to two nouns of different genders takes the plural number and the masculine gender. An adjective which refers to more than two nouns of different genders generally takes the gender of the majority of the nouns to which it refers." I note the *generally*, that leaves room for Bonfigli to justify himself. Sr. SWITHIN.

COL. THORNTON (6th S. xi. 227).—In the *Annual Biography and Obituary* for 1824, vol. viii. p. 468, this gentleman is described as "formerly Lieut.-Col. of the West York Militia, Prince de Chambord, and Marquis de Pont." He was born in London, and educated at the Charterhouse and Glasgow University. In addition to the two books mentioned by your correspondent, the *Vindication of Colonel Thornton's Conduct in his Transactions with Mr. Burton*, 1806, 8vo., is referred to in the obituary notice. The same authority states that his will, which was dated "Oct. 2, 1818, was proved on April 26. The estates are entailed on his daughter, Thornvillia-Rockingham Thornton, and her heirs male and female. In default to Andrew Barlow, Esq., in like manner." According to Lewis's *Topog. Dict. of England* (1849), vol. iv. p. 341, Thornville (at the date of publication) was the property of Mr. Thomas Proud, whose father purchased the estate from Col. Thornton, of "sporting celebrity."

G. F. R. B.

ST. PAUL'S (6th S. xi. 228).—Since you inserted my inquiry as to the marble pavement of St. Paul's I have received the following courteous postcard from some anonymous reader of "N. & Q.":—

"You committed fools are never easy unless you can make yourselves notorious in print and thrust yourselves upon public notice. Any cockney boy will tell you the floor of St. Paul's is marble. It is very little such people as you read, but you like to pose as if you did. There are dozens of fools will tell you about the pavement of this cathedral."

I will say nothing about the sending of such a communication open by post; that is merely a matter of manners. If this gentleman who says the pavement is of marble be correct he will convict me of being inobservant. I had an idea that the far greater part of it was of York stone. Suppose it to be of marble, is it a crime to make a mistake; and where is any claim set up of reading? Preston is not an author that any one would feel pride in having read. The writer says, "Dozens of fools will

tell you about the pavement." Has he kindly volunteered as one of them? It shows clearly that there is a new terror in the future for those who write to "N. & Q." and sign their address. But as doing so has frequently brought me very pleasant communications and answers to inquiries direct, I shall still continue to run the risk of a repetition of this new terror at the hands of the atrabilious. It is true I might have ascertained the fact by personal inspection before asking this question; but why should I? Some incidental fact of interest will probably crop up amongst the replies.

C. A. WARD.

Haverstock Hill.

My father used to point out to me, with a kind of patriotic pride, derived from having passed his childhood in the island of which my grandfather, Sir Wadsworth Busk, was attorney-general, that St. Paul's is paved throughout with alternate diamonds of black marble from the Isle of Man. And this pavement is certainly still in its place. The alternating diamonds are stone, which reconciles the rival statements quoted by your correspondent.

R. H. BUSK.

[J. S. B. obliges with the same information as MISS BUSK.]

SCOUR (6th S. vi. 188, 232, 255, 377, 437).—It is a long time since a question with regard to this word terminated, I believe, with PROF. SKEAT declaring that "for all etymological purposes the Swedish *skura*, to scour, is valueless, being merely borrowed, like Eng. *scour*, from the O. F. *escurer*; so also is the Danish *skure*." And such a verb, PROF. SKEAT says, "has no intelligible innate sense in Scandinavian, nor any Teutonic root."

May I humbly draw attention to the Swedish word *skorstån* (now=chimney), which in old Swedish was *skurstain*, the flat stone in the midst of the floor on which fire was laid, *skur* being an old Indo-Germanic word meaning *fire*. Did the old Vikings not know the use of fire, and did they go to the French to borrow even the word for it?

A. R. F.

DEMOSTHENES (6th S. xi. 207).—The authority for this statement is Lucian, *Adversus Indoctum et Multos Libros Eminentem* (πρὸς ἀπαιδευτον καὶ πολλὰ βιβλία ὀνούμενον)—§ 4. "Κατὰ δὴ ταῦτα ἔχε ξυλλαβὸν ἐκείνα τὰ τοῦ Δημοσθένους, ὅσα τῇ χειρὶ τῇ αὐτοῦ ὁ ῥήτωρ ἔγραψε, καὶ τὰ τοῦ Θεοκυδίδου, ὅσα παρὰ τοῦ Δημοσθένους, καὶ αὐτὰ ὀκτάκις μετεγγεγραμμένα εὐρέθῃ καλῶς. Hactenus sanè habe tibi collecta illa Demosthenis exemplaria, quæ suâ manu scripsit orator, et illa Thucydidis, quæ a Demosthene et ipsa octies descripta pulchrè inventa sunt." For full information see *Fabricii Bibl. Græc.*, vol. i. pp. 870-1, ed. 1708:—"Tanti etiam Thucydidem fecisse dicitur Demosthenes, ut eum manu suâ octies descriperit, — Fuere etiam qui tradiderunt

Alfonsum V., Arragoniæ Regem octies manu suâ Thucydidis historiam descripsisse. Videtur etiam Demosthenis erga Thucydidem studium in proverbium abiisse, ut colligas e Suida in Σταγειρίτης et Χοσρόης. Δώλου τὸν Σταγειρίτην καταπιὼν εἷη μάλλον, ἢ ὁ ῥήτωρ ὁ Παιανεύς τὸν Ὀλόρου τούτστιν, ο Δημοσθένης τὸν Θεοκυδίδην. Totum Aristotelem magis devoraverit quam Orator Pæniensis Olori filium. Id est Demosthenes Thucydidem."

To come to modern times, the late Dr. Cardwell, Principal of St. Alban Hall, Camden Professor of Ancient History, and previously Fellow and Tutor of Brasenose College, Oxford, once told me that in his earlier days he transcribed Thucydides, and was thereafter, as might be expected, thoroughly master of both the text and history: "Indocti discant, et ament meminisse periti."

W. E. BUCKLEY.

The authority for the statement as to Demosthenes transcribing eight times the history of Thucydides is Lucian. I have not the *Dialogues* by me, so I can only give a second-hand notice. Cælius Rhodiginus, in book xiii. chap. xix. of his *Antiquæ Lectiones*, has:—"Lucianus auctor est octies Demostheni exscriptum Thucydidem, quo succulentiam ejus omnem ebiberet, familiarior illi hac ratione factus." ED. MARSHALL.

HAMELLO: CANELL' (6th S. xi. 208).—These terms are very common in mediæval documents. *Hamellum* is a diminutive of *ham*, and is described by Ducange: "Villula a vico majori dependens, quæ ecclesiam parochialem non habet; nostris *hamel*, *hameau*." *Canell'* is a contraction of *canellus*, a water-course; *canal*=kennel, frequently used in old deeds as the permanent boundary of property conveyed.

J. A. PICTON.

Sandyknowe, Wavertree.

"*Hamellum*, diminut. ab *ham*, villula a vico majori pendens, quæ ecclesiam parochialem non habet; *hameau*, ol. *hamel*, *hamellet*."—Ducange, *Migne's Abr.*, s.v.
"*Canellus*, *canalis*, *canal*."—*Ib.*, s.v.

Blount, however, in his *Law Dictionary* (Lond., 1691), takes the word occasionally in a less extensive sense than above:—

"*Hamel*, *hamlet*, *hampsel*, are diminutives of *ham*, and signify a little village, or rather part of a village, of which three the word *hamlet* is now only used, though Kitchin uses both *hamel* and *hampsel*. The learned Spelman, upon these words, showing the difference betwixt *villam integram*, *villam dimidiam*, and *hamletam*, says thus: 'Hamletam vero, quæ medietatem friborgi non obtinuit, hoc est, ubi quinque capitales plegii non deprehensi sint.' The statute of Exon. 14 Ed. I. mentions the word thus: 'Lez nosmes de toutes les villes et *hamlets* que sont en son wapentake,' &c. In an ancient MS. I find it expounded the seat of a freeholder."

In a still more restricted meaning there is "Ham Pond Close," near the Thames at Ifley, contain-

ing 2 acres 2 roods 14 poles; and so Wedgwood quotes Barnes for the Dorsetshire use of *ham* to signify "an enclosed mead," which is apparently the sense in which the diminutive *hamel* occurs in the charter in question. ED. MARSHALL.

"*Hamele, hamelle, a hamlet.*"—Kelham, *Norman-French Dictionary*.

"*Hammit, a hamlet, A.-S. ham, a home, dwelling, village.*"—Nodal and Milner, *Lancashire Glossary*.

Canell is "*Canellus, canalis, Gall. canal, Angl. kennel, rivus plateæ*" (Ducange, who quotes examples from Rymer's *Fœdera* and charters).

W. E. BUCKLEY.

[A. H. and Mr. T. R. TALLACK supply the same derivation.]

"HARP LORDS" (6th S. x. 170).—At the above reference I asked what was meant by Cromwell's "Harp Lords," which Mr. Sala was surprised to find omitted from the *Dictionary of Phrase and Fable*. As every query which the Editor of "N. & Q." thinks worthy of insertion in that periodical should receive an answer, if possible, and no suggestion has been offered in explanation of this phrase, perhaps the following may be accepted. In 1649 Cromwell was Lord-Lieutenant of Ireland, and the Great Rebellion was put down in the autumn of 1648. After the Rebellion hundreds and thousands of Roman Catholics suffered the confiscation of all their lands, which were given to the partisans of Cromwell; but on the Restoration these "Harp Lords" were made to disgorge their lordships, and the original proprietors were reinstated. "Harp Lords," like "Harp shillings," meant Irish Brummagem lords and shillings, current for a time and then called in. If this explanation is correct, "Harp Lords" do not mean *noblemen*, but only lords of the confiscated soil, or landlords of Irish demesnes. It must be distinctly understood that I offer this as a probable solution, which may stand good till a better can be supplied.

E. COBHAM BREWER.

SKILLICORNE (6th S. xi. 168).—This is a Lancashire family. In the middle of the fourteenth century Adam de Skillingcorne (or Skillyncorne) was coroner for the county. He died in or about 1384, as on March 6 in that year a precept was issued to the sheriff to elect a coroner in his place. The family was settled in the parish of Kirkham, and for several generations held the manor of Prees, and lived at Prees Hall.

Nicholas Skillicorne, who was born in 1562, appears to have been the last Skillicorne of Prees. He had seven sons, and after his death the estates appear to have been divided, and the family ceased to hold its former position. The sons of Nicholas Skillicorne were William, Henry, Thomas, Edward, Hesketh, Nicholas, and Robert, all of whom were living in 1602. A descendant of one of these I take to be Capt. Henry Skillicorne, who

was born at Kirk Lonnon, in the Isle of Man, in 1678. If your correspondent can settle this point for me, I shall be obliged. Capt. Henry Skillicorne died at Cheltenham in 1763. For pedigree of Skillicorne of Prees see *Hist. of Kirkham* (Chetham Society, xcii.). H. FISHWICK.

Although LEOFRIC remarks that the name of Skillicorne is said to be peculiar to the Isle of Man, it may interest him to learn that a family of that name has been established at Cheltenham for nearly one hundred and fifty years. Capt. Henry Skillicorne, according to a memorial tablet in the parish church of Cheltenham, was born at Kirk Lonnon, Isle of Man, in 1678, spent forty years of his life at sea, married the daughter of William Mason, of Cheltenham, settled there in 1738, practically discovered the spas of that town, built a large part of one of the fashionable districts of the famous resort, and died in 1763 at the age of eighty-four. The captain was succeeded by William Skillicorne, who, dying without issue, was succeeded by his nephew, the Rev. Richard Skillicorne Nash, Rector of Salford, Oxon, whose son, William Nash Skillicorne, a magistrate and deputy-lieutenant of the county of Gloucester, was (if he be not still) one of the most respected inhabitants of the queen of watering places.

W. E. ADAMS.

Newcastle-on-Tyne.

Skillicorne, Shillicorne, and Scillicorne, were the names of probably some of the smaller gentry in Lancashire and Yorkshire. They occur in pedigrees and heralds' visitations, and the arms (which vary) are in Burke's and other general armouries. The family, which belonged to the Fylde country in Lancashire, is, I believe, extinct. I do not venture to etymologize. I fancy it is the same family with accidental variations as to spelling. P. P.

No name is better known in Cheltenham than that of its most respected inhabitant, Mr. W. N. Skillicorne. P. J. F. GANTILLO.

MEETING-HOUSE (6th S. xi. 248, 275).—If Mr. CHANNING will consult *Lancashire: its Puritanism and its Nonconformity*, by the late Dr. Halley, he will find abundant illustrations of the term "meeting-house" applied to Dissenters' chapels. By the Toleration Act of 1689, "meeting-houses" were required to be registered and certified, e.g.:—

"21 Die Julii, 1690.

"These are to certify whom it may concern that the house of Peter Gaskell, of Burton Wood (Lanc.), was certified to this Court for a *Meeting Place* for a congregation of Protestants dissenting from the Church of England," &c.

In a conveyance dated July 19, 1697, it is recited that the people had previously erected, reared, and set up a structure or building for a "meeting-

house." In fact, down to late in the eighteenth century the term was usually applied to all Non-conformist chapels. A relic of it remains to the present day in many towns, where the old chapels, most of them now Unitarian, are distinguished by the terms "the big meeting" or "little meeting," as at Norwich, Leicester, &c. J. A. PICTON.
Sandyknowe, Wavertree.

Buildings set apart by Dissenters as places of worship are very generally called meeting-houses by Churchmen throughout England. That classic work Southey's *Life of Wesley* makes frequent use of the term, e.g. (vol. ii. p. 291): "Field-preaching is not for all weathers in a climate like ours; prayer-meetings also were a part of his plan; and thus it became expedient to build meeting-houses. Meeting-houses required funds." I fancy the Society of Friends alone is content thus to designate its own *rendez-vous* for religious exercises. Sr. SWITHIN.

At Raunds, a village of some three thousand inhabitants, in Northamptonshire, one very seldom hears any one speak of going to the Baptist Chapel, but to the "meeting" or the "meeting-house," meaning the Baptist Chapel. And those who attend the meeting are called "meetingers."

G. D. FINDING,

50, Guildhall Street, Bury St. Edmunds.

I do not know how it may be in the south of England, but this word is very common here; see Brand's *History of Newcastle* and MacKenzie's *History of Newcastle*, both of which, no doubt, have found their way into the library of Harvard College. Wm. LYALL.

Newcastle-upon-Tyne.

I cannot speak about England, but in Dublin we have Meeting House Yard, containing a place of Presbyterian worship, built soon after 1700, and well known by the term "meeting-house." It was closed on the removal of the congregation to their church on Lower Ormond Quay, upwards of thirty years since, but the place still retains the name of Meeting House Yard.

WILLIAM FRAZER, F.R.C.S.I.

[Further instances are supplied by Mr. T. R. TALLACK, C. S., Mr. F. C. BIRKBECK TERRY, R. B., J. ASTLEY, and numerous other correspondents.]

HEREDITARY BADGES (6th S. xi. 148).—Charles I. granted to the Nova Scotia baronets the privilege of wearing a medal suspended from an orange ribbon. P. P.

ISAAC BASIRE, D.D. (6th S. xi. 147, 257).—*Sapet* is Turkish for *basket*. HYDE CLARKE.

FOLK-LORE OF BIRDS (6th S. x. 492; xi. 58, 177).—The usage of hunting the wren on St. Stephen's Day in Ireland is locally founded on the following tradition. During a period of rebellion

in Ireland a party of royalists, worn out with hardship and incessant watchfulness, bivouacked in a secluded valley, which they considered so safe that all fell asleep. While they lay thus the enemy approached, and when within musket shot a wren tapped with its bill three times on the drum. The sound startled the sentinel, and he having given the alarm, the force awaited the attack and conquered. According to a magazine about 1840 a custom similar to that described by Mr. PATTERSON prevailed at Rathlee in the sister isle. On Christmas Day and the Sunday previous numbers of young men and boys turned out with sticks, and, hunting all the hedges, drove out and killed all the wrens, amidst great shouting. The next morning the party reassembled, and, headed by a man carrying a large holly bush (decorated with ribbons), to which was attached a number of dead wrens, begged at the houses and petitioned all they met for "money for the wren." Brand, in his *Popular Antiquities*, states that Vallancey represents that the superstitious respect shown the wren, as the "king of birds," by the Druids gave offence to our first Christian missionaries, in obedience to whose injunctions

"he is still hunted and killed by the peasants on Christmas Day, and in the following (St. Stephen's) day he is carried about hung by the leg in the centre of two hoops crossing each other at right angles; and a procession is made in every village of men, women, and children, singing an Irish catch importing him to be the king of all birds."

Brand also gives the following quotation from Sonnini's *Travels in Upper and Lower Egypt*, an English translation of which appeared in 1800, proving that the custom was in vogue in the neighbourhood of Marseilles:—

"A numerous body of men, armed with swords and pistols, set off in search of a very small bird which the ancients call troglodytes (*Metacella troglodytes*, Lin.; *Anglice*, the common wren). When they have found it—a thing not difficult, because they always take care to have one ready—it is suspended on the middle of a pole, which two men carry on their shoulders as if it were a heavy burthen. This whimsical procession parades around the town; the bird is weighed in a great pair of scales, and the company then sits down to table and makes merry. The name they give to the troglodytes is not less curious than the kind of festival to which it gives occasion. They call it at Le Ciotat the pole-cat, or *père de la bécaisse* (father of the woodcock), on account of the resemblance of its plumage to that of the woodcock, supposed by them to be engendered by the pole-cat, which is a great destroyer of birds, but which certainly produces none."

GEO. H. BRIERLEY.

Oswestry.

BRUMMELL'S "LIFE," BY CAPT. JESSE (6th S. xi. 188).—Mr. Hare, who died March 17th, 1804, being then M.P. for Knaresborough, and who married in 1774 the only daughter of Sir Abraham Hume, Bart., by whom he had one daughter, was the son of an apothecary at Winchester, and at Eton and Oxford the companion and friend of

Mr. Fox and his intimates, with whom he maintained to the close of his life an indissoluble friendship:—

"He was celebrated for his convivial wit, and was one of the most accomplished men of his day. A higher idea cannot well be formed of the expectations excited by Mr. Hare's academical exercises than was conveyed by Mr. Fox, who on receiving the praises which his first display in parliament justly called forth, replied, 'Wait till you hear Hare.' In all the graces of conversation, in vivacity, in boundless wit, in social elocution, gaiety of mind, happiness of allusion and combination, in the brightest conversations of an imagination fraught with the treasures of ingenuity, erudition, classical discrimination, and sound judgment, Hare was almost unrivalled; yet in public speaking he totally disappointed the ideas which his school companions entertained and diffused of him in early life."

These very laudatory remarks are from the *Annual Register*, xlv. 473-4, and may have been penned by Burke. A similar testimony to his wit is borne by Horace Walpole, *e.g.*, in a letter to the Countess of Ossory (2,266 in Cunningham's edit.), he writes:—

"Be assured that the story of the pocket books was Mr. Hare's, not mine. He has a great deal too much wit for me to presume to deck myself in his plumes."

The following is Lord Ossory's own opinion of the social talents of some of the best talkers of his day:—

"Horace Walpole was an agreeable lively man, very affected, always aiming at wit, in which he fell very short of his old friend George Selwyn, who possessed it in the most genuine but indescribable degree. Hare's conversation abounded with wit, and perhaps of a more lively kind; so did Burke's, though with much alloy of bad taste; but upon the whole my brother the General [Fitzpatrick] was the most agreeable man in society of any of them."—Note in Cunningham's *Walpole*, v. 256.

W. E. BUCKLEY.

James Hare, who died on March 17, 1804, was the son of an apothecary at Winchester. He was educated at Eton and Oxford, was the friend of Fox and his associates, married the only daughter of Sir Abraham Hume, Bart., became M.P. for Knaresborough, and is described as having been "one of the most accomplished men in our days." See *Annual Register*, 1804, "Chron." pp. 473-4; or *Gent. Mag.*, vol. lxxiv. pt. i. p. 287.

G. F. R. B.

James Hare was M.P. for Knaresborough, and died at Bath March 17, 1804. For an obituary notice, see *Annual Register*, vol. xlv. p. 473.

EDWARD H. MARSHALL, M.A.

Hastings.

"The fox of Whittlebury Forest" was one which was taken thence to Sussex at the time when Mr. Jolliffe (now, I think, Lord Hylton, or at all events a member of that family) was Master of the Surrey Hounds. Reynard refused to be hunted in any but his native county, and found his way back thither; some time after he was recognized

(having been marked when caught and transferred) on being killed there.

R. H. BUSK.

[S. G. S. is thanked for information on the subject.]

TARPAULIN=TAR (SAILOR) (6th S. xi. 187).—MR. BIRKBECK TERRY asks, "Who is the 'no fool' referred to?" "Aliquando bonus dormitat," or he would have remembered Juvenal, xii. 57, *sqq.*:—

"I nunc et ventis animam committe dolato
Confusus ligno, digitis a morte remotus
Quatuor aut septem, si sit latissima tæda."

Or perhaps:—

"Parcat tunicis licet atque lacernis,
Curatoris eget qui navem mercibus implet
Ad summum latus, et tabula distinguitur unda (*al. una*)."
Ib., xiv. 288, *sqq.*

A suitable quotation for the next debate on "over-lading."
ED. MARSHALL.

ROOKS IN ITALY (6th S. xi. 169).—There were plenty of rooks in Italy in Virgil's time, *e.g.*,—

"Et e pastu decedens agmine magno
Corvorum increpuit densis exercitus alis."

Georg., i. 382.

Again:—

"Tum liquidas corvi presso ter gutture voces
Aut quater ingeminant; et sæpe cubilibus altis,
Nescio quâ præter solum dulcedine læti
Inter se foliis strepitant."

Georg., i. 410.

E. LEATON BLENKINSOPP.

MATRIARCH (6th S. x. 514; xi. 77, 174).—Though formed according to analogy, I agree that this word is "shocking bad coinage." How misleading an apparent analogy may be is shown by the story of the school teacher who asked a boy, "What is the meaning of patrimony?" "Something left you by your father." "And what would you call it if it was left you by your mother?" "Matrimony," was the reply.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

DANTE MISUNDERSTOOD (6th S. xi. 166).—Your correspondent MR. BUTLER has clearly shown that in the thirteenth line of the second canto of the *Inferno* "di Silvio lo parente" means Æneas. Were any proof or argument required to establish this, it would be found in Virgil's own words (c. i. l. 74) relating to this same personage, in which he is described as the son of Anchises:—

"Figliuol d'Anchise che venne da Troja."

This is a glaring specimen of the poet's love of "periphrasis" (to use a gentle term), which often leads him to describe people and things in so round-about a way that each description may be looked upon as an enigma. I know I am uttering heresy in saying this; but admiring, as every one must, the extraordinary genius of Dante, I cannot bring myself to admit that he is free from defects.

M. H. R.

AUTHORS OF QUOTATIONS WANTED (6th S. xi. 229).—

“For the cause that lacks assistance,
The wrong that needs resistance,
For the future in the distance,
And the good that I can do.”

The author was my husband, George Linnæus Banks, who died in 1881. The lines (of which the above is the correct version) form part of his wide-spread poem “What I Live For.” I think it first appeared in the *Family Herald*. It was afterwards published in a small volume of lyrics entitled *Peals from the Belfry*, in 1853, and again in *Daisies in the Grass*, a larger volume, in 1865. Both books are in the British Museum. It was set to music, and published by the Rev. J. Curwen in his “Tonic Sol-fa” collection very many years ago. The lines given have been the motto of the *Panama Star and Herald* for more than twenty years. Dr. Guthrie and others have “tagged” their lectures with quotations from the poem. It has been inserted (without permission) in various “collections” by compilers who have not had even the decency to append the author's name. It has been sent to the *Family Herald* (where it first appeared) under other signatures as original. The editor on one occasion gave a sharp rap on the knuckles to one of these literary pirates. It is due to this sort of thing that the same question asked by E. R. N. MATHEWS has had to be answered in divers quarters by strangers, by the author, by myself. ISABELLA BANKS.

Miscellaneous.

NOTES ON BOOKS, &c.

Autobiography of Henry Taylor, 1800-75. 2 vols. (Longmans & Co.)

AT eighty-five years of age, for his years are those of the century, Sir Henry Taylor thinks that his autobiography is practically posthumous, and no longer cares to deny himself the pleasure of hearing the comments and criticisms of his contemporaries. In the case of reminiscences such as are here supplied there can, indeed, be little cause for delay in publication. Not a line in the two volumes is capable of giving offence. A total absence of harsh verdict or ungenerous censure distinguishes the autobiography from most works of its class and constitutes a singular charm. In addition to this high if negative virtue there is abundance of interest, together with any amount of pleasant and comforting suggestion. Before all things Sir Henry is an Englishman—English alike in his virtues and his failings, in the qualities that have extorted from other nations the largest amount of admiration and esteem reconcilable with a complete absence of affection. By this it is not meant that Sir Henry puts in no claim to the affection of Englishmen. This, on the contrary, he is likely to command. Foreigners, however, are apt to kick against the formal and didactic wisdom, not quite exempt from dogmatism and arrogance of manner, that to Englishmen will warmly commend itself. What is most to be praised in the book is the insight it affords into pure and exemplary English life. Perusing its pages we seem to see what are the qualities that have made Englishmen what they are; that justified three centuries ago Shakspeare's boast,

“Nought shall make us rue

If England to itself do rest but true”;

and that even now, in moments of doubt and darkness, awake self-reliance and determination at home and respect abroad.

With a total absence of the imaginative fervour and

the dramatic effervescence that animate the pictures of the worthiest French life and the idyllic unworldliness of the highest German existence, a life is shown us pure, high, secure, and a trifle self-contented and self-assertive. Glimpses of integrity of nature are not uncommon in our literature. They are nowhere, perhaps, more abundant than in the revelations afforded in the lately published biographies of Carlyle. It would be edifying to contrast with the pictures of his early surroundings afforded by Carlyle those glimpses into a life socially and intellectually higher and morally not less pure which Sir Henry Taylor gives when he describes the life of his father after his second marriage. Such contrasts the small amount of space at our disposal forbids us to draw, and we cannot even deal with the subject of the autobiography. Next, perhaps, to the *Festus* of Bailey was the *Philip van Artevelde* of Taylor in its influence over the minds of those born in the period when the great constellation of the early part of the century was sinking beneath the horizon and the full splendour of the Laureate's meridian had not been obtained. To those familiar with the sustained greatness of Sir Henry Taylor's work this revelation of his honourable and worthy life, with its continuous and arduous labour, its high influence, its great actual rewards, and the still higher dignities intended for it, is in no sense a surprise. All, on the contrary, seems fitting and integral. Had Sir Henry been made, as was at one time intended, a life peer, his reputation would have gained little, if anything. Apart from what it says of himself, the autobiography is most interesting in what it shows us of the Austins, Villierses, Mills, and Romillys, who were his closest friends. Concerning such men as Southey and Wordsworth, Carlyle, Wellington, Whately, Rogers, Peel, Palmerston, Montague, and the Laureate, Sir Henry has something stirring to tell, and he even introduces some dubious, not to say apocryphal anecdotes. A few poems—thoughtful, conscientious, and not wanting in inspiration—are inserted, and a reasonable amount of information concerning the composition of Sir Henry's best known works is afforded. A success has already been obtained by the autobiography, which is likely to retain a lasting interest for students of literature.

The Cyclades; or, Life among the Insular Greeks. By J. Theodore Bent, B.A. Oxon. (Longmans & Co.)

WITHIN the limits of Europe it is not easy to find another race concerning which so little is known as the inhabitants of the islands of the Ægean Sea. Amongst these islanders Mr. Bent, accompanied by his wife, spent two winters, his chief objects being the study of Hellenic archaeology and the collection of folk-lore. In both respects his residence has proved remunerative, and scholarship is the richer for his exploration. He has written, indeed, a work of far more than temporary interest. It bears traces of being written in sections rather than in pursuance of a well-digested scheme, has a few repetitions, and exhibits such regrettable faults of style as the use of the preposition “from” with “whence” and “thence,” and other similar slovenlinesses. Here, however, the task of fault-finding ends. In all substantial respects the work is worthy of high praise. It is difficult, indeed, to say whether it is more interesting when regarded from the standpoint of yesterday or that of to-day, for the light it throws upon the customs of the early Greek or for the proof it affords how much pagan superstition lingers in the heart of countries avowedly Christian. Mr. Bent claims for the Cyclades that they were never, like the mainland, subject to the incursions of barbarous tribes; that the influence of Italian domination has left traces which extend little beyond the towns on the sea coast; and that during the

period of Turkish possession, so long as the tribute was sent to the Kapitan Pasha, the islanders were left with little interference. While accordingly the mainland of Greece has been swept by successive waves of barbarism, the Ionian Isles have been Italianized, and the Greece of Asia Minor with the adjacent islands has been swamped in Islamism, the Cyclades, "thanks to their insignificance and unproductive soil," have remained "more or less as they were."

A rich harvest has rewarded Mr. Bent's labours. The part of his work which will have most permanent interest is that in which he shows what traces of the influence of Greek faith survive and colour modern life. Everywhere among these superstitious islanders the fear of the Nereid prevails, and to her influence are attributed pestilence and disaster the causes of which may be found close at hand. To propitiate these beings bread, honey, milk, and eggs are offered at a spot where three roads meet. The resemblance between the prophet Elias (a subject of constant worship) and "Ἠλίας, the sun god, and the traces of Dionysiac rites surviving in the homage paid to St. Dionysius, are very noteworthy. Most curious of all is that sex is disregarded in the conversion of heathen deities into Christian saints, and that at Keos St. Artemidos represents Artemis, and elsewhere St. Demetrius represents Demeter. A story told by a certain fisherman called Zeppo as to the effect of three robbers disguising themselves with black coats, masks, and horns shows how childish in superstitious fears are these transmitters of Greek worship. *The Cyclades* is, indeed, full of interest and suggestion. To the student of folk-lore few equally important and stimulating contributions have been made during recent years.

British Railways and Canals in relation to British Trade and Government Control. By Hercules. (Field & Tuer.)

HERC, truly, is an Augean stable for "Hercules" to clean, and he will have deserved well of the republic if he should succeed in but the most fractional part of his task. It is difficult to understand the lethargy of the British public in these matters, which so nearly concern all travellers—and who does not nowadays travel? While we shiver in carriages without foot-warmers, Belgium is trying experiments, which seem to promise success, with a new and improved foot-warmer. While we struggle wildly to reach out a hand to the ticket clerk at a railway booking-office, with a crowd front and rear, and a warning bell ringing, we have but to stroll down to the bureau of the *Hôtel Belle Vue* at Brussels—so we read in a recent number of the *Belgian News*, from which we also derive our information as to the new foot-warmer—and we can quietly take a ticket for London, Paris, or St. Petersburg. And the same we know is true of the *Hôtel du Nord* at Cologne and of other continental hotels. Our best wishes accompany "Hercules" in his efforts to arouse attention to the many defects and anomalies of our present chaotic and comfortless no-system of railway administration.

PART XX. of *A Dictionary of Music and Musicians*, A. D. 1450-1885 (Macmillan & Co.) carries the matter to "Verschworen, Die." The work is thus seen to be rapidly nearing completion. Some important subjects come into the present number. Such are "Tonal Fugue," treated by Mr. Rockstro; "Tonic Sol-fa," assigned to Mr. Litchfield; "Variations," by Dr. C. Hubert H. Parry; and "Verdi," by Signor Gianandrea Mazzucato. The high character of the publication is maintained.

To "Hants Notes and Queries," in the *Winchester Observer*, our contributor Mr. J. S. Atwood is furnish-

ing an index to some printed monumental inscriptions in Hampshire.

THE Rev. W. E. Layton, M.A., Curate of St. Mary-le-Tower, Ipswich, announces his intention of republishing by subscription, in an edition limited to 150 copies, extracts from the *Gentleman's Magazine* relating to Suffolk.

THE current number of the *Hull Quarterly and East Riding Portfolio*, edited by Mr. W. G. B. Page, contains, amongst other articles, "Dante Rossetti: the Poet," "The Ancient Britons and the Lake Dwelling at Ulrome," "Hull during the Siege," "The Monastic Institutions of Hull and its Vicinity," "The Song of Roland," and "The Hymns of Andrew Marvell ascribed to Joseph Addison."

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

NESCO ("Heraldic Book-plate").—The coat sent, "Arg., a fess quarterly az and gu. between three masles sa.," is assigned by Papworth, in his *Ordinary*, to Roebuck, of Ingress, Swanscomb, Kent, and also to the name of Crickman.

WILFRED HARGRAVE ("Cigarette Papers").—Some French books of cigarette papers bear the name of Job as maker. This furnished Mr. C. H. Ross with the phrase "Book of Job."

H. D. ("Autograph of Napoleon Buonaparte").—If the autograph is genuine it has some slight interest. You might learn at the British Museum.

C. S.—("Put a spoke in the wheel.") The first recorded use of this phrase is in *A Memorial of God's last Twenty-nine Years' Wonders in England*, 1689. The subject is fully discussed 1st S. viii., ix., x.—("Mottos and Inscriptions on Private Houses.") Further instalments of these will be given when space permits.

W. ("Budah=Bogey").—We shall be happy to insert your reply if you will transliterate the Hindustani words.

R. S.—The saying "There is a skeleton in every house" is taken from an Italian story which is translated in the *Italian Tales of Humour, Gallantry, and Romance*, 1824 (2), illustrated by George Cruikshank.

SIGMA ("Campbells of Glenlyon").—Your obliging communication, for which space could not soon be found, has been forwarded to A. G. B.

ESTE, H. G., J. S., &c. ("The Warwick Vase").—These replies, which would occupy much space, have been forwarded to Mr. THOMPSON.

H. H. ("We look before and after").—Shelley, *The Skylark*.

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 18, 1885.

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Notes.

A CATALOGUE OF ENGLISH ALMANACS OF THE SIXTEENTH CENTURY, WITH BIBLIOGRAPHICAL NOTES.

(Continued from p. 264.)

1559. Master Wally hath lycense to prynte a Colliction of Yeres. Arber's *Transcripts*.

Luke Harrison ys lycensed to prynte the pronostication of Master Nostradamus, and also his almanack for the same yere [1559?]. *Ibid.* See also Dibdin's edition of Ames, *Typo. Antiq.* This almanac appears to have been printed by Henry Sutton for Luke Harrison.

W. Copland for pryntyng of a pronostication of Nosterdamus withoute lycense, and for mysbehavinge hymselfe before the Master and Wardyns was fyned at iijs. and iiijd. *Ibid.*

Recevyd of Thomas Marshe for his lycense for printinge of an Almanacke and pronostication of Thomas Hills, vth Novr 1559. See under date 1560. *Ibid.*

Recevyd of John Daye for an Almanack of Kenningham. *Ibid.*

Recevyd of Henry Sutton for an Almanack and pronostication of Lowe. *Ibid.*

Recevyd of James Rowbothum for his lycense for pryntyng of a Pronostication of Wallter Russe, his doyng the xii of Octobre. *Ibid.*

1560. A Necessary Almanacke and Kalender. In whiche is contayned the daye, hower, and mynute of the change, full, and quarters of the Moone, for this yere of a. 1560, and the true degree and mynute of the Sonne every day at noon, serving wel for these three next yeres, and severall rules for the weather.....gathered by Thomas Hyl Londiner. Imprinted at London in Fletestrete, near to Saint Dunstone's Church, by Thomas

Marshe. 4to. Bagford Papers (title only). See Hazlitt's *Coll. and Notes*.

A Pleasant Almanacke servinge for thre yeres, as 1560, 1561, 1562, teachinge not only worthy lessons in the letting of blood.....but extraordinarie rules for the wether, &c. By Tho. Hill. Printed by Thos. Marshe.

An Almanack and pronosticatio for this Year of our Lorde God 1560. Practised in London. Made by H. Rogeforde, 2 parts. B.L. British Museum. Imprinted at London by Owen Rogers, dwelling betwixt both Saint Bartholomews, at the signe of the Spredde Eggle.

Recevyd of Thomas Marshe for his lycense for pryntyng of an almanacke and pronostication of Leves Waughan the xxiiij daye of Januarii, 1560.

Kalendar of Sheperdes. Published by W. Copland. Translated from the French by R. Copland. This appears to be a reprint of the edition printed by Julian Notary in the early part of the sixteenth century. B.M.

The following were entered in the Stationers' Register:—

Thomas Hackett printed an Almanack of Nostradamus, 30th Oct.

Henry Sutton printed an Almanacke and Prognostication of Fulkes.

Thomas Marshe printed an Almanacke and Prognostication of Monslowe, and also one of Kenningham.

1561. Erra Pater: or, a Prognostycacion for ever. 8vo. London, Thos. Colwell. Note in Arber's *Transcripts*, vol. i. p. 77. T. Colwell succeeded to the business of R. Wyer, who twice printed the Prognostication of Erra Pater, without date, but somewhere about 1535 and 1540. Copies of these are in the B. M.

Recevyd of Thos. Colwell for his fyn for that he prented the Deatory of helthe/ the Assyce of breade and ale with Arra Pater without lycense.

A Newe Almanacke and Prognostication for the yere of our Lorde God m.d.lxi. Expressing the Change, Full, and Quarters of the Moone, &c. Exactly calculated and made for the meridian of Gloucester and Poole Artike, there mounted liii degrees, and serving for all England. By Louis Vaughan, 1561. Imprinted at London in Flete Strete, near to St. Dunston's Church, by Thomas Marshe.

Entered in the Stationers' Register:—

J. Robothum, An Almanack.

John Alde and John Awdelay printed Coxes's Agayne sossersers and coungerers with an Almanack.

John Waley printed an Almanack for John Securis. See also under following year.

Master Wolfe, Almanacke and Apollige.

T. Hackett, Almanack and Pronostication of Nostradamus.

J. Alde, Almanack and Pronostication of Kenningham.

1562. A Prognosticacion for.....1562.....wherein is declared the disposicion of the whole yere, as touching the wether, victuals, diseases, &c. By John Securis. Printed by Jhon Waley. London, 1562. Mutilated copy. B.M.

The Stationers' Register mentions the following:

Master Wally, Almanack and Prog^{tn} of Master John Securys, for the year of our Lorde God 1563.

Master Wally, Almanack and Prog^{tn} of Nostradamus.

John Alde, Almanack and Prog^{tn} of Frauncis Cox.

Thomas Marshe, Almanack and Prog. of Henry Lowe.

An Almanacke for the monythes Licensed to Owen Rogers.

James Robothum, Almanack of Nycholson, with a pronostication.

James Robothum, Almanack of Chrestophorus Stathnionys.

Edmund Halley, An Almanack and Pronostication of Fulkes, authorysshed by my Lord of London.

An Almanack of Master Doctor Harycock, sometime pryour of Saynt Augustyens fryer[y] in Norwiche. Printed by John Kingston.

Twenty printers were in 1562 fined various sums of money for selling the Prognostication of Michael Nostradamus.

1563. An Almanack and Prog^{tn} of William Conyngnam. Printed by Richard Serlic.

An Almanack and Prog^{tn} of Master Henry Low. Printed by Thomas Marshe.

An Almanack and Prog^{tn} of Master Bullens. Printed by Abraham Vele.

A Prognostication of Master Victoryus Scousfyld. Printed by James Robothum.

A table collected of the yeres of our Lorde God, and of the yeres of the kings of England, &c. London, printed by William Rastall. Printed before by John Waley, 1558. Ames, *Typo. Antig.*

1564. A Table collected of the yeres of our Lorde God, and of the yeres of the kynges of England. Printed by Jhon Kingston. London, 1564. 8vo. Bodleian. Note: A copy of this work was sold at Sotheby's in 1816.

The following are the entries for 1564 in the Register:—

Almanack of Henry Lowe for the yere of our Lorde God 1565. Printed by Thomas Marshe.

An Almanack and Pronostication for the yere of our Lorde God 1565, by Henry Rocheforthe. Obtains a license to print this himself.

Almanacke and Pron^{tn} of George Williams for 1565. Printed by W. Greffeth.

Almanacke and Pron^{tn} of Francis Coxe for 1565. Printed by John Alde.

Almanacke and Pron^{tn} of Master Buckmaster. Printed by Raufe Newbery.

Almanack and Pron^{tn} of Master William Connyngnam for 1565. Printed by Abraham Vele.

Almanacke and Pron^{tn} of Henry Rocheforthe for the yere of our Lorde God 1565. Printed by Thomas Purfoote.

A Pronostication by Master Victorynus Scoufylyte. Printed by James Robothum.

An Almanack and Pron^{tn} of Frauncis Coxe.

An Almanack and Pron^{tn} by Joaken Hubrygh. Printed by W. Pickeringe.

An Almanacke for xiii yeres, from the yere of our lorde god 1565. Printed by Jhon Wally.

1565. A Newe Almanacke made for the yeaere of our Lorde God mcccclv., made for the meridian of Yorke and cuntry thereabout. Practised by Anthony Askham. Physician and Preist. Imprinted at London by William Powell.

An Almanacke with the names of the kynges. Licensed to Thomas Marshe.

An Almanacke and Pron^{tn} of Master Buckmaster. Printed by Jhon Waley.

An Almanacke and Pron^{tn} of Master Doctour Low for the yere of our lorde God 1566. Licensed to T. Marshe.

An Almanacke and Pron^{tn} of Rocheforthe. Printed by W. Pickeryng.

An Almanacke and Pron^{tn} of Cunningham. Auctoyshed by my lorde of London. Printed by Wylliam Jones.

An Almanacke and a Pronostication of Master Joachim Hewbryght with the breffe and Profytable Rule for marynors to knowe the ebbes, flosses, Sowndynges, Landynges, marks and Dangers.

An Almanac and Pron^{tn} of John Securis for Anno 1566. Printed by Thomas Marshe.

An Almanacke and Pron^{tn}, sett oute by Master Gale, towching surgery. Printed by Rauf Newbery.

An Almanacke and Pron^{tn} of Master Coxe. Printed by John Alde.

An Almanacke and Pron^{tn} of Master Browne. Licensed to Henry Denham.

An Almanacke and Pron^{tn} of Master Mychell Nostradamus. Licensed to Henry Denham.

1566. A Perpetual Almanack, servinge for a memoryall. Licensed to T. Purfoot.

An Almanac and Pron^{tn} of George Williams for ye yere of our lorde God 1567. Printed by Wylliam Gryffeth.

An Almanacke and Pron^{tn} of Master Gayles for anno 1567. Printed by Raufe Newbery.

An Almanacke and Pron^{tn} of Joachan Hubryghte, with a comfortable rule for marynors, &c. Printed by W. Pekeyrnyge.

An Almanacke and Pron^{tn} of Barnabe Gaynsforth for 1567. Printed by Thomas Hackett.

An Almanack and Pron^{tn} of Rychard Raynoldes for anno 1567. Printed by Henry Denham.

An Almanack and Pron^{tn} of Henry Rocheforthe for anno 1567. Printed by Thomas Purfoote.

An Almanack and Pron^{tn} of Master Securis for anno 1567. Printed by Thomas Marshe.

A Newe Almanacke for the yere of our Lord God MD.LXVII. Practised in Salisbury by Maistre John Securis Phisitian. Over the months rude emblems of the several occupations of mankind at the various seasons of the year. Printed in black and red. Dibdin says, in his edition of Ames, that this was in the Bodleian Library, and was communicated to him by Dr. Bliss, and he mentions that there is another of Securis' Almanacs for the year 1568 in the library. This last is given in the catalogue, but that of 1566 is omitted.

An almanacke and Pronostication of Master Coxe for the yere of our Lorde god a thousand fyve hundredeth thre skore and seaven. Printed by John Alde.

An Almanacke and Pron^{tn} of Master Mychell Nostradamus. Printed by Henry Bynnyman.

Almanacke and Pronostication of William Brown for iii yeres, with serten Rules of navigation. Printed by Thomas Purfoot.

A Mery Pronostication for the yere of our lorde god 1567, by J. Derynyll. Printed by W. Peckerynge.

An Almanacke and Pronostication of Master Buckmaster for the yere of our lord god 1567. Printed by Gerrad Dewes.

An Almanacke and Pronostication of Master Doctour Low for the yere of our lorde god 1566. Printed by Thomas Marshe.

An Almanacke and a Pronostication of Master Elis Bomelius for ye yere of our lorde god 1567, auctoryshed by my lorde of London. Printed by Henry Bynnyman.

H. R. PLOMER.

10, Iverson Road, Kilburn, N.W.

(To be continued.)

STERNEANA.

In the Penzance Library there is a rare 12mo. edition of the works of Sterne, without printer's or publisher's name, and having merely as its imprint: "London. Printed for the Proprietors, 1783." The first five volumes contain *Tristram Shandy* and the sermons. The extra title-page to the sixth volume runs thus: "The Posthumous

Works of Laurence Sterne, A.M., Prebendary of York and Vicar of Sutton on the Forest, and of Stillington, near York." This volume contains, "The Koran : or, the Life, Character, and Sentiments of Tria Juncta in Uno, M.N.A., or Master of no Arts." The volume is for the most part composed of short chapters on a very wide variety of subjects, such as murder, the origin of Uncle Toby, sundry digressions, &c. In short, it is made up with all Sterne's extravagant fooleries, but without his inimitable wit and pathos. The "style" of the composition in this volume appears to me as like as possible that of the continuation of *The Sentimental Journey*, by Eugenius, and some prose remarks in the *Crazy Tales*. The dedication in the first volume runs as follows: "To Eugenius, the Beloved Friend of Yorick; these works are most humbly inscribed, By the obedient Servant, And Admirer of his Virtues, 'The Editor.'" In a notice of the anonymous editor to the reader, he states:—

"I here present the public with the remains of an author, who has long entertained and amused them, and who has been the subject both of applause and censure—himself equally regardless of both."

And further on:—

"These sheets had been put into my hands some time before this unhappy event [referring to Sterne's premature death] to correct or cancel, as I should think proper; and he left them with me, on his death-bed, to dispose of after what manner I might choose—either to be kept among my miscellaneous papers, for my own amusement, or published to the world, or thrown into the fire. His expression to me upon that affecting occasion was equally elegant and flattering,—

"Et dixit moriens—*Te nunc habet ista secundum.*" I imagined that any tract of this author, especially into which he transfuses so much of his very soul, might afford some entertainment to the publick; and I have, therefore, committed these incorrect pieces, and unfinished sketches, to the press, without attempting to make any manner of addition or alteration in them, except the leaving out of some passages, that were either unintelligible or too plain."

How much of these and other statements not quoted must be reckoned as "bunkum" is perhaps difficult to determine now; but there are very few traces, other than in style, which remind us of Sterne. In the second and third volumes of this edition there are two illustrations after the manner of Hogarth, the one portraying a christening and the other a "free and easy," composed (presumably) of Uncle Toby, Walter Shandy, Dr. Slop, and Corporal Trim. The last-named is apparently entertaining his "betters" with a reading; Dr. Slop is evidently asleep, the other two are both smoking, one being busily employed in lighting his pipe with a pair of tongs. The last picture forms, on a much reduced scale, a portion of the frontispiece—under a portrait of Sterne—to *The Beauties of Sterne*, published by Kearsley during the last few years of the last century, a book which ran through at least twelve editions.

Possibly the edition in question was the precursor of one published, or printed, in eight volumes, by John Taylor, Berwick, 1800. Several facts point to this conclusion, but the edition in the Penzance Library has one volume missing, and this somewhat impedes a definite statement. I possess a portion of Taylor's neat little edition of Sterne, the which, I believe, is not often met with.

W. ROBERTS.

MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS.

(Continued from p. 262.)

At Mosnac (Charente Inf.) the Garraud family have carved over the gateway of their courtyard:

"Soli Deo
Honor
Et gloria";

and over the entrance door the first verse of the *Nunc Dimittis*. Another friend mentions finding the same at Ancy-le-Franc (Dept. Yonne), with date 1546.

At Bellac (Haute Vienne) on a house of 1618 is:
"Mihi vivere XPS sed mori lucrum."

At Civray (Vienne), on a house of the seventeenth century:—

"Mieux v-
ault en-
trer p-
auvre
au ciel
que ri-
che en
enfer."

Another friend (J. B.) gives me from memory the three following, the continuance of which up to the present time he has only had the opportunity of getting verified (by E. von S.-J.) in the case of the first. 1. On a house in the Rabbenthal, Berne:

"Gaudeat
Ingrediens
Lætetur et
Æde recedens

His qui
Prætereunt
Det bona
Cuncta Deus.

Fortunata
Domus
Modò sit tibi
Fidus amicus.

Vivite felices
Quibus est
Fortuna peracta."

Concluding with two lines from the commencement of Hor., *Sat. vi. lib. ii.*, written thus:—

"Hoc erat
In votis:
Modus agri
Non ita magnus;
Hortus ubi,
Et tecto
Vicinus jugis
Aquæ fons."

2. On Conway Castle there was, thirty-four years ago, and probably is still :—

Ἄρ'έχου Ἀπέχου (Bear and forbear).

3. On the gateway of the old library at Berne the following warning appears to the "profane":—

Μή τίς βέβηλος εἰσίτω.

A correspondent (A. J. C.) in Switzerland sends me the following collection. On a house in Schnottwyl, Canton Solothurn, date 1804 :—

"Viel haben macht nich rrych.

Der ist ein rycher Mann

Der Alles was er hat

Ohn' Leid verlieren kann.

Der Wyse sucht nur Eins,
Und zwar das höchste Gut;
Ein Thor sucht vielerlei
Auch kleines Streben thut."

He places the following beside it, without distinctly stating if they occur in the same locality :

"Die Menschen sagen immer
Die Zeiten werden schlimmer.

Die Zeiten bleiben immer,
Die Menschen werden schlimmer."

He gives again :—

"Die Menschen klagen über die bösen Zeiten;
Woher kommen sie, als von den bösen Leuten?
Wenn die Menschen thäten bessero Leben,
So würden es auch bessere Zeiten geben."

And :—

"Der Wyse hat sein Herz
Bei Gott, und in dem Himmel;
Der Gytzige bei viel Geld
Und in dem Weltgetümmel."

Also :—

"Mein Ein- und Aus-gang werden begleitet
Von Dir, O Herr Gott in Ewigkeit!
Er segne all mein Thun und Lassen
Und bekehre alle die mich hassen."

And this very pious one :—

"Sei Jesus mein Magnet
Nachdem ich mich stets wende;
Mein Leitstein führe mich
Bis an mein letztes Ende."

He sends also the following, without particular localization :—

"Hüeth dich; fluech nicht in mynem Haus
Sunst gang' grad' zur Thür hinaus.
Sunst würde Gott vom Himmelreich
U's beide straffe', mych und dych zugleich."

And :—

"Wenn Nyd, Hass, Missgunst brünnten wie Für,
So wir das Holz nit bald so thür."

And this, which expresses sentiments analogous to that I reported from Caserta (*ante*, p. 44):—

"Gott behütet dis Haus so lang'
Bis ein Schnegg die Welt umgang';
Und ein Ameis' dürs't so sehr
Dass sie austrinkt das ganze Meer."

He reports the following from houses in Canton Schaffhausen :—

1. "State! Christus nobiscum.
Nosce teipsum."

2. "Von Adam durch Christus zu Gott."

3. "Die starke Gotteshand
Will dieses Haus bewahren.
Und von gemeine Zunft
Abwenden all' Gefahren."

4. "Dies' Haus steht in Gottes Hand;
Gott behüt' s von Feuer und Brand."

After these pious effusions a more cynical one :—

5. "Allen Menschen recht gethan,
Ist eine Kunst die Niemand kann."

And the following, written under three skulls :—

6. "Rathe Du, mein lieber Schauer,
Wer ist König, Edelmann oder Bauer."

But it is the pious ones that abound :—

7. "Wer ein- und aus-geht zu der Thür,
Der soll bedenken für und für,
Dass unser Heiland Jesus Christ
Die einzige Thür' zum Leben ist."

Then comes a moral one :—

8. "Lass Neider neiden
Und Hasser hassen:
Was Gott mir gibt
Muss Man mir lassen."

These from Canton Graubünden : 1. At Samaden, Ober Engadin, "Pax huic domui" (comp. one already reported from Angers). 2. A duplicate of the one at Bellac, "Vivere mihi est Christus," &c. 3. "In omnibus operibus tuis memento finis tui et in æternum non peccabis." 4. "Deus dedit, dabit porro." 5. "Initium sapientiæ reverentia Jehovæ." 6. "Me mea delectant; te, tua; unumquemque sua." 7. "Non modo sed mihi."

From Guarda, in Unter Engadin :—

"Gaudes? Agnosce Deum blandientem.
Tribularis? Agnosce Deum emendantem.
Sivè blanditur, sivè emendat
Pater est parans filio hæreditatem."

Mottoes in German proper are, I think, always—or, at all events, the great majority—in German. Here is one from Bondo, in Wälsch-Tirol :—

"Nell' entrare hai da pensare
Che non sai se uscirai.
Nell' uscire hai di pensare
Che non sta a te di ritornare.
La Casa del Giusto starà in piè.
1783."

But a little further north, in Prättigau, we get back into German. From Ffidris :—

"Ein Pilger bin ich hier auf Erden;
Und walle hier nur kurze Zeit.
Oft unter mancherlei Beschwerden
Zu meinem Ziel—die Seligkeit."

From Grüsch, also in Prättigau :—

1. "Christum kennen, sagt die Schrift,
Alles Wissen übertrifft."
2. "Durch Kreuz u. Pein Zum Licht u. Schein,
Durch Kampf u. Streit Zur Ruh' u. Freud."
3. "Wann ich dieses Haus verlasse
Und der Welt entrissen bin,
Führ' mich, Gott, die Himmelstrasse
Zu der ewig'n Heimath hin."

From Davos-am-See :—

“Möcht' hier eine Gotteshütte bei uns Menschenkindern sein!

Liebe! komm' in unsere Mitte; kehr' in unserem Hause ein.”

“Lass' den Frieden bei uns wohnen
Alle reinen Sinnes sein
Die wir hier beisammen wohnen
Alle, Deiner, Herr, uns freien!”

A little book lately published, called *Walks in Bavaria*, has one, which I failed to see, over the brewhouse of the monastery of Ettal, near Ober-Ammergau :—

“God bless the Beer of Ettal. 1803.”

R. H. BUSK.

(To be continued.)

A SERMON OF A.D. 1388.—Some time previous to the year 1561 there issued from the printing office of John King, at the sign of the “Swanne” in Creed Lane, a work bearing the following curious title:—

“A Sermon no lesse frutefull then famous, Made in the yere of our Lorde God M.C.CCLXXXVIII. In these our later dayes moost necessary to be knowne. Neyther addyng to nor dymynshyng from; save the old and rude Englyshe thereof, mended here and there. Imprinted by John Kyng in Paules Churchyearde at the sign of the Swanne.”

Two years later, that is in 1563, another edition of the sermon appeared, with a similar title, and was probably printed by John King's successor, but no copy of this date is to be found either in the library of the British Museum or in the Bodleian.

In 1573 and 1575 the work was published by John Sampson, *alias* Awdely, of Little Britain Street, and this issue bore a remarkable addition to the title-page: “A sermon no less frutefull then famous made.....and founde hyd in a wall.”

Upon the death of Awdely the copyright of this and many other works was transferred to John Charlewood, by whom it was printed in 1579 and 1582 with this title:—

“A Sermon no lesse frutefull then famous. Preached at Paules Crosse, on the Sunday of Quinquagesima, by R. Wimbledon, in the raigne of King Henry the fourth, in the yere of our Lorde 1388, and found out hid in a wall,” &c.

Maunsell's *Catalogue* mentions an edition with the date of 1588.

In 1593 the copyright again changed hands, and the work was produced by James Roberts, who appended to it the device formerly borne by Charlewood, a half eagle and a key, surrounded by the motto, “Post Tenebras Lux.”

Altogether this curious old sermon, nearly two hundred years old at the time it was first printed, went through fifteen editions, the last published by Thomas Cotes in 1635. Of these numerous editions there are several copies in the British

Museum, the earliest being that of 1575, whilst in the Bodleian are three editions, two printed by Awdely and the third by Charlewood. Since that time it has been twice reprinted *in extenso*, in Foxe's *Acts and Monuments*, and also in a periodical called *Phoenix Britannicus*, published in 1732. Both these reprints are from the early edition of 1563, but in neither case does the author say where he saw the copy which he used. There is considerable difference, both in the wording and the spelling, between the edition printed by King and those subsequently printed, and there is also a difference of a paragraph in the division of the sermon.

From a note appended to Herbert's edition of Ames it may be gathered that there are several copies of the original sermon in existence. These differ much as to whether the author was Thos. Wimbledon or R. Wimbledon. Whichever it was, nothing now seems to be known either about the author or how it was his sermon came to be “hyd in a wall.” But at least it may take rank as one of the very earliest English sermons ever printed.

H. R. PLOMER.

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MARLOWE'S “HERO AND LEANDER.”—Mr. A. H. Bullen, at p. 309, vol. iii., Appendix ii., of his new edition of Marlowe, says: “In a copy of *Hero and Leander* Collier found, together with other questionable matter, the following MS. notes.” It is not clear to which the epithet “questionable” alludes. If to the substance of the notes, which merely give the common account of Marlowe's atheism and violent death, the adjective seems unnecessary, as in all material respects the MS. entries in question are corroborated by the authorities quoted by Mr. Bullen in his introductory memoir. Mr. Bullen himself admits that Marlowe “not only abandoned Christianity, but had the reputation of leading a vicious life,” and his burial register proves that the poet died a violent death. So far, therefore, there is nothing intrinsically improbable in the details which are briefly given in the MS. notes.

If, however, Mr. Bullen means to imply that the notes are a modern forgery, I will merely remark that they occur in the same copy of *Hero and Leander* (ed. 1629), in which the manuscript Latin epitaph on Sir Roger Manwood is written on the back of the title-page. Mr. Bullen says that “the epitaph has every appearance of being genuine.” The epitaph is in the same handwriting as the notes, and both must hang or fall together. If one is genuine, so must the other be, and *vice versa*. The only difference is that the substance of the notes is corroborated by other and independent authority, whereas, apart from the evidence of the handwriting, the epitaph must stand on its own intrinsic merits.

Dr. Ingleby, in his *Complete View of the Shakspeare Controversy*, expressed a doubt as to

whether the quarto in question had any existence. As a matter of fact it came into Mr. Collier's possession many years ago, and was described by him in his *Catalogue of Early English Literature*. It subsequently passed into the hands of the late Mr. F. Ouvry, Pres. S.A., and was sold at the auction of that gentleman's books in April, 1882 (lot 1031). Some time afterwards I purchased it from a well-known London bookseller. I can therefore vouch for the actual existence of the book, and although I have no claim to be an expert in such matters, I feel no doubt that the epitaph and notes are in a genuine seventeenth century hand. It seems difficult to imagine what object a modern forger could have in leaving several of the words disguised in a crabbed cipher, which looks like Greek bewitched, and which not even the skill of such an accomplished cryptographer as Mr. Collier could interpret. The name of Marlowe's friend at Dover will probably always remain a *hiatus deflendus*, and the notes are practically useless as a help towards the elucidation of the obscurer facts of the poet's life.

W. F. PRIDEAUX.

THE MOTHER OF GEORGE VILLIERS, FIRST DUKE OF BUCKINGHAM.—The works of the late William Hepworth Dixon are so popular and so eminently readable that our rising generation are only too likely to take their history from them. That this able writer, who has touched on many curious psychological questions and illustrated many obscure episodes in history, is not always to be relied upon, is, I think, clear from the following account of the first Duke of Buckingham:—

"George Villiers was the younger son of a country knight and a lady's maid; the country knight Sir George Villiers of Brooksby near Melton Mowbray; the lady's maid Mary Beaumont of no place in particular; though in after times, when she had peerages and pensions to give away, no end of people claimed her as their kin. She was an old man's fancy, and his second wife. Some people say she was a scullery wench, until the amorous knight induced his wife to lift her from the kitchen to an upper-room, to dress her in more decent garb, and give her the station of a lady's maid. When Lady Villiers died, her pretty maid was quickly in her shoes."—*Her Majesty's Tower*, vol. iii. p. 5.

Now what are the real facts about Mary Beaumont? Why that, so far from being lowly born, she was probably of as good blood as her husband (though no doubt not so wealthy), for we find her in her place in the pedigree of the Beaumonts of Cole Orton (see Nichols's *History and Antiquities of the County of Leicester*, vol. iii. pp. 743, 744), as the daughter of a younger son of that ancient family, who is variously described in contemporary records as Anthony Beaumont of Glenfield, Esq., and Anthony Beaumont of Cole Orton, Esq.

Not only so, but Wilson gives us a very circumstantial account of her first meeting with her future husband, *History of Great Britain in the Reign of James I.*, p. 79:—

"He [George Villiers] was second son to Sir George Villiers, a knight of Leicestershire, by a second venter: for the old man coming to Colehorton in that county, to visit his kinswoman the lady Beaumont, found a young gentlewoman of that name, allied, and yet a servant to the lady, who, being of a handsome presence and countenance, took his affections, and he married her. This was the soil where the glorious cedar grew."

As it is some years now since I wrote to "N. & Q.," though once not an infrequent contributor, my anagram ERATO HILLS will doubtless be forgotten. I beg leave, therefore, to sign myself in my real name.

A. R. SHILLETO.

NAMES OF DEVILS: "PUDDING OF THAME."—I have before me two lists of names of devils—one, quoted in "N. & Q.," 2nd S. vii. 144, from Dr. Samuel Harsnet's *Declaration of Egregious Popish Impostures*, London, 1603; and one from Southey's *Doctor* (one-volume edition, ch. cxxxix. p. 151), "which John Gee collected after the veracious Romish priests of his time." They are much alike, but the first contains seven or eight names not included in the second. Both, however, give the one name "Pudding of Thame," which forms the subject of my present note and query. Neither offers a word of explanation. Southey only parenthetically adds, as well he might, "Fie on such pudding!" Now in my early boy and school hood I was familiar with the following jingle:—

"What's your name?"

Pudding and Tame;

If you ask me again I'll tell you the same."

I never in those days curiously inquired into the orthography of the second line, or had any inkling of its meaning; but, in this light of later discovery, it seems to me to be clear that it must be, properly, the name of the above-mentioned fiend "Pudding of Thame." Truly, as Southey says, "the foul fiends have odd names!" Can anybody tell me anything about this said "Pudding"? Is it too absurd a conjecture to suppose that the rhyme commemorates his answer to some priest who commenced his exorcising duties by demanding of the tormenting spirit by what name he was called? There must, I should think, be some local legend, which I should be glad to know, to account for a diabolical appellation so apparently absurd and undemoniacal.

HARRY LEROY TEMPLE.

DORSETSHIRE FOLK-MEDICINE.—A few weeks ago a poor woman of Lyme Regis, whose child was very restless and fractious, consulted an old woman of the town as to what she ought to do. The old woman assured her that the child would never be well until he had eaten the brains of a rabbit; whereupon a rabbit was purchased, and the brains were gravely stuffed down the child's throat. My informant was so indignant when telling me the incident that she forgot to say whether the remedy effected an immediate cure.

G. F. R. B.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"GUNDRADA DE WARRENNE."—Mr. Chester Waters, in his pamphlet on Gundrada de Warrenne (see "N. & Q.," 6th S. xi. 140), charges the monks of Lewes with having forged the confirmation deed of their founder; but as the original grant was in the archives of the mother abbey at Clugni, surely it is not likely the monks would have been so stupid as to forge a document which, interfering as it did (or as Mr. Waters suggests it did) with the right of the mother community, could have been easily shown to be a false charter by the production of the original grant. Even allowing the document to be forged, is not the fact of the tradition that Gundrada was the daughter of Matilda some proof that she was? Is it not probable that she is so stated to be in the original grant, and that the monks got their information on the subject from this source? Certainly, too, the monks would only have put in their (forged) charter that which they believed to be true; and the presence of a tradition in an unchanging community like the Priory of Lewes, even of so old date as three hundred years is (to me) strong proof of its verity.

Why should William the Conqueror have given a manor for the repose of the soul of two people who were so distantly related to him as De Warrenne and Gundrada are stated by Mr. Waters to have been? Is there another example of the Conqueror's having bestowed a manor on the *manes* of any other Norman baron as indifferent to him? Surely, allowing the "filiae meæ" to be an interpolation, the grant itself speaks the same words!

What proof other than grammatical can Mr. Waters bring that the *et* in the book of beneficence is interpolated? Is there irregular spacing of the words, as there would be if it were?

To what extent was the priory of Lewes independent of the mother community? Was it sufficiently so to make the crime of forgery against the interests of the latter likely? I ask this, since the Lewes Priory was threatened with destruction on several occasions as an "alien priory."

Is Mr. Waters quite consistent in resting part of his claim to Burgundian descent for Gundrada, at p. 22, on her visit to Clugni, if the proof of this rests on a charter which he says, at p. 14, was a forgery? Or, if there is other proof of her visit, does this not show that the charter is *not* a forgery?

Finally, What ground is there, supposing that the royal descent is a myth, for disbelieving the contemporary Ordericus Vitalis, that Gundrada was the sister of Gherbod the Fleming?

I ask these questions and make these objections

in no spirit of carping criticism, but merely to elicit information on points where it seems to be needed.

WILLIAM SYKES, M.R.C.S.

Mexborough.

OBSCURE WORDS AND PHRASES.—*Anters* of cheese and meat. Used by Miss Thackeray in *Old Kensington*.

Dandies "coming out in the windows" with other flowers. *Ibid*.

"The house will be in an *argus*." Used by Oxenford in *A Quiet Day*, sc. i.

"Billiard-blocks," younger brothers, &c. Used by Mrs. Gore in *Mothers and Daughters*.

"A fisherman's *bricavann*." Used by Miss Braddon in *The Lady's Mile*.

"Carhook murderer" (Forster). *Sat. Rev.*, May, 1873, p. 716.

Caterlouping. Used by Jeaffreson in *Live It Down*.

"Aboufousaris, Canzade, and Hour." Named by Walter Scott in *Guy Mannering*, ch. xxix., and in preface to *Monastery*.

Bel-skin, as part of costume. Used by Bulwer in *Felham*, ch. xlix.

"It was the mouse coming out of its hole in Ely Cathedral." *Ibid*, ch. xvi.

"A deep draught of iced Hatfield."* Used by *Punch*.

"Letters four do form his name." Quoted by Holmes from Thackeray. Where found?

"Love of cousins proverbial" (Disraeli). Is there such a proverb?

"He looked at society from a liberal menagerie point of view." Used by G. Eliot in *Daniel Deronda*.

"Mud-honey of town," used by E. Yates in *Rock Ahead*.

"The profit and loss alliance system of the Continent." Used by Mrs. Gore.

"Dried refrain" (that covered the lead). Used by Sala.

"Post of regulating captain." Used by Geo. Colman.

"Any Druid, Bard, or Ovate." *Sat. Rev.* on Wilkes's *Etymology*.

"To preach prizes" (among the populace). Said of Methodists by O. Goldsmith.

"A shaking pudding and a dish of tiff-taff-taffety cream." Goldsmith, *She Stoops to Conquer*.

"Queen Beckoner." Used by Dickens in *Domby and Son*.

"Ye'll be come wi' a broom in your pocket." Walter Scott, *Guy Mannering*, ch. xxxiii.

"Although it was the heel of her own foot." *Lorna Doone*.

TYNE.

25, West Parade, Newcastle-on-Tyne.

[Answers may be sent direct.]

[* No doubt a drink named after Badminton, which consists of claret and soda-water, with other ingredients.]

ENGLISH BALLADS TRANSLATED INTO GAELIC.—Two political ballads, entitled respectively *Jock Breittan's Complaint* and *The True Protestant's Complaint*, were translated into Gaelic about the year 1693. I have hitherto failed to trace the English originals, and shall be obliged if any of your readers can say whether these ballads have been published; and, if so, when and where.

DON. MACKINNON.

MARY ANNE CLARKE.—In a note on p. 14 of the first volume of the *Croker Papers*, the following statement is made: "It is said that Mrs. Clarke died so recently as the year 1880, aged ninety-five." Is there any authority for this? Her name is not to be found in the *Index of Obituary Notices for the Year 1880*, though, of course, it is quite possible that she married again. In *The Authentic Life of Mrs. Mary Anne Clarke*, by W. Clarke, Esq. (1809), it is stated that she was born about 1772.

G. F. R. B.

AXES.—Is this word Kentish for *agues*, Kent being an ague county; or is it there a variant for *aches*, formerly pronounced *a-ches*?

BR. NICHOLSON.

BEN JONSON; BEAUMONT AND FLETCHER.—Which dramas of these authors, if any, have been altered and rearranged for more modern days; and under what titles, at what period, and by whom have they been acted?

T. W.

TAYLOR, GLOUCESTERSHIRE.—Can any of your readers give the arms and any information concerning the genealogy of the family of Taylor, branches of which lived at Mythe, Tewkesbury, and Bourton on the Water, Gloucestershire, at the commencement of the last century?

F. S.

LAY BISHOP.—What is a lay bishop? DALE.

WINCHESTER HALL.—Where can I obtain information concerning the history of Winchester Hall, Highgate, now pulled down?

NORMAN REDMAYNE.

27, Grey Street, Newcastle-on-Tyne.

BOND CABELL, OF CROMER HALL, NORFOLK.—Burke says, "This family was formerly of Buckfastleigh, Devon." I should be very much obliged for the pedigree showing this descent; it is especially wanted for a genealogy of the American Cabell family, now in preparation. Replies may be addressed, care of Miss Cabell, 5, Camberwell New Road, S.E.

ALEXANDER BROWN.

Norwood P.O., Nelson County, Virginia, U.S.A.

BUNYAN'S "PILGRIM'S PROGRESS."—In a note concerning other matters (6th S. x. 382), MR. C. C. OSBORNE remarked that one of the "vulgar errors" which, learned in youth, cling to men through life, is the belief that Bunyan wrote the

Pilgrim's Progress while in prison. I learnt that "vulgar error" in youth, have recently re-read all that the late George Offor had to say about it, and I clung to it until I read MR. OSBORNE'S note. Now I suspend my judgment, in the hope that he will be good enough to enlighten me. J. D. C.

GILES.—An old playbill of Drury Lane Theatre, dated May 31, 1791, is headed "For the benefit of Mr. Gilles." Who was this gentleman, and what was his Christian name? He does not figure among the players, nor do I recollect to have met with him in any book relating to old Drury Lane. Perhaps some peruser of "N. & Q." could identify him, and kindly inform me whether he was connected with James and Sarah Gilles, both of repute in the art world of their day, the former as an enameller, the latter as a painter of portraits in miniature.

G. J. W.

[Very probably Gilles was acting manager, or something of the kind. May 31 was near the end of the season, when benefits to such are common. The plays given at the date named were *The Runaway* and *The Liar*. The theatre closed June 4.]

CROMWELL'S NATURAL SON.—Can any of your readers throw some light on the following book, which I lately found mentioned in a bookseller's catalogue?—

"The Life and Entertaining Adventures of Mr. Cleveland, natural son of Oliver Cromwell, written by Himself, giving a particular account of his Unhappiness in Love, Marriage, Friendship, &c., and his great Sufferings in Europe and America, also some curious Particulars of Oliver's History and Amours, never before made publick, 5 vols. 12mo., calf, rare, 12s. 1754."

FREDERICK E. SAWYER, F.S.A.

Brighton.

SPINET.—I have in my possession a spinet, with following inscription without date: "Stephanus Keene, Londini, Fecit." Can any of your readers inform me the probable date of it; also, what standing Keene had; whether his specimens are rare, and the probable value of them? D. S.

Dublin.

HERALDIC.—Will some of the readers of "N. & Q." be kind enough to forward me the address of the proper authority who could give me the correct record of English family coats of arms, both ancient and modern?

WILLIAM H. CHAFFEE.

P.O. Box 3068, New York City, U.S.

HAPPY-GO-LUCKY.—Is the origin of this expression known? Some dictionaries give the expression, whilst others do not notice it; but in none consulted by me is there any example for the use of it. I have recently met with it in the following passage:—

"Then the French fell upon the other Half Moon; but were beaten off. The Major-General considered that that Half Moon would gall him in the day time,

and, therefore, did speak to the officers and soldiers, that 'it were best to give them a little help.' The Redcoats cried, 'Shall we fall on in order, or *happy-go-lucky*?' The Major-General said, 'In the name of God! at it, *happy-go-lucky*!' And immediately the Redcoats fell on, and were on the top of it, knocking the enemy down, and casting them into the moat."—Arber's *English Garner*, vol. iv. pp. 640-1. "A True and Just Relation of Major-General Sir Thomas Morgan's Progress in France and Flanders," &c. (1659).

Wycherley uses the expression in his *Love in a Wood*, I. i. 1672: "If I get into Mrs. Martha's quarters you have a hundred more; if into the widow's, fifty—*happy-go-lucky*."

F. C. BIRKBECK TERRY.

LORD STRANGFORD'S FRAGMENTS.—In a recent notice by a London daily contemporary of the murderous outrages which have lately taken place at Northampton, and which have not yet, I believe, been elucidated, mention is made of the "brilliant fragments published after Lord Strangford's death, which were to have been gathered into a story." Any information concerning these fragments will be acceptable. APIS.

LONDON CRIES.—A cheap and extended edition of my *London Street Cries* being on the eve of publication, I shall be glad of early information as to the meaning of "A dip and a wallop for a bawbee" and "Water for the bugs." I recollect many years ago reading an explanation of the former, but am doubtful as to its correctness.

ANDREW W. TUER.

The Leadenhall Press, E.C.

CAUCUS.—I notice that the English papers—for instance, the *Spectator* and the *Saturday Review* of March 21—use the word "caucus" in our American sense. Perhaps some of your readers can inform me when this word, which I believe to be of American origin, first made its appearance in English publications. Stormonth gives the word with its colonial derivation, as stated by Webster and Worcester, two of our leading American authorities, namely, a corruption of "calker's or caulker's meeting." Dr. Hammond Trumbull, however, who is learned in the native Indian dialects, suggests *cau-cau-as-u*—one who advises (*Am. Philological Asso. Trans.*, 1872), as the real parent of the word. C. L. N.

New York, U.S.

"TO BOX, OR NOT TO BOX?"—I wish to know where I can find a parody on Hamlet's soliloquy commencing as above. I should also be glad of references to any other parodies of the same original.

WALTER HAMILTON.

64, Bromfelde Road, Clapham, S.W.

PORTRAIT OF GOETHE.—A German collector is anxious to ascertain the present whereabouts of a portrait of Goethe which was painted by George Dawe, R.A. It was engraved, when in the posses-

sion of Henry Dawe, Esq., by J. Posselwhite for Charles Knight's *Gallery of Portraits, with Memoirs*, 1835, vol. iv. p. 46. Henry Dawe, the younger brother of George Dawe, was also a painter and mezzotint engraver. He retired to Windsor and died there December 28, 1848, aged fifty-eight. See *Gentleman's Magazine* for February, 1849, p. 216. Z.

BOURBON.—Don Emanuel de Godoi, Prince de la Paix, married Marie Thérèse de Bourbon, Comtesse de Cherichon, only sister of Louis de Bourbon, Cardinal Archbishop of Toledo, Regent of Spain. Is it known whether there are any descendants of this marriage? TRUTH.

LEEDS PARISH REGISTERS.—It is stated in Burns's *Parish Registers*, p. 268 note, that Mr. Lucas, a surgeon at Leeds, possessed "a very neat and correct transcript of the registers of Leeds from the year 1572." I wish to learn where this transcript now is. G. W. M.

CRANMER'S LIBRARY.—The greater portion of Archbishop Cranmer's books are in the British Museum Library; but many were sold, and are scattered amongst cathedral, college, and private libraries. Will you allow me to ask through your columns for information as to the existence of any such books? They may be known by the archbishop's autograph on the title-page, "Thomas Cantuarien"; many of them have also the signatures of "Lumley" and "Arundel" at the bottom of the page; some have "T. C." on the cover, or a mitre. A full description will much oblige, mentioning title, date, and edition; whether a Latin or Greek text, whether underlined or with MS. notes. Communications may be sent direct to (Rev.) EDWARD BURBIDGE, Backwell Rectory, Bristol.

Replies.

STEELE'S POEMS.

(6th S. xi. 181.)

MR. SOLLY'S paper is rendered especially interesting by the reprint which is given of the dedication of *The Procession* to Lord Cutts,—a dedication which is found only in the rare folio pamphlet of 1695. But various poems exist, written by Steele, besides the "five poems" which Mr. SOLLY says are commonly attributed to him. There are verses addressed to his tutor, Dr. Ellis, written in a copy of the *Christian Hero*, now at South Kensington; the lines "To Mr. Congreve," which, as MR. SOLLY has pointed out to me, first appeared in 1701, in *A New Miscellany*; the prologue, epilogue, and songs in *The Funeral* and *The Lying Lover*, and the epilogue and songs in *The Tender Husband*; an *Imitation of Horace, Book I. Ode VI.*, addressed

in 1710 to the Duke of Marlborough; an epigram from Martial in the *Spectator*, No. 490; verses prefixed to Addison's *Cato*; a song in *Town Talk*, No. 9 (1716), and, perhaps, lines in Nos. 4 and 7; a prologue to Mrs. Manley's *Lucius* (1717); a prologue to *All for Love* (both of which are given in *The Theatre*, No. 10); a prologue, given in *The Theatre*, No. 13; and songs in *The Theatre*, No. 18. Besides these, there are three poems by Steele in *The Muses Mercury*; or, *the Monthly Miscellany*, which appeared in January, 1707, and was continued monthly until January, 1708. On the title-page we are told that the pieces are by the Earl of Roscommon, Mr. Dryden, Dr. G——th, N. Tate, Esq., Mr. Dennis, Dr. N——n, Capt. Steel, Mr. Manning, &c. In the first number there are verses "by Capt. Steel," "To a Young Lady who had Marry'd an Old Man"; in the second number there is a song, given in Steele's *Correspondence* (1809), p. 92; and in the number for September, 1707, there is a "Prologue to the University of Oxford, by Capt. S——," which may be given here as furnishing another proof of Steele's love for his old university:

"As wand'ring streams by secret force return
To that capacious ocean whence they're born,
So for their doom their toils our poets bring
To the famed Oxford where they learned to sing,
These happy seats would rudest minds inspire,
And all that see must feel poetic fire;
Aspiring columns here, here beautiful fields,
Here all that Art, here all that Nature yields,
Groves, Theatres, high Domes, and humble Shades,
Bright Palaces, and intermingled glades,
Make the admiring traveller debate
Whether they're formed for solitude or state;
While empty pomp th' inhabitants depise,
With whom alone 'tis greatness to be wise,
Oh happy! and your happiness who see!
Where Innocence and Knowledge can agree!
Ye calm Spectators of a guilty age,
Pity the follies of the world and stage,
Free from what either act, or represent,
Weigh both the character and the intent.
And know, Men as they are our Authors drew,
But what they should be, we must learn from you."

Steele was, of course, chiefly a prose writer, and so, indeed, were nearly all the best authors of his day; but any of them could upon occasion write verses, and in some of Steele's there are thoughts of greater value than the dress in which they appear.

GEORGE A. AITKEN.

12, Hornton Street, Kensington, W.

MR. E. SOLLY's article on "Steele's Poems" is an interesting contribution to a subject which before long will receive a good deal of attention. I had never met with a copy of the first edition of *The Procession*, and was glad of an opportunity of seeing the little known preface, which contains information that students of Steele will appreciate.

MR. SOLLY is doubtless right in supposing that Steele was the author of poems besides those commonly attributed to him. In the fourth volume of Tom Brown's *Works* occur some verses "by Richard

Steel, Esq." They are a skit on Sir Richard Blackmore, and were occasioned by an allusion to Addison in the *Satyr against Wit*. Steele's poem first appeared in a pamphlet edited by Tom Brown, *Commendatory Verses*, &c. (fol., 1700). The collection contained about forty poems written in ridicule of the *Satyr against Wit*, which had just appeared. In the copy of the *Commendatory Verses* in the British Museum the names of the contributors are written by a contemporary hand, and "Captain Steel" is noted as the author of the poem referred to. Blackmore immediately replied in a pamphlet entitled *Discommendatory Verses*, &c. (fol., 1700), and among the replies is one to Steele's skit, which shows no doubt as to its authorship. It is headed, "To the noble Captain who was in a damn'd confounded Pet, because the Author of the *Satyr against Wit* is pleased to pray for his friend* —."

About half of the poems in the *Commendatory Verses* were reprinted, with the writers' names, in Tom Brown's *Collected Works*, first published 1707. Among them was Steele's, and there is no reason to doubt that it was really written by him. The "noble Captain" was not at that time sufficiently well known for Tom Brown to imitate his style, and Steele was probably gratified at seeing his poem appear in company with those ascribed to persons of quality like Lord Anglesea and Lady Sandwich, and to wits so well known as Garth and Sir Charles Sedley. It is characteristic of Steele that, even in those early times, he should be eager to stand forth as the champion of Addison; but the chief interest in the matter is the fact that he was already known among a certain class of literary men, and if the records of Grub Street were better known, more of Steele's early productions might be found among the publications of the fraternity. When Steele obtained a higher position in the literary world, and was corresponding with Pope, discussing literary subjects and suggesting alterations in *The Messiah*, he was not anxious that these early lucubrations should be remembered, and they are now difficult to find.

Whatever were Steele's early relations with the Grub Street satirists, they were not very lenient with his failings in after days, when he held lucrative appointments under Government and was well known at Will's and Button's. Old John Dennis, the chief of the band, was unwearied in his attacks on Steele. He abused Mr. Bickerstaff's contributions to the *Tatler* and *Spectator*, he severely criticized Steele's plays, and was merciless in his ridicule of "Sir John Edgar's" writings in *The Theatre*.

In *The Hudibrastic Brewer* (8vo., 1714) are some sarcastic lines on "Hibernian Dick"; but

* Addison.

Ned Ward was an impartial satirist, and a few pages further on he attacks Swift, who was then on very unfriendly terms with the author of *The Crisis*.

But we shall soon know more about Steele. Mr. G. A. Aitken is preparing a complete edition of his works. A selection from his writings, with a memoir by Mr. Austin Dobson, is now in the press, and the same delightful writer is said to be engaged on a larger and more important work on the same subject. It is a pleasant sign of the times that the unmerited neglect with which Steele has been long treated is at an end. Nothing like a complete biography of him has yet appeared. His name does not appear in Mr. John Morley's series of "English Men of Letters." Everybody will rejoice at the opportunity of learning something of the life and surroundings of one of the most interesting and lovable of English writers.

F. G.

HERALDIC (6th S. xi. 168).—With regard to the *biscia* in the arms of Milan, there is, I think, little doubt that the serpent is *vorant*, not the infant *issuant*. Tasso, I presume, in saying "Dall' angue esce il fanciullo ignudo," had no idea of employing the exact terms of heraldry. MR. BUTLER will find the legends, which were invented by Olivier de la Marche and others to account for the bearing, in *Les Mystères de Blason*, of M. Gourdon de Genouillac, Paris, 1868, p. 70; and also in Mrs. Palliser's *Historic Devices, Badges, and War Cries*, London, 1870, pp. 185-6. In the latter, reference is made to the true origin of the *biscione*; and as the work alluded to by Mrs. Palliser is rather scarce, I subjoin an extract from it:—

"Pour détruire ces fables, il ne faut que remarquer que ce serpent est l'armoire parlante de la Comté d'Anglerie, comme on voit au tombeau de Jean Galeas, Duc de Milan, dans le Chartreuse de Pavie, où toutes les Armoiries de ses estats sont représentées, l'Aigle pour la Comté de Pavie, la Croix pour la Ville de Milan, et sur la guivre il y a écrit *Comes Anglerie*, ou comme on lit ailleurs *Anguarie*. Tellement que cette guivre fait allusion à ce nom, le serpent estant dit *Anguis* en latin. Volater, l. 4, Geogr. *Angleria castellum prope Mediolanum est, unde originem Vicecomites se habere dicunt in Mediolanensibus rebus*. Aussi dans toutes les histoires anciennes, ils sont qualifiez Comtes d'Anglerie avant qu'ils soient nommez Princes de Milan. *Andreas Anglerie Comes Mediolani Princeps*," &c.—*De l'Origine des Armoiries et du Blazon*, par le Père C. F. Menestrier, Paris, 1680, pp. 105-6.

Some years ago I made drawings of very fine carved examples of these arms (adopted by all the Dukes of Milan) in that city, at the Certosa di Pavia, and elsewhere; and I have a very distinct impression that originally the *biscia* was drawn, not *vorant* an infant, but as a serpent with flames *issuant* from its mouth; these last being afterwards converted by the ignorance of painters into

the bloody child. Heraldic painters are responsible for still more wonderful metamorphoses.

JOHN WOODWARD.

Montrose.

There is no doubt, I think, that in the arms of the Visconti the snake ought to eat the child, rather than that the child should issue forth from the snake. Ariosto, in canto iii. stanza 27 of *Orlando Furioso*, refers to the legend. Bradamante is witnessing the grand procession of

"Le molte che da lei felici piante
Uscir doveano";

and among others:—

"Vedi qui Alberto invitto Capitano;
Ch' orruerà di trofei tanti delubri.
Ugo il figlio è con lui, che di Milano
Farà l'acquisto, e spiegherà i Colubri."

One of the commentators on these lines (Eugenico) says:—

"Mosse guerra Otono Re di Germania a Romani, e Berengario il primo allo stato di Milano, ed avendolo assediato, e preso, Alberto Visconte fattosi Capitano ruppe ed uccise Berengario, ed Ugo figliulo acquisto lo stato di Milano, spingendo lo standardo sopra il quale era il Dracone, che uno Oto valorosissimo di questa famiglia nell' impresa santa di Goffredo, mentre Gerosolima combatteano, ammazò Voluce Capitan de Saraceni che sfidato l'avea. Il quale terribilmente essendo armato portava per cimiero una vipera che con tortuosi giri eretta su l'elmo, e con le palme aperte un bambino fieramente divorava..... Questa poi esso e suoi posteri volsero per insegna."

Eugenico refers for further details to the fourth book, *Dell' Origine di Milano*, by Gabriello Simeoni.

JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

Another origin assigned of the arms borne by the Visconti, Dukes of Milan, is the following. When Count Boniface, Lord of Milan, went to the Crusades, his child, born during his absence, was devoured in its cradle by a huge serpent which ravaged the country. On his return Count Boniface went in search of the monster, and found him with a child in its mouth. He fought and slew him, but at the cost of his own life. Hence his posterity bore the serpent and child as their arms.

Menestrier says that the first Lords of Milan were called after their castle of Angleria, in Latin "Anguis," and that these are only the "armes parlantes" of their names. An ancient writer on heraldry thus describes the Visconti arms: "Le Duc de Milan porte argent à un serpent d'azur, nommé une grosse lézarde à dix tours tournans, cinq en tournant, et cinq en avalant sa queue recroquillant, ayant engluté un enfant de gueulles." CONSTANCE RUSSELL.

Swallowfield Park, Reading.

The line quoted from Tasso's *Gerusalemme Liberata* (canto i. st. 55),

"In cui dall' angue esce il fanciullo ignudo,"

is falsely translated in the specimens given by your correspondent. There is nothing in it to warrant the representation of a child *devoured* by a serpent. One translation might mean "*escaping from the serpent*," which would give a proper rendering of the verb *esce*. I am, however, inclined to think that the conventional meaning of the verb—the heraldic—viz., *issuing*, is here intended. If so, the line would run thus: "In which the naked child (*boy* literally) *issues* from the serpent." The term is very common in heraldry, e.g., the writer's coat is a boar's head and neck erased between a Lochaber axe and a spear *issuing* from the base. M. H. R.

With reference to the shield of Milan, the preponderance of authority seems, I think, in favour of the child issuing from the serpent's mouth. Bouton, *Nouveau Traité de Blason*, blazons it thus, p. 370: "D'argent à la guivre d'azur mise en pal, torsée de sept tours, couronnée d'or lissant de gueules." Spenser, *Historia Insignium Illustrum*, Pars Specialis, p. 196, blazons it in similar terms: "Scutum argenteum boa cœrulea ternis gyris in palum circumplicata, et auro coronata impressum: erumpente ex faucibus infantulo coccineo." In the second part of the same work, "*Insignium Theoria*," Pars Generalis, p. 257, he blazons it as devouring an infant, but after repeating the story of its origin with Otto, he adds:—

"Alii (ut Petrarcha) volunt, Azonem vicecomitem assumisse hanc figuram, quod vipera quam in galea latentem imprudens capiti imposerit, nihil nocuisset. Alii alia commenta addunt. vid. Varenn. *Roy. d'Arm.*, P. 2, p. 307; Limn. *Jur. Publ.* 6, 6, 21; Hœping. *De Jur. Univ.* c. 6, n. 1218, et c. 8, l. m. 6, p. 140, seq; *Le Labour, De l'Orig. des Arm.*, n. 68, qui fabulam refellit, cum Otho in historia expeditionum Orientalium legatur, nec aliud capitis olim tegumentum fuerit Turcis et Saracenis quam nunc est belli paci-que; tempore: hoc etiam addens, perperam figuram accipi, tanquam devoraret serpens infantem qui potius ex ore ejus prodeat ut habent verba Alicati.

'Exiliens infans sinuosi è faucibus anguis
Est gentilitiis nobile stemma tuis.'

Iterum:

'Ore exit, tradunt sic quosdam enitier angues.'

Perhaps Mr. BUTLER may find something more in the above authors. Berry blazons it as a serpent devouring a child, but he is no authority. Favine, *Theater of Honour*, 1623, tome i. p. 471, gives "L'escu d'argent à la Byse ou guire d'azur Lissante de gueules," as Bouton above; but he adds, "or, speaking more grossly, L'Escu d'argent à un serpent entortillé de Bleu celeste qui engloutit un Enfant de Couleur Rogue, ou de sang." This latter blazon is hardly consistent with the first, for it certainly gives the serpent as swallowing the child, while in the former the child is issuant. It is a question that can hardly be settled, and perhaps of not great

importance, but putting the different blazons of different authorities together, the evidence certainly seems to be in favour of the child issuing from the serpent. CHARLES L. BELL.

Perhaps the snake is belied, but it is accused of attempting to swallow the child. Thus, in J. B. Rietstap's *Armorial Général*, the blazon is given: "Visconti, Milanais: D'arg. à la guivre d'azur, cour. d'or, ondoyante en pal, engloutissant un enfant de gu." T. X. T.

CAMBRIDGE PERIODICALS (6th S. xi. 61, 133, 153, 198).—As your correspondent MR. ARTHUR R. ROPES says that the *Oxford and Cambridge Undergraduates' Journal* appeared for the last time in October, 1884, it will not do it any harm if I narrate the following anecdote concerning it. I was advertised to give two lectures at the Guildhall, Cambridge, on "Modern Humourists" and "Wit and Humour," with illustrative readings, on May 12 and 19, 1882. Programmes of these lectures were distributed, and they were fully advertised in the Cambridge papers. But circumstances led to the postponement of the first lecture—and, singular to say, it is the only lecture that I have undertaken that has not been delivered—and this postponement was made known by handbills, and also by advertisements in the local papers. Nevertheless, in the *Undergraduates' Journal* for May 18 appeared the following paragraph in the Cambridge news:—

"Cuthbert Bede attracted a full audience last Friday, and his ready and pleasant delivery, combined with his powers of mimicry, make it well worth hearing him a second time to-morrow, when he will discourse on 'Wit and Humour.' We understand that the proceeds of these entertainments are to go towards the restoration of his church."

The fact was that, instead of being in the Cambridge Guildhall delivering my lecture to "a full audience," I was at least fifty miles away, in the quietude of my own country home. But the lecture on May 19 was really delivered; and the *Undergraduates' Journal* for May 25 said, "Cuthbert Bede paid us another visit last Friday." Your correspondent says that the new *Oxford Review* has bought up the Oxford connexion of the *Undergraduates' Journal*; but "as for the Cambridge connexion, there was, I imagine, none left to buy up." In regard to its laudatory report of my undelivered lecture the *Journal* was run hard by another sixpenny paper, the *Cambridge Review*, which on May 17 said:—

"Mr. Cuthbert Bede's lecture on Friday last was a great success. A second lecture is advertised for next Friday on English Wit and Humour."

Viewed in the light of subsequent knowledge, I imagine that the *Journal* criticism was written by some one in Oxford who had heard my lecture in the Town Hall, Oxford, on Feb. 10, 1882, and had

based his paragraph on what he had heard and what he had seen in the advertisements in the Cambridge newspapers. As to my critic in the *Review*, I can only thank him for his good opinion of the "great success" that my undelivered lecture ought to have obtained. He can, with Shakspeare, lay the flattering unction to his soul, "I am nothing if not critical."

CUTHBERT BEDE.

PEYTON AND OSBORNE FAMILIES (6th S. xi. 269).—MRS. SCARLETT will find all the dates for which she is inquiring and full particulars of both these families in the thirteenth chapter of *Genealogical Memoirs of the Chesters of Chicheley*, by R. E. Chester Waters, 4to., 1878, which contains the most comprehensive genealogy of the Peyton family yet printed, with copious extracts from wills and registers.

J. T. C.

"RIP VAN WINKLE" (6th S. xi. 189).—In a little Spanish story-book called *Tareas de un Solitario* is to be found a tale in which the incidents are exactly those of Washington Irving's famous story. The title-page is unfortunately missing in the only copy of this book which I have seen, but it appears to have been printed about the beginning of this century. The work is anonymous, and is, I think, scarce or little known; there appears to be no copy in the British Museum.

CHAS. E. STUART.
G.P.O., Telegraph Street, E.C.

The story asked for by J. G. is that of Peter Klaus. It is given at pretty full length in *The Reader's Handbook*, p. 520.

E. COBHAM BREWER.

"THROW DUST IN THE EYES" (6th S. xi. 166).—Proverbs and old sayings have always been a speciality in "N. & Q." May I supplement the interesting notice of DEFNIEL from Aulus Gellius, v. 21, 4, by referring to some historical instances in which the words of the proverb had previously occurred in a literal sense, and from which it has been supposed to be derived? When Epaminondas wished to steal a march on the Lacedæmonians near Tegea and seize the heights, he made use of this stratagem. He made sixteen hundred of his cavalry move on in front and ride about:—ὡς δὲ πλείστον ἐπανάστησε κοινοῦτον, ἐπισκῆπτων (ἐπισκῆπτοντα, conj. Casaub.) ταῖς τῶν πολεμίων ὄψεσιν, ὁ μὲν ἔλαθε κατασχὼν τὰ ὑπερδέξια (Polyænus, *Strateg.*, II. iii. 14, p. 163, Lug. Bat., 1691). The device is thus described by another writer on ancient strategy:—

"Epaminondas dux Thebanorum, adversus Lacedæmonios directurus aciem, pro fronte ejus decurrere equitibus jussit, cum ingentem pulverem oculis hostium objecisset, circumducto pedite ab ea parte, ex qua decursus in aversam hostium aciem forebat, inopinatum terga adversum cecidit."—Frontinus, *Strateg.*, II., ii. 12, Lips., Teubn., 1855.

So when Cæsar wished to take Dyrrachium, which was occupied by Pompey:—

τοὺς πολλοὺς τέχνη χρησάμενος ἐτρέφατο, τοὺς δλίγους ἱππεῖς ἐπιλάμενος κελύσας, ἐμπροσθεν αὐτῶν λόχους δ' πεζῶν ἔταξε· παραγέλας μὴδὲν ἄλλο δρᾶν, ἢ τοῖς ποσὶν ἀνεγείρειν κόνιν ὄσσην πλείστην δύναντο. πολὺ δὴ νέφος ἄρθεν φαντασίαν πολλοῦ πλῆθους ἱππέων ἐνεποίησε τοῖς πολεμίοις, who at once took to flight (Polyæn., *Ib.*, viii. xxiii. 12, p. 745).

Plutarch also relates, in his life of Sertorius, how

"Mean time the soldiers stirred up the heap [of earth which had been collected] from the very bottom, and crumbled all the clay; and some galloped up and down to raise the light earth and thicken the clouds of dust in the wind, which carried them into the dwellings of the Characitani, their entrance directly facing it. As they were caves, and of course had no other aperture, the eyes of the inhabitants were soon filled, and they could scarce breathe for the suffocating dust which they drew in with the air."—The Langhorne's translation, vol. iv. p. 25, Lond., 1819.

These passages show the frequency of the artifice; and the transition from so common a use of dust in warfare, if such is to be taken as the origin of the proverb, is easy enough. But this is, perhaps, too far-fetched for so obvious a metaphor.

ED. MARSHALL.

CHARLES I. RELICS (6th S. x. 208, 278, 391; xi. 27).—The late Mr. M. A. Lower, in an article in vol. xxiv. of the *Sussex Archaeological Collections*, p. 3, states that within his own time superstitious persons have resorted to Ashburnham Church to touch the shirt of King Charles I. for the cure of king's evil. Horsfield, in his *History of Sussex*, i. 559, mentions the same practice as occasionally adopted.

FREDERICK E. SAWYER, F.S.A.

Brighton.

In the church at Condever, about four miles from Shrewsbury, there is a monument to the memory of Col. Scriven, who on an old brass is described as "the faithful friend of his king." In the same village a lady now resides who, through her mother, is a lineal descendant of the old courtier, and she has in her possession a pair of gloves which King Charles from the scaffold on the fatal 30th of January, 1649, sent to Scriven, with the message, "My friend Col. Scriven is to have my gloves." This being authentic may be of interest to readers of "N. & Q.," and will perhaps form an appropriate supplement to Mr. HENRY G. HOPE's remarks with reference to "trinkets possessed by Charles immediately before his execution." H. C. NORRIS.

Army and Navy Club, Pall Mall.

FALLS OF NIAGARA (6th S. x. 449; xi. 33, 96, 193).—That Lyell's supposition of their receding but "one foot in a year" was drawn only from the American fall, and cannot represent above a seventh or eighth of the main fall's rate of work, is quite plain from Kalm's account, in 1750, that the breadth of rock separating the falls was "two-thirds of an arpent, or thereabouts," i. e.,

eighty French feet, or eighty-six English. (His view makes it but a third of its height.) It is now at least 1,200 feet, and plainly its increase (which might be nothing, or a decrease) can by no possibility exceed the sum of the two falls' rates of cutting. They have been working all this time, however, at right angles to each other, and at extremely unequal rates; one extending the gorge directly, full a quarter of a mile, the other beginning a new gorge of its own for barely a few rods, which, when dried, will be a mere lateral recess.

E. L. G.

BISHOP BABINGTON (6th S. xi. 168).—The bishop's name was Gervase. He was elected to Llandaff August 7, 1591, translated to Exeter February 4, 1595, to Worcester in 1597, and died May 17, 1610. His life is in the *Biographia Britannica*.

W. E. BUCKLEY.

FYLFOT (6th S. x. 468; xi. 74, 155).—

"*Fylfot* or *Fylfel*.—This mysterious ornament exactly resembles the Hindu *arani* of remote antiquity, *i. e.*, the instrument of wood by which fire was obtained by friction, which is the symbol of *Agni*. This symbol has never been lost, and occurs sixty times on an ancient funeral urn; also on monumental brasses and church embroidery of the Middle Ages. It is generally called the *Gammadiou*."

I quote from Mollett's *Dictionary of Art and Archaeology*.

CAROLINE FIGGALL.

STANTON CHURCH, CO. YORK (6th S. x. 495).—The ambiguity to which your correspondent refers is explained by the fact that there are two Stantons in the diocese of York. The Church of Stainton (deanery of Doncaster) is dedicated to St. Winefrid, whilst that of Stainton (deanery of Cleaveland) is dedicated to St. Peter. See Ecton's *Theaurus*, second edit., pp. 528 and 545.

FREDERICK E. SAWYER, F.S.A.

Brighton.

"CLEARING OUT FOR GUAM" (6th S. iv. 447).—The question, referring to report of frauds by the steamer *Ferret*, June 23, 1881, of the meaning of the phrase, "To clear out for Guam"—misprinted *quam*—has not been answered in "N. & Q." I had the same question before me for a long time, and have only lately received the following explanation from an experienced retired ship-captain in London.

In the height of the gold fever ships were chartered to carry passengers to Australia without having return cargoes secured for them. They were, therefore, obliged to leave Melbourne in ballast and to sail in search of homeward freights. The Custom House regulations required, however, that on clearing outwards some port should be named, and it became the habit of captains to name Guam, a small island in the group of the *Ladrones*, east of the Philippine Islands. Thus

"to clear out for Guam" became synonymous with "clearing out for all the world," or being "bound for anywhere."

TYNE.

ST. PAUL'S (6th S. xi. 228, 294).—I have trodden the pavements of St. Paul's Cathedral a good many years, and felt, in consequence, that I might at once answer the question asked at the first of the above references on my own responsibility. Preferring, however, to have the opinion of an expert, I called in the aid of our head mason. "Stone, sir!" said he; "there is not a piece of stone in the whole pavement from east to west. It's all marble, every bit of it." I thought so before he spoke.

W. SPARROW SIMPSON.

TRUE DATE OF THE BIRTH OF CHRIST (6th S. ix. 301, 379, 413, 438, 471; x. 497; xi. 74, 176).—The positions of the planets quoted from "an old MS." by MR. H. OLIVER must be considerably in error, for the simple reason that when the MS. was written no planetary tables had been formed of sufficient accuracy to compute from them the exact places which would be occupied by planets at times long distant from the dates of the tables. Thanks to the labours of the late great French astronomer Le Verrier (best known to the general reader as one of the discoverers of Neptune by means of the disturbances produced by that planet on the motions of Uranus), this is now possible in the cases of all the large planets, with the exception of Mercury, which is subject to some perturbation, of which the nature and amount are not fully understood. But it would really answer no useful purpose to go through the labour of calculating from these tables the positions of Venus, Mars, Jupiter, and Saturn "for December 25, midnight, Julian year 45," the date of the "Map of the Heavens at the Birth of Christ," as assumed in the MS. referred to by MR. OLIVER. For it would be too much to suppose that the author (evidently an astrologer of a type which was exceedingly common a few centuries ago) could have any special knowledge of the positions of the sun, moon, and planets at the time of the birth of Christ. The Evangelists tell us nothing of this kind, nor is there anything whatever in the Gospels which can be even thought to have any reference to planetary phenomena, excepting the "star" which appeared to the Magi, and which some (the first to start the idea was Kepler) have thought to have been in fact a conjunction of planets. This idea has, however, as I have pointed out in "N. & Q." (6th S. vii. 4, 512; see also the communication on the "Date of the Epiphany" at 6th S. xi. 41), been shown by Prof. Pritchard, of Oxford, to be quite untenable. Such being the case, the only celestial phenomenon which has any bearing on this interesting question is the eclipse of the moon mentioned by Josephus as having taken place during the last illness of Herod

the Great (a few months, therefore, after the birth of Christ). Now the circumstances of this eclipse make it much more likely that it was that which occurred in January of B.C. 1 than in March of B.C. 4. The latter, however, is, of course, the Julian year referred to by MR. OLIVER. W. T. LYNN.
Blackheath.

YOUNGLINGS (6th S. x. 496; xi. 71, 177, 215).—If I have erred (*ante*, p. 177) I have erred in good company. I find that the passage cited by me for the use of *youngling* is given under that word in Dr. Alexander Schmidt's *Shakespeare Lexicon*, a book which Mr. W. Aldis Wright says "every real student of Shakespeare should have at hand." I duly appreciate MR. C. A. WARD's remarks, and am pleased to note the position he assigns himself among the teachers.

F. C. BIRKBECK TERRY.

Cardiff.

That the term *youngling* did, as MR. C. A. WARD asserts, imply a certain degree of contempt is corroborated by the following extract from Elisha Coles's *Latin Dictionary*, ed. 1749: "A *youngling*, novitius, adolescens vanus et levis."

W. R. TATE.

Walpole Vicarage, Halesworth.

FLORENTINE CUSTOM (6th S. xi. 227).—See "N. & Q.," 6th S. i. 495; ii. 54.

GEO. L. APPERSON.

Wimbledon.

[The question of S. B. is answered at the second of the above references. The substitution of the word "beetle" for *cricket* rendered impossible the task of tracing the previous appearance of the question. Under these circumstances there exists no need for reopening the discussion.]

DOMESDAY BOOK (6th S. xi. 88, 112).—Your correspondent should consult *Court-Hand Restored*; or, *the Student's Assistant in Reading Old Deeds, Charters, Records, &c.*, by Andrew Wright. The ninth edition was published in 1879 by Reeves & Turner, Chancery Lane. Pl. xxiv. gives a facsimile of a part of Domesday with extended Latin text, whilst there is an excellent Latin glossary.

FREDERICK E. SAWYER, F.S.A.

Brighton.

CHAUCER'S "DRYE SEA AND CARRENARE" (6th S. xi. 149).—The passage here quoted requires a further context. We have the proposition of a series of desperate adventures, culminating in an assumed impossibility. The desperado is to try Wallachia, Prussia (called Witland in old maps), Tartary, Alexandria, Turkey, and, being in Turkey, "bid him fast," presumably to keep the Ramadan, "and anon," *i. e.*, at once, immediately, while hungry, "go hoodless into the dry sea and come home by the carrenare." Here we must notice

the strong antithesis between fasting and the dry sea, where he could not drink; *hoodless* may mean without a turban, *i. e.*, to travel as a Giaour, which would be unsafe, whereas to be dressed as a Dervish, *à la Palgrave*, might enable him to pass. The dry sea itself may be the Salt or Dead Sea, Lake Asphaltitis, a peculiarity of whose waters is that it buoys you up completely, you cannot fully immerse yourself; it is unnavigable; so any boat would become lopsided or turn up; it would careen itself, to use a nautical term; the word is from the Latin *carina*, the keel or bottom of a vessel. May not *carrenare* be from the French word *caréner* with a noun like *careener*? The *voyageur* is to "come home" by some conveyance. Surely not a caravan. Does it mean keel upwards?

A. HALL.

GAINSBOROUGH'S BLUE BOY (6th S. xi. 247).—According to Mr. Stephens, in his revised *Catalogue of the Exhibition of the Works of Thomas Gainsborough, &c.*, at the Grosvenor Gallery,

"Master Jonathan Buttall was the son of Mr. Jonathan Buttall, an ironmonger in an extensive way of business, living at 31, Greek Street (at the corner of King Street), Soho, between 1728 (if not before) and 1768, when he died. According to the *Book for a Rainy Day*, p. 302, he 'was an immensely rich man.' The younger Buttall continued in the business of his father until 1796, when his effects were sold by Sharpe & Coxo, the well-known auctioneers. These effects included premises in Soho and the City, a share in Drury Lane Theatre, many drawings by Gainsborough, and pictures by the same hand and others, wine, and musical instruments."

G. F. R. B.

The notes to the *Catalogue* of the Winter Exhibition of the Grosvenor Gallery give a positive account of the subject of this picture, though without quoting any authority. They give also, however, numerous references to all the twelve volumes of the Fourth Series of "N. & Q." R. H. BUSK.

THE THREE COUNSELS OF KING SOLOMON (6th S. xi. 104, 209).—A great number of variants are given in the January-March, 1884, number of the *Archivio per le Tradizioni Popolari*, pp. 97-100. As the London Library has, at my request, taken in this very interesting publication, I need only refer to without quoting them. The story occurs also in a collection of folk-tales from the neighbourhood of Pistoja, under the title of *I Tre Consigli*, with no mention of Solomon, the "master" being a landed proprietor of the country!
R. H. BUSK.

EXHIBITION OF THE INCORPORATED LAW SOCIETY (6th S. xi. 187).—The collection of autograph letters, portraits, &c., exhibited in July, 1862, by this society formed part of the fine collection of the late John Young, solicitor to the Post Office, and afterwards to the Great Western Railway. The collection of MSS. was sold by

Messrs. Sotheby, Wilkinson & Hodge in April, 1869, and fetched 2,317*l.* 16*s.* 6*d.*; the library, remaining MSS., and portraits in April, 1875, and fetched 4,015*l.* 8*s.* 6*d.*

JULIAN MARSHALL.

MOTTOES OF FOREIGN STATES (6th S. xi. 169).—If my memory is not at fault, the motto "Pro nobis et nostris" was that of the Emperor Joseph II. of Austria. But if LA BELGIQUE is right about the date of the caricature, my help is of no avail.

L. L. K.

Hull.

HERALDIC ANOMALIES: CROSS OF ARCHBISHOPS (6th S. xi. 6, 96, 192).—I cannot let J. T. F.'s statements about archbishops' crosses pass unchallenged in "N. & Q.," and must adhere to the opinion expressed in one or two letters written two or three years ago to one of the chief Church papers, in answer to a letter of J. T. F., that he has no authority for the statement that "in seals, monuments, &c., the cross held by archbishops seems to be purely emblematical and distinctive, like the martyr's palm," &c., or "is merely an attribute." My contention was (and I see no reason to alter my opinion) that the Archbishops of Canterbury and York for a very long period used their archiepiscopal crosses in the place of, and as a bishop would use, a crook; and I consider that their own seals, depicting their likenesses in pontifical vestments, and giving the pontifical blessing with one hand and holding the archiepiscopal cross in the other, also their monuments of the period, including stained glass, &c., are quite sufficient evidence that they did use them. And I would further ask J. T. F. if an archbishop's seal of the period, with his hand holding the cross, is not to be considered evidence that he did so use the cross, why is a bishop's seal, with his hand holding the pastoral crook, to be considered evidence that a bishop so used it? It is, at any rate, an historical fact that for centuries the Archbishops of Canterbury and York used (whether ritually or not) their archiepiscopal crosses, whilst no martyr was ever seen carrying his palm, so there can be no analogy between the two cases. I fear that J. T. F. considers it an anachronism that the present Archbishop of Canterbury should have been presented with an archiepiscopal cross. May I also remind F.S.A.Scot. that it was not only in his own province that some centuries ago the Archbishop of York carried the archiepiscopal cross; for if he will refer to Hook's *Archbishops of Canterbury*, he will there find that it was decided by Henry III. (in A.D. 1253), during Islip's primacy, that Archbishop Thoresby, of York, should be permitted, upon the presentation of an image of gold of an archbishop holding his cross to the shrine of Canterbury, to hold his cross erect in the parliaments and councils of the king.

C. R. T.

I am much obliged to F.S.A.Scot. for his confirmation of my opinion, which I hope I have now fairly well substantiated. But he has started another question by saying, "Episcopal croziers are held with the crook outwards, abbatial inwards." This is stated in some modern glossaries, &c., but I should be glad to know on what authority. The only thing I have made out from seals and monuments is that both bishops and abbots are represented holding the crozier outwards, except when it is turned inwards for want of room. This is seen in the earlier vesica-shaped seals of both bishops and abbots, in which the figure is made as large as possible, and there is no room for the crook to be turned outward in the narrower upper portion of the seal. In Dodsworth's *Salisbury* are plates showing the monument of Bishop Joceline (1184) with the crook outward, and of his seal with it inward; and so again in the case of Bishop le Poor (1237). I do not remember to have seen any representation of abbot or bishop with the crook inward except on such seals as I have mentioned. Again I ask, Is there any authority for the common statement, or is it only one more of those plausible fancies which have no foundation in fact?

J. T. F.

Bishop Hatfield's Hall, Durham.

WARWICKSHIRE WORDS (6th S. xi. 46, 175).—*Charm*, in the sense of a confused sound—"a charm of birds"—I have heard in Warwickshire. It is said to be derived from the Anglo-Saxon *cearm*.

A. A.

RODING (6th S. xi. 188).—In the "Echoes" (*Illustr. Lond. News*) of Oct. 10, 1882, a similar question was asked, and a similar suggestion as to the derivation of *roding* from *rôder* (Lat. *rotare*) was made. In that case, however, a dog, detecting the presence of game, was said to "rode." Sir W. Jardine, in his *Notes to Wilson and Bonaparte's American Ornithology* (ed. 1832, iii. 2), uses the verb to *road*, apparently in the sense of rouse, to disturb: "When pursued or *roaded* by a dog, they (the birds) may be raised once."

H. SCHERREN.

68, Lamb's Conduit Street, W.C.

Halliwell says, *s.v.* "Rode," that "to go to rode" means late at night or early in the morning to go out to shoot wild fowl which pass overhead on the wing." The Spanish *rodár* is to roll, wander, revolve on an axis. *Rodear* is to go round or encompass. Dietz gives *rôder* as French for to prowl. Noël and Chapsal define it "tourner tout autour avec de mauvaises intentions." *To hover* appears in no connexion with it. It is from *rotare*, *t* turning to *d*. There is in California the Spanish word *rodeo*; they talk of "making a *rodeo*," which means that yearly all the cattle must be driven together, encompassed in pens or enclosures, for the purpose of counting and marking them (see Law's

California, chap. xcii.). All these ideas are kindred. The word first meant to rotate on an axis; then to go round (*tourner autour*), encompass; then as a wild beast does, wolf or jackal, circulate an encampment; then to lurk and prowl with evil intent; then to lie in wait for, in ambush, to poach, surprise. It is more a Provençal word as it reaches Somersetshire than properly Norman. Nothing can get it away from *rota*. *Rodier* is an Old French word for a wheelwright; *rodon*, an old word for a cloak, because it formed a circle; *rodage*, wheat dues paid, in passing, to certain châteaux.

C. A. WARD.

Haverstock Hill,

MOUThS OF INSECTS (6th S. xi. 269).—A good manual of entomology will supply MR. CREWDSON with the information he seeks.

URBAN.

HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523; iii. 96; iv. 116, 217; v. 397, 478; vi. 76; viii. 238; x. 37, 158, 393, 507; xi. 53, 214).—In continuation of this subject, it may be stated that the unhappy Lord Montague lived concealed for nearly fifteen years in a priest's hiding-hole in the keeper's lodge at Cowdray, Sussex. This lodge was afterwards the residence of the descendants of the Montague family. It was about six feet square and very high, reaching through two low stories, and opening with a sliding panel into a cupboard in one of the upper bedrooms, behind a fireplace. When it was first opened, in renovating the house, it is said to have contained an iron chair, a table, a brass lamp, and a manuscript book. Further particulars on this interesting subject may be found in *The History of a Great English House*, Bickers & Son, 1884.

P. E. C.

EMERALDS IN EPISCOPAL RINGS (6th S. xi. 187).

—MR. JOSÉ TOMÁS's query is rather vague; but in the hope that it may be of some assistance to him, I extract the following from *History of London*, published by Stockdale, 1797, p. 113. It refers to four gold rings sent to King John by Innocent III. in order to propitiate him:—

"He [the Pope] wrote him a conciliatory letter, accompanied with a present of four gold rings set with differently coloured precious stones, the value of which he artfully enhanced by an enumeration of the various mysteries and virtues which they contained. He requested the King seriously to attend to the form of the rings, their number, their matter, and their colour. The round form, he observed, was an emblem of eternity, which having neither beginning nor end, raised the mind from things temporal to those of everlasting duration. The number, four, represented a square or cube, and denoted mental steadiness, incapable of subversion by either prosperity or adversity, and resting on the sure foundation of the four cardinal virtues. The matter, being gold, the most solid and valuable of metals, represented wisdom, of all possessions the most highly to be prized, and, in the estimation of Solomon, far preferable

to riches, power, honour, and every other external attainment. As to the colours, the blue of the sapphire signified Faith; the verdure of the emerald, Hope; the glowing red of the ruby, Charity; and the lustre of the topaz, Good Works."

J. J. S.

HOSIER FAMILY: ADMIRAL HOSIER (6th S. x. 348, 435).—Will some of your correspondents who answered the original query kindly give me some particulars of Admiral Hosier (died 1727), and state his connexion (if any) with the Salopian family? Charnock (*Biographia Navalis*, iii. 132) gives a long history of the admiral, who died of grief at the loss of his men through enforced inaction in the West Indies. There is an old ballad entitled "Admiral Hosier's Ghost" given in Mr. Walford's edition of the *Percy Reliques*. The will of my ancestor, the Rev. John Hawes, Vicar of Berwick, Sussex (died 1742), gives to his sons John Hawes and William Hawes "all the personal estate of Admiral Hosier, which came to me as heir-at-law." I should be glad to get this relationship explained.

FREDERICK E. SAWYER, F.S.A.

Brighton.

THE DISCOVERY OF THE COFFIN OF CHARLES I. AT WINDSOR (6th S. xi. 267).—An *Account of what appeared on opening the Coffin of King Charles I. in the Vault of King Henry VIII., in St. George's Chapel, at Windsor, on April 1, 1813*, was written by Sir Henry Hallford, Bart., F.R.S. and F.A.S., physician to the King and Prince Regent. He says:—

"King Charles I. was buried in the vault of King Henry VIII., situated precisely where Mr. Herbert (Gentleman of the Bedchamber, the only attendant upon the king from the time of his confinement in Hurst Castle until his execution) has described it; and an accident has served to elucidate a point in history which the great authority of Lord Clarendon had involved in some obscurity. On completing the mausoleum which his late majesty caused to be built in the tomb-house it was necessary to form a passage to it from under the choir of St. George's Chapel. In constructing this passage an aperture was accidentally made in one of the walls of the vault of King Henry VIII., through which the workmen were enabled to see, not only the two coffins which were supposed to contain the bodies of Henry VIII. and Jane Seymour, but a third also, covered with a black velvet pall, which, from Mr. Herbert's narrative, might fairly be presumed to hold the remains of King Charles I. On representing the circumstance to the Prince Regent, his Royal Highness ordered an examination to be made."

This was done on April 1, 1813, in the presence of the Prince Regent, accompanied by the Duke of Cumberland, Count Munster, the Dean of Windsor, Benjamin Charles Stevenson, Esq., and Sir Henry Hallford. Sir Henry says:—

"On removing the pall, a plain leaden coffin, with no appearance of having ever been inclosed in wood, and bearing an inscription, 'K. Charles, 1648,' in large legible characters, on a scroll of lead encircling it, immediately presented itself to the view. A square open-

ing was then made in the upper part of the lid, so as to admit a clear insight into its contents. These were an internal wooden coffin, very much decayed, and the body, carefully wrapped up in cere-cloth, into the folds of which a quantity of unctuous or greasy matter, mixed with resin, as it seemed, had been melted, so as to exclude, as far as possible, the external air. The coffin was completely full, and from the tenacity of the cere-cloth great difficulty was experienced in detaching it, but where the unctuous matter had insinuated itself the separation was easy. The whole face was disengaged from its covering. The forehead and temples had lost little of their muscular substance, the cartilage of the nose was gone; but the left eye, in the first moment of exposure, was open and full, though it vanished almost immediately, and the pointed beard was perfect. The shape of the face was a long oval; many of the teeth remained, and the left ear was found entire. It was difficult to withhold a declaration that, notwithstanding its disfigurement, the countenance did bear a strong resemblance to the pictures of King Charles I., by Vandyke. The head was loose, and without any difficulty was taken up and held to view. It was quite wet, and gave a greenish-red tinge to paper and linen which touched it. The back part of the scalp was entirely perfect, and had a remarkably fresh appearance. The hair was thick at the back part of the head and in appearance nearly black. A portion of it, which has since been cleaned and dried, is of a beautiful dark brown colour. That of the beard was a redder brown. The fourth cervical vertebra was found to be cut through its substance transversely, leaving the surfaces of the divided portions perfectly smooth and even—an appearance which could have been produced only by a heavy blow inflicted with a sharp instrument, and which furnished the last proof wanting to identify King Charles I."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

[Obliging communications to the same effect have been received from J. C., ROBERT HUNT, HENRY G. HOPE, S. G. S. S., W. KELLY, F.S.A., W. SYKES, M.R.C.S., L. L. K., EVERARD HOME COLEMAN, F. W. DANIELS, ED. MARSHALL, C. M. I., WALTER KIRKLAND, F.R.G.S., G. F. R. B., T. S., W. E. BUCKLEY, WM. CRAWFORD, DR. MAURICE DAVIES, and many others.]

"PARADISE LOST" IN PROSE (6th S. xi. 267).—MR. THOMAS ALLEN is informed that the title-page of the extraordinary book he inquires after is as follows:—

"The State of Innocence: and Fall of Man. Described in Milton's Paradise Lost. Render'd into Prose. With Historical, Philosophical and Explanatory Notes. From the French of the Learned Raymond De St. Maur. By a Gentleman of Oxford. London: Printed for T. Osborne, in Gray's Inn, and J. Hillyard, at York. MDCC.XLV."

It is noticed by Thomas De Quincey, in his review of Schlosser's *Literary History of the Eighteenth Century*, in these amusing terms:—

"Then came a fellow, whose name was either not on his title-page, or I have forgotten it [who put the *Paradise Lost* in rhyme]. Him succeeded a droller fellow than any of the rest. A French bookseller had caused a prose French translation to be made of the *Paradise Lost*, without particularly noticing its English origin, or at least not in the title-page. Our friend, getting hold of this as an original French romance, translated it back into English prose as a satisfactory novel for the season."

Here are two errors (the latter, perhaps, intentional), for St. Maur's version was a paraphrase, evidently intended to assist French students of the original poem; and the translator gives St. Maur's preface, which precludes the supposition that he took it for "an original French romance."

C. M. I.

Athenæum Club.

Probably MR. ALLEN's book is

"The State of Innocence, and Fall of Man, described in Milton's Paradise Lost. Rendered into Prose, with Notes, &c., from the French of Raymond de St. Maur, by a Gentleman of Oxford. Lond., 1745," 8vo.

Or it may be,

"A New Version of [the First Book of the] Paradise Lost; or Milton paraphrased with Annotations. By a Gentleman of Oxford [G. Smith Green]. Lond., 1756," 8vo.

A brief notice of this version occurs in D'Israeli's *Curiosities of Literature*, under "Literary Follies."

JOHN E. T. LOVEDAY.

POPULATION AND REVENUE OF INDIA (6th S. xi. 267).—Prior to 1871 there was no attempt to arrive accurately at the numbers of the population of British India, although in some of the provinces approximate calculations had been made. In this year (1871) the census showed a total of 191,096,603. A decade later the numbers reached 198,790,853. The revenue of British India in 1839-40 was approximately 20,150,000*l.* In 1882-83 the figures rose to 70,125,231*l.*

H. S.

EARLY ENGLISH CHALICES (6th S. xi. 106, 218).—In Giggleswick Church, Yorkshire, three old chalices form part of the Communion plate. The oldest bears the following inscription, running round the cup: + THE · COMMVNION · CVPP · BE · LONGINGE · TO · THE · PARISHE · OF · IYGGELS · WICKE · MADE · IN · ANO · 1585. The second chalice has engraved on it "Giggleswick Communion Cup, 1731," and this chalice has seemingly been made up of two older ones, the lower part having the date-mark of the year 1652. The third chalice bears the same inscription as number two.

T. B.

Settle.

Allow me to say that MR. JERRAM's kindly notice of the Fleet chalice conveys an erroneous impression on one point. No "black bottle" has been in use for many years. The present substitute for a flagon is a glass pint bottle of fair shape, with the lip cased in silver and a cork stopper mounted in silver, with a small silver cross. A new flagon, made to correspond with the chalice, is an offering which we should thankfully hail.

WALTER H. JAMES, Rector of Fleet.

The chalice in use in my church has the date 1569 on the lid (seventeen years after the inventory of church goods taken by Goodriche, Huddle-

stone, and Reidston, commissioners, August 3, 6 K. Ed. VI.; in this inventory is: "Plate, first one chalice of silver with paten weighing 16 oz.") Inscribed round the rim are the words, "For the town of Abyngton nex Shynge." I believe there is more than one chalice of the date and make of 1569 in this neighbourhood.

WM. GRAHAM F. PIGOTT.

Abington Pigotts, Royston, Herts.

GRANTS OF WILLIAM III.: IRELAND (6th S. x. 123, 183, 222, 234, 342, 404, 463, 516; xi. 4, 83, 142, 202, 282).—The figures p. 283 show that the value of land in Ireland in 1688, &c., was twelve or thirteen years' purchase. There is this, too, to be observed—that the valuation is uniform for the whole of Ireland, even for the far west, so there must have been even by that time a fair settled value. This shows a return of 7 to 8 per cent. Even so far back as my early recollection 6 per cent. was an ordinary rate in Ireland. During the rapid improvement of Ireland, until the late land revolution, the rate became 4 or 3½, bearing a fair comparison with other European countries. Another curious feature in the return is the valuation of rent per acre. In Dublin this was 10s. per acre; in Meath, 6s. 8d.; in Westmeath, 5s.; in Wexford, 3s.; in King's County, 4s.; in Louth and Drogheda, 6s.; in Cork, 2s. 6d.; in Clare, 2s. 4d.; in Waterford, 4s.; in Tipperary, 6s.; in Roscommon, 4s.; in Sligo, 3s.; in Antrim, 4s.; in Down about 2s. There must be an error in the figures for Longford and Galloway.

HYDE CLARKE.

GABRIEL COSSART (6th S. xi. 207).—There are notices of him in Chalmers's *Biographical Dictionary*, Watt's *Bibliotheca Britannica*, and in Alegambe's *Bibliotheca Scriptorum S. J.*

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

IRISH "NOTES AND QUERIES" (6th S. x. 349, 437).—FINSBURY will find an account of the birth of Thomas Doggett in Webb's *Compendium of Irish Biography*, Dublin, 1878, 8vo. p. 153.

W. G. B. PAGE.

Miscellaneous.

NOTES ON BOOKS, &c.

Coins and Medals: their Place in History and Art. By the Authors of the British Museum Official Catalogues.

Edited by Stanley Lane-Poole. (Stock.)

To the composition of a work which claims to be an aid to the student rather than a guide to the collector, no less than eight different writers of authority have contributed. The result is only so far disappointing that from such "ministry of all the talents" a work exhaustive in most respects was to be hoped. So far as it extends the book is excellent. Each section is in its line authoritative, and the whole is worthy of a place on the shelves of the antiquary. What is, perhaps, most remarkable where so many hands are employed

is that the whole is well written. Very seldom do the slovenlinesses of style which mar the writings of nine out of ten educated Englishmen obtrude themselves, and more than one of the essays is a triumph of sound, scholarly, and unpretentious English. The result is probably attributable in a great measure to the editor, whose own direct contribution to the work is excellent. To Dr. Reginald Stuart Poole falls the task of justifying the study of coins. In itself such an effort might appear needless and supererogatory. No man of education would dispute the utility of the science of numismatics. A very small proportion of these even recognizes, however, how wide is the field of knowledge to which coins are the portal, and how much of the insight we possess into the history of past ages is attributable to this attractive study. After the preliminary chapter by the editor comes an essay on Greek coins by Mr. Barclay V. Head, who, after explaining away the discrepancy between the statements of Herodotus as to the invention of coinage and those of Strabo, Ælian, and the Parian Chronicle, traces the progress of coins from the oval or bean-shaped bullet, bearing on one side the signet of the state or the community responsible, through the so-called owls (γλαῦκες) of Athens and the religious types of Greek coinage generally to the Imperial coinage, with its curious information as to the local cults which prevailed in outlying provinces of the Roman Empire and its copies of the greatest statues of the world. Roman coins are next treated by Mr. Herbert A. Grueber, who shows clearly the advantages to the study of history which follow the chronological arrangement of coins adopted by Mommsen, and carried out as regards the Roman coins in the British Museum by the late Count de Salis. The coinage of Christian Europe and English coins are treated in two following chapters by Mr. Charles F. Keary, F.S.A. The most interesting portion of this contribution is naturally that treating of the coins of the Renaissance epoch, when the beauty of execution of coins came only behind the high period of Greek art. Early Oriental coins are described by Prof. Percy Gardner and Mohammedan coins by Mr. Stanley Lane-Poole. The two last-named gentlemen are jointly responsible for the coins of India. Prof. Terrien de La Couperie—with the editor the only exception from the rule that makes the writers officers or assistants in the Department of Coins and Medals in the British Museum—writes on the coins of China and Japan, and Mr. Warwick Wroth supplies a chapter on medals. Of the Mohammedan coins Mr. Stanley Lane-Poole observes that they "do not so much recall history as make it." Prof. Terrien de La Couperie gives information that must be new to most readers concerning the knife currency of the state of T'ai. It is impossible to deal fully with a book covering ground so extensive. What has been said, however, is likely to convey an idea how much solid work has been done, and how much valuable information has been brought within reach.

Novelle Popolari Toscane. Edited, with Notes, by Dr. Giuseppe Pitrè. (Florence, Barbèra.)

THERE is no more prolific or more intelligent, and we may add more modest, labourer in the field of popular traditions than Dr. Pitrè. When the earliest instalments of his vast collections were compiled he stood almost alone so far as Italy was concerned; now, while he has been accumulating his numerous volumes and exhausting the record of the folk-antiquities of his own island of Sicily, other labourers have risen up and taken in hand all the various districts of the Peninsula. One of these has placed his gleanings from Tuscany into the able hands of Dr. Pitrè to edit. The admirable way in which the *Archivio per lo Studio delle Tradizioni Popolari* (now

in its fourth year) has been edited by him in connexion with Signor Salomone-Marino attests his ability for the work. In fact, the register of variants accumulated round each of these Tuscan tales makes the volume before us a compendium of folk-lore. Among the large number of writers in various countries whose compilations Dr. Pitrè seems in most cases to have studied in their original language, we note the names of many of our own contributors—the late H. C. Coote, Ralston, Gaidoz, Muir, Kelly, Murray, &c.; one of them, indeed, is the only authority cited for the traditions of the Eternal City, and the "*Folk-lore of Rome della Busk*" is thus brought in at the end of most of these *Novelle*. Nor must we omit a tribute to the correctness of the English quotations, where—*mirabile dictu*—we find nothing wrong except "Gering-Gould" for *Baring-Gould* in one place, and "by word of mouths" for *mouth* in another. It is a volume which may be said to be all business and no padding.

THE *Church Quarterly* opens with an essay on "The Literary History of England," reviewing Mrs. Oliphant's recently published work. Bishop Temple's Bampton Lectures on "Religion and Science," "The Failure of Vaticanism," and "Bishop Wordsworth's Episcopate" are the subjects of papers.

Le *Livre* for April begins with a novel form of bibliographical essay, "La Police par les Policiers," par G. F. Vidocq fils, bibliophile. The list of books on the police is larger than might have been expected. Mr. L. Derome writes on *La Curne de Sainte-Palaye*. The article is illustrated by portraits of the two brothers *La Curne de Sainte-Palaye*.

DR. INGLEBY has at press a folio volume, entitled *Shakespeare and the Welcombe Enclosures*, being autotypes of the extant pages of the private diary of Thomas Greene, Town Clerk of Stratford-upon-Avon during the latter years of Shakespeare's life. These are accompanied by a transcript of the whole diary, prepared by Edward Scott, Esq., Assistant-Keeper of MSS. at the British Museum; and an appendix, consisting of illustrative documents, which, like the diary, are preserved at Stratford. To these Dr. Ingleby furnishes an introduction explanatory of the subject-matter of the diary. We believe the work will be issued by private subscription by Messrs. Sotheran & Co., of the Strand. It is promised by May 1.

THE forthcoming number of Mr. Walford's *Antiquarian Magazine* will contain, *inter alia*, an article on "The Playhouses at Bankside in the Time of Shakespeare," by Mr. William Rendle, F.R.C.S., the author of *Old Southwark and its People*, and a contributor to these pages.

MESSES. SOTHEBY, WILKINSON & HODGE announce for Monday next the sale of the fine collection of engravings and etchings made by Mr. W. B. Scott, author of *The Life of Albert Dürer*, with a view to illustrate the history of engraving. Beside many superb specimens of the early masters the sale will include some fine drawings by Blake.

COL. EVERARD HENRY PRIMROSE, of whose death at Abu Fatmeb we hear with regret, was an occasional contributor to "N. & Q." The deceased officer, who was the second son of the late Lord Dalmeny and the brother of the present Earl of Rosebery, was one of the most amiable and popular men in the military and diplomatic services. His post of military attaché to the Embassy at Vienna was resigned in order that he might accompany Lord Wolsley on active service to Egypt. Here, as was feared, his health, never strong, failed, and

he died at the outset of his first campaign. He was born September, 1848; entered the army April 11, 1868; was gazetted lieutenant and captain 1870; captain and lieutenant-colonel 1878; and major 1883. Died April 8, 1885.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

C. A. WARD ("Eucalyptus").—The term "gum-tree," as applied to the eucalyptus, is in no way a misnomer, as of the seventeen different kinds all, or nearly all, exude from the bark a resinous secretion, or gum. That produced by *E. resinifera* is considered equal to, and reaches the same price as that obtained from *Pterocarpus*, and which is known in commerce as gum kino. From the leaves of *E. mannifera* a saccharine substance is exuded, which often coagulates and drops from the tree in pieces as large as an almond. This is probably the "sugar" to which you allude.

A GUARDIAN.—The school of which you desire the address is at Königfeld, on the plateau of the Black Forest, and distant about two miles from the station Peterzell on the railway from Offenbourg to Constance. The establishment is on a large scale, and is arranged and kept up with a neatness not very common in Germany. There are usually some English boys among the pupils. A letter addressed Dem Herrn Direktor der Herrnhiütischen Anstalt, Peterzell-Königfeld, bei Villingen, Baden, would no doubt elicit full information. We know of no school in Germany where Russian is taught.

FRED. W. H. ("Games and Pastimes, Manners and Customs of Greeks and Romans").—Consult Ehrenberg's *Manual of Classical Literature*, or Dr. W. H. Smith's *Classical Dictionary*.

F. P. H. H., Anglesey Villa, Cheltenham, is anxious for information concerning the *Hodnett* family, not the "Hodnutt" family, as printed *ante*, p. 288.

S. ("Books not returned").—If you will supply us with any particulars we will gladly assist you.

GEO. D. WILSON ("Martini-Henry Rifle").—We do not deal with questions of this class.

S. D. V. ("Italian Proverb").—Anticipated.

H. STATHAM, R. GRIFFITHS.—Anticipated.

DELVER ("Length of Human Frame").—We cannot answer questions of this class.

JOHN E. T. LOVEDAY ("Loobelling").—The use of this word in Warwickshire, and its suggested derivation, were discussed 6th S. viii. 228, 378.

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 25, 1885.

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STRANGE RECOVERY OF MASONIC INSIGNIA.

After the capture of Cape Town on January 10, 1806, Admiral Sir Home Popham on his own responsibility proceeded with a fleet of five men-of-war and a military force, consisting of detachments of Royal Artillery, Royal Engineers, of the 20th Light Dragoons, and the 71st Regiment, now the 2nd Battalion Highland Light Infantry, General Beresford in military command, to attack the Spanish settlements in South America. The troops were landed near Buenos Ayres on June 25, 1806, and three days afterwards that city surrendered. The British force was, however, so weak that, although the admiral continued to blockade the river, the troops were obliged to surrender themselves prisoners of war, and the city was retaken by the Spaniards.

Sir Home Popham, as soon as the intelligence reached England, was ordered home and tried by court martial. Admiral Sterling with a fleet, having on board a few artillery, six troops of Light Dragoons, the 47th, 38th, and a detachment of the 54th Regiment, arrived at the River Plata, and shortly afterwards this force was augmented by 3,000 men under Sir S. Auchmutz, who succeeded in capturing Monte Video.

In the mean time the original expedition under

General Beresford remained prisoners of war, and were divided into small parties, some having been detained in Buenos Ayres by their captors, whilst the remainder had been marched to different villages up the river, where they received but scant courtesy from the people, though General Linières, a Frenchman who commanded the Spanish army, did all in his power to alleviate their condition.

On June 2, 1807, General Crawford, with 4,000 troops, arrived at Monte Video, and the command of the whole army devolved on General White-locke.

On July 5, 1807, Buenos Ayres was attacked, but, although the troops fought with the greatest bravery, the general's plans were so bad that at the end of the day it was found that 2,500 men had been killed, wounded, or fallen into the hands of the enemy, a loss which was by no means counterbalanced by the possession of a position in the Plaza de Toros, which had been carried. On the following morning, to General Whitelocke's delight, General Linières wrote offering to give up all the prisoners, including those of General Beresford's force, provided the British would withdraw from the River Plata. This offer was accepted, and the 71st Regiment and their comrades in arms, who had been upwards of a year prisoners of war, regained their freedom, but all their baggage, &c., was irretrievably lost, having been plundered when they first fell into the hands of the enemy.

As but little is known at the present day of the disastrous expedition spoken of above, I considered it necessary to write this somewhat lengthy introduction to my note, which is intended to place on record how, after the lapse of upwards of half a century, some of the "loot" taken from the troops composing Sir Home Popham's expedition was restored to the representatives of its original owners.

A few years ago a British naval officer happened to enter a little village chapel on the banks of the Rio de la Plata, and observed, to his surprise, that some of the decorations of the altar were rather incongruous, being nothing less than the silver insignia of the office-bearers in a Masonic lodge. He made inquiries from the *vicario*, and ascertained that the "jewels" were captured from the British troops in 1806, and on further examination found that they belonged to a regimental lodge which was attached to the 71st Foot. He offered to purchase them, and the village priest was nothing loth, as with the money he could obtain more suitable ornaments for the sanctuary.

Having obtained possession of the relics, the purchaser shortly afterwards wrote to the colonel of the 71st Highland Light Infantry, and generously offered to restore them to the regiment. This offer was gratefully accepted, and the long-

lost insignia are now in the possession of that gallant corps.

I have told the story as it was told to me, and I may add that I have only recently ascertained the name of the naval officer to whose kindness the recovery of the jewels is owing, and consider that it should be mentioned. He is Admiral the Hon. A. F. Foley. R. STEWART PATTERSON.

Hale Crescent, Farnham.

LIBRARY OF THE INTERNATIONAL HEALTH EXHIBITION, LONDON, 1884.

A short account of this library may be of interest to the readers of "N. & Q." It was determined, almost at the last moment, by the Executive Council (among whom were Sir Philip Cunliffe Owen, Capt. Douglas Galton, C.B., Dr. G. Vivian Poore, and Mr. Ernest Hart, names well known in connexion with the advancement of education and sanitary science) to form a library and reading-room in connexion with the Exhibition, and a sub-committee was accordingly appointed to carry out their idea. Two of the largest rooms in the Royal Albert Hall, overlooking the conservatory, were allotted, and the furnishing and decorating were undertaken by Messrs. Liberty & Co.

The various exhibits coming under the "Literature" class of the two divisions into which the Exhibition had been divided were transferred to the library.

In the "Health" division, collections as nearly complete as possible were made of English and foreign sanitary acts and laws, together with the various text-books on those subjects. Census and cholera reports of all nations; guide-books to all English and foreign health resorts, with photographs; medical and other treatises on health in all languages; reports of all sanitary commissions and medical officers of health; vital statistics of all countries; transactions and reports of societies; and complete sets of journals relating to health, such as the *Lancet* (121 vols.), *British and Foreign Medical Journal* (67 vols.), *Sanitary Record* (15 vols.), *Sanitary Engineer* (8 vols.), *London Medical Record* (10 vols.), &c.; works on food, dress, dwelling-house (including water supply and drainage), ambulance (including nursing and hospitals).

It is worthy of notice that most foreign Governments, through the agency of the local British diplomatic representatives, forwarded large and valuable collections of works bearing on the administration of the sanitary and educational departments of the countries to which they were accredited; and to Italy belongs the credit of having sent the most numerous, their sanitary as well as their educational reports being most ample. The municipality of Rome, through the energetic efforts of their lord mayor, the Duke of Torlonia, spared no pains in sending an admirable collec-

tion of all works relating to both divisions of the Exhibition published in that city, bound uniformly in leather and stamped with the well-known and ancient letters "S.P.Q.R." Cav. Dr. F. Santini, Medical Officer of Health, Royal Italian Navy, was especially sent over and requested by the municipality to make a report on the library, thus showing the great interest taken by them in sanitary and educational matters.

Although I do not propose enumerating the numerous sub-headings under which the works in the "Education" division were classified, I cannot fail to mention the works for the study of modern languages and literature—a subject, I regret to say, much neglected in most of our principal colleges and schools. There appears to be no European or Oriental language that a person possessing an ordinary amount of intelligence cannot teach himself without the aid of a master. The library, as is seen, contained works on every subject embraced by the Exhibition, as well as a large and carefully selected collection of useful modern reference works, and numbering in all above 7,000 volumes. The Catalogue, which I compiled, was printed in double columns of 158 Svo. pages, the books classified and alphabetically arranged under authors' names. This the sub-committee thought the easiest method, as, owing to the circumstances under which the books were collected, and the necessity for having a catalogue issued as soon as possible, the dictionary plan (author and subject being given in one general alphabet), which it was my original intention to adopt, was not attempted.

In the reading-room all the daily and weekly newspapers could be seen, as well as the current numbers of some 200 English and foreign medical, sanitary, literary, educational, and other journals.

The contributors numbered over 700, which included the heads of the various departments of Her Majesty's and foreign Governments, authors, publishers, societies, and others, English and foreign.

The attendance on each day of students and visitors was particularly large, and there can be no doubt that those who visited the library thoroughly appreciated the thoughtfulness of the executive council, who made this new departure an intellectual as well as a literary feature of the Exhibition. It is much to be regretted that the council of the Inventions Exhibition have as yet not seen their way to continue the excellent example set them by their predecessors.

At the close of the late Exhibition the executive council, with the consent of the contributors, presented the "Health" portion of the library to the Parkes Museum of Hygiene (an excellent institution, much in want of funds and deserving every encouragement from the public, which it is hoped it may in time obtain, together with some considerable share in the division of the surplus

funds of the late Exhibition) and the "Education" portion to the City and Guilds of London Technical Institute, Exhibition Road.

CARL A. THIMM,
Librarian to the International Health Exhibition,
Hon. Librarian, Inventors' Institute.

WOODEN PIPES.

I do not recollect (but I am away from "N. & Q.") any reference to this subject, at any rate during the last twenty years. Superior persons, who are now numerous, may think it a subject too serious to be lightly handled, and in order to conciliate them I have transcribed the following from the letters of Tobias Smollett, M.D. Dr. Smollett, writing to his friend Dr. S— from Turin, on March 18, 1765, gives an account of an excursion thither from Nice which he had just achieved, "the greater part of the way lying over frightful mountains covered with snow." During this terrible journey—to wit, on Feb. 8, 1765—he ascended "the mountain Brovis"; and afterwards, on the 9th, being supported on either side "by two of those men called *Coulants*," he painfully climbed the Col de Tende, whence, as he sadly says, "there is no prospect but of other rocks and mountains." It was under these distressing circumstances that the doctor encountered, "on the top of the mountain Brovis," a Quixotic figure, whom he thus describes:—

"He was very tall, meagre, and yellow, with a long hooked nose, and small twinkling eyes. His head was cased in a woollen nightcap, over which he wore a flapped hat; he had a silk handkerchief about his neck, and his mouth was furnished with a short wooden pipe, from which he discharged wreathing clouds of tobacco-smoke."

Nevertheless, this scarecrow turned out to be "the Marquis M., whom I had the honour to be acquainted with at Nice."

It thus appears that in 1765 marquises, at least of the Italian sort, did sometimes smoke pipes made of wood, and that an intelligent British traveller recorded the fact without amazement. And this is the earliest reference to wooden pipes that I have met with. "More shame for you!" the superior persons will justly remark; but in the mean time I wish not only to call attention to the Marquis M., but also to record the bringing in of wooden pipes into England. No one can deprive me of the honour of having helped, however feebly, to bring about that event—no, not even if they should demonstrate that wooden pipes were known and used here long before the year 1853; for in that year meerschauts and clays were the rule at both the English universities and in all shops throughout the land, and the art of making pipes of wood was either obsolete or wholly *in futuro*. But a college friend of mine, a Norfolk squire, possessed a gardener who was of an inventive turn, though he was not a Scotchman.

This man conceived and wrought out the idea of making pipes of willow-wood, cutting the bowl out of a thick stem, and the tube out of a thinner one growing from the bowl, so that the whole pipe was in one piece. Willow-wood is too soft, so that the pipes did not last long; but they were a valuable discovery, and the young squire's friends bought them eagerly at eighteenpence a piece. It is, however, a law of nature that no great invention shall be wholly permitted to one man only, and in a year or two after 1853 the so-called briar-root pipes, independently discovered, began to appear in England. Thirty years have enabled these intruders to destroy short clays, ruin meerschauts, and even do much mischief to the venerable "churchwarden"; inasmuch that the plump head-waiter at the "Cock" has now forgotten the very existence of those "Waterloo chargers" which his predecessor no doubt supplied to Will Waterproof along with his half-pint of port.

A. J. M.

EDGAR POE'S "NICEAN BARKS."—I have more than once seen it stated that students of Edgar Poe's poems are at a loss to understand what is the allusion intended by him in the first stanza of his beautiful early lyric *To Helen*. The stanza runs thus:—

"Helen, thy beauty is to me
Like those Nicean barks of yore
That gently o'er a perfumed sea
The weary way-worn wanderer bore
To his own native shore."

Just now, in re-reading Milton's *Paradise Lost*, I observed, in bk. iv., the following lines:—

"That Nyseian isle
Girt with the river Triton, where old Cham,
Whom Gentiles Ammon call, and Libyan Jove,
Hid Amalthea, and her florid son
Young Bacchus, from his stepdame Rhea's eye."

It struck me that this might furnish a clue to the meaning of Edgar Poe. I referred to Keightley's *Mythology of Ancient Greece and Italy*, and on p. 189 I find the story of the Nyseian isle related thus:—

"Ammon, a monarch of Libya, was married to Rhea, a daughter of Uranos; but, meeting near the Ceraunian mountains a beautiful maiden named Amalthea, he became enamoured of her. He made her mistress of the adjacent fruitful country, which, from its resembling a bull's horn in form, was named the Western Horn, and then Amalthea's Horn.....Amalthea here bore him a son; whom, fearing the jealousy of Rhea, he conveyed to a town named Nysa, situated not far from the Horn, in an island formed by the river Triton.....This delicious isle, which was precipitous on all sides, with a single entrance through a narrow glen thickly shaded by trees, is described in a similar manner with Panchaia, and other happy retreats of the same nature. It therefore had verdant meads, abundant springs, trees of every kind, flowers of all hues, and evermore resounded with the melody of birds. Dionysos [*i.e.*, Bacchus, the aforementioned son of Ammon and Amalthea], after he grew up,

became a mighty conqueror and a benefactor of mankind, by whom he was finally deified."

If my conjecture is correct, the "Nicean barks" of Edgar Poe ought to be "Nyseian barks," and are related to the "Nyseian isle" of Milton. Milton speaks of that period in the infancy of Bacchus when he was conveyed into the island of Nysa. Poe, on the other hand, speaks of that period in the youth of Bacchus when he was conveyed back from the island to "his own native shore," Amalthea's Horn; or perhaps to some still later period when, having started from Nysa, and effected his renowned conquests, he finally visited, in the same barks wherein he and his companions had left Nysa, his natal home, Amalthea's Horn. The "perfumed sea" would refer to the fragrance diffused from paradisaical Nysa over the sea which intervenes between that island and Amalthea's Horn.

W. M. ROSSETTI.

THE AUTHOR OF "ANSTER FAIR."—Mrs. Oliphant, in her *Literary History* (vol. iii. p. 199), somewhat unduly depreciates Prof. Tennant. In the first place, she says that he "lived and died a poor schoolmaster, without ever issuing out of his little native sphere." Now, while it is true that Tennant taught at Dumino, Lasswade, and Dollar, it is also true that he occupied the chair of Hebrew and Oriental languages at St. Andrews for fourteen years, performing his duties, according to his epitaph, "with universal approbation." Surely this is a career that may fairly be called distinguished, especially when Tennant's many disadvantages are taken into consideration.

Secondly, as regards the stanza used in *Anster Fair*—the stanza popularly associated with *Whistlecraft* and *Don Juan*—Mrs. Oliphant says: "Where Tennant got the measure we are not informed. That he should have drawn it direct from Pulci and the Italians seems unlikely." Probably the poet had scholarship enough to achieve what seems so improbable to his critic; but at any rate, his own account of the origin of the stanza is a sufficiently clear and definite statement. He says:—

"The poem is written in stanzas of octave rhyme, or the *ottava rima* of the Italians, a measure said to be invented by Boccaccio, and, after him, employed by Tasso and Ariosto. From these writers it was transferred into English poetry by Fairfax, in his translation of *Jerusalem Delivered*, but since his days has been by our poets, perhaps, too little cultivated. The stanza of Fairfax is here shut with the 'Alexandrine' of Spenser, that its close may be more full and sounding."

This extract from the original preface to *Anster Fair* is an interesting and an important contribution to the history of English versification.

Nor did the poem, with its striking and beautiful stanza, steal into the language in such a "humble and unnoticed way" as Mrs. Oliphant appears to suppose. Lord Woodhouselee wrote to

the Anstruther publisher in flattering terms regarding the anonymous poet who had so much pleased and surprised him, and Jeffrey reviewed the second (acknowledged) edition very favourably in No. 47 of the *Edinburgh Review*. It is singular that these things should have to be pointed out to Mrs. Oliphant, who is familiar with St. Andrews and the east of Fife. Tennant, it may be added, was succeeded in the Hebrew chair, so recently as 1848, by Dr. Mitchell, the present venerable professor of Church History in his college, and the Moderator-elect of the General Assembly.

THOMAS BAYNE.

Helenburgh, N.B.

"SONGS OF THE PIXIES."—The following facts are, I think, deserving of a place in "N. & Q." The original of the fairy queen in Coleridge's *Songs of the Pixies* was a Miss Boutflower, whose father was a literary gentleman of Exeter. In the preface to the poem Coleridge describes her as of "a stature elegantly small, and of a complexion colourless, yet clear." Early in this century she married Thomas Davy, surgeon, of Ottery St. Mary, and had by him four sons and two daughters. Of these, Edward Davy, born in 1806, is the eldest. He has lately been proved to be one of the first inventors of practical electric telegraphy (see my *History of Electric Telegraphy*, Spon, London, 1884). He is still alive, and resides at Malmesbury, near Melbourne, Victoria. If any of your readers will supplement this information I shall be obliged.

J. J. FAHIE.

Teheran, Persia.

SCULLING FOURS AND EIGHTS.—As some inquirer into Victorian sports may, a hundred years hence, wish to know the date of the introduction of these boats, will you make a note that the terms are mine; that the first "sculling four"—a narrow sliding-seat boat by Clasper, for four pairs of sculls—was put on the Thames, at my suggestion, by the Maurice Rowing Club (of which I have been president from its start) in 1883; and that the first "sculling eight" was brought out by the London Club in January, 1885. Both the sculling four and eight raced against a four-oar and an eight-oar respectively, and won. Then the crews changed boats, and again the sculls beat the oars. The same results were obtained in the Maurice Club races between double-sculls and pair-oars in 1882, thus establishing conclusively the superiority of sculls over oars. I hope that the University and all other rowing races will soon be pulled in sculling-boats instead of oar-boats.

May I add the following paragraph, from a late boating circular of mine, with regard to the date of the introduction of narrow outriggered boats?—

"It was in the Long Vacation of 1845 that 'Jack Beesley' of John's and I (who had already built my own broad outrigger) resolved to build sculling-boats in

which we could just sit. We hired a shed on the bank of the Cam above Magdalen Bridge, just behind John's, and there, with the help of a cabinet-maker, built our narrow boats, and astonished our fellow-undergraduates with 'em when they came back in October. R. Newell—who had a match on with Clasper in the North—came up with his trainer, Bob Coombes, to coach, one the Captains, the other the University. Seeing us sculling, they borrowed our boats to try, and Newell, after being at first upset out of mine, asked me to lend him her to row his match in. 'Never been in such a fast boat in my life, sir. She goes off your hands like nothing. I'm sure I could beat Clasper if you'd lend her to me.' It was 'the proudest moment of my life' up to that point, and I joyfully consented. But the London trade wouldn't have it, and got Newell to send the lines and length of my boat up to them. They built him a lighter boat even than mine; and he won his match in her; beat Clasper early in 1846. Thenceforward narrow boats prevailed on the Cambridge and London waters, and the rest of the world."

F. J. FURNIVALL.

CYPRUS.—In the accounts of an English merchant, a member of the Levant Company, is an entry of a shipment of goods from London to Cyprus direct in Feb., 1786, by the London, Capt. Neil, bound also to Smyrna, to which she had made a voyage in 1785. HYDE CLARKE.

"ONE TOUCH OF NATURE."—When are we to get rid of the palpable misapplication of these too familiar words? Not, it is to be expected, by the proper delivery of the speech on the stage, for the play is not likely to be acted. If it were, it would take the gods' breath away not to be allowed their accustomed stop at the word "kin." Or if the actor let them have it, in deference to their feelings, he would be at once confronted by grammatical difficulties and surrounded by difficulties of sense. Popular opinion would seem to paraphrase the sentence to this effect: "Only touch the feelings and your world is with you." Whether the speaker was a "man of sentiment" or not, he was speaking only as a man of sense when he expressed his opinion that "the love of novelty is common to all mankind"; for that, if paraphrase be needed, is the true paraphrase of the sentence. The text, as well as I remember, runs thus:—

"One touch of Nature makes the whole world kin
That we with one consent praise new-born gauds;

* * * * *
And give to dust that is a little gilt
More laud than gold o'er-dusted."

It is the love of "some new thing," whether worthy of love or not, and particularly of some new man, that is the subject of the whole speech. Travelling with a library so limited as to include neither a Shakespeare nor an index to "N. & Q.," I cannot tell if the subject has been already threshed out, but the mistake evidently has not. Never, I should think, did it appear in form more perverse than the following:—

"Inside the club, indeed, where the Prince delivered his speech, one had not to go further than the 'one touch

of nature' to explain the heartiness of the boys' cheers. The young Prince was modesty and nervousness personified, and the other boys sympathized with his nervousness and liked him for his modesty."—*Pall Mall Budget*, Feb. 6, 1885.

Here a remark about the universal love of novelty is taken to illustrate boys' sympathy with boyish nervousness. The application of the remark deserves to be bound up with the "sheaf of answers culled from the recent examination for the London School Board scholarships," given in the same number of the same paper as "the best thing of the kind there has been for a long time." KILLIGREW.

RAPID AND RETENTIVE READING.—We are told that Macaulay skimmed through books as fast as most people turn over the leaves, and read as fast as most people skim. Whether this faculty of rapid reading were natural, or acquired according to a certain method, as in the case of Sir W. Hamilton, we do not know; but it may be interesting to compare with the above the words of the eminent theologian and preacher Tholuck, given in *The Life of Adolphe Monod* (Paris, 1885, Fischbacher). After a conversation with Tholuck in 1842, Monod says (vol. i. p. 281):—

"Il pense que cette faculté depend surtout de l'art de condenser rapidement, tout en lisant, les idées développées par l'auteur, de telle sorte qu'on en retient la substance et la moelle; et le meilleur moyen, selon lui, pour un jeune homme, de s'exercer à lire vite et bien tout ensemble, c'est de faire des extraits par écrit de ce qu'il lit..... Une autre chose qui importe pour lire vite c'est de lire avec une certaine liberté d'esprit; il ne faut pas se piquer de ressentir toutes les idées d'un auteur, mais il faut savoir discerner les idées nouvelles et celles qui sont utiles pour le but particulier que nous nous proposons en le lisant."

The closing remark seems to me admirable.

H. DELEIVINGNE.

Chiswick.

MANX FOLK-LORE.—The columns of "N. & Q." lately recorded the death of Mr. William Harrison, St. John's, Rockmount, Isle of Man. Some years ago this gentleman gathered and had in his possession a very interesting collection of the popular tales and folk-lore of the island. The collection was in MS., and seemed quite ready for publication, lacking only some introductory matter, and perhaps some notes on localities named. I may be permitted to repeat that the collection was *very interesting*. I have never heard of the publication of this collection, and therefore send this note with the view of bringing the matter under the notice of persons interested in the subject. I presume there could be no objection to any publisher or publishing society communicating with the late Mr. Harrison's representatives. W. H. PATTERSON.

Belfast.

ROTHERHAM BRIDGE.—Visiting Rotherham the other day, I saw what could not but be painful to any one of antiquarian tastes. Hundreds of years

ago some devout Churchman (possibly Archbishop de Rotherham) erected a chapel on Rotherham Bridge. After the lapse of years the little edifice became a prison. It is now, I feel ashamed to say, a cigar-shop! The irony of fate was seldom more forcibly exemplified. Where once, doubtless, the air was fragrant with the incense from the monks' censers, the smell of tobacco prevades everything; and the windows that have once, perhaps, been brilliant with painted figures are now piled high with the masterpieces of Hignett, Cope, and Wills. Of course this ancient chapel could hardly be utilized for its original sacred purpose; but why not have it preserved as a relic of the past?

CORBET WYSE.

Sheffield.

HOW HISTORY REPEATS ITSELF.—The following extract from one of the daily papers dated Feb. 11, 1792, is interesting to those who remember that a few months ago Mr. E. Yates was sent to Holloway prison for a libel on the present Lord Lonsdale:—

“COURT OF KING'S BENCH.—Mr. Mingay moved for a Rule, calling on Doctor Walcot (Peter Pindar) to show cause why a criminal Information should not be filed against him, for Libels against Lord Lonsdale, contained in his Poem, called a Commiserating Epistle. The Counsel observed, that the Court could have no objection to this Rule, as it was for exactly the same offence as a few days ago, a Rule had been granted against Mr. Evans, the publisher. Mr. Mingay stated, that Dr. Walcot on hearing of the proceeding requested Mr. Evans to make affidavit that he had given him the MS. to get printed, and that he was the author; as he wished, if any prosecution was carried on, it might be against himself. And surely, added Mr. Mingay, the Court will not deny him that favour. The rule was granted. The prosecution against Mr. Evans is withdrawn. Mr. Mingay also moved for a rule, calling upon P. Stuart to show cause why a criminal information should not be filed against him for writing a paragraph which appeared in the *Oracle*, saying Lord Lonsdale's countenance would be a good one from which to form a likeness of the Devil. Mr. Bell, a proprietor of the *Oracle*, against whom a prosecution had been entered, made affidavit that Mr. Stuart was the author, in consequence of which proceedings against him are dropped. The rule was granted.”

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

THE COST OF ILLUMINATED BOOKS IN THE FIFTEENTH CENTURY.—Among the valuable books from Osterley Park which will shortly be sold at Messrs. Sotheby's, is one peculiarly interesting. It may be thus described: “*Ovide, La Bible des Poetes Methamorphose*, traduite par Colard Mansion”; printed on vellum in black letter, ornamented with 14 magnificent large bordered miniatures, 643 initial letters, and 205 small paintings, all illuminated in gold and colours; folio, Paris, à Verard, 1493. The arms of Henry VII. of England are emblazoned in gold and colours in each of the fourteen borders; and

in connexion with this book it may be observed that Henry VII. signed the treaty of peace at Etaples on Nov. 3, 1492. The book may, therefore, have been a present made by Charles VIII. or by Louis XII., who was a patron of literary men, to Henry. It is, however, more probable that it was given to him by Charles d'Angoulême, who was the father of Francis I. He bought many books of Verard, and as there still exists an account of money due to Verard for books sold by him to the Count d'Angoulême, who died in 1496, an extract from it enables us to estimate the original cost of the above-named volume. In Verard's bill the first item is *Tristan*, 2 vols. in folio, which is charged as follows:—

| | Liv. | Sols. | Den. |
|--|------|-------|------|
| 164 sheets of vellum and printing ... | 27 | 6 | 8 |
| 7 large miniatures, at 35 sols each ... | 11 | 25 | 0 |
| 171 small miniatures, at 5 sols each ... | 42 | 15 | 0 |
| 2,850 versets (manuscript marks) | | | |
| liquid gold, at 5 sols the 100 ... | 6 | 22 | 6 |
| Binding in tawny velvet, stamping | | | |
| and gilding | 6 | 20 | 0 |

96 9 2

It is very strange that, although they divided the livre into 20 sous, one often meets in those old accounts with such sums written as 11 livres 25 sous, and 6 livres 22 sous. The total amount of the bill is right.

Taking the then value of money in France at twenty times what it is at present, which will be about correct, we have the cost of *Tristan* about 2,000 fr., or 80*l.* But it must not be forgotten that whereas the large miniatures cost each 1*l.* 15*s.*, or 35 fr. of the present money, a miniature of equal beauty could not now be executed for less than 200 fr., or 8*l.*

It may be useful to add that *versets* were the little signs which divide the verses or phrases in such books; and that the word *envervelles* meant little arabesques. Also, that although some of the miniatures in Verard's books are painted over woodcuts, they vary in copies of the same work, so that different designs must have been used. It appears likewise that the cost of such printed books was at that time much about the same as that of manuscripts. Antoine Verard, or Verard, or Verard, died about 1513. He was “Calligraph et Enlumineur de la Cour.”

RALPH N. JAMES.

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.

DUKE OF WELLINGTON'S INSTALLATION AT OXFORD AS CHANCELLOR.—At p. 228 of vol. ii. of the *Croker Papers* there is a lively description

of the theatre at Oxford when the Duke of Wellington was installed as Chancellor of the University in June, 1834. I can recall the very brilliant scene, having been an undergraduate at the time; but I should be glad to know whether my memory fails over the recitations. Mr. Croker says, "Some very good verses on the Hospice of St. Bernard were repeated by Mr. J. Arnould," which I presume was the Newdigate prize poem, "and that certain references to the Duke elicited tumultuous applause." I fancy that an undergraduate of Wadham College recited some complimentary lines, and when, addressing the Duke, he spoke of his fame as being

"Wide as the space which fills yon vault of blue,
Pure as the breeze, and as eternal too,"

he brought the house down, for I have never witnessed anything like the applause which followed. "This god did shake." The Duke's fine bronzed face, with milk-white hair, twitched with emotion; the greeting visibly affected him. I have not seen the lines I have quoted for fifty years, and it was only the enthusiasm of the occasion which fixed them in my mind. I wonder whether they occurred in the prize poem, or in a separate address, by a young man who promised at that time to become a poet. I think his name was Graham.

ALFRED GATTY, D.D.

"Q. HORATI FLACCI EMBLEMATA."—I have a quarto book thus entitled, containing 103 quaint illustrations. It is dated M.DC.VII., "Antuerpiæ ex officina Hieronymi Verdussen auctoris ære et cura," and the illustrations are stated to have been engraved "Studio Othonis Væni Bataulogdunensis." Is this work known to book-lovers? A Latin MS. note on the frontispiece records that this copy was purchased by Joannes Adolphus Franck in 1727 "pro pretio trium Imperialium. What was an imperial, and what its value at that date?

LIONEL D. DAMER.

[The book in question is well known, and has never brought a price equal to its interest and merit. The designs are by Otho Vænius, the master of Rubens. It was frequently reprinted. The same plates appear in "*Le Théâtre Moral de la Vie Humaine*, représentée en plus de 100 tableaux tirés d'Horace, par Otho Vænius, expliqués par de Gomberville," &c., 1672, and again 1678, and a Spanish translation, *Theatre Moral*, &c., 1669 and 1672. The Spanish edition, in a fine old binding, we purchased recently for 16s., the French *Théâtre Moral* for 10s.]

"PHROSINE ET MÉLIDORE."—I have an etching with the above title. It represents a monk carrying a dead girl away from the sea. She has apparently been drowned. Where can I find the story this illustrates? WALTER HAMILTON.
64, Bromfelde Road, Clapham, S.W.

"THE SOWER'S SONG."—What is the original of this? Or is it Carlyle's own? (see *Crit. and Misc. Essays*, third edition, 1847, vol. ii. p. 375, No. iv.

of *Fractions*). I remark that *The Planting of the Acorns in Darnaway Forest*, by Dr. Charles Mackay, has a curious resemblance to the former. Cf. the refrains:—

"Fall gently and still, good corn,
Lie warm in thy earthy bed;
And stand so yellow some morn,
That man and beast may be fed."—Carlyle.

"Winds blow gently o'er them,
Rain fall softly down,
Earth enwrap them warmly
In her bosom brown."—Mackay.

By-the-way, are we to have supplementary volumes to Carlyle's *Essays*? There is very much yet to be garnered from *Fraser*, *Macmillan*, and other periodicals. C. M. I.
Athenæum Club.

HERALDIC.—I have been shown a piece of china (said to be Worcester) with a coat of arms on it as follows: Quarterly, 1 and 4, Argent, a bend azure; 2 and 3, Gules, a lion rampant argent. No crest. A ducal coronet surmounts the shield, and it is surrounded by two collars, the inner one broad, with eight roses or, and a badge suspended also bearing a rose or; the outer collar is of SS., apparently to which is suspended below the other badge a star of six points sable and or, with a centre azure, like a turquoise. A mantle, ermine lined, backs the whole, with the blazon of the shield reproduced on the outer folds. The mantling has a foreign look, as it is tied at the upper corners as in the French (imperial) arms, and the coronet has no cap. I am inclined to think the arms are those of a French branch of the Howards (if such existed), as the second and fourth quarters are Mowbray, but the bend azure might be Stanley, though it has neither escutcheon nor the three stags' heads cabossed on it. Some of your readers will, I hope, be able to assign them to their proper owner.

J. BAILLIE.

E.I.U.S. Club.

MAX MÜLLER'S "DEUTSCHE LIEBE."—I am desirous of learning who is the translator of the recent English edition of this work, and also what other versions of it have been published.

M. A. PELLY.

BAINBATE.—Can of your readers, anticipating by a little Dr. Murray's all-comprehensive labours, suggest a derivation for the curious word *bainbate*, which occurs in the *Table Alphabetical* of R. C. (editions 1613 and 1617), with the definition "beare or cary like a porter"? L. C.

WILLIAM JENNINGS, FIRST DEAN OF GLOUCESTER.—In the lay subsidy for Sussex, 36 Henry VIII., the Vicar of Brighton (then Bright-helmstone) is stated to be Dean of Gloucester, and on reference to Le Neve (*Fasti*, i. 443) I find his name to have been William Jennings, and that he

died November 4, 1565. I should be glad of further information about him. He appears to have retained the vicarage of Brighton until his death (see *Suss. Arch. Coll.*, xxix. 203).

FREDERICK E. SAWYER, F.S.A.

Brighton.

WROBNSERS.—Will you please allow me to ask through the medium of your paper the derivation of the word "Wrobnsers," a small village or township in Essex, on the banks of the river Stour? I have sought to find this, but without success as to the prefix *Wrob*.

G. L. JACKSON.

SIR JOHN VANHATTEN, KNT., had a lease of lands in Plaistow Marsh belonging to the parish of St. Mary, Woolnoth, London, A.D. 1774. Is anything known about him?

A. W. CORNELIUS HALLEN.

ILLUMINATED ARMS.—I should be much obliged if any of your readers could identify for me the following arms, which are illuminated in a Virgil, printed at Venice by Spira in 1470: Azure, two maces (†) in saltire argent between four fleurs-de-lis of the same. In another place the arms occur without the four fleurs-de-lis.

ED. GORDON DUFF.

Wadham College, Oxon.

PETER GARDNER.—In a student's edition of *Herman und Dorothea*, by Frederick B. Watkins, M.A., London, Williams & Norgate, 1875, the following reference occurs, Preface, p. iv: "It ought to be borne in mind that this is no translation, such as that by Peter Gardner of the dancing song in *Faust*." Who was Peter Gardner? Did he translate *Faust*?

DOTTLE.

BALLIOL COLLEGE, OXFORD: ITS VISITOR.—This college, with, perhaps, the exception of one, the oldest foundation in Oxford, has enjoyed the singular privilege, unknown elsewhere, either in Oxford or Cambridge, of electing its own visitor. Very recently the choice of the society fell on Mr. Justice Bowen, in succession to the late Bishop of London. Can any correspondent give a list of the visitors of Balliol College, with the dates of their accession to the office, if known? There can be but little doubt of the office having been filled by men of eminence and position.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JOHNIAN "PIGS."—The students of St. John's College, Cambridge, go by the nickname of "pigs." Can any of your readers tell me the origin of this? I imagined until lately that the term was of modern origin; but from the following extract it will appear that it is at least two hundred years old:—

"Our master they say is a mighty high proud man. He came from Jesus College to be made master here, and he was so sevar there that he was commonly

called the divel of Jesus; and when he was made master here some unlucky scholars broke this jest upon him,—that now the divel was entered into the heard of swine; for us Jonians are called abusively hoggs."—*Diary of Abraham de la Pryme* (Surtees Society, No. 54), under date 1690.

DENHAM ROUSE.

GARRICK AND HARDHAM.—Garrick, it is said, drew attention to this tobacconist and his No. 37 snuff in one of his prologues, thereby making his fortune. In which prologue does this notice occur, and on what date was it first spoken?

J. J. S.

PHILIP BISSE, BISHOP OF ST. DAVIDS, 1710-1712.—Can any of your readers refer me to an example of the bishop's episcopal seal and autograph?

I. I. HOWARD.

ROUS, OF CRANSFORD, CO. SUFFOLK.—Wanted, full pedigree of this family, with dates and information, chiefly concerning Edward Rous, of Cransford, who is probably mentioned in Visitation of 1561. The dates are much needed.

REGINALDUS.

LONGEVITY OF THE JEWS.—The following is curious, if correct. Can any reader of "N. & Q." give a reason for it?—

"Dr. Gibbon, medical officer of health for the Holborn district, in his report for the past year, states that, whatever may be the cause, there is no doubt but that a Jew's life in London is, on the average, worth twice as many years as a Christian's. The Hebrews of the metropolis are notoriously exempt from tubercular and serofulous taint. It is very rare that one meets with pulmonary consumption amongst them. The medical officer of one of their large schools has remarked that their children do not die in anything like the same ratio as Gentile children; and in the district of Whitechapel the medical officer of health has reported that on the north side of the High Street, occupied by the Jews, the average death rate is 20 per 1,000, whilst on the south side, occupied by English and Irish, it is 43 per 1,000."

This report was in the *Standard*, Oct. 13, 1880. Can any of your readers say if the death rate is less among the Jews in a higher class of society than among the English or Irish of the same middle class? What reason can there be that scrofula is unknown among the Jews, when they intermarry generation after generation?

ENQUIRER.

PRESBYTER RESTITUTUS.—In the *De Civitate Dei*, xiv. 24, St. Augustine gives some interesting instances of extraordinary power exercised by the will over various mechanisms and functions of the body. Last of all he mentions the following case, which will be best told in Augustine's own words:—

"Jam illud multo est incredibilius, quod plerique fratres memoria recentissima experti sunt. Presbyter fuit quidam Restitutus nomine in parocchia Calamensis ecclesie. Quando ei placebat (rogabatur autem ut hoc faceret ab eis qui rem mirabilem coram scire cupiebant),

ad imitatas quasi lamentantis cuiuslibet hominis voces ita se auferabat a sensibus et jacebat simillimus mortuo, ut non solum vellicantes atque pungentes minime sentiret, sed aliquando etiam igne ureretur admoto sine ullo doloris sensu nisi postmodum ex vulnere; non autem obnitendo, sed non sentiendo non movere corpus eo probabatur, quod tamquam in defuncto nullus inveniebatur anhelitus; hominum tamen voces, si clarius loquerentur, tamquam de longinquo se audire postea referebat."

I would ask, in the first place, whether this case of the priest Restitutus is mentioned by any writer besides Augustine; secondly, whether any similar instance of a trance superinduced at will has been brought forward by medical writers.

A. L. MAYHEW.

Oxford.

PEVENSEY CASTLE.—Can any reader of "N. & Q." tell me anything concerning a set of aquatint prints of Pevensey Castle, size 14 in. by 11 in., nine in number, after drawings by S. H. Grimm? They appear to come out of a book. What book? Those I have seen were not for sale. I should be glad to hear of a set that is.

F. W. B.

Eastbourne.

UNIVERSITY LISTS.—How can one ascertain the names of Oxford and Cambridge students of past days? I am aware there are lists of the honour men published.

M. GILCHRIST.

Burnham, Bucks.

GHOST STORY.—A visitor had left his friend and returned the shortest way through an orchard, where he encountered a spectre which startled him. Where is this to be found? H. T. ELLACOMBE.

"EAT" AND "SWALLOW."—These words, in the sense of consuming or devouring otherwise than in taking food, have been met with by me in the following instances, and I should be interested to know if others have been noted:—

"The presumptuous Quaker that *eat* all Joseph Boreman, taylor, was buried the first day of July, 1676."—Parish Registers of St. Oswald's, Chester.

"Owen Hughes of Beaumaris, known in his time and after by the appellation of 'Owen Hughes yr Arian Mawr' (of the much money), he being a keen Attorney and having by him always ready money, he *swallowed* most of the young gentry in the country by supplying them with money for their extravagance."—From a Welsh scrap-book, entitled "Grul y Gweddillion, Mms." (1811), lent me by a Bangor antiquary.

I should also be much obliged by any further explanation of the first of these extracts, which much puzzles me.

ERNEST A. EBBLEWHITE.

31, Well Street, Hackney.

TRADE SCHOOLS.—Can you inform me what is meant by a *trade school*? I think there is one known as the Colston Charity, Bristol. Do they teach trades, or ordinary elementary education?

A. R. S.

LAY DEAN.—Mr. Samuel Edwards, of Cotham Lodge, Bristol, one of the partners in the Bristol

Old Bank, High Sheriff of the county of Gloucester 1795, who died in 1815, was lay dean of Westbury-on-Trym. What is, or was, the office of a lay dean?

HUBERT BOWER.

Brighton.

MONEY FAMILY.—Can any of the readers of "N. & Q." give me information regarding the origin of the name of this family, the arms borne by them, and where pedigrees, if any, are to be found?

CHAS. HERBERT COOPER.

Skidon House, Richmond, S.W.

HERALDIC.—I should be glad of any information with regard to the following shield, which is in Aslacton Church, Norfolk. Quarterly of six: 1, Sable, a lion rampant argent; 2, Sable, three spear-heads argent; 3, Sable, a chevron between three fleurs-de-lis argent; 4, Gules, three chevrons argent; 5, Argent, a lion rampant sable, langued gules; 6, Or, a chevron and in the dexter chief a mullet sable. It is painted on oak, and was originally at the foot of one of the principals on the nave roof, others are in their proper places still. I may mention that the first coat appears also on other shields impaled with the arms of Fleetwood, Steward, and Gibson; whilst yet one other shield seems to commemorate a marriage mentioned by Papworth of a granddaughter of General Henry Ireton to Mr. Carter, a wealthy merchant at Yarmouth.

E. FARRER.

Diss.

AUTHORS OF QUOTATIONS WANTED.—

"Tenet, lustrat, agit, Proserpina, Luna, Diana, Ina, suprema, feras, sceptro, fulgore, sagitta."

X. Y. Z.

Replies.

GENEALOGICAL.

(6th S. xi. 27, 156.)

I sincerely thank those gentlemen who have taken the trouble to answer my query, with the result of removing the difficulty which presented itself to my mind. I am now able to see my way out of the wood pretty clearly. The difficulty mainly arose from overlooking the fact of a *cross* match between the De Clare and De Burgh families. It appears that Gilbert De Clare, last of his name, married Maud; daughter of Richard, Earl of Ulster, and that her brother John de Burgh married Elizabeth, sister of the said Gilbert. The pedigrees given by Mr. REDSTONE as well as by H. S. W. make this very clear. I have not had the opportunity of seeing the paper by Rev. Thos. Parkinson referred to by ALPHA, and do not apprehend that it would afford any different information. The sequence of three Elizabeths in the pedigree is curious, but it is quite plain that Elizabeth de Burgh had issue by her first husband John, a son William, Earl of

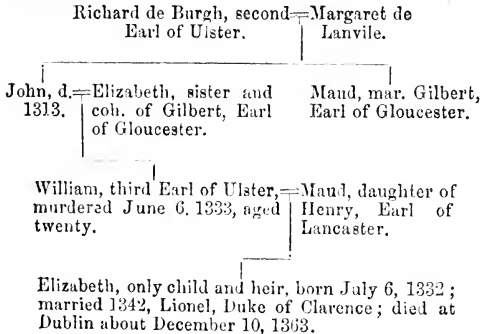
Ulster, who by another Elizabeth, whose surname remain a blank, had issue the *third* Elizabeth, their sole and only daughter, who carried the family estates by marriage to Lionel, Duke of Clarence.

I am sure MR. REDSTONE will pardon me if I call to his notice one point in his reply which requires correction. I know very well from experience how easily a slip of the pen occurs in treating of these matters. It was not Gilbert de Clare, *qui ob.* 1314, but his father, who was the "redde Yerle" (Leland); therefore that Collins was right in calling the three rich ladies Eleanor, Margaret, and Elizabeth *his daughters*. I was led to make this inquiry in tracing the descent of the manor of Cranborne, which belonged to the honour of Gloucester, and this particular point was not so intelligible before I received this explanation. I may add that Elizabeth de Burgh's third husband, Roger Damory, occupies a prominent place in the local history of Dorset at this period.

T. W. W. SMART.

Cranborne.

This difficulty has a very simple solution, as the following table will show. Maud, Countess of Gloucester, was the sister, not daughter, of John de Burgh.



The fourth husband of Elizabeth de Clare; the first wife, Elizabeth, of William, Earl of Ulster; and the first husband of Elizabeth, Duchess of Clarence, are completely apocryphal persons. Roger Damory was the third husband of Elizabeth de Clare, youngest sister and coheir of Gilbert, Earl of Gloucester. "Theobald de V." should be Theobald de Verdun. Ralph de Ufford was the second husband of Maud of Lancaster, Countess of Ulster, and campdress of Rockhall Chantry, an offshoot from Campsey Priory, which was a much older foundation.

HERMENTRUDE.

I notice under this heading a note that a chantry of five secular priests was founded by Maude de Lancaster, &c., "to pray and sing mass for the souls of William de Burgh and Ralph de Ufford *and their wives*." If your correspondent had examined Patent Roll 38 Edw. III., p. 1, m. 44, he

would have found that on October 16, 21 Edward III. (1347), the king by his letters patent granted licence to the said Countess, (of Ulster) to found a chantry, &c., for the health of the souls of William de Burgo, formerly Earl of Ulster, the first, and Ralph de Ufford, the second of her husbands, the body of which Ralph lies buried in the same chapel (of the Annunciation of the Glorious Virgin, within the church of the monastery or priory of nuns of Campesse); and also of Elizabeth de Burgo and Matilda de Ufford, daughters of the same countess and of the said Earl of Ulster and Ralph; and also for the prosperous estate of the same countess and of John de Ufford and Thomas de Hereford, knights, then living, during their lives and for their souls after their deaths, &c. The above rather upsets the pedigree given, particularly as to dates. William de Burgh, Maude's first husband, I thought was murdered at Carrickfergus, A.D. 1333, aged twenty, leaving one daughter, Elizabeth, who in 1352 married Lionel of Antwerp, &c.; and John de Burgh died in 1313, before his father, and consequently never was Earl of Ulster.

D. G. C. E.

T. W. W. S. will find a pedigree of the alliances of Giffard, De Burgh, De Clare, Mortimer, and Stafford, with genealogical notes, in Hailstone's *History of Bottisham*, published by the Cambridge Antiquarian Society, 1873; it agrees with that supplied by H. S. W. I think the mistake noted by Mr. REDSTONE is his own. He has given the surname of "the Red" to Gilbert Clare, slain at Bannockburn, while it should have been given to his father, whose three daughters—Eleanor, Margaret, and Elizabeth—were co-heiresses of their brother, as Collins in his *Baronage*, 1711, shows. Besides, Elizabeth de Clare died 1360, whereas Gilbert the Red, an old man, died some sixty-five years before.

CHARLES L. BELL.

BATTLE OF SERINGAPATAM (6th S. xi. 208, 258).—One of Sir Robert Ker Porter's great pictures or panoramas represented the storming of this Indian stronghold. The painting, which is described as having occupied 2,550 square feet of canvas, was exhibited "from nine o'clock till dusk, in a new building erected for that purpose," at Belfast some time about the beginning of the present century. A printed description of, and roughly engraved outline key to, this great picture is now before me; the imprint of a Belfast printer is upon the broadsheet. Probably Porter or his representative brought the wood-block round the country with him, and then got local printers to print his bills, key, &c. It would appear that there were portraits of upwards of forty of our officers or other distinguished persons. The list in the key commences with "No. 1. Capt. Lardy, Regiment de Meuron, wounded," and ends with

"No. 46. Major Agnew, Company's service." The following "descriptive sketch" is attached, probably written by Porter himself :—

"The center [*sic*] object is General Baird surrounded by his Staff, and calling his men to follow Serjeant Graham on the Forlorn hope, who having obtained the colours from the Ensign, planted them on the breach, and as he gave the third huzza of victory, an Indian with a pistol shot him through the heart. At the foot of the bastion a party of Tipoo's soldiers, who are repulsed by the Grenadiers of the 74th. Lieut. Prendergast appears mortally wounded, and Lieut. Shaw lies among the slain. A little to the right is Capt. McLeod, who at the onset was wounded through the lungs, being led off by a serjeant of the Meuron regiment. On the bastion to the right stands Col. Sherbrook animating his men to the assault. Crossing a branch of the Cavery is the remainder of the 73rd, and behind them the brave Col. Dunlop borne off wounded between two grenadiers. In front of the Mortar battery is Major Allan, with Col. Dallas and Major Bateson; near them stands Col. Gent of the engineers giving directions for the removal of a wounded artillery man. In the distance is a view of General Harris and the British camp. To the left of the grand breach lies Capt. Owen of the 77th, supported as he is dying on one of the *Tyger guns* taken from the enemy; he is upheld by an artillery man, who points to the Indians from whom he received his death, while the grenadiers at the point of the bayonet are pressing to avenge it. On the ramparts stands Tipoo himself, directly above the gateway under which he fell. A French officer a little further off is pointing to the scene on the centre bastion; and on the bridge is the desperate encounter between the Company's troops and Hyder Alley's grenadiers; Lieut. Laylor of the 73rd, who led a party of the Sepoys, is wounded and struggling with his enemy, as he is falling into the water. In the rear of the artillery men are the native troops, pressing forward to the action, headed by Lieut.-Col. Mignan, and flanked by the gallant Brigade-Major Pasley."

At the foot of the key it is stated that "It is intended to publish by subscription three large prints from the above painting, proposals for which may be had at the place of exhibition, where subscriptions are also received." I should like to know if these were published, and by whom they were engraved. I observe in a biographical notice of Sir Robert Ker Porter that this painting, which was 120 feet long, perished by fire in London, but that the original sketches for it were lately in existence.

W. H. PATTERSON.

Belfast.

The *London Gazette Extraordinary* for September 14, 1799, gives some account of this battle, and a longer one will be found in *Narrative Sketches of the Conquest of Mysore* (third edition, 1801). In this book reference is made to Col. Beatson's *View of the War with Tipoo Sultaun*, which may possibly contain that which M.A.Oxon. is seeking for.

G. F. R. B.

HERALDIC: ARMS OF COLUMBUS, &c. (6th S. xi. 209).—If W. M. M. will consult the General Indexes of "N. & Q." he will find that much of the information he desires has been already contri-

buted to its pages by the undersigned. The arms of Vasco da Gama were given so recently as a year or two ago. For the arms of Columbus see 5th S. ii. 152 (not iii. 151, as the General Index has it). The arms of Cortez are recorded on the last page of vol. xii. Second Series. The arms of Albuquerque are those of La Cueva: Pierced in mantle arrondi, 1 and 2, Or, a pale gu.; 3 (in base), Vert, a dragon or; the whole within a bordure gu., charged alternately with saltires coupé or and with escutcheons of Mendoza (Per saltire vert and or, in chief and base a bend of the second, thereon a bendlet gu., in flanks the motto "Ave Maria, gratia plena," azure, arranged in orle). Cabeza di Vaca bore Az., a cow's head coupé at the neck arg.

JOHN WOODWARD.

Montrose.

WILLIAM JOHNSON (6th S. xi. 89, 236).—If Mr. FRAZER is satisfied with Mr. COLBY's identification and cares for William Johnson's descendants, I can give them to him if he will tell me his address. Perhaps they will interest nobody else, so I will not send them to "N. & Q." without editorial commands.

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

Trenglos, Kenwyn, Truro.

BIBLIOGRAPHY OF "EDWIN DROOD" (6th S. xi. 89, 194).—*The Mystery of Edwin Drood*: Suggestions for a Conclusion, *Cornhill Magazine*, vol. ii. pp. 308 to 317, 1884. W. C. W.

See *Scribner's Magazine* of February, 1884, for an interesting paper respecting *Edwin Drood*, "How *Edwin Drood* was Illustrated."

A. C. B.

"TOPOGRAPHIA INFERNALIS": HECKLEBIRNIE (6th S. x. 127, 219, 318, 524; xi. 154).—To the passage cited by your correspondent at the last reference may be added the following, from Hakluyt's *Navigations, Voyages, &c.*, vol. i. p. 219 (E. and G. Goldsmid's reprint, 1885):—

"But before I proceede any further I thinke it not amisse to tell a merie tale, which was the original and ground of this hellish opinion: namely, that a ship of certaine strangers departing from Island, vnder full saile, a most swift pace, going directly on her course, met with another ship sailing against wind and weather, and the force of the tempest as swiftly as themselues, who hailing them of whence they were, ansuere was given by their gouernour, De Bischoop van Bremen: being the second time asked whether they were bounde he answered, Thom Heckelfeld tho, Thom Heckelfeld tho." This passage, of course, refers to Hecla, of which Frisius says "is locus est carcer sordidarum animarum."

F. C. BIRKBECK TERRY.

Cardiff.

WILLIAM GOUGE'S "WHOLE-ARMOR OF GOD," 1616: "WITH A WET FINGER" (6th S. xi. 222).—This expression is not at all uncommon in Elizabethan writers, and means without any difficulty,

easily. The earliest instances of its use with which I am acquainted are the following:—

“Nay (quoth he), with a wet finger ye can set
As much as may easily all this matter ease,
And this debate also pleasantly appease.”
The Proverbs of John Heywood, 1546;
reprint 1874, p. 161.

The editor says the expression is supposed to be derived “from the habit of tracing a lady’s name on the table with spilt wine to serve the purposes of gallantry and intrigue.” He quotes:—

“Verba leges digitis, verba notata mero.”
Ovid, *Amor.*, i. 4, 20.

And Tibullus, lib. i. el. 6:—

“Neu te decipiat nutu, digitoque liquorem
Ne trahat, et mensæ ducat in orbe notas.”

The phrase occurs in Nicolas Udall’s preface to his translation of *The Apophthegmes of Erasmus*, 1542:—

“And to the entente that nothing should lacke, whiche to the ease and commoditee of the unlearned reader might seme necessarie, there is added also a large and plaine table, in order of the A. B. C., whereby to the name of any persone, or to any good matter in the booke contened, readie waie and recourse maie with a *wete finger* easily be found out.”—Pp. vi, vii, reprint by Robert Roberts, 1877.

Mr. Roberts gives an explanation of the phrase similar to that given in Nares’s *Dictionary*. Nares writes:—

“It seems not very improbable that it alluded to the vulgar and very inelegant custom of *wetting the finger* to turn over a book with more ease.”

In corroboration of this view Nares quotes:—

“I hate brawls with my heart, and can *turn over* a volume of wrongs with a *wet finger*.”—G. Harvey’s *Pierce’s Supererog.*, p. 21, repr.

The editor of Heywood’s *Proverbs* says that this expression “does not seem to have descended to the later writers.” This is not quite correct. Foote uses it in *The Knights*, 1754, p. 15, where Sir Gregory Gazette says: “Good now, good now, if Dame Winifred was here she’d make ‘em all out with a *wet Finger*; but they are above me.”

F. C. BIRKBECK TERRY.

Cardiff.

A. S., who comments on this expression (p. 223) and gives two or three old examples, seems to have overlooked a modern use of it in so well-known a book as *Guy Mannering*. It is put into the mouth of Mr. Pleydell, who, when asked by Col. Mannering how he had got through with his law business, replies, “With a *wet finger*,” the remainder of the sentence implying that he meant “without any difficulty.” I have not the “*Waverley Novels*” by me at this moment to give chapter and verse, but I knew my *Guy Mannering* too well in earlier days to have any doubt as to the fact. The insertion of the phrase by Scott, as a colloquialism, in the mouth of an educated man, seems to indicate that it may still

have been in use in his day. There surely can be little doubt as to the originating idea of the expression; it refers to what you can fish up out of the water with no more danger or inconvenience than a wet finger.
H. H. S.

“With a *wet finger*” I take to mean “with no more trouble than is caused by wetting the finger,” it being usual to wet the finger or fingers before using the hand in certain ways. For instance, a boy does so before climbing a tree, and others before turning over the leaves of a book. This meaning will suit the passages cited, also that in Nares, *s.v.* “*Finger*.” In the passage “I can finde one with a *wet finger* that is starke blind” the words “with a wet finger” belong to “finde,” not to “one.”
F. J. V.

To the query put in the note on William Gouge’s *Whole-Armor of God*, I would answer that the phrase means *readily, easily*, the expression being taken from turning over the leaf of a book, &c., with a finger wetted with saliva—a common practice.
BR. NICHOLSON.

MAIDS OF HONOUR (6th S. xi. 149, 252, 275).—I find that Carey Fraser, daughter of Sir Alex. Fraser of Durris, M.P. for Kincardineshire, was maid of honour to Queen Katherine, wife of King Charles II. She married the celebrated Earl of Peterborough. And Katherine Fraser, Sir Alexander’s second daughter, was also maid of honour to the same queen. She married Charles Scarborough, one of the Clerks of the Green Cloth to the Queen, and formerly Envoy Extraordinary to the King of Portugal. As these two ladies were not granddaughters of a baron, it is clear that in King Charles’s time there was no rule that maids of honour should hold that rank. It may be of interest to mention that Lady Fraser, the mother of these two ladies, was daughter of Sir Edmund Carey, son of the Earl of Monmouth by Dame Philippa, his wife, daughter of Sir Nicholas Throgmorton, Secretary of State in England.
WM. N. FRASER.

Edinburgh.

The lady named by G. A. as not being the daughter nor granddaughter of a peer, is the granddaughter of Richard, second Earl of Mount-Edgcumbe. WILLIAM FRASER of Ledecune, Bt.

REMARKS ON THE ENGLISH LETTERS *V* AND *F* (6th S. xi. 281).—It may be interesting to note another word, similar to that mentioned by PROF. SKAT, where the *u* is a *v* and the *v* is a *u*. In the Sarum Missal of 1519 the motto for September in the calendar is “September conerit vuas.”

J. H. E.

LAY BISHOP (6th S. xi. 308).—In the early days of the Church, when bishops became disabled by old age they engaged for themselves, at their own

charge, coadjutors, to whom appertained the care of the revenue of the see and the discharge of its *temporal* duties. It was not necessary for them to be in holy orders, and hence they were called lay bishops. Again, when the aged prelates required *spiritual* aid, they consecrated chorepiscopi, who took the oversight of the country clergy.

JOHN CHURCHILL SIKES.

21, Endwell Road, Brockley, S.E.

HODNETT FAMILY (6th S. xi. 288, 320).—The Hodnetts were settled, after the Anglo-Norman invasion, at Ard-Neimhidh, or Great Island, in Cork Harbour. They built thereon the Castle of Belvelly, and also, near Clonakilty, the Castle of Courtmacsherry. In 1329 the Barrys ousted the Hodnetts, led by "Lord Philip Hodnett," from Great Island, and named it Barrymore Island. The Hodnetts adopted the name of MacSherry. Dr. Caulfield, of Cork, might probably give more information respecting the family.

J. STANISH HALY.

Temple.

FRENCH REGIMENTS OF THE LINE AT WATERLOO (6th S. xi. 240).—I received a copy of *L'Intermédiaire*, but have unfortunately mislaid it. I have before me *A Voice from Waterloo*, third edition, 1849, which gives most of the required information. If M. JULES RICHARD has not the book, and sends his address, I will copy it.

J. S.

SIR ALLEN CHAMBRÉ (6th S. xi. 247).—Barrister-at-Law of Gray's Inn (*Annual Register*); Recorder of Lancaster, 1796-99 (*Annual Register*); a Junior Baron of Exchequer, July 2, 1799 (*Haydn's Book of Dignities*); a Puisne Justice of Common Pleas, June 13, 1800-December, 1815 (*Haydn*); a Knight Bachelor, 1800 (*Townsend's Calendar of Knights*); died at Harrogate, in his eighty-fourth year, Sept. 20, 1823 (*Annual Register*).

There is an engraving of this justice in possession of Mrs. Chambré, 31, Westbourne Street, Eaton Square, which she would show to any one interested; where the portrait is is uncertain—possibly the present head of the family has it, Alan Chambré, Esq., Camera Lodge, South Norwood. My informant, Mrs. Eliot (*née* Chambré), Foleshill Vicarage, Coventry, adds that she will give any information about the family if the desirers thereof will write plain and business-like questions.

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

Treneglos, Kenwyn, Truro.

RHYMING DISTICH (6th S. xi. 224).—Perhaps it may be worth noticing that there is an interesting account of Tamworth and of the crypt under its church in *Wanderings of a Pen and Pencil*, pp. 72-82, by F. P. Palmer, illustrated with woodcuts by Alfred Crowquill (Forester), How,

209, Piccadilly, 1846. This engraving is very useful, as preserving a relic of the past, for the contents of the crypt at Tamworth, like those of the more celebrated bone-house at Ripon, seem to have been dispersed or reburied. Unless I am greatly mistaken, the series of papers of which this forms one appeared originally in the *Pictorial Times*, but perhaps in not so enlarged a form.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

OBSCURE WORDS AND PHRASES (6th S. xi. 307).—It is rather tantalizing to read at the foot of the long list sent by TYNE that "answers may be sent direct." Surely the explanations of such very obscure and in many cases very curious phrases as those which are given must be of general interest; and I would suggest that, after having excited our curiosity by the queries, it is only fair that we should have it set at rest by the answers, which cannot fail to be interesting; and I think most readers will agree with me that they should pass through the columns of "N. & Q." These questions are very different from the "family matters of only private interest" which are alluded to in the editorial note which heads this portion of "N. & Q."

ROBERT HOLLAND.

Frodsham, Cheshire.

[We insert with pleasure Mr. HOLLAND's protest. Our sole reason for stating that replies *may* be sent direct—not *must* be so sent—is that, as a very large number of replies might be anticipated, and very much matter of highest value is now getting hopelessly in arrear, we hesitate about incurring so extensive responsibilities as are involved in submitting at one time to discussion twenty-four separate phrases.]

RICHARD A. DAVENPORT (6th S. xi. 248).—Mr. Richard Alfred Davenport is, or was, a very voluminous writer, if he is to be credited with all the books put under his name in the British Museum Catalogue. He appears to have compiled a dictionary of biography; written various volumes of "The Family Library"; revised and enlarged Enfield's *Speaker*, Mitford's *Greece*, Pilkington's *Dictionary of Painters*, and Walker's *Pronouncing Dictionary*; composed epigrams and a poem called *The Dying Druid*; and edited *New Elegant Extracts*. The dates of the publications attributed to this writer extend from 1824 to 1883.

G. F. R. B.

He was born 1777, and died 1852. There is an obituary notice of "this ingenious *littérateur*," in the *Illustrated London News*, February 7, 1852, which gives details of his literary, but not of his personal life. See also Didot's *Nouvelle Biographie Universelle*. EDWARD H. MARSHALL, M.A.
Hastings.

THE IRISH BAR: CHIEF BARON METGE (6th S. xi. 268).—Peter Metge was in 1784 appointed an additional Baron of the Exchequer under the pro-

visions of an Act passed in the twenty-fourth year of George III. He resigned in 1801, and was succeeded by William Cusack Smith, Solicitor-General. He was never Chief Baron. See Haydn's *Book of Dignities* and Thom's *Official Directory*.

G. F. R. B.

Peter Metge never became, as your correspondent assumes, Chief Baron. He succeeded James Fitzgerald as Second Serjeant July 25, 1782. His patent as Baron of the Exchequer bears date January 12, 1784, and his appointment is during "good behaviour." I remember seeing it stated in Sir Joseph Barrington's *Rise and Fall of the Irish Nation* that Baron Metge, during the stormy period of 1798, sat on the bench with side arms.

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

SCOUR (6th S. vi. 188, 232, 255, 377, 437; xi. 295).—It is a deplorable plan to introduce fresh questions under a heading with which they have no connexion. Certainly there is said to be an O. Swed. *skur*, fire, still in use as *skurr* in Swedish dialects. But it has no more connexion with *scouring* than has the Swed. *skur*, a shower. I refer your readers to the *Swedish Dialect Dictionary* by Rietz, who takes care to keep all the forms quite distinct. There is no evidence whatever that *skur* is Indo-Germanic, and it is remarkable that Rietz thinks it a very dubious word even in Swedish; for he says that he *has never met with it, and that it is entirely unauthorized*. The Scandinavian word for fire is not *skur*, but a word of which the primitive Teutonic form was *alida*, a word perfectly familiar to every student of Scandinavian under its varying forms, viz., Icel. *eldr*, Swed. *eld*, Dan. *ild*. It would not be surprising if the pretended O. Swed. *skur* (which Ihre, in his *O. Swed. Dictionary*, quite ignores) was merely invented to account for the O. Swed. *skurstain* (which he omits also). The latter is merely the German *schornstein*, Du. *schroersteen*, the etymology of which is not clearly ascertained. Weigand and Kluge cannot make much of it, and do not care to quote so unsatisfactory a word as *skur*.

WALTER W. SKEAT.

LISTS OF INCUMBENTS WANTED (6th S. xi. 188, 257).—Your correspondent can complete his lists of Canterbury vicars from the Archbishops' Registers at Lambeth Palace Library, or more readily from Ducarel's epitome of the registers, one set of which is kept at Lambeth and another in the British Museum Library (Add. MSS., 6060 to 6120). The Indexes of Institutions and Compositions for First-fruits in the Public Record Office may supply some gaps, whilst Walker's *Sufferings of the Clergy* and Calamy's *Nonconformist Memorial* should also be consulted.

FREDERICK E. SAWYER, F.S.A.

Brighton.

A DYING CHILD MADE TO HOLD A LIGHTED CANDLE (6th S. xi. 207).—I can give instances to

prove that this was a very ancient custom. One occurs in various editions of *The Ship of Fools*. See f. 36 of the Basle edition, 1507, where a woman is represented placing a candle in the hands of a dying man who lies naked in bed, with the doctor and friends around. Another is to be found in Dürer's *Life of the Virgin*. In the plate representing her death she holds a candle in her hand, while a priest sprinkles her with holy water. The date of this cut is 1510. The following extract from Latimer's *Sermons* may throw some light on the subject:—

"I was once called to one of my kinsfolke: it was at that tyme when I had taken degree at Cambridge, and was made maister of Art: I was called (I say) to one of my kinsfolke, whiche was very sicke, & dyed immediately after my comming. Now there was an olde cousin of mine, which after the man was dead, gaue me a waxe candle in my hand, and commaunded me to make certayne crosses ouer him that was dead: for she thought y^e deuill should runne away by and by. Now I took the candell, but I coulde not crosse him as she would haue me to doe, for I had neuer seene it afore. No she perceiuing that I could not doe it: with a great anger tooke the candle out of my hand, saying it is pittye that thy father spædeth so much monye vpon thee: and so she tooke the candel, and crosset and blessed him, so that he was sure enough. No doubt she thought that the deuill could haue no power agaynst him."—Latimer's *Sermons*, 1578, f. 198.

"The Necromancers affirme, that the spirit of anie man may be called vp, or recalled (as they terme it) before one yeare be past after their departure from the bodie. Which C. Agrippa in his booke *De occulta philosophia* saith, may be done by certeine naturall forces and bonds. And therefore corpses in times past were accompanied and watched with lights, sprinkled with holie water, perfumed with incense, and purged with prairie all the while they were aboue ground, otherwise the serpent (as the Maisters of the Hebrues saie) would deuoure them, as the food appointed to him by God: (Gen. 3), alledging also this place; We shall not all sleepe, but we shall be changed, because manie shall remaine for perpetuall meate to the serpent: wherevpon riseth the contention betweene him and Michaell, concerning the bodie of Moses."—R. Scot's *Discoverie of Witchcraft*, 1584, p. 141.

R. R.

MONT DE PIÉTÉ (6th S. xi. 168, 232).—Peter de Oudegherst, the historian of Flanders, being much disturbed at the evils arising from usury among the poor, endeavoured to provide a remedy by the establishment of *monts-de-piété* or *caisses publiques* in the Netherlands. Being at Madrid in 1570, he communicated his plan to Philip II. and spoke with several of the ministers. His views were approved, but he was recommended to bring the matter before his own countrymen. This he did, but local jealousies prevented the scheme from being carried out. He afterwards made the acquaintance of Don Louis Valle de la Cerda, who had been sent from Spain as an envoy to the Duke of Parma, and pressed him to bring his views again before the king. On his return to Spain, de la Cerda, who was a member of the

council, brought the matter forward, urging that Oudegherst should be summoned to Madrid. He came, and found that "some ministers of consideration" had been appointed to look into the question. De la Cerda supported the proposal warmly, and the two friends worked hard together to give it practical shape. After six months of talking, Oudegherst died, at an advanced age, in 1591, "leaving me," says de la Cerda, "sad, discouraged, and deprived of the necessary talents for the establishment of so important a project." The particulars are given in the preface to Oudegherst's *Annales de Flandre*, 2 vols., Gand, 1789, by Prof. Lesbroussart, and are interesting as fixing the date of the historian's death, which is generally supposed to have occurred in 1571. J. H. WYLIE.
Rochdale.

Monte has another analogous use in Italy. In many places there exists a *Monte di Grano*, the object of which is to make loans of seed-corn.

R. H. BUSK.

VICAR OF BRAY (6th S. xi. 167, 255)—In Thomas Gordon's *Apology for Alberoni*, 1719 (reprinted in *Cordial for Low-Spirits*, 130), he gives an account of a clergyman of his acquaintance who, though not so called, acted as did the Vicar of Bray. The passage is too long to copy, but it relates to a doctor who for many years held a small benefice "near the Bath," which he still held when Gordon wrote, and a "Deanry" as well. At "the beginning of the late rebellion he no sooner heard that the Highlanders were risen" than he threw off his Hanoverian loyalty, "told his people in a doleful discourse at parting" that he "could not pray for a prince who had no right," and pretended to quit his parish, but cautiously put a curate in charge. In a few weeks' time "the defeats of Mar and Forster" convinced him of His Majesty's right. "He took the oaths and kept his parish, and prays now for the Government with the same sincerity as ever." W. C. B.

RIVERSDALE PEERAGE (6th S. x. 190, 335; xi. 157).—I thank MR. SACKVILLE; but he appears not to have noticed that the information furnished by him proves clearly that the first lord was not a Tonson. The letters he quotes show that Col. W. Tonson (the first peer) was in 1776 M.P. for Tuam. No person of the name was so elected previous to that time, but a William Hull was returned in 1768 (*Liber Munerum*). I have now no doubt Debrett is wrong, and the account in Burke's *Extinct Peerage* correct. The question remains still, if the first lord was originally William Hull, what was his parentage? L.

FRATRY (6th S. xi. 205).—The school dining-room, from old association, borrowed from an older room, is called "the refectory," but almost all servants call it "the refractory," and a charwoman

who has scrubbed it for many years never has been heard to call it anything but "the refectory." Such instances are illustrations as good as any book words.

O. W. TANGOCK.

Norwich.

I imagine that the revived currency of this word has been greatly helped on by *frater*. Mr. Edmund Sharpe wrongly applied the term to the common-house or day-room of the monks, and I must own I used to think that apartment was so called because the brethren spent so much time there. "Arthur Sketchley" has got hold of this "intrusive *r*," when he represents "Mrs. Brown" as calling him "Mr. Scratchley." J. T. F.
Bishop Hatfield's Hall, Durham.

PRIVY COUNCIL (6th S. xi. 267).—Sir F. Palgrave's work is entitled:—

"Privy Council Court: an Essay upon the Original Authority of the King's Council, grounded upon a Report presented to the Hon. Commissioners on the Public Records, November, 1822, in order to Explain the Nature and Importance of the Ancient Parliamentary Petitions, &c. Lond., 1834. Not printed for sale."

ED. MARSHALL.

HUNTING HORNS (6th S. xi. 163).—Savernake Forest, in Wiltshire, the only English forest held by a subject, is held by peculiar tenure. A certain large silver-mounted hunting horn, still preserved by the Marquis of Aylesbury at Savernake Lodge, is required to be blown or winded at the great entrance gates whenever the sovereign of the realm shall visit Savernake. It requires strong lungs to wind it, *i. e.*, fill it with wind, or send the wind through it. The *i* was long in the word in the last century, and in poetry we still read and rhyme wind. Dr. Johnson, being asked to decide whether the word was wind or wînd (wynd), is said to have replied:—

"I cannot find it in my mind to call it wind,
But I can find it in my mind to call it wînd."

ISABELLA BANKS.

INSCRIBED STONE AT HAYLE (6th S. xi. 248).—The inscription on the stone near Hayle is given in a different form from that in the query of B. H. S. in *Councils and Ecclesiastical Documents*, by Haddan and Stubbs, vol. i. p. 163, Ox., 1869:—

"Upon a tall upright stone at Carnsew, near Hayle, in similar characters [with the preceding]:

IC CEN—REQUIEVIT—CU NAT DO—HIC TUMULO IACIT
VIXIT ANNOS XXXIII.

The interpretation given of the first and third divisions of this inscription is exceedingly questionable, but it is apparently Christian, and of a time when Roman influence still operated.—*Arch. Camb.*, third series, iv. 178."

It is classified under the inscriptions A.D. 450–700. A fuller account is to be found in the *Arch. Camb.* u.s.

ED. MARSHALL.

As there is one obvious misprint in the inscription—"jacet" for *jacet*—there may, perhaps, be

another in "do" for *ao=anno*. The Roman numerals *cv* no doubt stand generally for 105, but as we sometimes say "hundreds five," perhaps the stonemason intended the two letters to be so read. Or may there be yet a third mistake, and *cv* be meant for *dv*? If so, the translation would be right, save that 505 must be substituted for 500.

W. E. BUCKLEY.

HERMIT'S WEEDS AT CREATION OF A KNIGHT OF THE BATH (6th S. xi. 189).—Part of the ancient ceremonial is thus described. Certain persons, when any one is to be made a knight of this order,

"convey him to the chamber without more seeing him that day, where he is to be entertained with music; then a bath is to be prepared by the barber, who is to trim him; and the king being informed that he is ready for the bath, he is by the most grave knights there present instructed in the orders and fees of chivalry, the music playing to his chamber door; then they hearing the music shall undress him, and put him naked into the bath, and the music ceasing, some one of the knights shall say, 'Be this an honourable bath unto you': then shall he be conveyed to his bed, which shall be plain and without curtains; and so soon as he is dry, they shall help to dress him, putting over his inward garment a russet robe with long sleeves, and a hood like unto that of a hermit."—*Analogia Honorum*, after Dugdale, *ad. calc.* Guillim, p. 106, Lond., 1677.

ED. MARSHALL.

DEATH OF RICHARD II. (6th S. x. 513; xi. 36, 75, 229).—MR. H. W. COOKES'S note on the death of Richard II. should be read in the light of the most recent knowledge that we have of the condition of the king's skull. The extracts from Lingard and Sharon Turner are based upon the "very irregular investigation which the antiquaries of the last century made by thrusting their hands through the vacant holes in the sides of the tomb and pulling about the royal bones." In 1871 the tomb in Westminster Abbey was regularly opened and the remains were thoroughly examined for the first time. Dean Stanley, who superintended the arrangements, read a paper on the subject before the Society of Antiquaries in 1873, which is published in *Archæologia*, vol. xlv., 1880, pp. 309-325. His conclusions all tend to make the story of Exton and the axe improbable, at least so far as regards the "blow on the head which made him fall backwards on the ground" (*Chronicle of Be-trayal of King Richard*, p. 250). "There is no mark of the battle-axe on the skull," says the Dean. The remains, including the skull, were photographed and minutely examined by an expert, Mr. C. Sangster, who reported that "the sutures were all perfect, and the only one which was gaping was the coronal (connecting the frontal and parietal bones), the edges being sharp and well defined, showing that the bones had separated quite naturally; the base of the skull was perfect excepting the styloid processes of the temporal bone, which had been broken off." Such damage

is not to be wondered at when we know that the poor monarch has lain for centuries in a tumbled condition amidst a collection of corks, jewsharps, birds' bones, bottle-stamps, peach-stones, and tobacco-pipes. His jawbone was stolen in 1766 by a mischievous Westminster boy, who poked his hand through one of the holes where the shields had been. It appears to be now at Wouldham Rectory, near Rochester.

CAN MR. COOKES or any of your readers give the reference to Fortescue which he quotes in his extract from Stow? One would expect to find it in the treatise on the monarchy of England (*De Dominio Regali et Politico*), but I cannot trace it in the absence of an index. J. H. WYLIE.

Roshdale.

"THE LORD TEMPER THE WIND," &c. (6th S. xi. 240).—This expression occurs in Sterne's *Sentimental Journey*, vol. ii., "God tempers the wind," said Maria, 'to the shorn lamb,'" vol. vii. p. 138, ed. 1774. The idea, however, is not Sterne's. In *Ortlandish Proverbs*, selected by Mr. G. H. (George Herbert), 1640, I find: "867. To a close shorne sheep God gives wind by measure." In Cassell's *French Dictionary* is given: "A brebis tondue, Dieu mesure le vent." Cotgrave has no such proverb, and I have failed to find it in the collection of M. Le Roux de Lincy, 1859. How old is the French form of the proverb?

F. C. BIRKBECK TERRY.

ALLAN RAMSAY, POET (6th S. xi. 226).—With regard to the date of his birth, Chalmers says, "There is an ode addressed to his friend Sir Alexander Dick, of Costorphen, written on his seventieth birthday, and dated October 15, 1755." As to the date of his death there ought not to be any uncertainty, for the same authority gives the following inscription from the obelisk at Pennycuik: "Alano Ramsay Poete egregio, Qui fatis concessit vii Jan. MDCLVIII Amico paterno et suo, Monumentum inscribi jussit D. Jacobus Clerk, Anno MDCLXIX." G. F. R. B.

A QUILLETT OR QUILLET OF LAND (6th S. x. 228, 336).—In a MS. book kept by the steward of a gentleman who some hundred years ago owned considerable property in Shropshire, there is an entry to the effect that in the town of Oswestry "Betterice-street," in Cowarch township, Elizabeth Jones occupied a "Quillet of land," for which she paid six shillings rent.

GEO. H. BRIERLEY.

Oswestry.

NUMBERS USED IN SCORING SHEEP (6th S. xi. 206).—Your correspondent, if he desires to investigate the subject, will find in Mr. J. Lucas's *Studies in Nidderdale*, pp. 35-41 (Elliot Stock, publisher), a table of twenty-three different "versions" of numbering up to twenty. Mr. Lucas's

remarks are an abstract of a paper on "Sheep-scoring Numerals," by the Rev. T. Ellwood, B.A., Rector of Torver, Coniston.

F. C. BIRKBECK TERRY.

Cardiff.

These numbers take in Massamshire (Yorks) the following form:—

- | | |
|----------------------|-------------------------|
| 1. Ine (also een). | 9. Cone. |
| 2. Tine (also teen). | 10. Dick. |
| 3. Tethera. | 11. Inedick (endick). |
| 4. Fethera. | 12. Tinedick (tendick). |
| 5. Fip. | 13. Tetherdick. |
| 6. Star. | 14. Fetherdick. |
| 7. Lar. | 15. Bum. |
| 8. Core. | |

CHARLES A. FEDERER.

Bradford.

It appears to me that "scoring," here mentioned, is an adaptation of the Welsh numerals one to a score, or twenty. At school, some thirty years ago, a Welsh schoolfellow was often called upon to say the Welsh for numbers one to twenty. He laid stress on each five. WM. GRAHAM F. PIGOTT.

Abington Pigotts, Royston, Herts.

The editorial note is incomplete, for want of reference to the very interesting fact that the numerals quoted are all variants of, and very nearly allied to, the modern Welsh numerals. This has been fully authenticated; and I found these numerals firmly established at a boarding-school in Kent fifty years ago. They were there recited in a sing-song rhyme at any odd moments.

A. H.

ORIGINAL SMITH (6th S. xi. 168, 231).—To the instances quoted of the use of Original as a Christian name may be added Original Crofte "de Bedford," who was baptized here March 4, 1613 (O. S.). May I suggest to MR. BRAMLEY that he should give us the proof that this name is a corruption of Reginald?

J. H. STANNING.

Leigh Vicarage, Lancashire.

The name Original Croft occurs, about the middle of the seventeenth century, in the parish registers of Warrington, Lancashire. J. P. R.

BABBACOMBE (6th S. xi. 209).—This name is spelt Babbicombe in Lewis's *Topographical Dictionary*. Edmunds, in his *Traces of History in the Names of Places*, has: "Babba-comb, Babba's dingle." F. C. BIRKBECK TERRY.

Cardiff.

MARMADUKE (6th S. xi. 205).—This would seem, in one view, to be a reduplicated name, and needs further identification. For instance, we have Aidan, a Latinization of Aoidh, Aeddon, Aeddan, a word allied to heat, and Hugh; this individual was surnamed Maeldog, Maedog, Servant of the Star (Yonge), Bp. of Lindisfarne. So Mael-Madoc

would be Servant of the Star's Servant. Another St. Aeddon, Bishop of Ferns, called Maidoc, Madwg, the beautiful; hence Welsh Madog, Madawc, Madoc; English Maddock, Maddox (Yonge). But could there be two Aidans, both surnamed Maedog or Maidoc? It seems confused. Butler defines but one Madoc, viz. St. Maidoc, or Maodhog, also Moque and Aidan, Bp. of Ferns, *ob.* 632, festival January 31. But the true St. Aidan or Ædan, Bp. of Lindisfarne, *ob.* 651, with festival August 31, has no mention of Madoc. Yet again, another St. Aidan, Bp. of Mayo, *ob.* 768, festival October 21; no connexion with Madoc. It would seem very improbable that two Aidans should be Madocs or two Madocs both be named Aidan. I submit that Melmidoc for Marmaduke is not proved, but merely assumed. Surely the suggested comparison with Celtic Maormor—adding Dux—is plausible! A. HALL.

INK (2nd S. i. 167, 372, 508; 5th S. vi. 47; vii. 252; xii. 396; 6th S. vii. 185, 490; x. 412).—

"A Receipte to make Inke esp. good.—3 pints of strong worte eyther of Ale or beare; soe soone as it begins to boyle putt in 2 unc^e and half of gum broken into small peeces: a little after putt in 3 unc^e of gall broken in the like manner when it is boyled away to a third parte, then putt in 2 unc^e of coperas, then keepe it stirring half a q^r of an hour or somewhat more then lett it runn through any sorry cloute, soe putt it into the Inke bottle or anything els that is fitt to keep it in."

From the Lansdown MS. 569, 38. The volume contains a series of notes on legal topics, temp. seventeenth century. J. MASKELL.

MEMORIALS TO SERVANTS (6th S. ix. 378; x. 46, 194, 295, 430, 498; xi. 53, 95, 237).—In the churchyard of Hornsey the following inscription occurs:—

"Jacob Walker, | a Native of Virginia, | In America the Faithful Slave | In England the Faithful Servant | of | Harriet and George Long, | and an honest man. | Died at Highgate | on the 12th of August, 1841, | in the 40th year of his age."

Above this is an inscription to the memory of Harriet Long, also deceased in 1841, with some Latin lines. S. R. F. R. S.

THE "THREE HOLES IN THE WALL" (6th S. xi. 127, 213).—Can the reference have been to the only fragment of the walls of Old Sarum remaining? That borough sent two members, and the bit of wall has literally three holes, which as a boy I used to suppose embrasures for cannon. They are really those left by the perishing of bracket-like beams that bore *hourdes*, like those of the City of Constance, described by Viollet-le-Duc. The inner facing stops the middle one, which may be called a niche, but has left the others as holes through the thin ruinous ends of the fragment.

I know not whether there was any case parallel to Old Sarum. Had the borough been only co-

extensive with the walled city it would have had no elector, for perhaps five centuries, as the above bit of wall was the sole relic thereof. But the borough reached, perhaps, a mile in some directions beyond the ramparts, and hence included one householder, the keeper of a small half-timbered inn, of Tudor date, which is now the nucleus of a village; though I remember it perfectly solitary when returning its two members; and Pepys's *Diary* shows it must have been so in his day.

E. L. G.

WELSH AND JEWISH SURNAMES (6th S. x. 409, 525).—I have seen a comparison of some five hundred Welsh words with the Hebrew. A few of them have been derived from that language, probably in modern times, through the English language, to which the Welsh is largely indebted. The remainder are, to a great extent, compared with different parts of speech altogether, and often with words of somewhat different meaning. The name Maurice has nought to do with Moses, whilst Lewis is from Ludovicus, a Latinization of Ludwig.

R. S. CHARNOCK.

Nice.

HERALDIC (6th S. xi. 109).—H. N. is not correct in his surmises about the quartering on the Blount shield: Argent, a fesse gules between six martlets. Sir William le Blount, General of Foot to the Conqueror, younger brother of Sir Robert le Blount, has had attributed to him two coats of arms: Barry, nebuly of six, or and sable, and A fesse gules between six martlets. The late Sir Alexander Croke, in his history of the Blount family, quoting a very ancient document of the Blounts of Orleton, in Herefordshire, says:—

"We have seen that three different coats of arms were borne by the Le Blount family in the earliest times, and the three existing branches of Blounts—those of Sodington, Mapledurham, and Orleton—are equally entitled to each of them. Yet the lozengy or and sable arms have been laid aside since the battle of Lewes, 1265."

The Croke, *alias* Le Blount, family, late of Studley Priory, Oxon, used the fesse between six martlets, but are now extinct. The barry nebuly of six have been used by the three existing branches of Blounts, as they and the Croke branch are all descended from one common origin. The motto "Lux tua via mea" belongs to the Sodington and Mapledurham branch, so the shield in question must have been made for them, as the Orleton branch use the motto "Mors crucis mea salus."

OSCAR BLOUNT.

"A MORROW-MASSE PREEST" (6th S. xi. 248).

—I can offer no explanation of this phrase, which is to me suggestive of a priest who procrastinates his sacred duties; but I would peg a question on the final sentence of DR. NICHOLSON'S little note, and ask whether Shakespeare nodded when he made Juliet talk of coming to Friar Laurence

"at evening mass" (IV. i.). I have an impression that since the very earliest days of the Church mass has never been customarily celebrated in an evening, excepting on Christmas Eve, and then at so late an hour that the service was rather initiatory of Christmas Day than an observance connected with its vigil. According to Sir Walter:—

"On Christmas Eve the bells were rung,
On Christmas Eve the mass was sung,
That only night of all the year
Saw the stoled priest the chalice rear."

I am rather inclined to think that we have in "evening mass" a little token of Protestant want of information; but a friend with whom I have discussed Juliet's expression believes that Shakespeare merely made use of a common colloquialism giving no clue to creed, and tells me that ignorant Roman Catholics nowadays do not reserve "mass" as a synonym for "Eucharist," but freely apply the term to any of their services. Will Dr. NICHOLSON tell us, of his charity, what ought to be gathered from the line in *Romeo and Juliet*?

ST. SWITHIN.

WILEY CHURCH, WARWICKSHIRE (6th S. xi. 28, 114, 215).—It is very probable, as your correspondent suggests (p. 114), that the initials J. O. and E. R. "on one of the beams of the nave" of this church are those of the churchwardens then in office, and that the recumbent figure may be that either of the foundress of the church or the lady of the manor. A figure very similar to this was discovered some few years ago, built into one of the buttresses of the church of Woodford, near Daventry, Northamptonshire. But this figure is a perfect statue, and in an excellent state of preservation. The vicar told me that it was thought to be the effigy of the lady of the manor of West Farndon, a hamlet in the parish, and that she was supposed to have been one of the favourites of Edward II. Of course, if the figure or tomb referred to be of the thirteenth century, no account of it could be gathered from the parish registers, as they would not begin till long after that date.

EDMUND TEW, M.A., F.R. Hist.S.

QUIZ (6th S. x. 306; xi. 176, 258).—The present inquiry respecting the word *quiz* is not the first occasion on which the origin of the term has been noticed in "N. & Q." In 4th S. v. 364, *HIC ET UBIQUE* attributes it to a freak of Sheridan's; in the next page J. BEALE assigns it in a similar manner to Daly, the "manager of a Dublin play-house"; at p. 520 H. HALL refers to a play, *The Old Quizzes*; or, *What's the News?* performed in the Theatre Royal, Crow Street, Dublin, in 1784, and to the use of a toy named *quiz* by the Duke of Wellington, "then Capt. Wesley [*sic*] and member for Trim," instead of paying attention to the business of the committee. At p. 570 CHARLES WYLIE gives it as his opinion that the origin is correctly

given by George Colman the Younger in the *Heir-at-Law*, first performed at the Haymarket in 1797: "*Pangloss*. A gig! Umph! that's an *Éton* phrase; the Westminsters call it *quiz*." He states: "At that time, and long subsequently, many of the expressions that became popular are traceable to the stage." ED. MARSHALL.

Until something is established I do not think the origin given by Webster should be lost sight of. He says Daly, manager of the Dublin Theatre, chalked up *quiz* on a wall, and in twenty-four hours it was the talk of the town. When did Daly live? C. A. WARD.

Haverstock Hill.

Webster attributes the origin of this word to Daly. I have it in my "kataloips" put down to Sheridan. Is there authority for the origin referred to? HIC ET UBIQUE.

VESTRY MEETINGS (6th S. xi. 245).—In correction of the note of H. T. E., it should be stated that the *holding* of a vestry meeting on a Sunday is not unlawful, any more than is the sitting of Parliament on that day. It is the giving, during or after divine service, of *notice* of a vestry meeting, or of certain other secular matters, that is prohibited by the Act 7 Will. IV. and 1 Vict. c. 45.

R. R. DEES.

Wallsend.

Miscellaneous.

NOTES ON BOOKS, &c.

The Student's Ecclesiastical History. Part II. *The History of the Christian Church during the Middle Ages*. By Philip Smith, B.A. (Murray.)

THE delay that has attended the appearance of the second volume of Mr. Smith's *Student's Ecclesiastical History* is easily excused by those who contemplate the task accomplished. Though modestly repudiating in his preface the claim to have founded his work on "the life-long labour of original research," the mere task of selection, compression, and condensation of the abundant materials supplied by such writers as Guerike, Niedner, Kurz, and Huss among German Church historians, and Milman, Trench, and Hardwick among English, involves close, persistent, and scrupulous labour. This task has been accomplished in praiseworthy fashion, and the volume, for purpose of study or of reference, is of signal value. In those mediæval times with which—except in a final chapter devoted to a summary of the Protestant Reformation, and occupying only ten pages out of seven hundred—the volume deals, the history of the Church is practically that of civilization. So soon as it found itself free from outside domination, the Church aimed ever at complete supremacy. In so doing it prepared for itself a life of perpetual combat. An influence so potent as the Church at the height of its power could not be used in favour of one of the contending powers of Europe without provoking the remainder into active hostility. Its record is, accordingly, of unending combat and of ever-changing alliances. Ordinarily an old man when he assumed the tiara, the Pope was necessarily shorter-lived than the monarch. With each change in the occupant of the chair of St. Peter a reversal of

policy became possible, and new complications were anticipated in the centres of government. To the majesty of its claims and the extent of its powers, and to the jealousies these could not but create, the Papacy owed its difficulties. To say, however, what the Papacy is in mediæval times is to depict the times themselves. This Mr. Smith has done. How concise he has had to be is shown in such facts as that the career of Savonarola, from his first appearance to his martyrdom, extends over five pages. A space about similar is assigned to Rienzi, and to St. Francis of Assisi, even, can be allotted no more than twenty-four pages.

Mr. Smith makes good use of his authorities. To Dr. Brewer he makes frequent reference, and the *Thesaurus* of Gieseler in Mr. Hull's translation has, he states, been of special and constant service. It is difficult to render a work of this class readable. Readable, however, it is. A few slips in an eminently serviceable volume might be pointed out. It is a pleasanter task, however, to commend to the student a work which affords an admirable and a trustworthy summary.

Ros Rosarum ex Horto Poetarum—The Dew of the Ever-Living Rose. Gathered from the Poet's Garden of Many Lands by E. V. B. (Stock.)

WITH its lovely typography, its appropriate cover, and the general excellence of its workmanship, this may claim to be one of the daintiest volumes ever issued from the English press. Its contents are conformable with its appearance. They consist of references to the rose culled from the poets of all time, commencing with the Song of Solomon and ending with such living writers as M. Victor Hugo, the Laureate, Mr. Swinburne, and Mr. Austin Dobson. Many lands have been laid under contribution. There are, of course, extracts from the Greek anthology, with others from Omar Khayyam, from Martial and Dante, Lope de Vega, Heime, Clement Marot, and Ronsard, from English ballads and Armenian songs, and there is even a Dutch carol. These are for the most part given in the original, and when adequate translations are obtainable such are supplied. Some, indeed, have been written expressly for the volume by Mr. J. A. Symonds and others. With so much taste have the selections been made, we find no more than one poem in praise of the rose with imperative rights of entry which have been overlooked. This is Hood's rather fantastic, but wholly admirable, song entitled *Flowers*. The editorial task has been tastefully executed by E. V. B., whose address "To the Gentle Reader" is written in a singularly graceful and attractive style. The book is, indeed, a gem.

Recueil des Chroniques et Auchiennes Istories de la Grant Bretagne a present nomme Engleterre. Par Jehan de Waurin. Vol. IV. From A.D. 1431 to A.D. 1447. Edited by Sir William Hardy, Kt., Deputy-Keeper of the Public Records, and Edward L. C. P. Hardy, F.S.A., for the Master of the Rolls. (Longmans & Co.)

THE text of this portion of Waurin's chronicle has been improved by the collation of two MSS., which are not noticed in the General Introduction. One of them is preserved in the National Library at Paris, and the other, which is the more important of the two, is in the National Library at the Hague, and formerly belonged to the Princes of Orange. Amongst other amplifications of special interest, derived from the Hague MS., is a passage fixing the year of Waurin's birth. For he tells us that he was in his sixteenth year at the time of the battle of Azincourt, which proves that he was born in the year 1399-1400, and *not* in 1394, as the editor conjectures in the General Introduction. These chronicles, in Norman French, are of little use to the general reader without a translation, and most people will agree that

if they are not worth translating they are not worth printing.

Hints to Collectors of Original Editions of the Works of William Makepeace Thackeray. By Charles Plumtre Johnson. (Redway.)

THE list of works which Mr. Johnson supplies is likely to be of high interest to Thackeray collectors. His preliminary remarks go beyond this not very narrow circle, and have a value for all collectors of modern works. First editions alone are dealt with. A full bibliography of Thackeray will probably be reserved for the next generation.

THE *Quarterly Review* for April contains a goodly admixture of questions of the day in its articles on "The Present and Near Future of Ireland," "The Government and Parliament," and of political science in the introductory article on "The Age of Progress." But there is much also for the cultured reader and the scholar in the essays on "Modern Geneva" and on "Recent Discoveries in Greece." Those who have visited the new and charming room at South Kensington Museum, where Orestes and Electra, Hermes and the infant Dionysus, not to speak of Hera and Aphrodite, call in turn for our admiration, will be attracted by the descriptions of the Blue Aegean, the enchantments of the scenery between the Piraeus and Nauplia, and the impressive grandeur of Nauplia itself. Modern Geneva is almost forgotten ground to most of us. We know the place, and like it, and we like it none the less for its mingled memories brought out in the *Quarterly*, of Madame de Staël, of Voltaire, of Byron, of Sismondi, and of Rossi. The elements of the story are mixed, and it is not devoid of pathos. General Gordon's life, so far as it can yet be written, forms a subject of keenest interest. The veil that so long shrouded Khartoum is here partly lifted, and we read with sympathy of one who could say of himself that he had "died long ago to the world and its honours," but who must ever live in our memories and our hearts.

THE *Edinburgh Review* for April has much to attract the general reader. The opening article, on "Land Tenure in Scotland," gives a comparative historical view of the subject, taking into account Sir John Davies's record of the Irish customs, which he so detested, India and Prince Bismarck, both names just now *in ore omnium*, receive careful attention in essays which will well repay perusal, while the author of the concluding article, on "Three Reform Bills," desires to draw us back from the foreign to the home aspect of British administration. The many readers of the interesting works by the author of *Yeva* will turn speedily to the article on "The Maritime Alps," the subject of her most recent book, and will probably be led to wish themselves on the shores of the "tideless midland sea," amid the happy, luxuriant growth of a Provençal spring.

A *Fifth Report to the Dean and Chapter of St. Paul's on the Music in the Cathedral (Easter, 1883—Easter, 1885)* has been put forth by the Rev. W. Sparrow Simpson, D.D., F.S.A., Sub-dean and Succentor. It is a document of high interest, and shows that the musical arrangements at St. Paul's are worthy of their high reputation.

THE fourth thousand has been issued of *A Bird's Eye View of English Literature from the Seventh Century to the Present Time*, by Henry Grey. The publishers are Griffith, Farrer & Co.

MR. REDWAY has published *Theosophy, Religion, and Occult Science*, by Henry S. Olcott, President of the Theosophical Society, a work the title of which will be sufficiently explanatory to the initiated. A glossary of Eastern words is affixed.

DUTCH literature seems in a fair way of establishing itself in English favour. If many works of the class of *Major Frank*, by A. L. G. Boshboom-Toussaint, of which a translation has been published by Mr. Fisher Unwin, are in existence, an important contribution to our stores of fiction may be hoped.

First Middle English Primer: Extracts from the Ancien Récite and Ormulum, by H. Sweet, M.A. (Clarendon Press), is a valuable sequel to the *Anglo-Saxon Primer* of Mr. Sweet.

LORD MAYORS WHO HAVE DIED DURING THEIR MAYORALTY.—The *City Press* quotes the following list: 1485, Thomas Flyle; 1485, William Stooke; 1485, John Ward (Sir Hugh Brice was appointed Lord Mayor for the remainder of the year, and then re-elected for the following year); 1509, Thomas Bradbury; 1513, Sir William Brown; 1593, Sir Cuthbert Buckle; 1596, Thomas Skinner; 1687, John Shorter; 1740, Sir Humphrey Parsons; 1741, Sir Robert Godshal; 1749, Samuel Pennant; 1751, Thomas Winterbottom; 1753, Edward Ironsides; 1770, William Beckford; 1885, George Swan Nottage.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

C. A. WARD ("Stormonth's Dictionary").—An enlarged edition of this work, in praise of which "N. & Q." has more than once spoken, has been recently published by Messrs. Blackwood & Sons.

J. B. ("Janissary," &c.).—Neglect of the instructions given above with regard to placing each communication on a separate slip renders the insertion of some of your replies a work of much difficulty.

ALEX. GARDYNE ("Admiral Mathews").—We have made an application for the book in question, which we hope will be successful. Should you receive it, please inform us at once.

J. C. ("Tommy Atkins").—This name was given in the form which accompanied a little pocket-book issued to the British Army, for the purpose of being filled in with a list of name, date of enlistment, &c. From the book, which was called a "Tommy Atkins," the name passed to the soldier. See 6th S. viii. 525.

PHILO ("Foundation Scholarships").—Consult the university calendars.

W. ROBERTS ("Curl").—Proof shall be sent in due course.

E. L. G. ("Book on Origin of Species").—In its present shape your question is too polemical for insertion.

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 2, 1885.

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DULWICH COLLEGE AND ITS FOUNDER.

In his carefully compiled *Catalogue of the Manuscripts and Muniments of Alleyn's College of God's Gift at Dulwich*, 1881, p. xxiii, Mr. G. F. Warner, of the British Museum, gives a brief introductory account of the earliest purchases made by Edward Alleyn in the parish of Camberwell, and traces step by step the gradual acquisition of the large estate which was subsequently left for the support of that noble foundation Dulwich College.

Thomas Calton, Citizen and Goldsmith of London, obtained from Henry VIII. in October, 1544, the manor of Dulwich and the advowson of Camberwell (late the possessions of Bermondsey Abbey), and other property, for the sum of 609*l.* 18*s.* 2*d.*, and to be held *in capite* at a rent of 33*s.* 9*d.* per annum. The original patent is preserved among the college papers. From Thomas Calton the estate descended to his son Nicholas, and finally to Sir Francis Calton, the grandson, who had succeeded Nicholas his father, in 1575, at the age of ten years, and received livery of his inheritance in 1587—Queen Elizabeth's patent (also at the college) being dated February 1, in her twenty-ninth year (1586/7).

"The precise date of Alleyn's first acquisition

of property in the manor has hitherto been a matter of doubt"; but, adds Mr. Warner,—

"it is now ascertained to have been 1st October, 1605. This purchase, however, seems to have been merely a preliminary, in order to clear off a mortgage held by Sir Robert Lee since 1602, and it was followed on the 3rd October by articles of agreement on the part of Sir F. Calton for the sale of the manor itself and the whole of his estate, excepting the Camberwell advowson. As the price stipulated was 4,900*l.*, the undated letter (page 88 of *Catalogue*) in which he peremptorily refuses 4,500*l.* and demands sixteen years' purchase at 320*l.* a year must belong to a still earlier stage in the proceedings. This letter, interesting in itself, is made doubly so by Alleyn's notes of his resources and means for money written on the back. In his Memorandum Book he records that he bought the manor on the 25th October, 1605, for 5,000*l.*, but the formal deed of sale for the same sum is dated 8th May, 1606."

The articles of agreement of October 3, 1605, stated by Mr. Blanch, in his *Dulwich College and Edward Alleyn*, 1877, p. 59, to be "the oldest document in Dulwich College respecting the purchase of the manor by Alleyn," and printed by him in his memoir, and also in his *History of Ye Parish of Camerwell* (Camberwell), 1875, p. 424; and by J. P. Collier, in his *Memoirs of Edward Alleyn*, 1841, p. 191; was stated by Mr. Warner, in his *Catalogue*, 1881, to be missing. His precise words are, "The original of this document has been lost." Such being the case, it must have been lost between the years 1875, when it was in the custody of Dr. Carver, the master of the college, and, in fact, is stated by Mr. Blanch to be at that date in the college, and 1881, when Mr. Warner compiled the *Catalogue*. These dates are important, because it is now my pleasure to say that this precious MS. has recently been discovered, in fact was offered for sale at the well-known auction room of Messrs. Puttick & Simpson, in Leicester Square, on March 5, 1885, being described as:—

"Lot 1060. Agreement for the leasing of lands in the Manor of Dulwich in the Countie of Surrey between Sir Francis Carlton, Knight, and Edward Alleyn. Dated 3rd October, 1605. 3 pp. folio. Signed by both parties."

It only realized at the auction the insignificant sum of 2*l.*, simply because many persons doubted its genuineness; and, if genuine, why was it there for sale? An explanation is certainly required; but it is to be hoped that by the time this note is printed the MS. has been deposited with the other papers at the College. If not, then immediate steps should be taken to secure it before it again becomes a loss. Without doubt it is the same paper that Collier printed in 1841 and Blanch in 1875, although I may be allowed to point out that the signatures on the document are "fran: Calton, Ed: Alleyn," and not "Fran. Calton," as printed, and "Edw. Alleyn," usually given as the signature of the player in many other historical collections. Then, again, neither Collier nor Blanch

prints the very interesting additional information which appears on the fly-leaf of the document, which is nothing more nor less than the name of "The Anuell Rents"—twenty-eight items, amounting to a total of 331*l.* 14*s.* 1*½d.*, with wood (not included in the 400 acres of the rental) worth 300*l.* more. There is also a list of the different documents connected with the estate, which must be considered very valuable notes. I am able to quote these facts from having seen the document years ago, when it was in the possession of the College, and seen it again before it was sold last March, and am led to suppose that the note may be worth preserving in "N. & Q."

When I printed my *Ramble round the Crystal Palace* in 1874 I had occasion to note down many curious hitherto unknown facts relating to the district, including its primitive aspect, its centenarians, the Norwood gipsies, mineral waters, the poets Byron and Campbell, &c., and I told the story of the Roupell estate frauds; but among all the items there was one which I think is now worth reprinting, and is perhaps the funniest and yet the most deplorable evidence we have of the way the English people sometimes venerates the memory of "a worthy benefactor":—

"1867, March. Mr. Webb, of the Half Moon Inn, Dulwich, presented the college with the original gravestone of Edward Alleyn, which for many years had been preserved by himself and father in the tea gardens at the rear of the inn. I recollect seeing it there. It is now, I understand, 'buried' among other odds and ends in the college storehouse."

Where is it now, in 1885? The "Manor House," we know, was destroyed in 1880, and the site is now a building estate.

In conclusion I may add that, among many collections relating to Dulwich College, the Hume papers, among the Add. MSS. in the British Museum, are useful references; the original warrant signed by Queen Mary, February 1, 1557/8, granting to the Warden and Friars of Greenwich for fuel one acre of the west wood in Lewisham parish (but adjoining the Dulwich woods), Cotton MS. Titus B. ii. 121 is a valuable early reference; and the document in the Record Office first published by my brother (W. F. Noble, of Forest Hill Road, S.E.) in the *South London Press*, March 18, 1876, which at the present time—while the fight is going on between the parish of St. Luke's and Dulwich as to certain "rights"—is particularly worth reading, relating as it does to the old Fortune playhouse in Golden Lane. Finally, I may be allowed to make known the fact that the exhaustive sixty-paged double-column index to Mr. Blanch's *History of Camberwell* was compiled by my brother, and will be found a very useful book of reference, even outside the districts of Camberwell, Peckham, and Dulwich, to which it may be supposed solely to relate. T. C. NOBLE.

110, Greenwood Road, Dalston.

MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS.

(Continued from p. 305.)

Another friend in Rome (T. F.) sends one* which is not, I think, in Monti's collection, viz., on a house near the Colossus, belonging to the Trinità de' Pellegrini, this sentence from Cicero:—

"Virtute duce, comite fortuna."

This quotation from Martial's *Epigrams* was sent me also from Rome in December, as being then about to be set up on the site of Julius Martial's villa on the Janiculum, which it was written to commemorate:—

"Hinc septem dominos videre montes,
Et totam licet æstimare Romam;
Albanos quoque, Tusculosque colles,
Et quodcumque jacet sub urbe frigus;
Fidenas veteres, brevesque Rubras;
Et, quod virgines cruore gaudet,
Annæ pomiferum nemus Perannæ."†

The following was put up on Palazzo Valentini, also at the end of last year:—

"Giuseppe Mezzofanti
da Bologna
Cardinale
Massimo Poliglotta del mondo
Qui abitò e chiuse sua vita
Addì xv Marzo MDCCCLXXXIX

S. P. Q. R.
a perenne memoria
pose
nel MDCCCLXXXIV."

This next inscription, from Ponte Salara, merits record, as, after preserving its boast intact for many centuries, it has, I believe, disappeared within the last fifteen years:—

"Quam benè curvati directæ est semita pontis
Atque interruptum continuatur iter,
Calcamus rapidas subjecti gurgitis undas
Et libet iratæ cernere murmur aquæ.
Ite igitur faciles per gaudia vestra Quirites,
Et Narsim resonans plausus ubique canat.
Qui potuit rigidas Gothorum subdere mentes
Hic docuit durum flumina ferre jugum."

Each of the statues on the bridge of Sant' Angelo has a motto. Under St. Peter's is, "Hinc humilibus venia"; under St. Paul's, "Hinc retributio superbis." Another under St. Paul's tells that these statues were set up by Clement VII., 1598, in lieu of a chapel at the end of the bridge, which was destroyed by an inundation. Another inundation having damaged the balustrade, Clement IX. restored it in its present form and set up the statues of the angels bearing the instru-

* He tells me also of a joke played upon a family named Costa, when a wag painted up the word *poco* after their name on their villa gate-post (making "villa *small-cost*").

† The Delphin edition also prints "quodcumque" and "Perannæ"; and Dubois's paraphrase, while using it to rhyme with "Fidena," also has "les vergers de Peranna."

ments of the Passion. 1. Under that carrying the column is "Thronus meus in columna"; 2. St. Veronica's handkerchief, "Respice in faciem Christi tui"; 3. The nails, "Adspiciant ad me quem confixerunt"; 4. The cross, "Cujus principatus super humerum ejus"; 5. The lance, "Vulnerasti cor meum"; 6. The scourge, "In flagella paratus sum"; 7. The title, "Regnavit a ligno Deus"; 8. The crown of thorns, "In ærumna mea dum configitur spina" (Psalm xxxi. 4, Vulg.); 9. The tunic, "Super vestem meam miserunt sortem"; 10. The sponge, "Potaverunt me aceto." Clement X. put up an inscription to commemorate the work of Clement IX., as he was too modest to put one up himself.

This one is on a tablet to Dante at Ravenna:—

"S.V.F.

Jura monarchiæ superos Phlegetonta lacusque
Lustrando cecini voluerunt fata quousque
Sed quia pars cessit melioribus hospita castris
Actorem que suum petiit felicior aстрis
Hic claudor Dantes patriis extorris ab oris
Quem genuit parvi Florentia mater amoris."

The "S.V.F." is stated by a correspondent (A. N., native of Ravenna) to be generally taken to stand for *sibi vivo fecit*, though some read it differently.

And this is on Raffaello's house at Urbino:—

"Nunquam moriturus
Exiguus hisce in ædibus
Eximius ille pictor
Raphael
natus est
Oct. id. Aprilis an.
MCDXXXIII.
Venerare igitur hospes
Nomen et genium loci

Ne mirere

Ludit in humanis divina potentia rebus
Et sæpè in paucis claudere magna solet."

At the village of Crône, about twenty miles from Paris, the following inscription is to be read in gilt letters on a black marble tablet on the house where Boileau was born:—

"Ici naquit Boileau, le maître en l'art d'écrire;
Il arma la raison des traits de la satire,
Et, donnant le principe et l'exemple à la fois,
Du goût il établit, et pratiqua les lois."

Regnard the traveller is said to have carved these lines on a rock in the North Sea, at the extreme point reached by his expedition:—

"Gallia nos genuit, vidit nos Africa, Gangem
Hæsimus, Europamque oculis lustravimus omnem;
Casibus et variis acti terræque, marique,
Sistimus hic tandem nobis ubi defuit orbis."

Ronsard, having been refused admission to the Tuileries gardens by Philibert Delorme during the time that he held the post of *gouverneur* of the same (out of revenge for a satire of the poet on his work at Meudon), vented his vexation by writing on the gate-post the words

"Fort Reverent Habe,"

Delorme, reading "Very Rev. Abbé," saw a satirical allusion to the ecclesiastical sinecures with which his services had been remunerated, and complained to Catherine de' Medici, who called Ronsard to account. The poet excused himself by pretending that he had only been exercising his memory while kept waiting with the lines of Ausonius beginning "Fortunam reverenter habe," &c., an allusion to the impertinence of which was, however, worse than the first.

The Connétable de Montmorency during the time he was in disgrace with Francis I. had inscribed on his château at Ecouen, built for him by Jean Bullant, this line from Horace:—

"Æquam memento rebus in arduis
Servare mentem."

At the Château de Savoigny, in the Côte d'Or, where Bussy-Rabutin spent his seventeen years of exile from the court, is a hall called "La Salle des Devises," on the walls of which he placed a number of epigrammatic inscriptions. Six of these were pointed against the heartlessness of Madame de Monglat. No. 1 shows a crescent moon embodying her profile, with the motto "Hæ ut illa"; 2, a figure of Fortune, also with her portrait, and the motto "Leves ambo ambo ingrata"; 3, a rainbow, with the motto "Minus iris quam mea"; 4, a balance with her face in the ascending scale, and the motto "Levier aura"; 5, a swallow, likewise drawn as her portrait, with "Fugit hiemes"; 6, a siren, her portrait again, and "Allicet ut perdat." The Tour Dorée of the same château is decorated with mythological subjects and epigrams alluding to his spiteful mistress, *e. g.*, under Pygmalion he wrote,—

"Tout le monde en amour est tous les jours dupé.
Les femmes nous en font accroire !
Si vous voulez aimer et n'être point trompé,
Aimez une femme d'ivoire."

The ceiling is painted all over with groups of *amorini* and ribbons bearing inscriptions in both Latin and French, *e. g.*:—

"Et Phœbo fueris si pulchrior, omine fausto
Ni genitus, Veneris captabis præmia nunquam.
Fussiez-vous beau comme l'astre du jour,
Assurez-vous (si l'étoile vous manque),
Que vous serez malheureux en amour."

My friend Madame Parkes-Belloc has described in *La Belle France* a notable instance of a house covered with inscriptions at Bourges:—

"Jacques Cœur was great in the way of mottoes; besides his chief one, which he sculptured on a balcony overlooking the street,—

"A vaillants cœurs riens impossible"

[she tells me that, so far as her memory serves, this "riens" is actually so], he had two others characteristic of the man he must have been:—

1. "A close bouche, il n'entre mouche";
2. "Entendre, taire,
Dire et faire,
Est ma joie";

and she speaks of Madame Cœur and her maidens

going about their household duties with their own portraits, armorial bearings, and mottoes meeting them at every "door-post and every window sill."

In a fine old house at Tours (which I think proved to be the house of the public executioner), in the Rue des Trois Pucelles, with a brick tower seventy feet high, the windows, ornamented with rope mouldings, are inscribed:—

"Asez aurons et peu vivrons."

At Sens sur Yonne, in a street turning out of the Grande Rue, she found a house with the date 1547, ornamented with delicately chiselled devices all round the doors and windows. The owner had "sprinkled it everywhere" with his device, three hearts and a hammer, and with Greek and Latin inscriptions to the effect that his house was the house of his friends; also one running thus:—

"Unus Deus et pluris amici."

Another contributor mentions in the Rue Dauphine at Sens an old house covered with sculptured figures representing the lineage of the Blessed Virgin from Abraham downwards, but the inscription is only the verse from the Bible about the Root of Jesse.

On a stone found amid the ruins of the old Château of Vergy, situated on a height between Dijon and Nuits, a fortress accessible by a steep path on one side only, "J'ai voulu, vauz, et vauldrey" (*sic*), the motto of the Seigneur of Vergy, who was suzerain of three villages named Vaudrey in the neighbourhood.

A friend at Biarritz mentions one in the hall of a villa there, to the effect that "This is my seaside home, but I seek one above 'where there shall be no more sea.'" R. H. BUSK.

(To be continued.)

A BOOKWORM ALIVE.—On a recent visit to Shakespeare's birthplace at Stratford-on-Avon, I found that the intelligent librarian, Mr. Richard Savage, had not only found one of these library pests, but that he had managed to keep it alive (out of mischief, of course), and at my request he has sent me the following particulars, which may be interesting to entomologists and librarians. He says:—

"I found the little fellow on Dec. 27, 1834, in our library, in a copy of the *Theatrum Poetarum* of Edward Phillips, 1675. He had made his way only about half an inch up the back of the book. I placed him in a small pill-box, and gave him a few bits of the back of an old book for food. On looking every day, I always found him at the top of the box, so I concluded he wanted air, and I then pricked some holes through the top with a pin. He has since remained at the bottom of the box, feeding and growing till he has enlarged from about one-eighth of an inch to full three-sixteenths, and thicker in proportion. I have examined him carefully in the sunlight with an ordinary lens. He seemed disturbed by the light or heat, so I turned him on his back, and found that he had six legs at the fore part of his body, the hinder two being at about half his length;

and these, no doubt, are of great use in his boring. He has a tiny dark-tipped nose, which seems very hard, and a head of a very light amber colour. His body is of a transparent 'white-wax-like colour,' and has hair upon it, for I noticed portions of the refuse of his mastications adhering to him, a little distance from his skin. This is the third I have found here; the first in August last, which I foolishly destroyed. The second was found on Dec. 26, and lost; but the present specimen is alive, and apparently in good health, this day (April 18). I shall be glad to show him to any one interested, or to give him to the Entomological Society, if he is sufficiently interesting to be examined."

Another Stratfordian, Mr. John Marshall, of the "Old Curiosity Shop," Stratford, has at my request given me the results of his experience:—

"The bookworm is a small light-coloured grub, frequently found in old books which have been allowed to remain on the shelves undisturbed for a long time, and often allowed to get into a damp state. In all cases my experience leads me to believe that the bookworm originates in the decayed bookshelves themselves. They seem to work continuously for their food, revolving round and round as they make their way, and their snout seems to be as hard as steel. They seem to be sometimes in a fly state and to deposit eggs too small to be seen by the naked eye."

As very little seems to be known about these destructive little creatures (according to Mr. Blades in his *Enemies of Books*), these notes may be interesting, and lead to further inquiry and results.

ESTE.

[See 6th S. x. 386, 473.]

JANE AUSTEN'S "LETTERS."—Lord Brabourne, in his edition of these, says (vol. ii. pp. 79, 80) that he "cannot pretend to interpret" certain "gibberish" that occurs in two of Miss Austen's letters to her sister Cassandra. I am fortunately able to act the part of Daniel on this occasion, if on no other. The gibberish in question occurs first on p. 92 of vol. ii., and it is this: "Poike de Pary pirs prairie pof Prapela." These mysterious words signify nothing else than *Strike the harp in praise of Bragela*, which is the opening line of a glee that was popular in the first half of this century. The words are founded on Ossian; the music, if I remember rightly, is Bishop's. In the same sentence of the same letter several other glees contemporary with *Bragela* are mentioned. It will be noticed that the letter *p* is the key to the transmutation given above. Applying this discovery to the other gibberish, on p. 99, it becomes obvious that "Pery pell, or pare pey, or po" = *very well, or were they, or no*; and that "Pi, pope, pey, pike, pit" = *I hope they like it*. Perhaps Jane Austen is quoting some familiar speeches of that "itty Dordy" of whom she was so fond; and the mature and sagacious peer has been confounded by the babe and suckling.

Two or three other slight notes on vol. ii. occur to me, and may be added here. At p. 101 Jane Austen uses *chicken* as a plural; and this agrees with the usage of Surrey peasants nowadays.

At p. 26 she speaks of a game called *Bilbocatch*, played by her nephews from Winchester. What is this game? We know that Bilbo = Bilboa = a Bilboa sword blade; and also that bilbo = elbow: "de hand, de arm, de bilbo," says Queen Kate. At p. 107 Jane Austen says she "cannot endure the idea" of Mrs. Knight "giving away her own wheel," and that she, Jane, "could never use it with comfort"; "would spin nothing with it but a rope," &c. I think Lord Brabourne might have given us a note on these words, for they evidently mean (1) that Mrs. Knight, who was an elderly lady of fortune about the year 1800, had a spinning wheel and could spin; and (2) that Jane Austen, who was five-and-twenty in 1800, could spin, and probably had a spinning wheel of her own before Mrs. Knight offered to give her hers.

A. J. M.

KING CHARLES'S "EIKON."—A manuscript copy of the *Eikon* was sold in Mr. Collier's sale, and bought for the British Museum. It was lot 214, and was described as "an old diary, sæc. xvii." Mr. Thompson, who has carefully examined it, says, "A collation of the text with the first edition of the *Eikon*, which appeared in 1648-9, leads me to believe that it is a copy from that edition, probably made by some Royalist admirer who did not anticipate the rapid succession of editions of the king's book." Mr. Thompson goes on to suggest that this possibly may have been the original MS. of the king. This is a matter of considerable interest, as no real original MS. of the *Eikon* is known to exist. Readers of "N. & Q." will therefore be glad to have a careful and minute account of this MS., and also to know precisely the particular issue with which it closely corresponds, thus described as "the first edition."

EDWARD SOLLY.

"SPINNING WHEELS IN NEW ENGLAND."—Perhaps one may be allowed to draw attention to a very interesting article thus entitled in the *Saturday Review* for Feb. 21, 1885. From which article it appears, first, that old spinning wheels are common in the farmhouses of New Hampshire; secondly, that they are religiously preserved there, and that the owners, wiser and happier herein than our own people, refuse to part with them; and thirdly, and chiefly, that the young women of New Hampshire can and do use their spinning wheels, and spin their own wedding linen therewith. Is not this a good hearing? For in the United Kingdom I know of no place, except the Isle of Man, where the spinning wheel is ever used nowadays.

A. J. M.

"AS IN PRÆSENTI": THACKERAY.—"An author called Lilly's Grammar finely observes that 'As in præsentî perfectum format'; that is, 'Ready money makes a perfect man'" (Goldsmith, *Essay* ii., *Globe* ed., 289). Many years ago I was dining in

the coffee-room of the "Pavilion" at Folkestone. Enter from the saloon dedicated to the table d'hôte, where he had been sitting next to the subject of his joke (for a short time M.P. for —), no less a person than W. M. Thackeray. He stopped for a moment at my table, and said across it, with ultra-solemnity, "As[s] in præsentî Perfectum format," and passed on to his cigar.

There was at that time another frequenter of the "Pavilion" who used, apparently for the sake of much lively disputation, daily to monopolize the society of the ex-M.P., of whom some one else not unhappily remarked:—

"Quanta est gula quæ sibi totum

Ponit aprum."

It is needless to add that all three have long since "joined the majority."

HARRY LEROY TEMPLE.

DR. JOHNSON ON DYSENTERY.—All anticipations of future knowledge, and suggestions which those who come after find to be correct, have a peculiar kind of interest and are worth noting, even though the scientific basis on which they are founded may be questionable. There is an observation of Samuel Johnson's on the subject of dysentery which fairly illustrates this. In a letter to Mrs. Thrale, dated Nov. 12, 1781, he says:—

"If Mr. — will drink a great deal of water, the acrimony that corrodes his bowels will be diluted, if the cause be only acrimony; but I suspect dysenteries to be produced by animalcula, which I know not how to kill."

Johnson used the word "animalculæ," a modern writer would say "microbes"; but the same thing is meant. And now, a century after the time when Johnson wrote, authorities do not suspect, but assert, that animalculæ are the cause, and are seeking "how to kill them." EDWARD SOLLY.

ETYMOLOGY OF "ARCTURUS."—Whilst recognizing with you (see p. 99 of the current volume of "N. & Q.") the great value and utility of the *Oxford Helps to the Study of the Bible*, I should like to point out the erroneous impression which is likely to be produced by the explanation given in that work of the word *Arcturus*, said therein to mean "an ark, a bier (!)." Now, there is no doubt that the word itself is simply a Latin form of the Greek ἀρκτοῦρος, which is compounded of ἀρκτός and οὔρος, and means bear-keeper or bear-watcher (i. e., of the bear supposed to be represented by the constellation *Ursa Major*). The idea has, indeed, been suggested that it is derived from ἀρκτός and οὐρά, a tail, from the circumstance that the two stars in the end of the tail of the Great Bear (ζ, η *Ursæ Majoris*) point towards it. But the termination shows that the former, and not the latter, is the true origin of the word; besides which we have the synonym ἀρκτοφύλαξ used for it.

The meaning given for *Arcturus* in the "Dic-

tionary of Scripture Proper Names" in the *Oxford Helps* is that of the Hebrew word so translated in Job ix. 9, not that of the word itself. The former is עֵבֶר, from the unused root עָבַר, a litter or bier. Both in this place and in Job xxxviii. 32 it is generally supposed to mean the constellation Ursa Major, the word translated "sons" in the latter place meaning the mourners, represented by the stars in the tail of the Great Bear. In the Septuagint, however, this word is rendered *πλειάδα*, as if the Pleiades were intended. The A.V. follows the Vulgate in taking it as Arcturus, and calls the last group mentioned in the passage the Pleiades, for which the Vulgate has the more diffused cluster of stars known as the Hyades. The original of this is כִּזְחֵל, a heap or cluster; and it would almost seem as if the Septuagint translators had got the words in the reverse order. However, my principal purpose is to point out that an explanation of the word erroneously rendered "Arcturus" in our version should not have been given as an explanation of the word *Arcturus* itself.

W. T. LYNN.

Blackheath.

BOSWELL MISQUOTED.—In the recently published *Autobiography of Sir Henry Taylor* (vol. ii. p. 216) a dinner at Trinity College, Cambridge, is mentioned, and Dr. Johnson is described as disapproving of merriment among clergymen. "I had not found any such fault with the dinner as Dr. Johnson did, when he stalked off with Boswell from a dinner at one of the colleges, growling, 'This merriment among parsons is mighty offensive.'" The whole story is wrongly told. Johnson was with Beauclerk, not with Boswell, in company (not at a college) with some clergymen, who talked indecently; and he, very justly, said to his companion, "This merriment of parsons is mighty offensive." Johnson was too convivial himself to begrudge the conviviality of others; but he had a high standard of what was becoming in clergymen, and had that dislike to obscene talk that goes with a manly character.

JAYDEE.

THE "POLITICAL REGISTER," 1767.—This very remarkable political magazine was commenced by John Almon in May, 1767, and, according to Lowndes, "only eleven numbers were published." In the new *Dictionary of National Biography*, p. 311, under the heading "Almon," it is stated that the *Political Register* started in May, 1767, "was discontinued after the second volume, having given offence to high authorities." No doubt it did give high offence, and it is wonderful that means were not found to stop it, or at least render it less virulently abusive, but it is certainly not true that it was thus discontinued. After the issue of the first two volumes, which contained fifteen numbers, the name of John Almon was removed from the title-page, and that of "H.

Beevor in little Britain" substituted in its place. My copy is in ten volumes, and contains in all sixty-four numbers, the last bearing date June, 1772, and ending with p. 392, at the foot of which appears "An account of the debate in our next." I should be glad to know if any more was ever published. Some of the engravings, as caricatures, are capital. The frontispiece of the tenth volume shows Admiral Rodney contemplating Carthage, with his hands tied behind him, and underneath these lines:—

"I with thirteen sail attended
Can this Spanish town affright,
Nothing has its wealth defended
But my orders—not to fight."

EDWARD SOLLY.

MISS ANNA SEWARD AND SOUTHEY.—Last year I picked up at a bookstall a copy of *Madoc* (2 vols., 1807), bearing the following inscription, which on verification I find to be in the handwriting of Miss Seward:—

"7th August, 1807. The gift of Anna Seward to her long esteemed friend, Mr. William Feary. On a comparison of beauties and defects, *Madoc* stands in point of excellence abreast with *Paradise Lost*, tho' not in any respect resembling it. That equality will in future times be universally acknowledged, tho' perhaps this Epic Poem, like the *Song of Eden*, must wait near a century ere Britain proclaims it one of her brightest poetic glories. The day of that proclamation will come."

This glowing prophecy, which has yet twenty-two years left to fulfil itself, is repeated in fifty equally glowing heroics, "Verses written in the blank leaves of Southey's *Madoc*, by the late Anna Seward," printed in the *Poetical Register*, vol. vii. (1812) p. 235.

J. D. 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.

A POLICEMAN'S BEAT.—When was this term first used; and is its spelling founded on a false idea of its etymology? In the *Encyclopædic Dictionary* we are told that it means "that which is beaten, trodden over, or perambulated"; and for an early example of its use are referred to the article "Police" in the *Penny Cyclopædia* (vol. xviii., published in 1840), where we read, after an account of the police arrangements in 1829, "Every part of the metropolis is divided into 'beats,' and is watched day and night." The idea of the writer evidently was that a policeman's beat means that district or extent of ground which is beaten with his foot whilst making his rounds. But as it is impossible to feel sure that this idea of the source of the word is correct, I should like to ask whether its use in print can be traced any earlier than to

the passage in the *Penny Cyclopædia* quoted above, in which, it will be noticed, the word is put within inverted commas. In Prof. Earle's *Philology of the English Tongue*, third edition, p. 297, occurs the passage, "These we may regard as simple words; that is to say, words in which we cannot see more than one element unless we mount higher than the blet of the present treatise." Being puzzled by the word "blet," and failing to find it in any dictionary, I wrote to Prof. Earle to ask him to favour me with its source. In a very kind and obliging reply he informs me that the word is an importation of his own from the German *gebiet* = region, province. "I have imagined," he adds, "that this is the sense of a policeman's beat." The more I think of it the more I am inclined to think that this is the true origin as well as sense of that word, which, if so, ought from the first to have been spelt "blet." My query is as to the earliest known example of the use of *beat* as applied to a policeman's round of duty or perambulation.

Blackheath.

W. T. LYNN.

BANJO.—Can any reader of "N. & Q." send me, from a book of negro melodies or other source, a quotation for *banjo* before 1852? The melody, "Susannah, don't you cry!" containing the line "I am going to Alabama, with my banjo on my knee," was popular as street music, I think, shortly after the appearance of *Uncle Tom's Cabin*. Was that written in England? Genuine American negro melodies, I think, had originally *banjō*, with accent on the last syllable, for the earlier *banjō're*, *bandō're*, as in the following from Bartlett:—

"Dey dance all night to de ole banjo,
Wid a corn-stalk fiddle and a shoe-string bow."

J. A. H. MURRAY.

Mill Hill, N.W.

BARCELONA.—What was this article of apparel, common in the early part of the century? Peter Pindar (*Works*, 1812), iv. 187, has:—

"Now in this handkerchief, so starch and white,
Was pinn'd a Barcelona, black and tight."

Brother Jonathan (1825), iii. 236, has "loose large trousers; a black barcelona; a checked shirt—a drab coat, and a drab hat."

J. A. H. MURRAY.

"THE BEGGAR'S GARLAND."—David Garrick, in one of his letters, mentions having read *The Beggar's Garland*. Can any of your readers enlighten me as to what this was? E. S.

OLD RIDGE-TILE.—During building excavations in 1883-4 on the site of the old Franciscan convent at Waterford I discovered a broken and rather ornamental ridge-tile. The sides of this are five-eighths of an inch thick, the greater part of the thickness being of dark blue clay, the inside

surface red, and the outside covered with a glaze which in the best preserved parts is of a decided olive colour, but where the surface is much weathered of a purer green. The red also appears in a few patches outside. On the ridge are two stumps of ornamental cresting, about 2½ in. from centre to centre. Under each is a vertical scratch down the face of the tile, and between these a thick raised spine, like a fish-bone, the short offshoots being raised up between diagonal holes or "stabs" in the clay. In a rough horizontal line under the cresting are several pear-shaped stab-holes going nearly through the cresting, but disposed so as to turn the wet. The face of the tile between the central spine and the vertical scratches is diversified by holes pierced not quite through at intervals. The cresting of the ridge has obviously been broken off for a long time, but the broken edges at the bottom and ends of the tile are quite fresh, and were probably broken by the men digging before I came on the scene. Possibly some pieces were taken away in the rubbish, as the remaining piece attracted my attention by the fresh broken edge appearing in the side of the trench. The length of this tile at present is about 8 in. along the ridge, and the greatest depth about 5 in. from the foot of the broken cresting. The whole thing is a very irregular piece of handiwork, but not devoid of beauty. I should be greatly obliged by any of your readers informing me as to whether mediæval ridge-tiles are common, or whether there are any known examples, or giving me any notion as to the age of this one. I may say that the Franciscan friary at Waterford was founded in 1290, and that the domestic buildings have been destroyed time out of mind and the land used for building. From traces of foundations, &c., compared with the plans of other Irish friaries, I think the spot must have been about the entrance to the north-west angle of the cloisters. This find was about the same level as a bit of a fourteenth century tile pavement which had been taken up when I came on the spot.

V. MACKESY.

Waterford.

P.S. The ruins of the friary church still remain. Part of this church was used by the Huguenots in the last century, and is still called "the French church."

A GERMAN "DICTIONARY OF PHRASE AND FABLE."—Will some reader inform me whether there exists any work similar to Dr. Brewer's useful *Dictionary of Phrase and Fable*, explaining the almost innumerable phrases and proverbial expressions of the German language? THORP.

SCOTTISH OATHS.—Prefixed to my copy of *Laws and Actes of Parliament maid by K. James I. of Scotland*, by Sir John Skene, Edin., 1599, fol., are "The Oath of a Priue Counsellor" and "The Oath of Allegiance of the Subjects of

the Kingdome of Scotland," the former in MS. The words at the end of the Privy Counsellor's oath are "So helpe me God *and by the holie contents of this booke.*" The words in italics are erased. In the oath of allegiance, after "and in all causes," is inserted, "as is expressed in our National Covenant." The ending of this oath, "by this my Oath, my hand upon the holy Euangell, So helpe me God," is altered to "as I sall answer to God." Were the oaths so altered; and, if so, at what date?

JOHN E. T. LOVEDAY.

"ELSPIE GREY."—Will you kindly tell me where a poem called *Elspie Grey* or *Elspie Gray* can be met with?

THOMAS WARDLE.

THE FLEET RIVER.—I have seen an elaborate prospectus of a work on the Fleet river; it is in manuscript only; the title-page runs as follows:—

"Preparing for publication in one volume quarto, *Views on the River Fleet*, from drawings by Anthony Crosby, with historical notices from the earliest period to the present time, June, 1832.....The work will consist of twenty engravings representing general and particular views of the River Fleet in its ancient and present state. Subscriptions will be received by the author and by Mr. Richardson, 245, High Holborn."

May I ask if this book ever saw the light?

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

HERALDIC.—I find in Burke's *General Armory*, Hone (the Spa, co. Gloucester) arms: Per pale, indented az. and or two lions rampant, combattant, holding a crescent all counterchanged. Crest: An arm embowed in armour, holding a scimitar ppr. Can any of your readers inform me as to locality of the Spa, co. Gloucester? or I should be glad to know if any one has met with the above arms in that county.

NATH. J. HONE.

17, South Villas, Camden Square, N.W.

[Does not the Spa refer to Cheltenham?]

KINTYRE.—In 6th S. ix. 127 T. S. names historical sketch of Kintyre just written by the President of the Kintyre Club. I should be very grateful to learn where this is to be seen and who is the author.

M. GILCHRIST.

Burnham, Bucks.

LADIES' MEDICAL DEGREES.—To what person was the first certificate granted by any college issuing medical diplomas to women? MEDICO.

ROBERT DRURY'S "JOURNAL."—This work (of which the first edition was published in 1729) is sometimes attributed to Daniel Defoe. Is there any ground for so doing, apart from its general resemblance to *Robinson Crusoe* as a professedly authentic account of shipwreck on a desert island (Madagascar)? Has it been recently reprinted?

T. F.

AUTHOR WANTED.—Can any one give me the name of the author of the following poem?—"The Lady and the Saints. In Three Cantos. With ten Vignettes designed by R. Cruikshank. London: Edward Bull, 19, Holles St. 1839."

B. R.

Newport, R.I., U.S.A.

ISACK OF FORD.—In the *Gent. Mag.*, July, 1791, p. 609, there is mention made of the family of Isack, of Ford (Dallwood, co. Dorset). I should be glad of any information respecting that family; also description of the house and the names of its later possessors.

J. ST. N.

SHAKESPEARE'S SWORD.—In Staunton and Knight's *Life of Shakespeare* mention is made of his having left a sword in his will to a Thomas Combe. Can any one tell me if this sword is still in existence, and in whose possession it now is; also, if any descendants of the said Thomas Combe are now living?

A. H. COOMBE.

DATE OF PEERAGE WANTED.—I possess a peerage and baronetage, in two volumes octavo, printed by Whittingham, Chancery Lane, which, unfortunately, wants title-pages and introductions to both volumes. Can any of your readers help me with the date of this work, and, what would be better still, tell me where I may see a copy of the same, in order to get a facsimile of the titles? It may be of use to say that the descent of William IV. prefaces the work.

J. COOPER MORLEY.

1, Devonshire Street, W.

THE GROYNÉ.—In Minsheu, ed. 1623, I find the following: "*Coruña*, f. a haven towne within Galizia in Spaine, called the Groyne." Minsheu, s.v. "Faról," mentions the tower "Faról, about halfe a mile from the Groine in Galizia." Is the expression "the Groyne" simply a sailor's pronunciation of Coruña, or is it the English word *groin*? If the latter, in which of the many senses of *groin* is the name "the Groyne" used?

A. L. MAYHEW.

Oxford.

PERSIAN POTTERS IN RHODES.—I find in a French writer a statement that "dans un combat les Chevaliers de Rhodes se soient emparés d'ouvriers persans, qui ont acclimaté leur industrie [pottery] dans l'île." No reference or authority is supplied. Is such accessible or known to your readers?

HENRY WALLIS.

Woodbury, Biggin Hill, Norwood, S.E.

JOHNSON'S WATCH.—I should be very much obliged if any of your readers could give me any information relating to Dr. Samuel Johnson's watch.

OCTAVIUS MORGAN.

The Friars, Newport, Mon.

"HIGH LIFE BELOW STAIRS."—Chambers's now well-known article entitled "Who wrote Shakspeare?" (*Ed. Journal*, August 7, 1852) begins in these words: "Thus asks Mrs. Kitty in *High Life below Stairs*, to which his grace my Lord Duke gravely replies: 'Ben Jonson.' 'O no,' quoth my Lady Bab: 'Shakspeare was written by one Mr. Finis, for I saw his name at the end of the book!'" I observe that Mr. E. A. Dawson, in a pamphlet entitled *The Bacon-Shakspeare Controversy*, quotes what is substantially the same passage from Townley's farce; but the Duke having said "Shikspur! Who wrote it?" Sir Harry says, "Who wrote it? Why, Ben Jonson." Duke: "Oh, I remember; it was Kolly Kibber." Now, possessing an old but undated edition of the farce, I have turned to the relative passages, and I read as follows:—

"Kitty. What is your ladyship so fond of?
Lady B. *Shikspur*. Did you never read *Shikspur*?
Kitty. *Shakspur*? *Shikspur*?—who wrote it? No, I never read *Shikspur*.
Lady B. Then you have an immense pleasure to come.
Kitty. Well, then, I'll read it over some afternoon or other."

I should like to know whether these versions belong to different revisions of *High Life below Stairs*.
C. M. I.

Athenæum Club.

JOAN OF ARC.—I have recently heard the following proofs advanced in favour of a statement that Joan of Arc was not burnt as a witch—in fact, was not burnt at all:—

1. The records of the city of Mentz show that Joan was residing there five years after the scene in the market-place of Rouen is alleged to have taken place. They also contain a list of wedding presents received by the Maid on her marriage with the Chevalier d'Armoise—a somewhat extraordinary item to find place amongst city records, is it not?

2. Her marriage certificate has been discovered.

3. A public reception was given to Joan and her husband in 1439—dated of her supposed death being 1431—by the city of Orleans. The expenses incurred therein are shown by the accounts of the Treasurer of Orleans.

Is there any truth in all this? Can it be that Joan's martyrdom is, after all, only one of the "vulgar errors," amongst which we are now told to class the notion that Bunyan wrote his great work in prison (6th S. x. 382)?
E. R. W.

Bradford, Yorks.

THE COUNTIES OF YORKSHIRE.—The reference 6th S. xi. 337 to Massamshire provokes inquiry as to the names of the other York shires, such as Hallam, Craven, Claro, &c. Can a complete list be quoted in "N. & Q.," to save the time of the casual reader in seeking one in topographical works? Atlases are singularly deficient in dealing with districts or subdivisions.
R. B.

CARIBBEAN.—Several English words, such as *Cannibal*, are derived, through Spanish, from the old Caribbean. What is the best work in Spanish on the subject of Caribbean words, or of West Indian words generally? WALTER W. SKEAT.

AUTHORS OF QUOTATIONS WANTED.—

"The gardener said, 'Who has plucked this flower?' They answered, 'The Master had need of it'; and the gardener held his peace."
GEO. E. EARNSHAW.

"Life's race well run,
Life's work well done,
Life's crown well won—
Then comes rest."
H. J. M.

"Cupid hath not in all his quiver's choice
An arrow for the heart like a sweet voice."
Byron, in *Don Juan*, canto xv. stanza 13, has a sort of parody of this:—

"The devil hath not in all his quiver's choice
An arrow," &c.

But what has the devil to do with a quiver?

A writer in 1793 says:—"There are scarcely any two situations in life so widely different as that of a private clergyman and the newly created bishop, who the moment his name has made its appearance in the *Gazette* assumes a dominion over those who yesterday were upon an equal footing with him, in a manner far beyond what many temporal peers exercise over their former comrades who still remain plebeian. It is no unusual simile to compare a new-made bishop to a fungus, which sprouts in but a few hours into such bloated magnitude."
B. C. O.

"How few think of the thinking few;
How many never think, who think they do."

ALEKTOR.

Replies.

SHAKSPEARE AND GREENE'S "DIARY."

(6th S. ix. 463.)

It is somewhat remarkable that Mr. Richard Grant White should have died just at the time when I was about to do him an act of justice, too long delayed. The delay was incurred in consequence of my having to complete my long promised edition of Greene's *Diary*; and I had almost brought it to a conclusion when I received the intelligence of my old friend's death. It naturally occurs to me to combine duty with pleasure, and while I give a sketch of the topics of Greene's memoranda to correct an error I fell into in the note referred to above, which made Mr. Grant White's accusation against Shakspeare look more gratuitous than it really was. During the last three years of Shakspeare's life, when he was once more a resident in Stratford, that little town and its neighbouring hamlets presented scenes of ruin and riot, alluded to by the writer of the *Diary*, who was the Town Clerk and solicitor to the Corporation. Fifty-four dwelling-houses, with unnumbered outhouses and farm-buildings, had been entirely destroyed by fire, and the inhabitants were suffering the greatest privations, when a new trouble

overtook them. Stratford College had long ago been seized, and its revenues confiscated, by the Crown, and the old building was at this time inhabited by the principal squire of the place. This was William Combe, the elder nephew of John Combe, whose remains lie in the chancel of Stratford Church and upon whom was written the epitaph attributed to Shakespeare.

At this distance of time it is impossible to determine who was the prime mover in the new encroachment; but seeing that the Crown had by this time become the owner of Stratford manor, and that Lord Ellesmere, as Chancellor, was *eo officio* lord of the manor, and on all accounts a more influential personage than any resident in Stratford, I strongly suspect that the plot originated in high quarters. Be that as it may, the only persons who appear at the front are William Combe and Arthur Mannering, the former of whom was the chief landowner of Welcombe, while the latter, who himself owned some land at Welcombe, was Lord Ellesmere's steward. Doubtless Combe expected to get a large share of the plunder, probably the fee of the Welcombe fields, if not more; while Mannering, who worked for the Lord Chancellor, counted upon securing the rest of the enclosures for the lord of the manor, with something substantial for himself. This, I think, may be gathered from the report of the interview which a deputation from the Corporation had with Combe on Dec. 9, 1614. We have two versions of this, one in the *Diary* and the other in the Council-Book B, which substantially agree. According to the latter, Combe said, "that indeed he was to have some profit by the inclosure, but yt was not to be to his owne use, and therefore he could not doe any thing therein; and that yt was to be inclosed by Mr. Mannerynge and to his use."

The land which formed the subject of the enclosure scheme was partly greensward and meadow; but by far the better part consisted of open fields, that is to say, narrow strips of land under tillage. These were originally held in virgates, each owner holding one yard-land, which in this parish was from twenty-two to twenty-eight acres. These open fields, which were from half an acre to an acre each, usually lay side by side, with no other division than a balk of turf and a headland crossing them top and bottom. The remarkable feature in this holding was, that contiguous strips were rarely held by one and the same owner. I have no doubt that this practice arose out of the varying quality of the soil, and was intended to equalize the value of the different holdings—an advantage which might be dearly purchased where the farmers had to take their implements from field to field lying very far apart. It is quite intelligible how William Combe, as an economist, should wish to abolish so inconvenient a mode of husbandry, and as a landowner to do it with the greatest profit to himself. In

the first instance he endeavoured to enclose certain lands by stealth, employing, among others, his servant Stephen Sly, from whose family it is supposed Shakespeare obtained the name of the tinker in *The Taming of the Shrew*. In this he was unsuccessful; for the people took alarm, and restored the ditches which Combe's men had thrown down, and levelled the fences. This led to a formidable riot (to which we have several racy allusions in the *Diary*), and to the issue of summonses for assault and battery; and doubtless many a poor man, for defending his rights with too much energy, was doomed to the gaol or the whipping-post. These frequent breaches of the peace brought so much scandal upon William Combe and his brother that the former changed his tactics, and at length solicited the help of the Corporation. It is to their honour that throughout this prolonged contest they remained true to their people, and by their instructions the Town Clerk strained every nerve to defeat the machinations of Combe and Mannering, and ultimately put a final stop to the enclosures.

In the course of the *Diary* Shakespeare's name appears six times; and both from the context and from his being in one place called "W. Shakespeare," there is no doubt that the dramatist was the person intended. His connexion with the common fields was twofold; he was one of the ancient freeholders of Old Stratford and Welcombe, being possessed of no less than four yard-land, or 106 acres, and he was joint owner with Thomas Greene of the tithes of Old Stratford, Welcombe, and Bishopton. His interest in the freeholds could hardly have been prejudicially affected by the proposed enclosures, but his moiety of the tithes would have been greatly depreciated. Thomas Greene, foreseeing this, obtained from four of the promoters of the enclosures an indemnity for Shakespeare and himself against prospective loss on this account; and Mr. Halliwell-Phillips inferred from this that Shakespeare was favourable to the enclosures. But, to say the least, the point is open to question, and I have arrived at the opposite opinion. It seems impossible to discover how Shakespeare employed himself during the few years of his retirement at Stratford. Of course, one would be pleased to learn that he had secretly devoted his great capacity for business to the frustration of Combe's machinations; but on this point history is silent. It is even questionable whether the famous entry in the *Diary* of September, 1616, refers to Greene's or Shakespeare's abstention from the enclosure plot. It is to be deplored that Greene made his memoranda with so little care that he was in the habit of writing "I" when he meant to write "he," and that he did not in all cases correct so unfortunate a lapse. It is on this basis of fact that I believe the entry in question refers to Shakespeare himself, and expresses his refusal to promote the enclosure scheme.

The error I fell into in my last note concerns the compensation Combe intended to make to the freeholders and tenants. I had taken up with the notion that the former were to be compensated in land, and that Combe intended simply to allot them land in the aggregate in lieu of the separate open fields of which they would be deprived. This I now find was not the case; that some, indeed, would receive land for land, but not acre for acre, while others would be compensated in money; but the subject is very complex, as many distinct and different interests would have been affected by the enclosures; and I do not clearly see my way through the mass of evidence afforded by the Stratford records.

C. M. INGLESBY.

KNOTTING IN CHURCH (6th S. xi. 284).—The allusion in the *Examiner* (No. 44, April 20-24) to Lady Charlotte Finch must doubtless have caused a considerable sensation at the time, and there was probably a run on that particular paper, which is sometimes missing from sets of the original numbers of the periodical. I suspect, however, that the excitement was chiefly due to the birth and position of the lady, and that neither the knotting nor the mention of it would have caused any serious indignation if the culprit had not been a lady of quality.

In one of Addison's contributions to the *Spectator* (No. 536, Nov. 14, 1712) is a letter from a young lady, who writes under the signature of C. B. She wishes to find some occupation for the beaux, who are, she declares, the most idle part of the kingdom, and, for want of business, are often as much in the vapours as the ladies. The fair writer goes on to say:—

"Now what I propose is this, that since knotting is again in fashion, which has been found a very pretty amusement, that you will recommend it to these gentlemen.....And since it is not inconsistent with any game or other diversion, for it may be done in the playhouse, in their coaches, at the tea-table, and, in short, in all places where they come for the sake of the ladies (except at church, be pleased to forbid it there to prevent mistakes), it will easily be complied with."

The italics are my own, but the request to "Mr. Spectator" to forbid the "very pretty amusement" at church suggests that such a practice was not entirely unknown.

F. G.

BENSON FAMILY (6th S. x. 107).—Surely your correspondent is mistaken in saying that Henry Benson, of Charlton, Northampton, married a daughter of Henry Grey, Earl of Stamford, about 1628. Henry Benson, son of Richard Benson, purchased the manor of Thorney, in Charwelton (not Charlton), of which his uncle George Benson had been lessee. He married Frances, daughter and coheir of George Dumbleton, of Boulton, co. Gloucester, and died 1663, *et. seventy-one*. His grandson Henry Benson (who sold Charwelton)

married Elizabeth, daughter of Thomas, Lord Grey, of Groby, son and heir apparent of Henry, first Earl of Stamford. He died Nov. 14, 1725, *et. seventy-three*. His wife died April, 1711. The first Henry Benson had two uncles named Henry; one died in infancy, the other died unmarried. So no Benson of Charwelton could be the Henry Benson, M.P. for Knaresborough, 1641. Neither Baker nor Bridges mentions the name Benson in connexion with Charlton.

JOHN E. T. LOVEDAY.

HOLINSHED'S "CHRONICLES" (6th S. xi. 269).—"Printed for George Bishop" is not an error in Lowndes. Different copies of this chronicle have the names of different booksellers on the titles. They were in the habit of joining to bring out big books, and having their several names put on the number of copies each had agreed to take. I bought my first copy of Holinshed more than twenty years ago; it was "printed for George Bishop," and, although perfect, was rather small, with many notes cut into. I afterwards met with a much finer copy, "printed for John Harrison," for which I paid a "pretty penny," and swapped away my first copy. This second purchase was a grand book, bound in red morocco, by one of our great binders; but after having it some time I ceased to be quite satisfied with it, because it had evidently been "washed," and the smell of chloride of lime hung about it. I am tired of its unnaturally clean and smart appearance, so I am now trying to make up a perfect copy in a genuine undoctored state, and have succeeded in getting one perfect all but a few of the less important leaves, which I shall easily get with a little patience. This (my third) copy has the following different booksellers' names on the various titles: "Lucas Harrison," "George Bishop," and "John Hunne."

The collation in Lowndes is not correct. He omits, in vol. i., "Fautes escaped," one page, at end of Description of Britain; "Description of Scotland," 22 pp.; "Fautes and oversights escaped," one leaf at end of book. Vol. ii.: "Preface," one leaf, and a duplicate leaf, 1593, containing "Names of the Knights made at Leith." Both my copies have all the above, which are not mentioned by Lowndes.

R. R.

Boston, Lincolnshire.

The Holinshed's *Chronicle* of 1577 has been printed by various printers, and Lowndes's collation is no doubt correct of copies that have come under his notice. In a copy in my possession vol. i. is printed for Lucas Harrison, of London; and vol. ii. for George Bishop. E. J. HIBBERT.

The two copies of this edition which I have seen have not the same publisher's name on their title-pages. One has "London, Imprinted for Iohn Harrison"; the other, "London, Imprinted for George Bishop." In all other respects the title-pages are the

same, and, with the exception of the publisher's name, contain the same words as Mr. LOVEDAY'S copy. It is perhaps worth noting that the edition of 1587 was published "At the Expenses of J. Harison, G. Bishop, R. Newberie, H. Denham, and T. Woodcocke, London. See *Catalogue of Early English Books to 1640.* G. F. R. B.

WOLF NOTE IN MUSIC (6th S. xi. 264).—PROF. SKEAT says a *wolf* note is a false or harsh fifth. This definition does not convey the true meaning of the word. It is more particularly applied to a peculiar tone found in some of the stringed instruments—the violin, viola, and the violoncello. In many, even very good instruments, there is one note the intonation of which is not true, but has a jarring sound, even when the stopping is normally correct. It is most frequently on the lowest or bass string, and consequently, as the note can only be made in that one place, it is a source of frequent annoyance to the solo player. I am not aware if the exact cause in all cases, or any certain remedy, is known, but I think not. F. J. OVERTON.

BAGATELLE (6th S. xi. 87, 175, 276).—With all deference to W. C. M. B. and Miss BUSK, I still think there is no evidence of the French origin of this game, nor of the date of its introduction. The mere presence of bagatelle boards in a few French châteaux proves nothing about the origin either of the game or of the boards, even if it be granted that these were boards for bagatelle, and not for *trou madame*. Surely, if bagatelle had ever been a French game its name would be found in French dictionaries!—where, so far as I know, it never occurs. No one has yet denied that *trou madame* was a French game; no one asked whether it was one or not. It is, however, certainly not the same as bagatelle; nor can one see how allusions to it help us in the search for the date of the introduction of bagatelle.

JULIAN MARSHALL.

I have conferred with a relative, and we can trace *bagatelle* in our grandfather's house from 1827; to our juvenile ideas, at that period it seemed to be an established institution. A. H.

MR. J. P. COLLIER'S COPY OF "HERO AND LEANDER," 4to. 1629 (6th S. xi. 305).—COL. PRIDEAUX writes: "Dr. Ingleby, in his *Complete View of the Shakspeare Controversy*, expressed a doubt as to whether the quarto in question had any existence." This is a slight inaccuracy. I did not *express*, I merely *suggested*, a doubt. I simply asked, "Where is this copy? Does it really exist? If so, whoever has it now should at once submit the writing [which Mr. Collier had said was Gabriel Harvey's] to a paleographic scrutiny"; and I was right. With the disappearance of a book and a MS. mentioned by Mr. Collier, I had a right to put the question so, if

only to obtain the production of the book. I now ask COL. PRIDEAUX, Does the handwriting resemble that of Gabriel Harvey?

C. M. INGLEBY.

Athenæum Club.

THE HOUR OF THE EXPULSION FROM EDEN: NONE (6th S. xi. 146, 258).—I should have added at the latter reference that in the well-known passage in the Gospels which states that our Lord died at the ninth hour, the Lindisfarne Gospels always have the word *non* to represent *nonam horam*, the ninth hour, or three o'clock. Thus Matt. xxvii. 45, 46, "to hui nones"; Mark xv. 33, 34, "on tid non"; Luke xxiii. 44, "on non tid"; and in Mark the Corpus and Hatton MSS. and Rushworth Gospels all use the same word, though in the other passages the Corpus and Hatton prefer the English numeral ninth, *nigothan*. The Lindisfarne uses "non tid" for *nonam horam* in Matt. xx. 5 also. O. W. TANCOCK.

TOLEDO BLADES (6th S. xi. 266).—Everything relating to sword blades and the tempering of steel is more or less a mystery. In all that I have seen touching the matter not a word is said about wires of metal running longitudinally through the substance and conveying pliancy. But in the *United Service Journal*, June, 1830, there was a paper upon Damascus blades, translated from the German, which stated that the blades were made from a bar of malleable steel, an inch and a half broad and one-eighth of an inch thick, and that this was bound round with iron wire at intervals of one-third of an inch. The iron and steel were incorporated by welding, and the additions of iron wire were repeated and incorporated frequently. Then by filing semicircular grooves into the blade on both sides and hammering they got the damasked appearance after washings in aquafortis and vinegar. These experiments were made by Prof. Crivelli, of Milan. Bréant, of Paris, employed cast steel and carburetted steel, and he got a damasked blade after acidulated washing. The gold inlaying is done by cutting the pattern required in a dove-tail groove and then beating the gold into it, as lead lettering is let into marble. No blades have probably ever equalled the Eastern, or so-called Damascus blades, and the Toledo fabric owed its merit largely to the Moors, though, as Ford says, "the soil of Spain is iron-pregnant," and the early Iberians were famous for their swords. The Romans maintained their processes and the Goths did not neglect them, whilst the Damascene Moors completed them. The Toledo metal has been thought to owe its excellence to the waters of the Jalon, *qui ferrum gelat* (Martial, i. 50, 12, quoted by Ford). The steel was tempered in winter, and when red hot whirled round in the cold air and thrust into oil or grease when it had toned to a cherry-heat. It then was

immersed into boiling water. Inglis, in his *Spain*, 1830, says that when the French invaded the factory was removed with the Junta to Seville, but they could not make on the banks of the Guadalquivir swords such as those of Toledo. This, if a fact, is conclusive, because the workmen, their processes, and the iron used were identical. The same thing, I think, is said of the waters of Damascus as of the Jalon; but if M. Bréant be correct, they had at Damascus discovered how to convert cast and bar iron into cast steel, and so on a small scale had anticipated Bessemer. MR. WOODWARD has started an interesting topic, and I hope it will be further pursued.

Haverstock Hill.

C. A. WARD.

MATRIARCH: **MATRIARCHAL**: **MATRIARCHY** (6th S. x. 514; xi. 77, 174, 298).—C. B. M., *ante*, p. 174, wishes some one to nail *matriarch* (when not used to describe the head of a clan in which descent is reckoned through females) to the counter as a "shocking bad coinage." In a note he says: "Abraham or Job being patriarchs, their wives could not possibly be matriarchs." I think he will admit that his own English is faulty here.

Matriarchal occurs in the *Athenæum* of Oct. 4, 1884, p. 436: "The Indian tribes further south are largely matriarchal, reckoning descent not on the father's, but on the mother's side."

Matriarchy is to be found in the title of a paper mentioned in the *Athenæum* (March 21, 1885, p. 379, col. 3):—

"Mr. J. W. Redhouse made a few remarks with reference to a paper he has prepared for the *Journal* of the [Asiatic] Society, in reply to the views of Prof. E. B. Tylor (see *Anthrop. Sect., Brit. Assoc., 1884*), 'On Matriarchy, or Mother Right,' as existing among the Arabs of the present day. This Mr. Redhouse denied altogether, as well as the similar opinions of Prof. G. A. Wilken, of Leyden, in his pamphlet *Das Mutterrecht bei den Alten Arabern*."

A German translation of Prof. Wilken's Dutch pamphlet was published at Leipzig last year by Otto Schulze, entitled *Das Matrarchat (Das Mutterrecht) bei den Alten Arabern*. The third sentence is: "Das Matrarchat ist die Verwandtschaft durch die Mutter, wie das Patriarchat (Vaterrecht) die durch den Vater ist."

JOHN RANDALL.

"MARRIAGES ARE MADE IN HEAVEN" (6th S. xi. 187).—Walter K. Kelly, in *Proverbs of all Nations*, p. 20, Lond. 1870, states that Hall, in his *Chronicles*, has: "But now consider the old proverb to be true y^t saith: that marriage is destinie." E. Hall lived c. 1499–1547. The better form is in the corresponding French proverb, "Les mariages se font au ciel et se consomment sur la terre," which is to be seen in De Lincy, ii. 88, and Loysel, *Institutes Coutumières*, No. 104, Paris, 1846, from which it is taken; in which last-named

work some further information may be given. The Latin form of the proverb may be considered as existing in Proverb. xix. 14 (Vulg.):—

"Domus et divitiæ dantur a parentibus;
A Domino autem proprie uxor prudens."

The Septuagint is still more exact: *οἶκον καὶ ὑπαρξίν μερῖζουσι πατέρες παῖσι, παρὰ δὲ Κυρίου ἀρμολογῆται γυνὴ ἀνδρὶ*. A sentiment which may be compared with the preceding is expressed in Juvenal, x. 350, *sqq.*, as follows:—

* * * * *
"Nos
Conjugium petimus partumque uxoris at illis (scil.
numinibus)
Notum qui pueris qualisve futura sit uxor."

Clarke, in his *Paroemiologia*, p. 230, Lond., 1639, has a further deviation:—

"Marriages were made in heaven."

ED. MARSHALL.

STEWART AND SOMERSET PEDIGREE (6th S. x. 517; xi. 52, 235).—If my assailant himself aims at *strict* accuracy, I may fairly take exception to his quotation of an isolated passage without the context or qualification on which the statement therein contained really depends.

I wrote nought about English or any other *law*, and the incidental remark objected to is amply confirmed by MR. SAWYER'S own admission that "it is the case in most foreign countries," which is all I contend for, viz., that the subsequent marriage *did* legitimate "the previous issue [in a certain sense]." I knew it was not final or complete, as may be judged from my following remark, that it was "confirmed by Act of Parliament, 15 Ric. II."

My contention is that in mediæval England the Roman canon law did cast a halo of legitimacy "on such issue"; I mean that the sacrament of marriage, duly performed, removed the moral stain from such families. We cannot, in the present day, quite enter into the feelings of that day and generation, but I infer that there was always a mental conflict between the victims of opposing laws—Church *versus* State—and, where sufficient influence prevailed, the moral legitimacy was extended to the laws of inheritance. We have seen in the Berkeley family how great a split may be produced by the want of harmony in this relation.

While on this subject I take leave to append a remark on the famous word *bastard*. I do not accept the derivation from "a bed of *baste*" or matting, although poor Margery Daw did sell her bed to lie in the straw. I take *bastard* to be regularly formed from *base*, Latin *bassus*, like base-born, in the sense of (comparatively) *low* birth, and infer that the word represents the usage of pagan times, when the child of a prince and princess would inherit, while the child of either by an inferior connexion would be discarded. Such usage is

paralleled and fairly borne out by the Teutonic system of left-handed marriages, and from that race the word has certainly come. A. H.

Catherine Swynford's children could, of course, not be legitimated by their parents' subsequent marriage. Lingard's account of their legitimation is:—

"This marriage was regarded as a disgrace by the other princes of the blood royal; but Richard, to please his uncle, approved of it, legitimated the children, and raised the eldest son to the dignity of Earl of Somerset."—See *Rot. Parl.*, iii, 343.

EDWARD H. MARSHALL, M.A.

HENRY RAMSDEN, VICAR OF HALIFAX 1629–1638 (6th S. xi. 128, 253), was the son of Geoffrey Ramsden, of Greetland, Halifax. In 1610 he was admitted a Commoner of Magdalen Hall, Oxford, and having taken his degree, was elected Fellow of Lincoln in 1621. Five years after he became a preacher in London. On the death of his brother Hugh he was instituted Vicar of Halifax on the presentation of Charles I., Aug. 19, 1629, and inducted on the 23rd of the same month. He died March 25, 1638, and was buried in the chancel of the parish church of Halifax, where there was in 1836 a long inscription to his memory. See *Crabtree's Concise History of the Parish and Vicarage of Halifax* (1836).

"A Gleaning in Gods Harvest. Four Choyce Handfuls. The Gate to Happinesse. The Wounded Saviour. The Epicures Caution. The Generation of Seekers. By the late Judicious Divine Henry Ramsden, sometime Preacher in London."

was published in 1639, contains a lengthy preface by John Goodwine, but gives no information about the author. G. F. R. B.

P.S.—On looking at Wood after I had written this I see most of these facts are to be found there.

SUICIDE OF ANIMALS, INSECTS, &c. (6th S. xi. 227).—Lipsius was an observer of animals, and the following anecdote is attributed to him:—

"In aula sua paterna aliud domesticum exemplum ipsi narrat. 'Margareta Eechoutia fuit, quæ canes, et ita illam amarunt. Fuit unus ruffulus, parvus ex illo genere, qui curiculos terraneos subeunt, et inde apud nos habet nomen. Is toto tempore valetudinis, quæ ei suprema fuit, a lecto non ululans, cauda reducta (etiamne videre videor, quæ puer vidi), in hortum se proripit. Ibi sub corylo arbore pedibus scrobem leviter fodicat, imponit se, et spiritum deponit. Hæc tota familia nostra teste sunt gesta.'"—*Cent. Epist. ad Belgas*, ep. xlv.

This is, however, a case of self-burial rather than suicide, but may perhaps be of interest in connexion with the subject. ED. MARSHALL.

SIZE OF BRICKS (6th S. xi. 249).—The required information about the order of 1625 will be found probably in Rymer's *Fœdera*, xix. or xx. The proclamations of Charles's reign, as Hallam remarks,

"imply a prerogative of intermeddling with all matters of trade, prohibiting or putting under restraint the importation of various articles and the home growth of others, or establishing regulations for manufactures."—*History*, ii. c. viii.

EDWARD H. MARSHALL, M.A.

Hastings.

See statutes 17 Edw. IV. c. 4; 12 Geo. I. c. 35; 2 Geo. II. c. 15; 3 Geo. II. c. 22; 9 Geo. III. c. 37; 10 Geo. III. c. 49; 17 Geo. III. c. 42.

G. F. R. B.

BURNING OF BAIT (6th S. xi. 149, 178, 216).—In the following passage the order of the words is reversed, but I do not know that it suggests anything:—

"The ground being turfie, and having not been lately broken up, may be burn-beat in June or July, which will much enrich and lighten the land; as is now practised in remote countries, and was in former ages [quot. Virgil]."—Worldidge, *Treatise of Cider* (1676), ed. 1691, p. 74.

W. C. B.

NOTES BY WHITE KENNETT (6th S. xi. 62, 102, 161, 254).—The description given by Mr. MATHEWS of his copy of Bishop Kennett's book-plate agrees with that in the old Bible, with the exception that the chart, books, and motto are omitted, and the coronet surmounts a helmet. The blazoning of the coat of arms is exactly alike. Underneath mine is engraved "Wh. Kennett, D.D. Decan. Petrib." May I take this opportunity of adding two more of the Dean's notes, as being of interest at the present time in connexion with the revised Old Testament? The first is written on the blank page opposite Judges xv. :—

"In the *Memoirs of Literature* for April, 1710, there is an Abstract of a Dissertation concerning *Samson's* Foxes; to prove that these foxes were only sheaves of corn turn'd tail to tail to reach from one shock to another. The word *Sekualim*, signifying Foxes, being mistaken for *Schoalim*, w^{ch} properly signifies *Sheaves*, and the last sheaf of a whole Shock was called *Sanab*, the Tail, by a figure very agreeable to the Genius of y^e Jewish Language."

The second refers to 2 Sam. xii. 31:—

"31. Davidis in Ammonitias devictos mitigata crudelitas seu Specimen Sinceritatis Scripturæ, Majora throno molâ trimmyshanlij [?] &c. asserta a Joh. Andr. Danzio D et P.P. Jenâ 1710, 4to. p. 46, wherein the said D^r Danzing Professor in the University of *Jena* has rendered the vers in this manner. And He brought forth the People that were therein, and put them to the Saw, and in Iron mines, and to Iron tools, and removed them with their King. According to w^{ch} translation the Ammonites were not cut asunder with Saws, but condemn'd to saw Timber and Stones. They were not crusht wth harrows and axes of iron, but condemn'd to work in Iron mines, and to make iron Tools. They were not burnt alive in brick Kilns, but only removed from their country wth their King."

A. A.

THE WASHINGTON MASONIC BIBLE (6th S. xi. 141).—As I anticipated, my note on the above has

excited considerable attention on the other side of the Atlantic; as I have received from America several communications on the subject. It was rather strange that the note appeared in the columns of the number of "N. & Q." which bears date Saturday, February 21, and that on the following day, February 22, at the dedication of the Washington monument in the capital of the United States, a Bible, stated to have been the one on which George Washington took his first Masonic obligation, was borne in the procession, whilst it was claimed for another Bible, also present, that Washington had used it while Master of a lodge. In *Harper's Monthly* for March I read also as follows:—

"Lodge No. 4 of the Masonic fraternity of Fredericksburgh is quite famous..... Among its early members was Washington, who received the first degree November 4, 1752, the second March 3, 1753, the third August 4, 1753. The Bible used in these ceremonies, still in good preservation, is the richest treasure of the lodge; it was printed at Cambridge by John Field in 1668. The Bible is always borne in state during the Grand Performances of the Masons."

It would be interesting to have this "battle of the books" decided, so that it would be made clear whether the book in possession of the Duke of Cornwall's Light Infantry or the one in the Virginian Masonic lodge is the veritable Washington Bible.

R. STEWART PATTERSON.

Hale Crescent, Farnham, Surrey.

SIR E. LANDSEER'S "DISTINGUISHED MEMBER OF THE HUMANE SOCIETY" (6th S. xi. 225).—Mr. Walford, in his *Greater London*, vol. ii. p. 178, records the fact that the original of this picture was a dog belonging to Mr. Newman Smith, of Birdhirst, Croydon, that his name was Leo (not "Paul Pry"), and that he was "a frequent swimmer in the Wandle." MUS RUSTICUS.

TO BALKE: TO CONDE (6th S. ix. 88).—The meaning of these fishery terms is to guide, to direct. Boag gives *conde*, "in seaman's language, to conduct a ship, to direct the man at helm how to steer." The *Ency. Dict.*, quoting Cowel, says balkers are "men who stand on a cliff or high place on the shore and give a sign to the men in the fishing boats which way the shoal of herrings is passing." A quotation from Carew's *Survey of Cornwall* is also given: "The pilchards are pursued by a bigger fish, called a plusher, who leapeth above water and bewrayeth them to the *balker*." The *Ency. Met.* gives "Conders, Fr., *conduire*, to guide; a name given to persons placed on heights near the sea-shore to make signs to the men engaged in the Herring Fishery out at sea, of the direction in which the shoals are passing. The blue colour caused by the mass of Herrings in the water is more easily descried from above than on the level of the water. Conders are known also by the names of *Huers*, *Balkers*, *Directors*, and

Guiders." Littleton's *Dictionary* (1723) has "Balkers, who upon shore give notice of the herrings coming"; "to *cond* a ship, *navem dirigere, gubernare*"; and "balkers or conders, *speculatores balecum*." Again, Barclay gives, "Balkers, in fishery, persons who stand on the cliffs to inform fishermen which way the shoal of herrings go"; and "to *cond*, *con*, or *conn*, in sea language, signifies to guide or conduct a ship in her right course." GEO. H. BRIERLEY.

Oswestry.

IRISH VOLUNTEERS (6th S. xi. 269).—MR. E. T. EVANS will find much information on this subject in the second and third volumes of the *Correspondence of Charles, Marquis Cornwallis*, published by the late Mr. Charles Ross, M. P. Another source of information would be the *Life of Lord Charlemont*.

E. WALFORD, M. A.

For information on this subject Mr. EVANS is referred to the following works, viz.: *The Life of the Earl of Charlemont*, by Francis Hardy, 2 vols., London, 1812; *The Volunteers of 1782*, by Thomas MacNevin, Dublin, 1845; *The Kingdom of Ireland*, by C. G. Walpole, London, 1882.

HENRY G. HOPE.

Freegrove Road, N.

The following will introduce MR. EVANS into a wider field of matter connected with that interesting period of Irish history:—

Life of Charlemont, by Hardy.

Life of Grattan, by his Son.

Life of Wolf Tone.

McNevin's *History of the Volunteers*.

Froude's *English in Ireland*.

Ireland's Case, stated by Father Burke. (An answer to the latter.)

Barrington's Rise and Fall of the Irish Nation, &c.

Lecky's Leaders of Public Opinion in Ireland.

History of Belfast.

Wilson's Resolutions of the Volunteers.

Gilbert's History of Dublin.

Madden's Lives and Times of United Irishmen, &c.

JOHN COOKE.

51, Morehampton Road, Dublin.

BISHOP BABINGTON (6th S. xi. 168, 314).—An error has crept into your pages through the fact of there having been two bishops of the name of Babington. The information sought for by Mr. GIGGOTT was concerning Brute Babington, not Gervase Babington, as was supposed by the REV. W. E. BUCKLEY. Brute Babington was Bishop of Derry.

"He was a native of Cheshire, sometime Fellow of Christ College, Cambridge; was consecrated at Drogheda in 1610, and died the next year."—Sir J. Ware, *Prelates of Ireland, Derry*, p. 51.

W. H. BURNS.

Clayton Hall, Manchester.

WARINE WOSE (6th S. viii. 515 ; ix. 17, 155). — We have an example of the use and meaning of this word *wose* in the name of a place much nearer at hand than that mentioned above, viz., "Wapping in the *Wose*," which Stowe says, in the first edition of his *Survey of London* (1598), was "the usual place of execution for hanging of pirates and sea-rovers, at the low-water mark, and there to remain till three tides had overflowed them." The printer of the second edition (1603), either not knowing the meaning of the word, or thinking it merely a misprint for *West*, altered it accordingly, and the alteration seems to have escaped the notice of Stowe while revising his proof-sheets. But when Anthony Munday took upon himself to improve (?) as well as enlarge the *Survey* after poor old Stowe's death, seeing plainly that "West" must be wrong, he boldly substituted "Wapping in the East," which was certainly a more appropriate expression than "Wapping in the West," but showed that he knew nothing of the "Wose." On a map of London made about fifty years ago I find a place called "Execution Dock" about half-way between Wapping New Stairs and the Tunnel pier (directly opposite Rotherhithe Church); the name points to the probability of this having been the place for hanging of pirates in Stowe's time. Although no longer used for that purpose, it is certainly still in the "Wose."

FRED. NORGATE.

THE MAHDI (6th S ix. 149, 198, 258, 431 ; x. 359, 453). — Various accounts have been given of this title, which has borne so prominent a part in the history of Islam, and is so constantly on our lips at the present hour. Perhaps the following account of the term, from the pen of a distinguished Oriental scholar, will not be without interest to readers of "N. & Q." The extract is taken from a report of a lecture given by M. James Darmesteter at the Sorbonne, February 28, and printed in the *Revue Politique et Littéraire*, March 7, 1885, p. 290 : —

"Le sens littéral de ce mot *Mahdi* n'est point, comme on le dit généralement dans les journaux, 'Celui qui dirige,' seus en effet plus satisfaisant pour un Européen; *Mahdi* est le participe passé d'un verbe *hadaya*, diriger, et signifie 'Celui qui est dirigé.' L'idée fondamentale de l'islamisme, c'est l'impuissance de l'homme à se diriger lui-même, à trouver la vérité, la voie droite. Par bonheur, Dieu envoie par instants à l'humanité ignorante des hommes en qui il met sa science et à qui il révèle ce qui est et ce qui lui faut faire : ce sont les prophètes. Le prophète, par lui-même, est aussi ignorant, aussi frêle, aussi borné que le reste de ses frères ; mais Dieu lui dicte, fait de lui son porte-parolles, et s'il est le directeur des hommes, c'est parce que lui-même est seul 'le Bien Dirigé,' le Dirigé de Dieu, le *Mahdi*. Le mot de *Mahdi* n'est donc qu'une épithète qui peut s'appliquer à tout prophète et même à toute créature ; mais, employé comme nom propre, il désigne le *Bien Dirigé* entre tous, le *Mahdi* par excellence, c'est à dire le Prophète qui doit clore le drame du monde. De celui-là Jésus ne sera que le vicaire. Jésus viendra égorgé l'Anté-

christ, massacrer les Juifs, convertir à l'islamisme les chrétiens et les idolâtres, et, cela fait, il assistera le Mahdi dans la célébration d'un office suprême, le dernier célébré ici-bas, et répétera docilement la prière que prononce le Mahdi, comme le fidèle dans la mosquée répète les paroles que prononce l'*imâm*, chef de la prière. Alors retentiront les fanfares de la résurrection, et Dieu viendra juger les vivants et les morts."

The same etymology of the word *Mahdi* is given by Prof. W. Robertson Smith in his lecture at the Royal Institution, reported in the *Times*, May 12, 1884.

A. L. MAYHEW.

Oxford.

SHAKESPEARE'S BIBLE (3th S. ix. 487, 516 ; x. 75, 177, 370 ; xi. 57). — If MR. J. COOPER MORLEY will kindly refer to my notes on the Bradshaw family (6th S. x. 370), he will there see my statement that John Bradshaw the Regicide never lived at Bradshaw Hall as he asserts. I will also take this opportunity of saying that an inspection of the early Bradshaw deeds, which I have since made, proves that the Derbyshire Bradshaws were resident at Chapel en le Frith so early as 1332. Consequently Burke, in his *Landed Gentry*, to which I referred, is wrong in his assertion that they branched off from the Lancashire family as early as 1400. If they belonged to that family at all, it must have been nearly a century earlier that they branched off.

CHARLES E. B. BOWLES.

Clifton.

BURIAL IN THE SEA (5th S. iii. 265, 315). —

"May 20th, 1736. — On this day the body of Samuel Baldwin, Esq^r was, in compliance with an injunction in his will, immersed, *sans cérémonie*, in the sea at Lymington, Hants. His motive for this extraordinary mode of burial was to prevent his wife from 'dancing over his grave,' which this modern Xantippe had frequently threatened to do, in case she survived him." — Butler's *Chronological, Historical, and Biographical Exercises*, fourth edit. 1811, p. 162.

The *Gentleman's Magazine* for May, 1736, vol. vi. p. 292, gives a longer account. Samuel Baldwin was a barrister of the Inner Temple, and "ordered his corpse to be buried in the sea amongst the rocks called *The Needles* at the west end of the Isle of Wight ; the body, being put into a leaden coffin, was conveyed in a large boat to the place appointed, attended by a clergyman to read the funeral service ; but to the surprize of the spectators it would not sink, which occasioned various suggestions among the superstitious ; but several holes being bored in the coffin to let in water it sank. The coffin was made full big and filled with bran."

J. MASKELL.

"THE NATION IN THE PARISH" (6th S. xi. 119, 234). — In Lower's *Essay on English Surnames*, vol. i. p. 80, it is stated that "*Lies* is an old English surname"; and the following anecdote was sent to me by the Hon. and Rev. W. H. Lyttelton some years since. In an old account-book of the parish of Hagley, co. Worcester under

date of July 21, 1818, is the following entry: "It is ordered that *Tell-no-Lies* (such being the man's name) be paid *1l.* in aid of an apothecary's bill, incurred by illness of his wife." In a subsequent year further relief is granted to *Tell-no-Lies*. In the parish register of Elmley Castle the baptism of this person is thus entered: "1767. *Telno*, the son of John and Elizabeth *Lize*, was baptized February 22nd." "It is quite apparent," adds Mr. Lyttelton,

"that there must have been some collusion (innocent enough) between the 'father of this *Lies*' and the clergyman, for while the former wished by the baptismal name to neutralize what he regarded as an odious surname, the latter aided him by a misspelling to disguise the family appellation, which in all earlier entries had been spelt *Lyes* or *Lies*."

W. A. C.

Bromsgrove.

BALLOW (6th S. xi. 167, 216, 274).—In Drayton's *Poly-Olbiou*, the third song, the twenty-first line, it is written thus:—

"A horse of greater speed, nor yet a righter hound,
Not anywhere twixt *Kent* and *Calidon* is found;
Nor yet the level South can shew a smoother Race,
Whereas the *ballow* Nag out-strips the winds in chase."

And this word *ballow* is glossed in the margin "Gant," which to me is *obscurum per obscurius*, even if *Gant*=Ghent. I offer the foregoing quotation in ignorance, in pure and perfect ignorance, as to whether or not it be germane to the *ballow* that is discussed just now in "N. & Q."

A. J. M.

LOCH BRANDY (6th S. x. 515; xi. 75, 236).—South of Woodburn, in Northumberland, is a bank called Brandy Bank.

R. B. R.

Some of your ingenious contributors who are looking into the derivation of Loch Brandy might perhaps be able to tell us the derivation of the names of other two dissipated sheets of water—Loch Drunkie, near the Trossachs, a quarter of a mile south-west of Loch Vennachar; and Loch Grog, in the parish of Cadder, about five miles north-east of Glasgow, near Lenzie Junction, on the North British Railway. Are such calumnious names confined to Scotch waters?

J. B. FLEMING.

MUSICAL STONES (6th S. xi. 49, 112).—At Corich, in county Mayo, about midway on the mail-car road from Ballina to Belmullet, is a musical bridge. The coping stones of the parapet are of limestone, and on being struck with another stone emit sweet, bell-like notes. Of course, there is not any attempt at a gamut, but the notes are clear and distinct, and as pure as from any bell.

J. F. H.

INN SIGNS (6th S. xi. 226).—Dr. Durell, in a letter (undated, but probably written in 1661 or

1662) to Dr. Basire, mentions "the sign of the Bridle, near Lincoln's Inne Fields." It is not given in Hotten's *History of Signboards*.

L. L. K.

Hull.

"MUSTY, FUSTY CHRISTOPHER" (6th S. xi. 245).—*Restie*, pronounced *reestie*, is still used here in the sense of musty, fusty.

R. B. R.

WYCLIFFE NOTES (6th S. xi. 165).—As a continuation of the list sent by Mr. TAYLOR to "N. & Q.," I beg to forward the following. They are numbered from those already printed, and it would probably be of use and interest to many if the list were continued till it included nearly all Wycliffe references; there being, I believe, no bibliography of him or his works:—

15. *Christian Examiner*, 1828, vol. vii. pp. 377-82. Vaughan's "Life of Wycliffe."

16. *Christian Examiner*, 1829, vol. viii. pp. 60-76. Vaughan's "Life of Wycliffe."

17. *Christian Examiner*, 1832, N.S. vol. i. pp. 287-8. Le Bas's "Life of Wicklif."

18. *Congregationalist*, January, 1885. "Five Hundred Years Ago and Now."

19. *Athenaeum*, January 3, 1885. Lechler's "Wycliffe and his Precursors."

20. *The Quiver*, January, 1885. "In Wycliffe's Land."

21. *The Protestant Journal*, vol. iv. 1834, pp. 529-36. T. P. P. "On the Character of Wicklif," in answer to H. Y.

22. Cunningham, *Lives of Eminent Englishmen*, 1837, vol. i. pp. 416-25, "John Wickliffe."

23. *The Protestant Journal*, 1833, vol. iii. Le Bas's "Life of Wicklif," pp. 179-92, 214-56, 308-32, &c.

24. *The Protestant Journal*, 1832, vol. i. pp. 387-8. Writings of Wickliffe in "The British Reformers."

25. *Christian Observer*, 1835, vol. xxv. pp. 93-4. Wickliffe's "Twelve Hinderances to Prayer."

26. *Literary World*, 1885, No. 792, pp. 3-5, vol. xxxi. Lechler's "Wycliffe and his Precursors"

27. *Church of England Magazine*, 1838, vol. v. No. 115, p. 60. Sermon on Wicklif at Lutterworth, by J. H. Gurney.

28. *Church of England Magazine*, 1846, vol. xx. No. 578, p. 238. "Conclusions of Master John Wickliffe," pp. 19, 135, by J. W. White.

29. *Church of England Magazine*, 1850, vol. xxviii. No. 822, p. 289. "Burning of Wickliffe's Bones," woodcut.

30. *The Guardian*, No. 2040, January 7, 1885, p. 21. "Wicklif," sermon by Bishop of Gloucester and Bristol.

31. *Record*, January 9, 1885, No. 7280, p. 41, vol. iv. N.S., "The Wyclif Quincentenary," by Canon Pennington.

32. Bossuet, *Variations of the Protestant Church*, 1829, pp. 52-143, 153-61, 171.

33. *Saturday Magazine*, 1833, vol. i. p. 16. "Wickliffe's Chair," woodcut.

34. Toplady, *Life and Works*, 1794, vol. i. pp. 73-5, 158, 177-84, 189, 213, 222, 223, 227.

A. B. G.

GODSTOW ANTIQUITIES (6th S. xi. 205).—I never visit my old university without, if possible, making an excursion to Godstow, in undergraduate days one of my favourite haunts, and having for

me still many most pleasing and interesting memories; so that what I hear—something, too, of which I have seen—the vandalism that is going on there cannot but cause me a good deal more than regret. And I feel this especially as I seem to have a more than ordinary interest in the old ruined house, since one of my ancestors, centuries ago, was a benefactor to it, as is shown by this entry in Dugdale's *Monasticon*, "Hugo de Tewe dedit ix. solidatas in Oxeneford." The name of my family—long since decayed—is almost identified with the county of Oxford, three villages still retaining it, and it is known that this family once owned most of the older portion of the property now in the possession of Viscount Valentia; but, as Horace says most truly,

"Perpetuus nulli datur usus, et hæres
Hæredem alterius, velut unda supervenit undam."

But passing this by, I do not see what antiquaries or archaeologists can do in the matter, unless they are supported by the present owner of the property, who, if I am not misinformed, is Lord Abingdon, whose seat is hard by. He, of course, could at once put a stop to these most lamentable proceedings, even if he did not care to be at any cost in preserving the ruins from further decay or desecration by sacrilegious hands.

As to the uses to which the place has, for a long time, been put, I can endorse every word which your correspondent says, having seen both cows and pigs running at large within the enclosure.

EDMUND TEW, M.A.

I copy the following from the *Oxford Magazine* March 11:—

"We have heard a great deal lately from the London papers about Godstowe. Let me say at the outset that the whole line of graves, the disturbance of which has roused such indignation, has been thoroughly ransacked once or twice before: into one tomb has been inserted two skulls, into another a mutton bone; in several there was no skull, and but a minimum of bones. In the early part of the eighteenth century there was a great outcry made about desecration at the Nunnery. The 'navvies' of about 1740, who made the cutting, shifted one or two of the stone coffins which they found, and broke up seven or eight more, three of which may still be seen embedded in the towing-path. About ten coffins have been found, six of them tolerably perfect, but not one with its cover-stone *in situ*. Five coped slabs with crosses graven on them have come to light, two of these crosses dating very early in the thirteenth century, and most unusual in character."

Oxford.

G. C.

"SOFT WORDS BUTTER NO PARSNIPS" (6th S. xi. 228).—The earlier form of the proverb is "Fair words butter no parsnips," and as such it appears in *Paroemiologia Anglo-Latina*, by John Clarke, Lond., 1639, p. 12, with the Latin equivalent, "Verba non alunt familiam"; and so in Ray's *Proverbs* (Bohn, p. 144), with the Latin "Re opitulandum non verbis." ED. MARSHALL.

Although it may not help Mr. LYNN in finding the origin and exact meaning of the above proverb, still he may be interested in having the same expression (battered) pointed out as occurring in *King Lear*, II. iv.: "'Twas her brother that, in pure kindness to his horse, battered his hay."

J. J. S.

Ray, in his *Proverbs*, has this: "Fair words butter no parsnips," with the remark, "Re opitulandum non verbis." Immediately afterwards follows the proverb, "Good words fill not a sack," which would seem to point to the meaning suggested by Mr. LYNN—the futility of mere words unsupported by actions. JOHN P. HAWORTH.

[Numerous communications of a similar nature have been received].

HENRY MARTIN THE REGICIDE (6th S. xi. 228).—Henry Martin had only one child, a daughter. From Mr. Forster's life of Martin I copy the following passage:—

"He travelled for some time in France, and at his return was prevailed on by his father to consent to one of those marriages of convenience which carry in their train all kinds of misery and social wrong. 'His father found out a rich wife for him,' says Aubrey, 'whom he married something unwillingly.' After the birth of a daughter, they rarely met again, but it is a touching circumstance to record that in the last lonely years of his wretched imprisonment, this wife and daughter were the only persons in the world that seemed to recollect his existence, or that, to his own mind, gave him still some interest in life."—Lardner's *Cabinet Cyclopaedia—Biography*, vol. iv. p. 242.

FRANCESCA.

MORTIMER COLLINS (6th S. xi. 168, 238).—I would add to Mr. W. H. K. WRIGHT's list a few earlier works of this novelist, viz., *Spring-Time Flowers*, published about 1853-4. Of this work the *Dublin University Magazine* said: "These are indeed graceful verses. There is a fine rich luxurious fancy about them that bespeaks true genius. Mortimer Collins is an especial favourite of ours." Also in 1854, *A Leash of Legends about Weston-super-Mare*; and in the previous year, 1853, appeared *A Legend of Weston-super-Mare: the Lost Hound*, which was "written for Brown's new guide to Weston-super-Mare and the neighbourhood." This legend ends with a moral which I really think applies as much now as it did when it was written. It is:—

"Whoever takes lodgings delightful and airy
In this Weston of ours, *super Lunum et Mare*,
While climbing the furze hills and boating the waters,
Had better look after his dogs and his daughters."

I mention these last two particularly, as, having a local interest only, they may not be well known, if known at all, to Mortimer Collins's bibliographers.

Weston-super-Mare.

E. E. B.

In Mr. WRIGHT's list of this author's works the following is omitted, *Attic Salt; or, Epigrammatic*

Sayings, Healthful, Humorous, and Wise, 1880. We draw attention to it because, in the words of Mrs. Mortimer Collins, "to lovers of his works the book would be particularly acceptable."

ROBSON & KERSLAKE.

23, Coventry Street, W.

LORD JOHN CAVENDISH, CHANCELLOR OF THE EXCHEQUER (6th S. xi. 246).—When an error is once introduced into any book of "authority" it is pretty sure to be copied by subsequent writers, and often in time gets to be generally believed. Thanks are always due to those who point them out. Mr. Lecky, in stating that Lord John Cavendish was in 1783 member for Yorkshire in place of York City, clearly made a mistake; but he was not the first to do so. Lord Holland, in *The Correspondence of Fox*, edited by Lord John Russell in 1853, vol. ii. p. 66, says: "Lord John Cavendish and Mr. Fox, on vacating their seats for office, were re-elected without opposition by the freeholders of Yorkshire and the electors of Westminster; the elections at that time most indicative of public opinion." This appears to have been an error of Lord Holland's, and escaped the notice of Lord John Russell, though in another place, vol. ii. p. 57, he gives a correct account, quoting from Horace Walpole: "April 7. Fox re-chosen for Westminster,—there was some hissing, but no opposition, nor was there any to Lord J. Cavendish at York." From the Parliamentary Blue-book of 1878 it appears that Lord J. Cavendish was three times returned for York City, namely, Sept. 11, 1780, April 3, 1782, and April 8, 1783.

EDWARD SOLLY.

Miscellaneous.

NOTES ON BOOKS, &c.

Prehistoric America. By the Marquis de Nadaillac. Translated by N. D'Anvers. (Murray.)

This handsome volume contains a vast assemblage of facts with regard to the antiquities of America, although some of the conclusions which the author deduces from them would seem to be, if not open to argument, at least premature. The prehistoric remains on the American continent have of late years attracted much attention among archaeologists in Europe; but the enormous numbers in which they occur, and the gigantic scale on which some of them are planned, as related in this book, will be a surprise to many. Passing by the refuse-heaps, or so-called "kitchen middens," which are especially numerous in some of the southern states, these remains may be said to consist of mounds, cliff-dwellings, and ruins of buildings or whole cities. The mounds are something quite peculiar to America, and supposing even the smaller ones to have some affinity to our barrows, and to have been places of sepulture, the purpose and object of the larger ones must, it is to be feared, always remain a mystery. They are met with in prodigious numbers all over the continent. It has been reckoned that there are ten thousand of them in the state of Ohio alone, and on the borders of Illinois and Iowa two thousand five hundred have been counted within an area of fifty miles. In size they vary from that of an ordinary English

barrow to dimensions which must be reckoned by miles. The enclosing ridge of one near Cincinnati measures nearly four miles, and the base of another in the Scioto Valley covers fifty acres of ground. Their forms are no less various. Circles, oblongs, parallelograms, and, most of all, truncated pyramids are met with, the latter of these being sometimes surmounted by a smaller pyramid. At Cahokia, in Illinois, is one which reaches a height of ninety-one feet, and in the construction of which it has been calculated twenty-five millions of cubic feet of earth must have been employed. Others again—and these, perhaps, are the most curious—take the shape of animals, birds, or reptiles. In Minnesota is a large spider, whose body and legs cover six acres of ground. The "Alligator" of Granville (Ohio) is over two hundred feet long, while each foot reaches a length of twenty feet, and the central figure of the "Black Tortoise" group represents a turtle forty feet long by twenty-seven wide and twelve high. Nothing can be more interesting than these details, as given by M. de Nadaillac; but when he comes to generalize from them, and to form a theory as to the constructors of these huge monuments, we are compelled to dissent from his conclusions. According to our author they are to be attributed to the ancestors of the present tribes of Indians; but he does not explain how a race can have so far degenerated as to be able in these days scarcely to erect a decent shelter against the severity of the weather, nor why, if those before them were in the habit of building these vast structures, such a habit should have entirely died out. Surely if their ancestors could raise monuments almost as large as the Great Pyramid, their descendants would at least have tried their hand at something on a smaller scale, if only of the size of an ordinary barrow.

The cliff dwellings are, again, a mystery of a most interesting kind. They are shelters, or in some cases actual houses, built in niches or on ledges of rocky cliffs, and almost always in situations which must have been, to all appearance, inaccessible. On the Colorado and Mancos rivers some of them have been discovered seven and eight hundred feet above the water, while others occur in places where the rock, both above and below, is absolutely vertical. That the object of these strange hiding places was protection is evident; but protection from whom? and how were the inmates enabled not only to get to and from their dwellings, but also to bring up the provisions necessary for their existence? On all these points the American antiquaries can throw no light, and it is probable that they will always remain a mystery.

Of the ruined buildings and cities, some of which have been described by Mr. Squier and other authors, M. de Nadaillac gives long and ample details. Those of Mexico he ascribes to the immediate predecessors of the race conquered by Cortes. But here, again, it is difficult to follow the grounds for this assumption. These places were already in ruins at the time of the arrival of the *conquistadores*, as Prescott, quoting from contemporary accounts, is careful to relate. What object, then, could the Aztecs have had in deserting stately cities and palaces and allowing them to fall to decay if they had been the works and the cherished homesteads of their ancestors? Surely, in the absence of overwhelming evidence to the contrary, it would seem more natural to attribute their construction to some preceding and conquered race. For the rest, however, M. de Nadaillac's book remains a monument of patient industry and a storehouse of valuable facts. Great praise is also due to the translator, whose prose flows along without the slightest suggestion of any foreign derivation. The illustrations, also, which are numerous and well executed, are of the greatest assistance to the proper comprehension of the text.

The Chinese painted by Themselves. By Col. Tcheng-Ki-Tong. Translated from the French by James Millington. (Field & Tuer.)

THIS is a thoroughly interesting book, written in a lively and entertaining style. The author is the military attaché of China at Paris. Being of opinion that of all countries in the world China is the least known and most misunderstood, his object has been to represent it to Europeans as it really is. "Nothing is more imperfect," he says, "than a notebook of travels: the first fool one meets gives a physiognomy to the whole nation whose customs are to be described." We need hardly remind Col. Tcheng-Ki-Tong that it does not, however, follow from this proposition that natives are necessarily the best critics of their own country. Unfortunately, in their descriptions of their country they are frequently apt to paint their own customs and institutions in too glowing colours. Col. Tcheng-Ki-Tong not only describes the social life of his countrymen, but is ready, to the utmost of his ingenuity, to defend their peculiar customs and prejudices. He tells us that the railway is a marvellous method of travelling, but that up to the present time it has not been considered useful in China. "The execution of such a project," he gravely adds, "would violently disturb our social system." Not the least amusing parts of the book are the trenchant criticisms which the colonel passes upon European customs and institutions. In the chapter on "Chinese Family Life" he observes that what has struck him most in the manners of the Western world is the indifference of the human heart. In the chapter on "Proverbs and Maxims" he tells us that "Europeans have little connexion with Nature, and their proverbs show it." Again, when comparing the legal position of married women in France and China he says that in the one country they are minors and outlaws, while in the other they are free. He then naïvely adds: "And it will be the more easily understood that this should be the case when I state that in China there are neither notaries nor lawyers, and it has therefore been unnecessary to create legal exceptions in order to provide employment for that class." It is pleasing to be able to record that we have found at least one point in this book on which both Eastern and Western minds agree. We do agree, it seems, about our mothers-in-law. "Who would believe it!" says Col. Tcheng-Ki-Tong. "We have also our satirical remarks about mothers-in-law, for they exist everywhere. We show them little mercy. We say: 'The sky in spring time often resembles the looks of a mother-in-law. Often! What irony in that word, and how natural it is!'"

WITHIN a year of the appearance of a second edition of the invaluable *Celestial Motions* of our correspondent Mr. W. T. Lynn, a third edition has been required. Such a fact speaks loudly for the utility of the work.

MESSRS. CASSELL & Co. have issued in a handsome quarto form the first part of *Egypt: Descriptive, Historical, and Picturesque*, translated by Clara Bell from the German of Prof. G. Ebers, and with an introduction and notes by Dr. Birch, F.S.A. The work is to be completed in thirty-one monthly parts. The opening number is very handsomely illustrated, and contains in addition a separate coloured map of Egypt and the Soudan. Besides views of one of the obelisks claiming to be Cleopatra's Needle, Pompey's Pillar, and other objects of high interest, the number supplies a large print of Mr. Poynter's well-known picture "Israel in Egypt."

The *Magazine of American History*, by a curious coincidence, in its March number devoted an article to the Fairfaxes of Yorkshire and Virginia, which was thus practically nearly contemporaneous with the inquiries made in our own columns by D. G. C. E. The author of

the American monograph on the Fairfaxes, the Rev. Dr. Wheatley, treats his subject with warmth and picturesque-ness, and sets forth the life and doings of the gallant Yorkshire house on both sides of the Atlantic in a vivid style, which calls up many stirring memories of the olden time.

THAT indefatigable scholar Mr. Edward Arber has issued the thirteenth list of publications and announcements. Fifteen parts of his "Scholars' Library" are now published, and the sixteenth, containing the works of Capt. John Smith, likely to be the most popular volume of the series, is almost ready. Among benefactors to lovers of our old literature Mr. Arber deserves the foremost place.

At the sixty-second anniversary meeting of the Royal Society of Literature, held at the Society's new rooms, 21, Delahay Street, S.W., on Wednesday, April 2, Sir Patrick de Colquhoun, LL.D., Q.C., was elected President, and Mr. E. Gilbert Highton, M.A., Home Secretary, while Mr. C. H. E. Carmichael, M.A., was re-elected Foreign Secretary, and Mr. J. Haynes, D.L., M.R.A.S., Treasurer. Mr. J. R. Gill, M.R.A.S., was elected Librarian, and the Master of St. John's College, Cambridge, and Mr. Claude Long, M.A., were appointed Auditors, for the session of 1885-6. Mr. W. S. W. Vaux, M.A., read the report, and commemorated the Honorary Fellows, Prof. Lepsius and the Duke Lancia di Brolo, while Mr. Carmichael added some particulars concerning Count Cittadella, President of the Petrarch Centenary at Padua, 1874.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

C. F. STEWARD ("The sand-man is about").—The customary phrase in England is "The dustman has arrived." It is applied to children, and refers to the kind of sensation, as though dust were in the eyes, which is felt by those upon whom is an "exposition of sleep." The dustman is thus supposed to have arrived and thrown his dust in juvenile eyes, signifying it is bedtime.

R. M. THURGOOD ("Samuel Johnson of Cheshire").—We are obliged by your communication. A longer and more trustworthy account, with an extended list of works, appears in vol. i. pt. ii. of the *Biographia Dramatica*, which is a later edition of the work from which you quote.

J. E. C. ("Oil on troubled waters").—"N. & Q." overflows with replies to this question. We have answered it half a dozen times in the last six months. See 6th S. ix. 307, 351, &c.

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 9, 1885.

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Notes.

SHAKSPEARIANA.

"BALK'D IN THEIR BLOOD": "1 HENRY IV.," I. i. (6th S. xi. 81, 183).—Heath's conjecture *bath'd* is to me at once set aside by the fact that the blood could not have remained fluid, but must almost at once have coagulated or become solid. Grey's *bak'd* is a far-fetched metaphor, even though the battle was fought in July; moreover it is wholly unconnected with, and extraneous to, anything said or suggested in the text. Grant White's *bark'd* minimizes both the description and the metaphor, for it implies that the corpses lay separate, each covered with its own blood, and might be used of any fight, however trifling, nay, of a simple murder. The original emenders probably did not know the meaning of this most expressive and appropriate word *balk'd*, and later critics, without such excuse, following suit, and wishing, like the old Athenians, to find out something new, would unnecessarily improve Shakspeare,—faults which here, as constantly, end in ignominious failure.

Balk'd, in whichever of two cognate senses we take it, exactly expresses the result of a sharp and sanguinary battle, such as was that of Holmedon Hill. Hall says of it that "the encounter was sharpe, the fight was daungerous, the long continuance was doubtful." Nor was this other than

was to be expected when the Scots were a small army—Speed says "above ten thousand men"—ravaging in a bitterly hostile country, where they were met by an outraged foe, and when the Douglas and Hotspur were their respective leaders. To the Scots the issues were victory or death, and to the mass the resulting issue was the latter. Holinshed, generally Shakspeare's authority, gives this result, that ten thousand Scots were slain and five hundred made prisoners; while Speed speaks of five hundred being drowned in trying to gain the other side of the Tweed. Nor does this alone show that the deaths were so numerous that the corpses must have lain in lined heaps or ridges, as did the Arabs after our last battle near Suakin. The account of the battle as recorded by Walsingham and copied by Stow from him is to this effect. The Scots, being arrayed on the hill, were so one-sidedly harassed, and more than harassed, by the English archers, that Douglas and the greater number descended to attack them. The archers, retiring slowly as the Scots advanced, poured in so fierce a storm of arrows that Douglas himself, despite his armour (three years in making), was wounded in five places. The lighter armed fell, of course, like sheep, and the ten thousand killed and five hundred prisoners, out of an army of "above ten thousand men," the prisoners including Douglas and the other Scottish lords, were the results of a fight in which no English lord, knight, or esquire took a part. Such a slaughter, so brought about, must have resulted not in heaps, but in ridges of dead, and this is most expressively set before us by Shakspeare's "balk'd in their blood," ridged in as solid a mass by the coagulated blood of each as are the balks or ridges left when the several plots of a common piece of ground or field are ploughed up; or, if the reader, for some reason of his own, does not like this agricultural figure, he can take *balk'd* according to the technical sense in which *balk* is used by, I believe, wood-cutters, namely, in the words of my informant, as "a large irregular lump or length of timber," a sense allied to the Norfolk *balk*, as given in Halliwell-Phillipps's *Archaic Dictionary*, "straight young trees after they are felled."

Four short words which more vividly bring the completeness of the victory before the hearer's ears and eyes could hardly be expected even from Shakspeare, and *balk'd* is far above its puny would-be substitutes, *bath'd*, *bak'd*, or *bark'd*.

BR. NICHOLSON.

"HER INSUITE COMMING": "ALL'S WELL," V. iii. 216 (6th S. xi. 82, 183, 244).—"Querere nodum in scirpo" is an old saying, and the emendators in this passage have been acting on it. There is really no crux or difficulty, even though Schmidt, in his *Dictionary*, calls the passage un-

intelligible. *Insuite*, which finds a place, though obelized, in Worcester's *Dictionary*, may claim to be an English word as well as its first cousin *pursuit*, as quoted on p. 82, and surely Shakspeare may be allowed the privilege of coining a word (if he did so) as well as, or even more than, any other of our authors. One argument against "Jesuit" being right arises from its being such an anachronism. The story is taken from Boccaccio, iii. 9, and was perhaps an old story then, and, though some strange mistakes may be found in Shakspeare, there is no reason to resort to conjecture, and make him use a word in a play which we must suppose to have taken place two or three centuries before that word was in existence. Some of the commentators seem to have misunderstood the word *modern*, also, in this passage, taking it to be "common," "ordinary." But as Bertram is justifying himself before the king for having parted with the ring, it seems more reasonable to understand the word in a complimentary sense, as Dr. Johnson did,—"fashionable," that is "of the mode," "in harmony with the current style," which each period assumes to be the correct thing, and which while it is the fashion every lady takes care to adopt, and men also look for in them. So *modern* here is almost=prevailing, irresistible=the later English word *modish*. W. E. BUCKLEY.

"ANTONY AND CLEOPATRA," II. v. 102-3.—According to my experience during a thirty years' study of Shakspeare's text, "with all appliances and means to boot," the earlier commentators have, in places almost too numerous to count, by the mere practice of an analysis quite inapplicable to Shakspeare, lost the clue and the sense at once. A more signal instance of this I do not know than Cleopatra's relenting speech to the messenger, who (like Mercade in *L. L. L.*) comes on but once or twice, and then only as the bearer of bad news. She says:—

"Oh that his fault should make a knave of thee,
That art not what thou art sure of."

Nothing can be plainer than that she is separating the messenger from his office. We all remember the immortal Skimpole's placatory speech to poor ruffled "Coavinses" in *Bleak House* (1853, p. 53), "We can separate you from your office." If we should comment on that in the spirit of the commentators, we should say "Impossible! We may distinguish a man from his office; but we cannot perform the act of separation unless we somehow deprive him of it; and evidently Skimpole could not do that. The text is probably corrupt. *Quære*, Did Dickens write, 'You should separate yourself from your office,' i. e., cease to be a sheriff's officer, the most annoying officer in the world?"

Of course, the sense in Cleopatra's speech is obtained by these two simple equations: "thee,

that art not," &c.=the innocent messenger; "what thou art sure of"=the offending message. The sense is: "that ought not to be confounded with thy foul message, yet seemest to be tarred with the same brush." Of course there are yet some precisianists that will not have it so; but the school is practically dead and buried.

C. M. INGLEBY.

JUNO'S EYES: "WINTER'S TALE," IV. iii.—The final precision of this exquisite passage was lost on Johnson, whose shallow wit, like a summer brook, soon ran dry. He thought that Shakspeare had mistaken Juno for Pallas, and he says that "sweeter than an eyelid is an odd image." But the eyes of Juno were as remarkable as those of Pallas, and

"Of a beauty never yet
Equalled in height of tincture."

Polycletus's ideal statue represents her as noble and majestic, of mature age, with a beautiful forehead, large widely-opened eyes, and a grave, reverend expression. Our fourth-form idea of the matronly Queen of Heaven must be a little modified.

The custom alluded to was prevalent in ancient times. The Asiatics and Greeks tinged their eyebrows and eyelids with a dim violet unguent, pleasantly perfumed, by way of producing that innocent wicked style of beauty still admired. Jezebel did so: LXX. 4 Kings ix. 30; καὶ Ἰεζάβελ ἐστίμμισατο τοὺς ὀφθαλμοὺς αὐτῆς, i. e., she tinged her eyelids with *στήμιμι*, or sesquisulphate of antimony, from which, according to Dioscorides, v. 99, a dark pigment was made. The verb *στήμιμι* occurs also in Galen, vi. 939, with the same meaning. Besides this, *stibium*, or powdered antimony, from which the verb *στιβίζω* is derived, was kept in pomanders. Cf. LXX. Ezekiel xxiii. 40, Jeremiah iv. 30; and *stibnite*, of lead-grey colour and metallic lustre, was freely used. Cf. Ovid, *Ar. Am.*, iii. 163, and *Amor.*, i. 14. Homer, of course, has *κράνεος*, slate-colour for the eyebrows and hair. Cf. *Il.* i. 528, xv. 102, xviii. 109, xxii. 402, a summer cloud, snakes, the rainbow, serried masses of soldiers, mourning, a table, ships, &c. The Greeks used black (*μέλαν*) and *ἄσβλος* (soot) also. Charles Kingsley makes Juno's eyes "mild heifer's eyes," evidently translating the epithet *βοῶπις*. May this word be the name of the oxeye daisy? Then the idea of Juno's silver skin laced with her golden blood would be implied, together with the wide-open look of intelligence which a god's eyes had.

EDWARD MALAN.

GRANTS OF WILLIAM III.

(Continued from p. 234.)

81. There has been so great a neglect in the prosecution of the King's Title that no Inquisition went into Cannought till 7th year 1695, w^{ch} gave the forfeiting per-

sons time and leisure to set up w^t Incumbrances they pleased, and when they were issued the finding were almost as the Counsel of the forfeiting persons pleased, and, indeed, by y^e great disproportion of Protestants to Papists, w^{ch} is computed at not one to 50, and so very few Protestant Freeholders within most Countys of the Province, and so little Justice to be had there, that y^e Province itself seems scarcely reduced to his Majesty's obedience. A late instance might be given at the last Assizes for the County of Galway, where near 40 persons were brought on their Tryals for the late Rebellion, and the Majority of the Jurors that had them in charge were officers in the late King James's army and adjudged within articles, and after that 'twere needless to say they were all acquitted; Tho' by accident 'twas discovered that Mr. Kirevan, one of y^e Persons then on Tryal, was in actual Rebellion, and an Officer under the foreman of the Jury, who was sworn to that fact, w^{ch} was a surprising difficulty to the Jury, who not well-knowing how to acquit him on so direct a proof resolved that y^e Dice should determine, and so the Jury amongst themselves threw the Dice who should absent himself, and the Lot falling on one Mr. Pendergast he did absent himself accordingly, and so no verdict was given on the s^d Mr. Kirevan, who was thereupon bound over to appear at y^e next Assizes at Galway to take his Tryal.

82. The House of Clanrickard have a vast Territory within y^e Province wth few or no Protestant Tenants thereon, the greatest part whereof by y^e attainer of the Lord Bopbin, who is only Tenant for life, is now vested in his Majesty. And we humbly conceive if proper Methods were now taken for letting y^e s^d Estate to Protestant Tenants by leases for lives, renewable for ever, it would greatly increase the Freeholders and thereby secure y^e Property and advance the Protestant Interest in y^e Province.

83. In the next place we humbly acquaint your Honours that several of y^e Grantees have raised great sums of money by sale of their lands, in y^e whole amounting to the sum of 68,155*l.* 3*s.* 1*d.*, as does hereafter more particularly appear, viz^t, The Right Hon. the Earl of Athlone has sold to several persons so much of his Grants as amounts to y^e sum of 17,684*l.* 12*s.* And we think we ought to take notice that the Lord Athlone's Grants are confirmed by an Act of Parliament of Ireland. The Right Hon. the Earl of Rumney has sold so much of his Grants as amounts to 30,147*l.* 11*s.* 1*d.*, of which 5,323*l.* 14*s.* 7*d.* remains unp^d in y^e Purchasor's Hands. The Right Hon. the Earle of Albermarle hath received 13,000*l.* in England by sale of part of his Grant. The Right Hon. the Lord Coningsby hath sold to the value of 2,200*l.* And Thomas Keighley, Esq., hath sold and received to y^e value of 5,123*l.* 10*s.*, amounting in y^e whole to y^e s^d sum of 68,155*l.* 3*s.* 1*d.*

84. We are also to acquaint your Honours that there hath been several Proclamations and other public assurances given that a fourth part should be granted to such as would discover any concealed forfeitures. To some of y^e Discoverers Grants have been made, and they appear in y^e Book of Grants No. 6. And others affirm they have not yet received satisfaction. The whole we believe are under the value of 2,000*l.* per annum.

85. And here we may take notice that y^e Forfeitures in Gen^l, notwithstanding they appear to be so considerable, have been rather a charge than profit to his Maj^{ty}, which might seem very extraordinary, if we did not acquaint y^e Honours that many obscure men y^e had little or nothing since y^e Reduction of Ireland are now reputed Masters of Considerable Estates, and some of them very great ones; nor does there appear any visible cause of their acquiring such sudden Riches but by fishing in these forfeitures. Indeed, the whole Managem^t hath

been so Intricate, as it were designed to be kept a Mistery, w^{ch} has proved sufficiently advantageous to these men tho' much to his Maj^{ty}'s detriment, who by this means hath been deceived in y^e value of his Grants, and in many Cases hath given much more than he intended.

86. There is nothing seems to us to have contribut^d more to this than the letting the forfeited lands by Cant in y^e City of Dublin and not in y^e severall Countys of this Kingdom, for by that means very few Persons would come to Town at a great charge and neglect of their affairs, when they were sure to be out-bidd by y^e Agents of Great Men, who aimed only to get into Possession, and had interest enough afterwards to have all or most part of y^e Rents remitted. Upon this Consideration Mr Attorney-Generall and W^m Connelly, Esq^r Canted lands in y^e County of Kilkenny worth about 200*l.* per annum to more than 20,000*l.* (12,000*l.*) per annum, so y^e private persons who had not interest found it in vain to contend, besides they were overawed by the Authority often of those that bidd against them, w^{ch} weighs much in this Country.

87. By these Methods when others were driven off y^e Stage they took y^e Lands at their own Rates, oftentimes, as we conceive, agreeing not to bid one against another. Particularly the Honob^{le} Thomas Broderick, Esq^r and y^e s^d W^m Connelly, who took vast quantities of Lands, and in a great measure governed the Cants, few persons daring to bidd against them, acted in Partnership in all they took in y^e year 1695 and ever since, and lett it afterwards to undertenants at great Rents, w^{ch} is more observable in Mr Broderick, who then was a Privy Councillor, and appointed by the Lord Capell to inspect the Cants, having been informed they were managed much to his Majesty's disadvantage.

88. Nor could it be expected they should be better Regulated when many of the Immediate Officers of the Revenue took Parcels of these Lands, and some were taken in trust for the very Commissioners themselves, particularly the Lands of Kerdifftown were lett to Henry Ferly, who was a nominal person in Trust for Mr. Cullyford, at 31*l.* 16*s.* per annum, tho' actually canted at 84*l.* Sev^l other forfeited lands were taken by Mr Culliford, and great quantity of Goods seized by him to his Majesty's use, w^{ch} he afterwards converted to his own use.

89. Besides the great abuses in y^e Managem^t of their Cants we humbly represent to y^e Honours one Instance of a considerable Estate y^t was lett without any Cant at all by direction of y^e Lords Justices for at least 1,000*l.* per annum less than it was then worth, and for a term of 61 years, tho' by a letter from his Maj^{ty}, dated the 8th of March, 1693, they were commanded to lett it for a term not exceeding 21 years, and at a time, too, when there was an year and a half unexpired in another Tenem^t. This is a Lease of y^e Estates of St Valentine Brown, and Nicholas Brown, commonly called Lord Viscount Kenmare, within the County's of Kerry and Limerick, made to John Blennerhassett and George Rogers, Esq^r then Members of Parliament of this Kingdom.

90. Having already lay^d before y^e Honours the most material parts of our Enquiry, we now crave leave to make a short abstract of our valuations since y^e 13th day of February, 1688, we value at 2,685,130*l.* 5*s.* 9*d.* The Estates restored by Articles we value at 724,923*l.* 4*s.* 6*d.* The Estates restored by favour we value at 260,863*l.* 7*s.* 3*d.* The Debt affecting the Estates forfeited and found by Inquisition or allowed by orders of y^e Exchequer we compute at 161,936*l.* 15*s.* 6*d.* Against w^{ch} we Balance the Debts due to forfeiting persons not restored, amount-

ing to 120,513*l.* 13*s.* 10*d.* As also all houses, Tithes, Mills, Fairs, Marketts, Chief Rents, and Ferrys, worth about 50,000*l.* Against the Beneficial Leases we Balance all the Acres called Improfitable, and also all y^e Woods yet standing upon the forfeiting Estates, w^{ch} we compute may be worth about 60,000*l.* And y^e Cattels real of Persons adjudged within Articles hitherto never brought to any Account. But least our Allowances should not be thought sufficient we throw in all Denominations of Lands that have no Acres annexed to them, w^{ch} we cannot believe will amount to less than 70 or 80,000 Acres, and consequently if valued in Proportion wth other Lands will come to at least 140,000*l.* The Estates yet undiscovered seem to us very Considerable, but can make no probable valuation of them. The Summ received by y^e Grantees from y^e sale of their Estates amount to y^e Summ of 63,155*l.* 3*s.* 1*d.* We have taken no notice of any debts due to forfeiting persons restored, or of any Incumbrances affecting their Estates. And after the Several allowances before men'ced there yet remains 1,699,343*l.* 14*s.*, which we humbly lay before y^e Honours as the Gross Value of all the Estates forfeited since the 13th day of February, 1683, and not restored.

We shall now conclude our Report by laying before y^e Honours another Grant of a considerable value, w^{ch} we are apprehensive doth not fall within y^e Letter of our Enquiry. But since the Benefit of some forfeited Leases or Holdings are therein granted, we choose rather to lay the whole Grant before you than be thought deficient in Executing any part of our Duty or w^t might be expected from us.

A Grant under y^e Great Seal of Ireland, dated y^e 30th day of May, 1695, passed to M^{rs} Elizth Villiers, now Countess of Orkney, of all y^e private Estates of y^e late King James, except some small part in Grant to the Lord Athlone, containing 95,649 acres, worth per annum 25,995*l.* 13*s.*, value Total 337,943*l.* 9*s.* The particulars whereof, viz^t, the number of Acres in each County and Barony, the value per annum, and value Total, appears in a Book delivered in wth Report No. 9. There is payable out of this Estate 2,000*l.* per ann. to y^e Lady Susanna Bellasis for her Life, and also 1,000*l.* per ann. to M^{rs} Godfrey for her life, and almost all the old Leases determine in May, 1701, and then this Estate will answer the values above mentioned.

FRA. ANNESLEY, JOHN TRENCHARD,
JAMES HAMILTON, HEN. LANGFORD.

Dublin.

To y^e Right Honob^{le} Thomas, Earle of Stamford, Chancellor of his Maj^{ty's} Dutchy and County Palatine of Lancaster, and one of his Majesty's most Honourable Privy Council, The Humble Petition of John Bennett, Esq.

Humbly sheweth,

That there are Several Cottages and small Parcels of Land and other Premises under small Rents in sev^{al} Counties within y^e s^d Dutchy and County Palatine which have been out of Lease for some time, and being of small value nobody will be at y^e charge of passing Leases thereof, by reason of y^e double stamp and other charges in passing thereof, and if some care be not taken to lett y^e same in time, those Rents may be lost and y^e Premises concealed, to his Majesty's loss and damage thereby, to prevent w^{ch} and for y^t your Petitioner hath served his Maj^{ty} and his Predecessours near 20 years in y^e s^d Dutchy, and never had any grant or reward for his services

Your Petitioner humbly begs y^e Lordships favour to grant him a Lease of y^e Premises contained in a Paper hereunto annex, part whereof being Reversions, tho' of small value, yet together may compensate y^e charges of passing y^e Lease of y^m wth y^e others and oblige y^e Petitioner,

Jo. BENNET.

An Acco^t of what is desired by M^r Bennet's Petition to be leased unto him.

(Ebor.) Three Cottages and eleven Acres of Land in Whitley to be granted for 31 years. Present Rent reserved to y^e King 2*l.* 11*s.* 8*d.* Improved Rent 1*l.* (This has been out of Lease for some Time, and no body would be at y^e Charge for passing a Lease thereof to have it, being of so inconsiderable value.)

(Lincoln.) Nineten Acres and Half and one Rood of plow^d Land in Claythorpe for 31 years. Present Rent 1*l.* Improved 1*l.* 10*s.* (This likewise hath been out of Lease for some time and no one would be at y^e Charge of passing the Lease, it being of so inconsiderable value.)

The Scite of the Castle of Bolingbrook for 31 Years. Present Rent 10*s.* Improved Rent *nil.* (No one would ever take a Lease of it, it is of so little value, and it is claimed by the Queen Dowager as part of Her Joynture. and he y^t now is in possession and his father before him have rented it at 10*s.* per ann. for above 30 years past.)

(Lincoln.) Four Dayles containing 30 Acres in Whitten and 3 Acres in Friskney, w^{ch} often lye under Water and may be so at this time, for 31 years. Present Rent 1*l.* 17*s.* 6*d.* Improved Rent *nil.* (This hath been out of Lease for some time and I fear under Water, no profit made thereof nor Rent pay^d for many years past, nor can I hear where those 4 dayles are nor in whose Poss^{ion}.)

(Lancast.) The Tolls of Fairs and Markets in Salford. To be granted for 31 years. Present Rent 2*l.* 6*s.* 8*d.* Improved Rent *nil.* (There is no Market, but two Fairs, and little now brought to y^e Fairs, but most things are disposed of in Manchester, w^{ch} adjoyns to Salford, and by reason thereof and ye charge of Stalls and Collecting y^e Tolls no Rent hath been paid for some time.)

(Lancaster.) Felons' Goods in the County Palatine for 15 years after 16. Present Rent 5*l.* Improved Rent *nil.* (This is very uncertain, being accidental, and some years will not answer y^e Rent; other years make up the defect of the succeeding years, with some overplus, but always uncertain.)

(Leicester.) A Common Oven. To be granted for 28 years after 3. Present Rent 2*l.* Improved Rent 2*l.*

The Hay made of y^e Grass in y^e Meadow called y^e Hall Meadow. To be granted for 31 Years. Present Rent 2*l.* 4*s.* Improved Rent *nil.* (The Charge of making y^e Hay, the King's Rent, and y^e Fees to Stewards, Auditors, Receivers, and other expences charged thereupon at y^e Audite, it being beyond y^e Memory of Man reserved for y^e Steward's, Auditor's, and Receiver's Horses at y^e Audite, and this Lease taken as others were for those uses.)

(Leicester.) Two Tenem^{ts}, one in Ravenstone, the other in Leicester. For 28 years after 3 years. Present Rent 10*s.* Improved Rent 1*l.* 10*s.*

(Leicester.) Several Cottages near and in Leicester. For 15 years after 16. Present Rent 6*l.* 18*l.* 8*d.* Improved Rent 4*l.* (These are very much out of Repair and Poor People.)

WILLIAM SYKES, M.R.C.S.

Mexborough.

(To be continued.)

BLACK HOLE OF CALCUTTA.—I have taken the following cutting from a newspaper:—"The exact site of the monument erected in Calcutta to Holwell, the survivor and annalist of the Black Hole, has been discovered. It marks the spot where the victims were buried." For the information of those who may not have read the description of the sufferers endured by the 146

persons who on that dreadful night in June, 1756, were imprisoned at eight o'clock, with the result that only twenty-three of them survived when taken out the following morning at a quarter after six, I wish to say that a graphic account, written by the gentleman mentioned above, J. Z. Holwell, Esq., Acting Governor of Calcutta, and one of the survivors, may be found in the *Annual Register* for the year 1758, p. 278.

R. STEWART PATTERSON.

Hale Crescent, Farnham.

THE PTOLEMAIC SYSTEM OF ASTRONOMY AND ASTROLOGY PUBLICLY TAUGHT AT BENARES IN 1824.—It will no doubt astonish many who read of this for the first time, but it seems to be a fact beyond dispute, as it is related in *A Narrative of a Journey through the Upper Provinces of India*, by the Right Rev. Reginald Heber, D.D., Lord Bishop of Calcutta, Lond., 1828, 8vo. vol. i. p. 390. The passage is as follows:—

"The Vidalaya is a large building divided into two courts galleried above and below, and full of teachers and scholars, divided into a number of classes, who learn reading, writing, and arithmetic (in the Hindoo manner), Persian, Hindoo law and sacred literature, Sanscrit, astronomy according to the Ptolemaic system, and astrology! There are 200 scholars, some of whom of all sorts came to say their lessons to me, though unhappily I was myself able to profit by none except the astronomy and a little of the Persian. The astronomical lecturer produced a terrestrial globe, divided according to their system, and elevated to the meridian of Benares. Mount Meru he identified with the north pole, and under the southern pole he supposed the tortoise 'Chukwa' to stand, on which the earth rests. The southern hemisphere he apprehended to be uninhabitable, but on its concave surface, in the interior of the globe, he placed Padalon. He then showed me how the sun went round the earth once in every day, and how, by a different but equally continuous motion, he also visited the signs of the zodiac. The whole system is precisely that of Ptolemy, and the contrast was very striking between the rubbish which these young men were learning in a Government establishment, and the rudiments of real knowledge which those I had visited the day before had acquired in the very same city, and under circumstances far less favourable. I was informed that it had been frequently proposed to introduce an English and mathematical class, and to teach the Newtonian and Copernican system of astronomy; but the late superintendent of the establishment was strongly opposed to any innovation, partly on the plea that it would draw the boys off from their Sanscrit studies, and partly lest it should interfere with the religious prejudices of the professors. The first of these arguments is pretty much like what was urged at Oxford (substituting Greek for Sanscrit) against the new examinations, by which, however, Greek has lost nothing. The second is plainly absurd, since the Ptolemaic system, which is now taught, is itself an innovation, and an improvement on the old faith of eight worlds and seven oceans, arranged like a nest of boxes. The truth is, that even the pundit who read me this lecture smiled once or twice very slyly, and said 'our people are taught so and so,' as if he himself knew better. And Mr. Prinsep afterwards told me that learned Brahmins had sometimes said to him that our system was the most rational, but that the other answered all

their purposes. They could construct almanacs and calculate eclipses tolerably by the one as well as the other, and the old one was quite good enough, in all conscience, to cast nativities with. Nor can we wonder at their adherence to old usage in these respects, when we consider that to change their system would give them some personal trouble, and when we recollect that the Church of Rome has not even yet withdrawn the anathema which she levelled at the heresy that the earth turned round, as taught by Copernicus and Galileo. There are in this college about two hundred pupils and ten professors, all paid and maintained by Government."

One is curious to know whether this teaching still continues or has been abolished for our modern system.

D. WHYTE.

DUST=MONEY.—The slang expression "down with the dust" seems to be of respectable age. It is used by quaint Fuller in his *Church History of Britain*:—

"I have been your physician to cure you of your squeasy stomach; and here, as I deserve, I demand my fee for the same." The abbot *down with his dust*; and, glad he had escaped so, returned to Reading, as somewhat lighter in purse, so much more merry in heart than when he came thence."—Vol. ii. pp. 213-9, W. Tegg, 1868.

It would be interesting to know how much older this use is.

F. C. BIRKBECK TERRY.

JERUSALEM: GENERAL GORDON'S IDEA.—The idea that Jerusalem was the central boss of the earth is not new. Cornelius Agrippa, writing of the many opinions which have been held "de terræ umbilico," adds:—

"Sunt etiam & Theologi, qui falcem suam in hanc messem mittentes, Hierosolymam medium terræ esse volunt, quia scriptum sit per Prophetam; Deus operatus est salutem in medio terræ."—*De Vanitate Scientiarum*, cap. xxvii.

W. C. B.

IRISH DOMESTIC HISTORY: A STREET ASSAULT AT DUBLIN.—The following extract from an autograph letter of Mr. Thomas Spring, of Castlemaine, co. Kerry, whose only child was the mother of Thomas Spring Rice, first Lord Monteagle of Brandon, will show that in Ireland, as elsewhere, "history repeats itself":—

"Dublin, Aug. 17, 1755. An accident happened to my son, if the outrages which are committed every night in Dublin may be called accidents, which prevented my giving your Lordship the account I promised of your suit with Sands, and the delay in the prosecution of it. Until within these three days I had not a certainty that the poor Boy's skull was not fractured: he had a deep and dangerous cut across his head, and two or three contusions more dangerous by much than the cut; and these injuries and wounds were given him without Provocation, nay without his having had sword or stick or any other weapon."

There is no clue as to the noble lord to whom this letter is addressed.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

FIRST DAY OF THE CENTURY.—Mr. W. M. Rossetti, in his memoir of Blake prefixed to the *Poetical*

Works (Bell & Sons, fourth ed., 1883, p. xxxii), writes thus: "In the first year of the nineteenth century a change came over Blake's manner of life." He then goes on to relate how he was engaged by Hayley to design the illustrations to the life of Cowper, and for that purpose removed to Felpham, in order to be near Hayley's abode at Earham; but the year was 1800, which, of course, was the *last* of the eighteenth, not the *first* of the nineteenth century.

We are now so near the end of a century that many of the present readers of "N. & Q." will probably still be readers of the same periodical when the next century comes in, and as numbers of persons of less eminence than Mr. Rossetti will make the same mistake in their chronology, it is not too soon to remind your readers that the twentieth century will begin on January 1, 1901.

SAMUEL FOXALL.

Edgbaston.

WHOLERS AND HALFERS: ALTERNATING PARISHES.

"Imprimis the inhabitants of Swinton as likewise the Lauds are partly *Wholers* and partly *Halfers* to the Churches or Parsonages of Wath and Mexborough. *Wholers* are they that pays their Tythes wholly, bothe predial and personal, to one of the foresaide Churches onely, vizt to Wath onely or Mexborough onely. *Halfers* are they that paye their predial Tythes half to one of the foresaide Church and half to the other every yeare, but resort one yeare to Wath Church and the next yeare following to Mexborough Church personally, and paye personal tythes and do personal Duties one yeare to one church and the next year following to the other."—"A Terrier of the Tieths of Swinton (co. York) belonging to the Parsonage of Mexborough, taken by the Viewe of Samuel Savile, Humphrey Fessant, George Wade, Thomas Broomhead, and Thomas Eller, the seaventh day of April Anno Dom'i 1633."

Vide also Hunter, *S. Yorks.*, vol. ii. p. 77.

The most interesting name occurring in the latter part of the terrier is that of Sir Francis Wortley, of Swinton Hall or Manor House.

W. SYKES, M.R.C.S.

Mexborough.

"A NEW TOUCHSTONE FOR GOLD AND SILVER WARES."—I have two copies of this book, printed for G. Bellinger, London, 1679. There is this difference, that in one copy at what would be p. 343 Golden Rule is printed "Godden Rule." This copy likewise appears never to have had the frontispiece nor "The Intent of the Frontispiece." The paging reaches to 218, and the tables unpagged make up the total to 369. As appears by the privilege, the book was in 1679 a reprint, being the second edition, the original being probably about 1663. It was a work of authority in the trade as late as the end of the last century. It has two strings to its bow, for while professing to refer to the Goldsmiths' Company, there is a large section devoted to the Cutlers' Company. The old

Acts quoted refer to sundry other matters, as, *temp.* Edw. IV., dripping-pans, buskans, shoes, galoches or corks, chessmen, playing cards, pattens, "black iron thred," commonly called "white wier," cards for wool; also, *temp.* Richard III., pins, andirons, tongs, fire-forks, gridirons, painted paper, beaten gold for painters, holy-water stops, curtain rings, broches or spits, hawks' bells, tin and leaden spoons, and horns for lanterns.

HYDE CLARKE.

"LIBER MUNERUM PUBLICORUM HIBERNIÆ"—It is not, I believe, very generally known that the want of an index to this valuable work, which has been often so seriously felt by literary men, has been recently supplied, as there has been a complete index to it published in *Appendix III. to the Ninth Report of the Deputy Keeper of the Public Records in Ireland* (1877), pp. 21 to 58, which can be had for the large sum of eightpence.

A. R. C.

Dublin.

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 MISSING PIPE ROLL OF 1 HENRY II.—Looking over the transcript of the Red Book of the Exchequer at the Record Office I was surprised to find that the series of abstracts of sheriffs' accounts for the earlier portion of the above king's reign commences with one headed as pertaining to its *first* year. Has this abstract, which covers a dozen manuscript pages, ever been printed? If not, would it not be worth the while of the new Pipe Roll Society to publish it? It is certainly of some historical interest, since it supplies the names of the sheriffs in 1154-5 for at least twenty-five counties, enabling us to trace the changes which the young monarch deemed it expedient to make in the ensuing year; and although (judging from a hasty comparison between the abstract for 2 Hen. II. and the contents of that Roll itself as edited by Hunter) it is probably condensed to the extent of about a half of the original, and may omit many of its details, there seems no reason to doubt that it is accurate so far as it goes. The original Roll being lost, it is, at any rate, the best substitute that can be procured.

EQUES.

JOHN ASHTON.—Can any of your readers furnish me with information about the parentage of J. Ashton, who was executed for his share in the Jacobite plot of Lord Graham in January, 1690/1? He belonged to the Ashtons of Penketh (*v. adm.* of his widow at Somerset House); but this family seems not to be included in Dugdale's Visitation of Lancashire in 1664, though it had been

in the two previous ones. He married a daughter of Edward Rigby, of Covent Garden, son of Alex. Rigby, of Burgh. There is a long account of Ashton's trial in the *State Trials*, but I cannot ascertain who his father was. J. V.

"NEITHER (I NETHER) BARREL BETTER HER-RING."—Can any of the readers of "N. & Q." explain this saying? I find it on p. 221 of a curious collection of ecclesiastical antiquities called *The Reliques of Rome*, printed by John Daye in 1563; but the paragraph to which it is affixed does not make the meaning obvious. A. T. M.

AUTHOR WANTED.—

"Observations upon the Four Gospels, Shewing their Defects, and how far those Defects, together with the Writings of St. Paul, have Mised the Compilers of our Church Services, &c., thereby evincing the necessity of Revising the whole by Authority. By a Friend to Truth.....Geneva: Printed for J. B. Letellier, 1789, 8vo. pp. viii and 350."

It is professed that this able work is a translation from the French, and that the author was for many years an eminent silk manufacturer at Lyons, where he acquired a fortune, and afterwards retired to the neighbourhood of Bern, in Switzerland. The author's preface is dated from Bern, July 21, 1787, and the translator's advertisement from Geneva, January 1, 1789. The printing and get-up of the book do not bear any mark of foreign work, and I should say that the volume came from a London press. Watt records, in his *Bibliotheca Britannica* (*sub voce* "Gospels"), that an edition was published in 1791 by Kearsley of London. A former owner of the copy before me has written the name of "Mr. Gibbon" as the author. There may be ground for this statement, but I have failed to find it. C. W. S.

"ANDROBOROS."—A political pamphlet, by Robert Hunter, Governor of New York, who died 1734; published since August, 17—. Not in British Museum. Could any one kindly name where it is to be found? M. GILCHRIST.
Barnham, Bucks.

EASTER VERSES.—Can some of your readers give me any account of the origin and meaning of the words contained in the verses commonly used in Durham and Northumberland to express Easter and the five preceding Sundays, viz.:—

"Tid, Mid, Misera,
Carling, Palm, Pace-Egg Day."

I understand that the word *Carling* is used both to denote the fifth Sunday in Lent and also a kind of pea, which, after being steeped, is eaten and thrown about by boys on that day.

D. P. B.

"GULLIVER'S TRAVELS," FIRST EDITION.—It is generally supposed that the true first edition

has separate paging to each book. Is this so? Is it not more probable that, as the edition described as second has the separate paging, the real first edition would be paged continuously; or did the publishers change their minds twice?

JABEZ BROWNE.

ARTHUR HUGH CLOUGH.—In the preface to the poetry and prose of the above writer, edited by his widow, and published by Macmillan in 1869, it is stated that the collection contains all of Clough's poems then in print. I find, however, in the edition of his poems published by the same firm, under the editorship of Mr. F. T. Palgrave, in 1862, six poems which do not occur in the later edition, viz.:—

1. "At Venice."
2. "Spectator ab Extra."
3. "There is no God, the wicked saith."
4. "Submit, submit."
5. "When the enemy is near thee."
6. "Where are the great?"

All under date 1849.

Is there some doubt as to whether these are Clough's productions? Otherwise how are they omitted from his *complete* works?

T. CANN HUGHES, B.A.

JUSTUS LIPSIVS.—To which of the many works of Lipsius does the following epigram refer? It is to be found amongst the Burleigh papers in Lansdowne MS. 121, and is dated Dec. 13, 1606:—

"Of Epitaphes written upon Lipsias [sic]."

"When anie free iudicious Reader looks
on learned Lipsias lately written bookes,
Hee makes his epitaph, for straight hee cries
at eurie second line, heere Lipsias lies."

It is well known that, although Lipsius long wavered between Protestantism and the Roman Catholic Church, he died in the communion of the latter while professor at Louvain in 1606, aged fifty-nine.

A college founded in his honour and bearing his name has been recently established in connexion with the modern University of Louvain. By his will he bequeathed "his gown, lined with fur," to the image of the Virgin at Hal. This will explain the allusions in the following epigram, also found in the same page of the Lansdowne MS. 121:—

"Against Lipsias Legacie given by his last will
to our Ladie.

"Did age make Lipsias deate; or learning madd,
That hee beleev'd the blessed maids as-umption,
Whose corps with beams more bright then sunn ys
cladd,
Whence gatt his feeble soul so fond presumption?
place all celestiall fires and spears beneath her
and then, to keepe her warme, his gown bequeath
her."

J. MASKELL.

THOMAS BEWICK.—Did Thomas Bewick, the wood engraver, ever paint in oils? There are

many charming water colours by him, but I cannot find any mention of his having practised in the other medium. W. BOND.

Newcastle-on-Tyne.

"PROJECTED PUBLICATIONS."—Amongst the "Projected Publications" in the *Gentleman's Magazine*, 1828, vol. i. p. 545, appears "A First Series of Dramas," by W. H. Montagu. Was the work ever published?—if so, by whom; and what is known of the author? H. M.

DOWER AND SLAVERY.—In the *Life of George Washington*, by William M. Thayer, it is stated (p. 415), in reference to his slaves, that "under the tenure by which the dower negroes are held he could not manumit them." The meaning of the passage is rather obscure. Were negroes ever treated as real estate in America, so that dower attached to them as to lands of which a man became seized during his marriage, or does it mean they were connected with the soil as villeins in earlier English history?

FREDERICK E. SAWYER, F.S.A.

Brighton.

WOMEN OVERSEERS.—Perhaps it may be worthy of permanent record that for the parish of Intwood, near Norwich, Mrs. Mary Anne Unthank has been appointed overseer for the current year. Are there other instances for the present day?

W. VINCENT.

Belle Vue Rise, Norwich.

"JOHN BARLEYCORN."—Is anything known of the date or authorship of the short ballad beginning

"There came three men from the east,
And three merry men they be;
And they have sworn a solemn oath
John Barleycorn shall dee!"

What is the earliest known occurrence of the title *John Barleycorn*? J. A. H. MURRAY.

Mill Hill, N.W.

"AN INFANT'S MIND LIKE A BLANK SHEET OF WHITE PAPER."—Who was it who said that an infant's mind was like a blank sheet of white paper, on which you could write for good or evil? I had fancied that it was Sterne, but I cannot trace the passage. A similar idea, however, is to be found in the inscription on a monument in the chancel of St. Mary Magdalene's Church, Somerby, near Grantham. It is as follows:—

"Here lyeth the body of Mrs. Jane Brownlowe eldest daughter of Sir Richard Brownlowe, Baronet, and of his wife Dame Elizabeth, daughter of John Freke, of Gorn Cortuey, in the County of Dorset. She deceased the 16 year of her life, the 1 of June, 1670. She was of a solid serious temper, of a competent stature, and a fayre complexion, whose soul now is perfectly butyfyed with the fruition of God in Glory, and whose body in his dew time he will raise to the enjoyment of the same. Here lyes a Virgin whose conscience may compared with whitest vellum truly say. The spot lyes there who

clensed me wrote his name so firm upon me I am still the same. His whites I lived he own'd me, still I'm his preserved by him till I enjoy true bliss."

The concluding couplets are slightly incoherent, but I have given the epitaph in full on account of its singularity. The "conscience may [be] compared with whitest vellum" is very similar to the idea in the passage the authorship of which I seek.

CUTBERT BEDE.

TERNE.—The *Saturday Review*, in an article on private coursing, quotes Dame Juliana Berners's enumeration of the points of a greyhound thus: "Syded like a *terne*." I cannot find the word *terne* in any dictionary. Can any of your readers tell me what it is? I have always heard the lines quoted as "Sided like a bream."

AN OLD COURSER.

REV. WILLIAM SYMONDS, author of *Pisgah Evangelica*, Lond., 1605. When did he die?

ALEXANDER BROWN.

Norwood P.O., Nelson County, Virginia, U.S.A.

STOCKLAND, DEVON.—Can any of your readers inform me where I can find a full description of the parish of Stockland, Devon, and its principal inhabitants? J. ST. N.

ARTICLE WANTED.—Wanted to trace an article on "Infection and Contagion" that appeared in one of the monthly or quarterly magazines some time within the last three or four years.

DIGITALIS.

OLD PLATE MARKS.—I have in my possession an old silver tankard, which is stamped with the four following marks: (1) A heart-shaped stamp with the letters RO.; (2) an oblong stamp with a figure of Britannia holding a sprig of laurel, as on some coins; (3) a square stamp, the corners rounded off, bearing a lion's head erased; (4) a plain shield-shaped stamp with a monogram or merchant's mark resembling a long I passing through a C. I should be glad to know when and where this piece of plate was made, as the marks do not appear in the lists which I have examined.

A. W. W.

Replies.

STEELE'S POEMS.

(6th S. xi. 181, 309.)

It is no new thing to have to thank Mr. SOLLY for the results of his minute and accurate investigations. But, apart from the intrinsic value of his paper on *The Procession*, and the interesting communications which it has evoked, I was at once struck by its establishment of the fact that Steele was "a gentleman of the army" in 1695, if not earlier. More recently I have observed that it tends to confirm a passage in that unsavoury

chronique scandaleuse, The New Atalantis of Mrs. De la Rivière Manley. In the first instalment of this, published in May, 1709, the author, after an uncomplimentary portrait of Steele, goes on:—

"I remember him almost t'other Day, but a wretched common Trooper; he had the Luck to write a small Poem, and dedicates it to a Person whom he never saw, a Lord that's since dead, who had a sparkling Genius, much of Humanity, lov'd the Muses, and was a very good Soldier. He encourag'd his Performance, took him into his Family, and gave him a Standard in his Regiment."—Second edition, 1709, pp. 187-8.

No one, I imagine, would covet the distinction of having the notorious "Rivella" for his biographer. Yet the toad of detraction, ugly and venomous, wears sometimes the precious jewel of truth in its head; and I am disposed to think that this account is substantially correct. It is certainly true of John, Lord Cutts, that he was dead in 1709—he died in January, 1707. It is also true that he "lov'd the Muses"; and it may be added that he, too, wrote a poem on Queen Mary's death. He was, besides, "a very good Soldier." Was he not Swift's "salamander"—always found in the hottest fire? And he became colonel of the Coldstream Guards in October, 1694. It is also true that Steele (omitting "Rivella's" decorative adjectives) had been "a Trooper" and an ensign in the Guards. Both these things he himself tells us. I do not, therefore, see why the remainder of the story should not be equally veracious, and that the "small Poem" should not have been *The Procession*, which was dedicated to Lord Cutts. Thus we are enabled to fill one of the *lacunæ* in Steele's life by a definite statement, namely, that, being in 1695 a private in the Horse Guards, he wrote, and published in March of that year, a poem entitled *The Procession*, which he judiciously dedicated to the new colonel of the Coldstream Guards, a man of known literary tastes, who thereupon encouraged him, appointed him his private secretary, and made him an ensign in his regiment. There is nothing so precise as this in any existing life of Steele, though some conjectures come close upon it.

"Rivella," both in this place and in her other works, makes other references to Steele, some of which it is possible to test scientifically. There is ample evidence that she knew him well; and this alone should make her statements, despite her unsatisfactory character, worthy of careful examination.

AUSTIN DOBSON.

I have a copy of *The Crisis*, by Steele, London, 1714. Two poems are bound up with it, probably by him: "An original Canto of Spencer [sic]; design'd as part of his *Fairy Queen*, but never printed." "London, printed for James Roberts, 1714," and "Another Original Canto." He commences the preface, "I am not insensible with what Reason the following piece of Spencer's will be suspected

to be spurious, if a true and fair account be not first given of it." A long explanation concludes:

"I shall only assure the reader, that what I have or shall publish, is done with a sincere design to inform and please him, who is at liberty to turn it to instruction or ridicule as he thinks fit. Though I must warn him not to censure the present fragment, unless he knows himself to be well acquainted with Spencer and his manner of writing: for whoever pretends to find fault before he can give his reasons for it, will show either his Ill Nature or his Ignorance, and expose himself."

The first verse of the "Original Canto" is:—

"Archimago with his Hell hounds foul
Doth Britomart enchain:
Talus doth seek out Arthegall,
And tells him of her pain.

Fair Liberty, bright Goddess, Heavenly-born,
So high esteem'd by ev'ry living Wight,
O how deprest with Thraldom and with Scorn
Are they who want thy kind refreshing Light.
How, when we're banisht from thy lovely sight,
Sitting in clouds of Darkness evermore,
Wrapt up in errors of eternal Night.

Do we, with deep surrounding sorrows sore,
In vain our wretched state, with dismal cries explore."

The first verse of "Another Original Canto" is:—

"Archimago goes to Faction's house,
Deep delved, under Ground:
The Hag adviseth how he may
Fair Britomart confound.

Ay me! what aking Thoughts possess my mind,
While Britomartis chast I still pursue;
While thro' Fate's darksom Labyrinth I wind
My weary steps in paths yet trod by few,
Still keeping that fair Princely Flowre in view;
Somewhile my Sprite with thrilling Joy rebounds,
Sometimes with pungent Grief doth sorely rew,
I feel the smart when foul Reproach her wounds
I joy, when her dread might Fame's silver Trump re-sounds."

Steele wrote *The Lying Lover*, containing poetry as well as prose. The "Original Canto" contains forty-six verses, and "Another Original Canto" fifty-four verses.

WM. FREELOVE.

BRUMMELL'S "LIFE," BY CAPT. JESSE (6th S. xi. 188, 297).—*The Song of Scrutinaria* (vol. i. p. 18). The correct title of this piece (which is written in the style of Ossian) is "*The Song of Scrutinaria*," by Mr. Macpherson." It refers to the "Westminster scrutiny" consequent upon the contest (lasting forty days) for the representation of that city in 1784, when Fox achieved a triumph over the Government candidates, Lord Hood and Sir Cecil Wray. (A collection of the addresses, placards, squibs, songs, and *jeux d'esprit* issued during the course of the election was published in a quarto volume, with caricature frontispiece by T. Rowlandson, in 1785.) It will be found in the *Rolliad*, or rather among the "Probationary Odes for the Laureateship," which, with "Political Eclogues and Miscellanies," are included in the later editions of that magazine of witty squibs, all directed against

the Tory party. According to the "Dedication" of the editor of the complete editions, the *Rolliad* itself "owed its existence to the memorable speech of the member for Devonshire [Mr. Rolle] on the first discussion of the Westminster scrutiny." A long account of it is given by Wraxall in his *Historical Memoirs*. The author of this piece, and also of the political eclogue entitled "*Margaret Nicholson*, in which Mr. Wilkes and Lord Hawkesbury alternately congratulate each other on his Majesty's late happy Escape," was the late Right Hon. Sir Robert Adair, K.C.B., as that most able and courteous of diplomatists informed me in one of the interviews with which he favoured me while I was seeking information for my second edition of the *Poetry of the Anti-Jacobin*, in which continually quoted work the attacks of himself and friends were returned with tenfold interest by Canning, Hookham Frere, G. Ellis, and other wits of the Tory party.

As an answer to the second inquiry of MR. HENRI VAN LAUN, "Who was the kind, the courted, and the witty Hare?" I beg leave to reprint my note referring to him in the *Poetry of the Anti-Jacobin*, p. 60:—

"Mr. Jas. Hare was M.P. for Knaresborough, and one of the most brilliant wits of the Whig party. At Eton his verses were hung up as specimens of excellence. Great expectations were raised as to his eloquence in the House of Commons. When Fox was once complimented for one of his speeches, he replied, with the generosity natural to him, 'Wait till you have heard Hare.' But his timidity was so great that he broke down in his first speech, and this failure, joined with delicate health, prevented a second attempt. Horace Walpole speaks of his 'brilliance and fire.'" His *bons mots* were innumerable. He died in 1804."

The Duchess of Gordon described him and his associates as the "Hare and many friends." He married a sister of Sir Abraham Hume, who brought him a very considerable fortune.

In reply to the third inquiry of MR. HENRI VAN LAUN, as to what is "the well-known fox in Whittlebury Forest" (vol. ii. p. 358), I will borrow the explanation of it from a biographical sketch of Sir Robert Adair which appeared in the *Gentleman's Magazine*, Nov., 1855:—

"On his return to England in 1780 Adair made the acquaintance of his kinsman Charles James Fox. His first meeting with that statesman was at Euston, whither he had accompanied his uncle, Admiral Keppel, to a *batute* given by the 'Junius' Duke of Grafton. Fox came in late for dinner, and, with his usual kindness to young people, seated himself next to Adair. 'Well, young one,' said Fox, 'what could you find to shoot at at Gottingen?' 'Foxe,' was the reply. 'Hush,' said Charles; 'our host is an inveterate Nimrod, and if he hears you have been killing any of my namesakes he will swear they belonged to Fakenham Wood.'"

It matters little whether Whittlebury Forest or Fakenham Wood was mentioned; both belonged to the Duke of Grafton. CHARLES EDMONDS.
136, Strand.

CROMWELL'S NATURAL SON (6th S. xi. 308).— This remarkable romance was written by the Abbé Prévost d'Exiles, one of the most prolific writers of the last century, born at Hesdin, in Artois, in 1697, died 1763 (see *Biographie Universelle*, xxxvi. 64-72). *The Life of Mr. Cleveland* was first brought out in 1731, and appeared almost at the same time in French at Utrecht, and in English at London, being published by Nicholas Prevost, in the Strand. At first only two volumes were issued; then two more; but the fifth volume did not appear till 1734-5. The book was fully reviewed in the *Historia Litteraria* for 1731, pp. 202, 285-292. M. Prévost in his preface states that the MS. was given to him by Mr. Cleveland's son, and that, not being a good English scholar, he preferred to translate it into French. The book is far from rare; some of the editions are very prettily illustrated, such as the French one, printed "à Londres" by P. Vaillant in 1777. The third English edition, printed for Rivingtons, and for S. Crowder on London Bridge, 4 vols., 12mo., 1760, is often to be met with. The book is not devoid of talent, but it is one which is now not read.

EDWARD SOLLY.

The book inquired about is a translation of the romance by the Abbé Prévôt (or Prévost) d'Exiles, first published in 1731. This prolific and interesting author, whose early manhood was a struggle with a mistaken vocation, is perhaps best known in England through his *Vie de Manon Lescaut*, reprinted a few years ago by M. Dumas *filis*. His personal attractions and literary attainments made him courted alike by society and the Church, and after alternating for many years between the two he ultimately settled himself to the pursuit of literature, with the position of chaplain to the Prince di Conti. In many pages of *Monsieur Cleveland* (as well as of his *Memoirs et Aventures d'un Homme de Qualité* and in other passages of his works) he has evidently recorded his own struggles. The following sentence, from *Monsieur Cleveland*, though put in the mouth of an Englishman, is characteristically French. He is describing his condition previous to making an attempt at suicide:—

"I cannot give you a better idea of my state than by calling it an *inévitable* hatred to life. 'Tis a kind of delirious frenzy which is found to rage more among my countrymen the *English* than the rest of *Europeans*..... it is looked upon as almost peculiar to our nation."

Compare this with what he says of himself:—

"Je lais-je à juger quels devaient être depuis l'âge de 20 à 25 ans le cœur et les sentiments d'un homme qui a composé le *Cleveland* à 35.....La malheureuse fin d'un engagement trop tendre me conduisit enfin au tombeau, c'est le nom que je donne à l'Ordre respectable où j'allai m'ensevelir."

His end was singular. Being overtaken with an apoplectic fit when out walking in the woods, it was only discovered that he was not dead by the

piercing cry he uttered on receiving a fatal wound given by a clumsy country surgeon while supposing he was making a post mortem examination. One of his biographers mentions as a *chose assez rare* that he lived on good terms with his publisher to the end of his days. R. H. BUSK.

The work mentioned by MR. SAWYER is a translation of the French *Histoire de M. Cleveland, fils naturel de Cromwel; ou, le Philosophe Anglais, Écrite par Lui-même*, Utrecht (Paris), 1732-39, 8 vols. 12mo., written by Antoine François Prévost d'Exiles, better known by his *Histoire du Chevalier Desgrieux et de Manon Lescaut*.

HENRI VAN LAUN.

The book described by MR. SAWYER, *The Life and Entertaining Adventures of Mr. Cleveland*, is a translation of a French novel written by L'Abbé Prévôt, the well-known author of *Manon Lescaut*.

WILLIAM E. A. AXON.

66, Murray Street, Higher Broughton, Manchester.

Histoire de Cleveland, Fils Naturel de Cromwell, is the title of one of Abbé Prévost's (the author of *Manon Lescaut*) romances. It has been translated into most modern languages. Sainte Beuve says that Chancellor Daguesseau could not be brought to grant the *imprimatur* for the first volumes of this novel until the Abbé Prévost had engaged to make the hero a convert to Catholicism in the last volume. A. R.

Athenæum Club.

FIRST EDITION OF THE "VICAR OF WAKEFIELD" (6th S. xi. 268).—Both the first and the second edition were published by F. Newbery in Paternoster Row. The first was advertised in *St. James's Chronicle* of March 29, 1766, as "published this day, printed for F. Newbery." The second edition was advertised in the same paper, under date June 3, 1766, with precisely the same description. Prior, in his *Life of Goldsmith*, 1837, ii. 120, speaking of the first edition, says that "though published in London it was printed at Salisbury." Forster, *Oliver Goldsmith*, i. 410, quotes Goldsmith's receipt for eleven guineas, dated January 8, 1766, when the book was put in hand; and says, "it was printed at Salisbury, and was nearly three months in passing through the press." Lowndes appears to have introduced the statement that there was an edition published at Salisbury in 1766; but was not this a mistake? There is often confusion made by not distinguishing the difference between "printed" and "published." I suspect this was the case in the present instance. At all events, I have never seen a copy of the *Vicar of Wakefield* "published at Salisbury" in 1766, and shall be glad to be corrected if I am in error. As the second edition was revised by Goldsmith, and is readily known by the additional use of the word "Fudge," if there are copies with

"published at Salisbury" on the title-page it would be interesting to know whether they are identical with the first or with the revised London issue.

EDWARD SOLLY.

Lowndes is mistaken in this instance, and Mr. Forster is quite right in his statement (*Life of Goldsmith*, 356, ed. 1848) that the first edition was printed at Salisbury. The title is, "*The Vicar of Wakefield: a Tale*. Supposed to be written by Himself. *Sperate miseri, cavete felices*. Salisbury: Printed by B. Collins, For F. Newbery, in Pater-Noster-Row, London. MDCCCLXVI." 2 vols., pp. 214 and 223, exclusive of titles and one leaf of advertisement in vol. i. This edition came out on March 27 (Prior's *Life of Goldsmith*, ii. 109). "Toward the end of May a second edition was called for; on August 25 a third" (*ibid.*, p. 118), though Forster, p. 370, says that the second edition came out on June 5. The imprint of this second edition is, "London: Printed for F. Newbery, in Pater-Noster-Row. MDCCCLXVI." Two leaves of contents were added also. The pagination is the same as in the first edition. The third has same imprint as the second and same pagination, though there are some slight variations. The fourth edition was in 1770, with this imprint: "London: Printed for Carnan and Newbery, at No. 65, in St. Paul's Church-yard. MDCCCLXX." with same pagination as the earlier editions. The fifth, in 1773, has the imprint, "London: Printed for T. Carnan and F. Newbery, jun., at Number 65 in St. Paul's Church-Yard. MDCCCLXXIII." pp. 222 and 223, with three leaves of advertisements at the end of vol. i. A sixth edition appeared in the year of the writer's death, 1774, as stated by Prior and Forster. Prior, at p. 120, says of the first edition, "That edition, though published in London, was printed at Salisbury." Bolton Corney, a very particular editor, gives the title of the first edition as above; life prefixed to his edition, 1845, p. xvi.

W. E. BUCKLEY.

The first edition was published on March 27, 1766, and bears the following words on the title-page: "Salisbury: Printed by B. Collins, For F. Newbery, in Pater-Noster-Row, London. MDCCCLXVI." The second and third editions were published in London on June 5 and August 25 in the same year, and are described as such on their respective title-pages. In the second edition of Mr. Forster's *Life and Times of Oliver Goldsmith* (vol. ii. p. 20, note) the writer states that there are both omissions and additions in the second edition of Goldsmith's book, and cites the repetition of the word "Fudge" at each pause of Miss Skeggs's relations, which will be found in the second and third editions, but not in the first.

G. F. R. B.

The Vicar of Wakefield: a Tale. Supposed to

be written by Himself. Salisbury: Printed by B. Collins, for F. Newbery, in Pater-Noster-Row, London. 1766.' 2 vols. pp. 241, 223. This is copied from the title-page of the first edition, and shows that Lowndes is incorrect and Mr. Forster right. Prof. Masson, in his *Memoir of Goldsmith*, says that the first three editions were published in March, May, and August, 1766. G. J. GRAY.
Cambridge.

AUTHOR OF "WHITEFRIARS" (6th S. xi. 269).—According to the British Museum Catalogue Emma Robinson is the authoress of (1) *Whitefriars*, 1844, 8vo.; (2) *Whitehall*, 1845, 12mo.; (3) *The Maid of Orleans*, 1849, 12mo.; (4) *Owen Tudor*, 1849, 12mo.; (5) *The Gold Worshippers*, 1851, 8vo.; (6) *The Prohibited Comedy, Richelieu in Love*, 1852, 8vo.; (7) *Cesar Borgia*, 1853, 8vo.; (8) *The City Banker*, 1856, 12mo.; (9) *Mauleverer's Divorce*, 1858, 12mo.; (10) *Madeline Graham*, 1858, 8vo.; (11) *Which Wins, Love or Money?* 1862, 8vo.; (12) *Cynthia Thorold*, 1862, 8vo.; (13) *Epithalamium in Honour of the Marriage of the Prince and Princess of Wales*, 1863, 12mo.; (14) *Christmas*, 1865, 8vo.; (15) *The Matrimonial Vanity Fair*, 1868, 8vo. G. F. R. B.

Miss Emma Robinson was the lady referred to. Some years ago I had several letters from her from South Bank, Regent's Park. ESTE.

UNIVERSITY LISTS (6th S. xi. 329).—As regards Cambridge students, the principal sources of information are as follows: 1. The matriculation lists at the registry. These give the name, college, and university status of the student. They commence in 1544, and have been continued ever since (with a gap between 1589 and 1602). From about 1724 they give the autographs. 2. The grades for degrees, at the registry. These give the name and college. At the end of most years, however, is given the *ordo senioritatis* (i. e., what would now be commonly called "the list in order of merit of those who took honours"). These commence in the fifteenth century. From the year 1747 the honour lists are published in the *Calendar*. The names of all who have taken degrees from 1659 are published in one edition of the *Graduati Cantabrigienses*. 3. The signatures of the actual recipients of degrees. These commence in 1637, and have been continued ever since (with a gap during the Rebellion and Commonwealth). 4. The college admission or matriculation books. These commence at various dates, and give very various amounts of information. Those of Caius College are, I believe, the best, commencing in 1560, and assigning the age, birthplace, father's name and status, of each student, and also, in nearly all cases, the school at which he was educated and the name of the master. The others mostly date from the first half of the seventeenth century, and are

seldom so full. Some give only the county from which the student came. The matriculation book of St. John's College has been printed under the editorship of Prof. Mayor, and that of Caius College is in process of being printed. In the case of members of the foundation of a college, i. e., fellows and scholars, much earlier information is often attainable.

J. VENN.

Caius College, Camb.

So far as regards Oxford this query is about to receive a complete and very magnificent answer. At the forthcoming sale of the library of the late Mr. Leonard Laurie Hartley, one of the grand features will be the production of Col. Chester's manuscript, "Complete Series of all the Matriculations at the University of Oxford, 1565-1869," in seven folio volumes. I have had the privilege of looking at this colossal monument of Col. Chester's industry, for which Mr. Hartley gave the not exorbitant sum of 1,500*l.*, and, in common with all lovers of history and admirers of patient research, hope that this collection of 95,000 entries will not be suffered to go out of the country.

EDWARD H. MARSHALL, M.A.

Hastings.

I have the following:—

A Catalogue of all Graduates in Divinity, Law, and Physick: and of all Masters of Arts, and Doctors of Musick: who have regularly Proceeded, or been Created, in the University of Oxford, between the 10th of Octob. 1659, and the 17th of July 1688. Oxford, Printed at the Theater for Henry Clement, Bookseller, 1689.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Is MISS GILCHRIST aware of the various volumes of *Graduati Cantabrigienses* for 1659 to 1787, 1760 to 1856, 1800 to 1872, and 1800 to 1884, and the *Catalogue of Oxford Graduates* from 1659 to 1850? As many men fail, from various causes, to take their degrees, of course they cannot be considered as complete lists of university men.

G. F. R. B.

A SERMON OF A.D. 1388 (6th S. xi. 305).—There can be no doubt that Wimbledon's sermon was very popular. Lowndes gives a list of editions, in 1573, 1575, 1579, 1582, and 1584 (all these in 16mo.); and in 1593, 1603, 1617, 1634, and 1635 (all these in 12mo.). I am able slightly to augment his catalogue. We have in the library at St. Paul's Cathedral the editions of 1582, 1617, 1634 (which is, by the way, the *fourteenth* edition); and we have also a much later reprint in 1738.

Strype, in his *Annals of the Reformation* (the Oxford edition of 1824, vol. iii. pt. i. p. 416), has something to say about this sermon. He refers to the edition of 1584, which was "set forth by the old copy, without adding or diminishing, save the old and rude English here and there amended.

The text, Luke xvi., 'Redde rationem villicationis tuæ.' This sermon," he adds, "I once saw in a volume of sermons in the Lambeth Library." He goes on to say that "this sermon, long before, John Fox had entered in his *Book of Martyrs*, vol. i., which he found in an old parchment book with other writings, and transcribed."

Turning to Fox, in the octavo edition of 1855 I find (vol. iii. pt. i. p. 292) a note of some little interest, from which I gather that *manuscript* copies of the sermon are not very rare. Casley, *Catalogue of MSS. in the Royal Library*, p. 273, mentions "Tho. Wimbleton's two sermons at Paul's Cross on Luke xvi. 2, preached A.D. 1388." In the *Catalogue of MSS. at Sidney College, Cambridge* is "A sermon preached at Paul's Cross, an. 1389, on Quinquagesima [sic] Sunday, by Tho. Wimbleton." In the *Catalogue of Carus College, Cambridge*, is "R. Wimbleton Concio. extat quoq. Anglice 1593, octavo." In the Bodleian Library is the same document, "by R. Wimbleton, an. 1388." The note further states that this sermon was first printed by John Kynge, without date, between 1550 and 1561, and gives a reference to Herbert's *Ames's Typographical Antiquities*, vol. ii. p. 1098. In the first edition of the *Acts and Monuments* the title of the sermon is as follows:—

"A Sermon no lesse frutefull then famous, made in the year of our Lord God M.CCC.LXXX.VIII. In these our later dayes moste necessary to be knowne. Neyther addinge to, nor diminishing from. Sauer the olde and rude English thereof mended here and there."

"The phraseology and orthography [sic] which Fox adopted in the first do not occur in the subsequent copies of this sermon. In that edition, p. 175, he says, 'neither is there any name expressed thereon'; and, 'it seemeth to be of Wickliffe's doing': in the second and following edition he acknowledges it to be R. Wimbleton's Sermon."

I ought to state at once that all the references in the last paragraph are taken as they stand in Mr. Cattley's edition, and that I have not verified them.

But who was R. Wimbleton? "A certain learned clerk, as I find in an old monument," says Fox; and he adds:—

"Among the ancient registers and records belonging to the archbishop of Canterbury, I have an old worn copy of the said sermon, written in very old English, and almost half consumed with age, purporting the said author hereof, bearing also the aforesaid name; the true copy of which sermon, in his own speech wherein it was first spoken and preached at the Cross, on the Sunday of Quinquagesima and afterwards exhibited to the Archbishop of Canterbury, being then, as it seemeth, William Courtney."

He then prints the whole sermon, and at its close adds, that "by the ancientness of the phrase it seemeth to be preached much about the time of John Wickliff." Oh, what a falling off is here! from the "it seemeth to be of Wickliffe's doing," of the earlier edition.

I do not find any reference to this "old worn

copy" in the *Catalogue of the Lambeth Manuscripts*; so I fear that it has perished. Mr. Cattley's note, pp. 827-8, on certain chronological difficulties connected with the sermon, should be read.

W. SPARROW SIMPSON.

SIZES OF BOOKS (6th S. xi. 164, 289).—A fixed standard for regulating the sizes of books is, I fear, an impossibility. In the old days of hand-made paper, when special moulds had to be adhered to, makers supplied certain generally convenient sizes—as foolscap, demy, royal, &c.—and the sizes of books were naturally regulated thereby. While papers of the old dimensions continue to be largely used, the difficulty in obtaining out sizes in machine-made papers—which have practically superseded hand-made—no longer exists. An edition of any importance will probably consume a sufficiently large quantity to make it worth the while of the millowner to specially manufacture the necessary paper, and therefore publisher and client use their discretion as to the size and shape of a projected book. Machine-made papers of the old designations are made both "pinched" and "full," so that, taking demy as an example, we have it not only of ordinary size but pinched demy, that is a little smaller, and full demy, a little larger, each way. Supposing that the British Museum chose to declare a uniform scale of book sizes, no publisher would follow it, and were he ever so willing his clients would not let him. In regard to measurements, the terms *octavo* and *quarto* are now absolutely meaningless. *Octavo* is, however, still understood to mean a long and narrow book, the shape of a sheet of note-paper; and *quarto*, one nearly square. But it does not follow because a book is the shape of a sheet of note-paper that it is really an octavo; or because nearly square that it is really a quarto. As an instance to the contrary I enclose you a tiny book of the former shape, published here, measuring one by one and a half inches, entitled *Quads for Authors, Editors, and Devils*, which is described as a "Midget folio," or royal 304mo.; that is, a single sheet of royal would give 608 pages, or 304 leaves.

ANDREW W. TURR.

The Leadenhall Press, E.C.

MARY ANNE CLARKE (6th S. xi. 308).—Ripley and Dana's *Cyclopaedia*, and Watt's *Bibliotheca Britannica*, state that Mrs. Clarke died in 1852.

EDWARD H. MARSHALL, M.A.

Hastings.

A note in the *John Bull* of June 26, 1852, states that she died at Boulogne on Monday, June 21, aged seventy-four. Her death on that day is also recorded in the *Gentleman's Magazine* for August, 1852; in Willis's *Current Notes* for August, 1852, p. 72; and in "N. & Q.," 4th S. xi. 484. According to her *Life*, published by W.

Clarke, Esq., in 1809, she was born about 1772; and if so, her age in 1852, at the time of her death, must have been, as then given, about seventy-four.

EDWARD SOLLY.

My friend Mr. Bram Stoker gave me orally, some years ago, a vivid account of his visit at Naples to Mrs. Mary Anne Clarke when she was almost a centenarian. An amusing feature in the narrative was the coquetry of manner still retained by the once historic syren.

W. J. FITZPATRICK.

[Further communications are forwarded to G. F. R. B.]

TRIAL BY WAGER OF BATTLE (6th S. xi. 144, 252).—I am one of the few remaining who will remember the morning of Abraham Thornton's arrival in London, under military escort, on Nov. 17, 1817, as stated by MRS. BANKS. On that day I wanted just a week for the completion of my eighth year, and, of course, was then in charge of my father, who had risen early for the purpose of being at Palace Yard long before the hour appointed for the criminal's arrival at Westminster Hall, viz., eight o'clock. Palace Yard was already lined with mounted cavalry from the Life Guards. The eyes of the assembled crowd were turned towards Parliament Street, in order to catch a glimpse of the car on its turning the bend of Charing Cross from the Strand. On a closer approach of the hour of eight, loud voices were heard from the surging crowd of "Here he comes, in yonder car." As the car passed along I was lifted a little above the ground, for the purpose of affording me a view of the criminal, but not sufficiently high to admit of my looking over the shoulders of a block of men. The car having now arrived at Bridge Street, and being about to turn the right angle into Palace Yard, loud voices were lifted to the tune of "Which is he?" My father exclaimed, "Surely that must be he in the broad-brimmed hat"—an exclamation that soon met with general assent. On the entry of the car into Palace Yard the soldiers simultaneously unsheathed their swords, and their united glitter in a bright morning sun appeared a splendid show to my infantile vision, and afforded me more amusement than did the subject which had drawn the soldiers together, and which at the time I scarcely understood. Dulness is an attribute too liberally ascribed to November; but on this particular morning old Sol good-naturedly gave the month an enjoyable triumph over its accusers by openly defying the ascription.

The unsatisfactory acquittal of Thornton was speedily followed by the issue of shoals of leaflets, sheets, and pamphlets, entitled "The Remarkable Trial* of Abraham Thornton for the Murder of

* In case it may be urged that the unexpected "appeal" of Abraham Thornton set aside the trial of the man, I respectfully submit that the words in the widely-scattered prints I mention might possibly have

Mary Ashford, five miles and a half from Birmingham, in Warwickshire." These were soon spread over the country.

It is to be hoped that the acquittal of Thornton proved to be one of those cases in which good came out of evil; for it would be paying an ill compliment to our legislature to suppose that the unrepealed and barbarous law which the murderer's counsel had raked up in his favour would be allowed to pollute the pages of the statute book after the assembling of Parliament—a revolting law which, if public opinion had tolerated it, would have allowed the proof of Thornton's innocence of murder to consist in the commission of a second murder.

H. SCULTHORP.

Westminster, S.W.

APOSTOLIUS (6th S. xi. 287).—Copies of Apostolius are in the Bodleian, and, I should think, in the British Museum. I have the *editio princeps*, Basil, 1538, which is an epitome only, and also the most comprehensive edition, Lugd. Bat., Elzevir, 1653, 4to. In the former the proverbs are not numbered, and it does not contain the one inquired for. In the 1653 edition the proverbs are divided into twenty-one centuriæ, the last of which, however, contains only twenty-seven proverbs. The correct reference to that sought is "Cent. ii. prov. 54." "Ἀλμυρὸν γειτόνημα Ἐκβλεπε πόρρω. Δηλοῖ δὲ, ὅτι κακὸν ἐστὶ τὸ γειτόνημα τῆς θαλάσσης ἔχει ἢ χρῆσθαι αὐτῇ ὁμοία ἐστὶ τῇ Ἐὐαν δύνῃ οὐδεῖσαι, μὴ πλεῦσθαι. Salsuginosum viciniam Eminus aspice. Ostendit, malum esse maris viciniam habere, eaque uti. Similis est alteri illi, Quando terrâ iter facere possis, ne mari facias." It is true that Simplicius, in his *Commentary on the Enchiridion of Epictetus*, cap. ix. (iv.), p. 57c (that is, in Schweighæuser's edition, Lipsiæ, 1800, vol. iv. p. 96), quotes this latter saying as one of Cato's oversights:—"Ὁ γοῦν Ῥωμαῖος Κάτων, ὁ μέγας, ἐν τῶν ἑαυτοῦ παρορματῶν ἐν τῷ βίῳ ἔλεγε, τὸ ἐλέσθαι πλεῦσαι κατὰ τὴν ἀποδομίαν ἐκείνην, ἣν ἡδύνατο καὶ δι' ὁδοπορίας ποιήσασθαι. Sic sanè Cato major, hoc unum e suis erratis fuisse, solebat dicere, quod aliquando navigasset, cum iter terrâ conficere potuisset." Readers of Plutarch's *Life*, also, will remember that this is one only of the three things which he had cause to repent of. He said:—"μεταμεληθῆναι δ' αὐτὸς ἐν παντὶ τῷ βίῳ τρεῖς μεταμελείας· μίαν μὲν, ἐπὶ τῷ γυναικί πιστεύσαι λόγον ἀπόρρητον· ἑτέραν δὲ, πλεῦσας, ἑπὺν δυνατὸν ἦν περῆσαι· τὴν δὲ τρίτην, ὅτι μίαν ἡμέραν ἀδιάθετος ἔμεινεν.

run thus: "The Remarkable Appeal of Abraham Thornton relative to the Murder of Mary Ashford," &c. Whichever way the words ran, the reader must kindly make allowance for uncertainty when reflecting on the wide chasm that obtains between 1817 and 1885—an interval of nearly seventy years—and the tender age at which the observations were made.

Trium se per totam vitam pœnituisse; Unam, quod mulieri arcanum credidisset; alterum, quod navigasset, quo ire poterat pedibus; tertium, quod unum diem per incuriam inanem effluere pate-retur" (Plutarch, *Cato Major*, 9, p. 339 5, or in Reiske's edition, vol. ii. 564). The word *ἀδίαθερος* is otherwise, and more correctly, rendered "with-out having a will by him." Wrangham notes (ii. 550): "This word has been misunderstood by all the translators, who have agreed in rendering it 'that he had passed one day idly.' M. Ricard follows the old interpretation; Langhorne's is after Meiziriac." Schäfer also, in Liddell and Scott's *Lexicon*, renders it "having made no will, in-estate." Granting this to be the right meaning, the Emperor Titus may be credited with having originated the saying "Amici diem perdidit." Cato, too, could he only make his voyage in a well-appointed P. and O. steamer, would possibly repent of having said that he repented of going by sea when he might have gone by land.

W. E. BUCKLEY.

The most easily available edition of the *Pro-verbs* of Apostolius is that at the end of Samuel Patrick's *Clavis Homericæ*. There is an edition of this Lond., 1771, but there are several others, as it was a trade book kept in print. It can probably be met with in most second-hand bookshops for one or two shillings.

MR. C. A. WARD is not quite exact in referring to Simplicius, *u.s.*, as saying that "Cato repented of only one thing in his life." What Simplicius really said was this, that "one of Cato's errors" was such a thing:—Ο γὰρ Ῥωμαῖος Κάτων ὁ μέγας ἐν τῶν ἐαυτοῦ προαράματων ἐν τῷ βίῳ ἔλεγε (Comment. in *Epict. Enchirid.*, c. ix. p. 52, Lond., 1670). Plutarch gives the whole account in his *Life of Cato*:—

"He used to say that in all his life he never repented but of three things. The first was that he had trusted a woman with a secret; the second that he had gone by sea when he might have gone by land; and the third, that he had passed one day without having a will by him."—The Langhorne's translation, vol. ii. p. 495, Lond., 1819.

ED. MARSHALL.

Lloyd says:—"Two things Cato repented of: first, that he went by water when he might go by land; secondly, that he trusted a woman with a secret."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

If MR. C. A. WARD cannot find a copy of the *Parœmiæ Michaelis Apostolii* in the British Museum Library, which I should think is improbable, I have an Elzevir edition, 4to., 1619, which I should be glad to lend him. I cannot trace the proverb he refers to, for the book is arranged in "centuries," i. to xix., whatever that arrangement may signify, and no "century" contains more than one hundred proverbs, some less. I have only

noted one copy advertised for sale—an Elzevir 1653 edition, price twenty-one shillings, so that the book is probably scarce. F. A. BLAYDES. Bedford.

"DEAF" AND "MISCHIEF" (6th S. xi. 281).—Commenting on these two words, PROF. SKEAT tells us that the vowel-sounds *ea* and *ie* are really long, or, at any rate, were once long. He is probably aware, but he does not say so, that this statement may be illustrated from living speech. In parts—perhaps in the whole—of Yorkshire, Lancashire, and Cumberland, the *e* in *deaf* is long and the word is pronounced as a dissyllable=*deaf*; and the long sound of *ie* in *mischief* comes out, not, indeed, in the substantive, but in its adjective *mischievous* or *mischievivous*—in both of which the accent is laid on the second syllable, and not (as it is in the South) on the first. A. J. M.

CHARLES II.'S HIDING-PLACES (6th S. iv. 207, 498, 522; vii. 118; viii. 227, 329; ix. 457).—A petition was presented to Charles II. (shortly after his accession) by Mary Gibson asking for recompense for the fidelity of herself and father in concealing his Majesty at the "Talbot," Ripley, in Surrey. This petition, which is mentioned in Green's *Calendar of State Papers*, is given in detail in "N. & Q.," Dec. 28, 1861. As Ripley is not among the list of places where it is generally believed Charles was concealed after the battle of Worcester, any further information respecting this petition will be gratefully received.

The anecdote of Dame Joane and the basting ladle appears to have many versions, and though the incident is generally believed to have occurred at the ancient seat of the Tomes, at Long Marston, near Stratford-on-Avon, there is some evidence to prove that Abbot's Leigh, near Bristol, was the house. As this adventure is not given in King Charles's account of his progress after the battle of Worcester, little credence is attached to the story, though it must be remembered his account dictated to Pepys was not written until 1680, nearly thirty years after the events of his narrative. I will here quote a few variations of the story, which may perhaps lead to the discussion of an interesting episode in the royal fugitive's wanderings.—According to Blount's narrative in *Boscobel Tracts*:—

"That night [Sept. 10, 1651], according to designment, Mrs. Lane and her company took up their quarters at Mr. Tomb's house at Long Marston, some three miles W. of Stratford, with whom she was well acquainted. Here Will Jackson, being in the kitchen in pursuance of his disguise, and the cook maid busy in providing supper for her master's friends, she desired him to wind up the jack; Will Jackson was obedient and attempted it, but hit not the right way, which made the maid in some passion ask, 'What countryman are you, that you know not how to wind up a jack?' Will Jackson answered very satisfactorily, 'I am a poor tenant's son of Col. Lane, in Staffordshire; we seldom have roast meat, but when

we have, we don't make use of a jack'; which in some measure asswaged the maid's indignation."

In another part of *Boscobel Tracts* we find a letter of "an intelligent friend who lately visited" Abbot's Leigh, near Bristol, the seat of the Nortons, which place the king reached on the evening of Friday, Sept. 12, two days after leaving Long Marston. It runs as follows:—

"All that remains of the old building is a piece of wall (a few feet only, without any architectural decoration), which the mason has preserved in raising a pretty modern whitewashed dairy. The site of the new mansion is a short distance from it. I had an interesting conversation with an old man who was at work on the roads, and remembered the 'Old Court House' well, having lived as servant in it thirty-five years ago, and slept frequently in what was called King Charles's room. He remembered very well the tapestry (carpeting, as he called it) on the walls, with pictures of wild beasts, and women giving their breasts to children hung at their backs, which he had heard were 'Hottenmatops.' A figure of 'Lady Norton' in waxwork seemed also to have made a great impression on his mind. He mentioned, too, having assisted in killing the last of the wild cattle, which were reported to have been sent from France by the king as a present. The jack which the king turned and the block of wood on which he sat were held in veneration. The latter has, I fancy, been converted into snuff-boxes. The property has changed hands two or three times since then. The tapestry rotted; and 'Lady Norton' was, I fear, treated with sad indignity, and thrown on the dunghill."

A correspondent of the *Gentleman's Magazine* in 1793 (who received the anecdote from "an ancient person of veracity lately deceased, who was born at Stourbridge in 1714, and was brought up at Bilston by a grandmother, from whom she probably had the relation, and who might possibly have been acquainted with Dame Joane") thus writes:—

"A few days before or after Charles's concealment in the oak, he happened to seek refuge in a farmhouse, the mistress of which [I imagine Dame Joane] dressed him like a clown, and set him to turn the spit. His pursuers, having the idea of his being in the premises, examined them very closely, and in their search entered the kitchen. On their approach, Charles looked round, which the protectress observing, she seized the basting ladle, and with it gave the king a severe blow on the back, saying very angrily, 'And what do you stare at, you dog you; why do not you mind what you are about?' This reprimand furnished Charles with a pretext for keeping his eyes fixed downwards upon the spit, which attitude, together with the slouched hat, effectually concealed him from the recognizance of his enemies. No doubt the register at White Ladies, if extant, can supply the surname of this hospitable dame."

In vol. lxii. (part ii. p. 893) of the *Gentleman's Magazine* is a small engraving of Dame Joane's gravestone at White Ladies, with the following epitaph:—

"Here lieth
the bodie of a friends
the King did call
Dame Joane.....
but now she is
deceast and gone."
Interred Anno Do.
1689.

Finally, in the *Autobiography of Major John Bernardi* (printed in 1729) we are informed that "His Majesty with his said most ingenious and glorious Protectress and Conductress [Jane Lane] arriving at the late Sir George Norton's near Bristol, and going into the kitchen to keep company with the servants there, by the advice and direction of his said supposed Mistress, for the better concealment of his person, and preventing his being discovered, the fatal consequence of which must unavoidably have been the delivering up his Majesty into the Hands and Power of his Enemy, that most hypocritical usurper, Oliver Cromwell (of infamous Memory), who in all likelihood would have caused him to have been treated after the same manner his Royal Father was—and standing by the fireplace near the jack, the cook maid desired him to wind it up, and he fumbling with it until the spit stood still, the maid struck him, calling him 'black Blockhead,' and asked where the Devil he had lived that he had not learn'd to wind up a jack? The King modestly answered her, with a blush, that he was a poor tradesman's son, and had not been long in his Lady's Service."

This last is probably the most authentic account of the narrative, as Major Bernardi evidently had it direct from Jane Lane, he being acquainted with that lady, as may be seen by the following lines when, in 1670, he ran away from home (on account of his father's cruelty) to "Sir Clement Fisher's seat about four miles from Coventry, whose Lady was the heroic Mrs. Jane Lane," by whom he "doubted not of a tender reception," as this lady was

"for many years very intimate with young Bernardi's father, they frequently visiting each other, and staying for days together at each other's houses, which were about a day's journey distant from each other, and his son John having been always much caress'd by the said good Lady from his infancy."

ALLAN FEA.

Bank of England, E.C.

SPINET (6th S. xi. 308).—"Stephen Keene was a well-known spinet-maker in London in the reign of Queen Anne" (article on "Spinet," by Mr. A. J. Hipkins, in *Grove's Dict. of Music and Musicians*, vol. iii.). The value of a spinet depends on the rarity of the maker's works, and on the amount of decoration and the state of preservation of the particular specimen. The "Baudin" spinet, dated 1723, which belonged to the late Dr. Rimbault, and is engraved in his *History of the Pianoforte*, p. 69, fetched only 2l. 14s. in Rimbault's sale in 1877. Better or more highly decorated examples might, of course, fetch higher prices. JULIAN MARSHALL.

The following is from Sir George Grove's *Dictionary of Music*, s. v. "Spinet":—

"Stephen Keene was a well-known spinet-maker in London in the reign of Queen Anne. His spinets, showing mixed Hitchcock and Haward features, accepting Mr. Hughes's instrument as a criterion, reached the highest perfection of spinet tone possible within such limited dimensions."

EDWARD H. MARSHALL, M.A.
The Library, Claremont, Hastings.

LAY DEANS (6th S. xi. 329).—There are many such in England now. Almost every college in Oxford and Cambridge has an officer called "dean," and none of these need be in holy orders—in most instances, at least. There is also the Dean of the Arches, who is usually a civilian (see Phillimore's *Ecclesiastical Law*, ch. vii.).

EDMUND TEW, M.A.

HODNETT FAMILY (6th S. xi. 288, 320, 333).—References will be found, *s.v.*, in the new edition of Dr. G. W. Marshall's *Genealogist's Guide* (1885) to Burke's *Commoners* and Eyton's *Shropshire*.
NOMAD.

SAMUEL JOHNSON OF CHESHIRE (6th S. i. 314, 338; xi. 289).—The only remarkable thing about this is the fact that any annotator upon Boswell could have thought it possible that Dr. Johnson, in speaking, in 1773, of something written by one S. Johnson, could have referred to the play of *Hurlthrumbo*, published in 1729. The eccentric play-writer from Cheshire can have no place in the history of the great lexicographer, any more than that other Samuel Johnson who published *Julian the Apostate* in 1682. But there is a point of some interest raised in the suggestion that at some time when Dr. Johnson's name stood in high repute a book was published by some one who only assumed the name of "S. Johnson" to induce the public to buy his book. The story as told by Boswell in the *Journal to the Hebrides*, under date Oct. 8, 1773, is but vague. He first quotes Dr. Johnson as mentioning that "some time ago a man in Northamptonshire called himself my brother and was well received.....Mr. Allen wrote to the country that I had no brother alive, and the man was dismissed." Boswell then goes on to add, "Some years ago a foolish piece was published said to be written by *S. Johnson*." There is here a suggestion that the piece was not really written by a S. Johnson, but there is no distinct assertion that such was the case. It is well known that when, in 1738, Dr. Johnson issued "Proposals for printing the *History of the Council of Trent*, translated from the Italian of Father Paul Sarpi by S. Johnson" (*Weekly Miscellany*, Oct. 21, No. ccciv.), and inserted in the *Gentleman's Magazine* for November the "Life of Paul Sarpi," by S. Johnson (vol. viii. p. 581), he was met by the issue of a counter proposal by another Samuel Johnson, who was then librarian at St. Martin's-in-the-Fields, and who was also preparing a translation of Sarpi's *History*. This led to correspondence and discussion which of the two Samuel Johnsons should proceed with the work, and it ended by their both giving it up. There does not seem to be much known about this second Samuel Johnson, but my friend the Rev. C. Pickering Clarke, who kindly made inquiries, informs me that S. Johnson was librarian from 1738 till 1747, when his name disappears from the parish

books. There were, however, many Samuel Johnsons about that time—six, at least, were educated at Oxford and Cambridge in the first half of the last century, and several became known as writers. Mrs. Piozzi mentions (1773?) the death of a Samuel Johnson as being announced in a magazine, upon which Dr. Johnson remarked that he had seen the death of another namesake only last week, and expressed a hope that Death was now glutted with Sam. Johnsons, and would let him alone for some time to come. In the *Scholars of Westminster School*, 1852, p. 333, there is mention of one Samuel Johnson, who entered at the age of fourteen in 1741, and went to Oxford in 1745, and that he held the perpetual curacy of Torrington, in Devonshire. The notes to this name are, however, clearly wrong, for Samuel Johnson (of Torrington) published sermons from 1711 to 1745, and was the author of *The Explanation of Scripture Prophecies* in 1742. The Westminster scholar Samuel Johnson was probably his son. He was perpetual curate of Cirencester, was appointed Vicar of Bampton in 1780, and died there in 1784.

MR. LYNN suggests, and he is very probably correct, that the foolish piece referred to was *The Compleat Introduction to the Art of Writing Letters*, by S. Johnson, 1758. It would be of interest to know, if possible, something of the writer of this. If he was really a Samuel Johnson he was justified in the use of the name; but even if it was Tom Brown, and he chose to assume that of S. Johnson, it is clear, as the doctor said, there was no remedy. There was published in 1772 *An Essay on Education*, by S. Johnson, a poem. From this the *Monthly Review* quotes these lines:

"For me the meanest of the flogging train,
destin'd for life to drag this galling chain,
whom no gay prospect of preferment courts,
Nor better view of golden showers supports,
Oh, grant me patience Heaven!"

The reviewer only adds, in reference to the last line, "We heartily join in this prayer."

Much about the same time there were two Samuel Johnsons of Shrewsbury, the father a schoolmaster, the son a clergyman. The latter published a small volume of *Poems on Several Occasions* (Shrewsbury, 1768, 8vo. pp. 74) the dedication of which is signed S. Johnson (see 5th S. v. 256).

Nothing that any of these men published—that is, those really bearing the name of Samuel Johnson—could possibly give any ground of complaint to Dr. Johnson or his friends, though they might often be much displeas'd by finding such second-rate productions spoken of or sold as from his pen. It is probable that some vexation arose in 1764, when William Johnston brought out his *Pronouncing Dictionary*, which was commonly lettered on the back only "Johnson's Dictionary." There is little doubt that many copies of this book were

bought under the idea that it was by "the doctor." Can any light be thrown on *The Compleat Introduction* of 1758? Was it really written by any one of the many Samuel Johnsons then living; or was it a fraud and an imposition?

EDWARD SOLLY.

PRIVY COUNCIL (6th S. xi. 267, 335).—Sir Francis Palgrave's *Original Authority of the King's Council* was published by the Record Commission in 1834. The full title is as follows:

An Essay upon the Original Authority of the King's Council, grounded upon a Report presented to the Honourable the Commissioners on the Public Records, November, 1822, in order to explain the Nature and Importance of the Antient Parliamentary Petitions, as Materials for the Constitutional History of England. By Sir Francis Palgrave, K.H. Printed by Command of His Majesty King William IV., under the direction of the Commissioners on the Public Records of the Kingdom, 1834.

G. F. R. B.

MR. WARD has apparently overlooked Sir Francis Palgrave's *Essay upon the Original Authority of the King's Council*, London, printed by command of His Majesty King William IV., 1834. This valuable treatise is, it can scarcely be doubted, the work concerning which he is making inquiry.

NOMAD.

GERRYMANDER (6th S. xi. 246).—MR. LEARY, resting upon the authority of Henry A. Murray, has corrected one error in regard to this word, but has fallen into another. It begins with *g* hard, but has two *r*'s, as derived from Elbridge Gerry. As the word and the political meaning attached to it have become subjects of interest in England, it may be worth while that a more accurate and full notice of its meaning and origin should be presented in your journal. The *Spectator* last summer had also some communications on this subject, but did not publish one sent from America, and I venture to submit this for your columns.

Elbridge Gerry was one of the signers of the American Declaration of Independence, a leading member of the Democratic party, and died in office as Vice-President of the United States in 1814. In 1811 he was elected by the Democratic party Governor of Massachusetts, with a majority of both Houses of the Legislature, after a sharp contest. This Legislature, in order to retain a majority in the State Senate and control the election of the U.S. senators, rearranged the districts for the election of senators, which had before been formed without any division of counties, in order that a large number of Federal votes might be thrown into one or more districts, and other districts be controlled by Democratic votes sufficient to make majorities. The Federal counties of Essex and Worcester, for example, were so divided as to form a Democratic district in each. This act was officially "approved" by the governor, and

although it is not clear that he had any hand in it, he was severely censured by his political opponents. In the following election the Democrats carried everything before them, although the Federalists threw nearly two-thirds of the votes.

In Essex county the rearrangement of the district in the selection of different towns was in a marked degree unnatural and absurd. Benjamin Russell, the editor of the Federalist journal called the *Columbian Central*, who had vigorously opposed the Act, hung on the walls of his editorial room a map of that county, designating by a peculiar colouring the towns included in one of these districts. Gilbert Stuart, the eminent painter, looking at the map, remarked that the district resembled some monstrous animal, and, taking a pencil, added with a few touches a head, wings, claws, and tail. "There," said he, "that will do for a salamander." Russell exclaimed, "Salamander! Call it *Gerrymander*."

Thus the word was born, and it was immediately adopted into the Federal vocabulary as a reproach to the Democratic Legislature and party. This figure was presented on a broadside hawked about the country, containing a natural and political history of the monster. The writer says that "the learned Dr. Watergruel* proved it to be a species of salamander, engendered partly by the devil in the fervid heats of party strife. But," he says,

"as this creature has been engendered and brought forth under the sublimest auspices, the doctor proposes that a name should be given to it expressive of its genus, at the same time conveying an elegant and very appropriate compliment to his excellency the Governor, who is known to be the zealous patron of whatever is new, astonishing, and erratic, especially of domestic growth and manufacture. For these reasons, and other valuable considerations, the doctor has decreed this monster shall be denominated a *Gerrymander*."

The outline on the back of the figure shows in profile a caricature of Governor Gerry. There is, it may be added, some controversy as to the authors of the picture and name; but J. T. Buckingham, a veteran journalist and politician of New England, credits them, in his *Specimens of Newspaper Literature, &c.*, to Stuart and Russell (see vol. ii. p. 91). See also Lossing's *Pictorial Field-Book of the War of 1812*, pp. 210, 211; *The Memorial History of Boston*, vol. iii. p. 212, note; Drake's *Landmarks of Middlesex*, pp. 320, 321; Bartlett's *Dict. of Americanisms*, fourth edition, p. 243; *Boston Daily Advertiser* of Dec. 6, 1871, Schele De Vere on "Americanisms." In the last it may be noted, as an illustration of the manner in which errors creep in, that the writer quotes from the *Advertiser* as *Gerrimander* the word spelt

* Dr. Benjamin Waterhouse was an eminent physician and scientist of Cambridge, Mass., who sometimes wrote political articles, and was a prominent political friend of Thomas Jefferson.

there Gerrymander. It may also be added, as another illustration of like errors, that Buckingham refers to this district as designed to secure a Democratic representative to the U.S. Congress. It was, in fact, a senatorial district, and the *Gerrymander* a local legislative monster.

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Miscellaneous.

NOTES ON BOOKS, &c.

Paradise Found: the Cradle of the Human Race at the North Pole. By William F. Warren, S.T.D., LL.D., President of Boston University, &c. (Sampson Low & Co.)

So the site of Eden has at last been discovered; at least, so thinks the writer of the work before us, whose extensive knowledge has certainly enabled him to produce an interesting—we may add an entertaining—book on a subject which has occupied at various times much attention. That we assent to his conclusions, or accept the theory (which, although the author tells us it was once put forth before by an unknown magazine writer, is for the first time enunciated with much wealth of learning) that “the goodliest of men since born his sons” was originally placed, together with “the fairest of her daughters, Eve,” under the North Pole, is quite another matter. We have no wish, however, to interfere with its acceptance on the part of others, who will find the book worth perusal. But we should like to make two remarks. We observe, with reference to the uncomfortable abode which Adam might be supposed to have found the arctic regions, that great account is here made of climatic variations in past ages of the world’s history, and it is suggested that the vicinity of the North Pole may have been the most suitable location for our first parents at the time when they were created. Now, if so, we must throw that event much further back than any system of chronology will give it; and it is out of the question that the climatic conditions of the world six thousand or so years ago could be materially different from what they are now. The other remark which occurs to us is that it is surely rather beside the mark to discuss the etymology of the word *Euphrates* with the view of suggesting that some other stream is intended by it in Gen. ii. 14 than the well-known river in south-western Asia. The sacred writer evidently means to speak of one with which his readers are familiar; and the same word *Phrath* (whence doubtless came *Euphrates*, with the Greek prefix $\epsilon\upsilon$) is found in the promise to Abraham in Gen. xv. 18, and in many other places. Undoubtedly all difficulties are not cleared up with regard to the exact site of Eden; but we remain of the opinion of Friedrich Delitzsch, as set forth in *Wo lag das Paradies?* that it was probably between the Tigris and Euphrates, not far from where Babylon afterwards stood.

The Common Sense of the Exact Sciences. By the late William Kingdon Clifford. (Kegan Paul, Trench & Co.)

SELDOM, if ever, did mathematical science sustain so severe a loss by a premature death as by that of the author of this posthumous work, who died at Madeira in March, 1879. As originally planned by him, it was to have been entitled *The First Principles of the Mathematical Sciences explained to the Non-Mathematical*. He did not, however, live to complete it, and shortly before his death expressed a wish that it should only be published after very careful revision, and that its title should be changed to

the above. The labour of revision and completion was undertaken by Prof. Rowe, who then occupied the chair of Pure Mathematics at University College, London. Much time and care were by him bestowed upon it, but he, too, was called from his earthly labours in October last, before the task was finished. At the request of the publishers, this was taken up by Prof. Karl Pearson, who now holds the post at University College (that of Professor of Applied Mathematics) formerly held by Clifford himself. Had the work been put forth in the fragmentary condition in which it was left by the author it would have failed to reach the class of readers—the non-mathematical—for whose benefit it was chiefly intended. As actually edited by Prof. Pearson (we have not space to call attention to the portions, especially those in the chapter on “Motion,” which have been supplied by his own hand) it probably corresponds as nearly as possible with the original design, and will be largely useful to very many who are really capable of appreciating and following reasoning which is, in fact, mathematical much more than they are themselves aware; for mathematics, independently of the extensive terminology which its modern developments have rendered necessary, is after all but common sense, so that the title finally selected for this treatise by its author is really exceedingly appropriate. Of him it may well be said, “Nihil tēgit quod non ornavit”; or, as it is expressed in his obituary notice in the *Annual Report* of the Royal Astronomical Society for 1880, “everything that he did was distinguished by an originality which rendered his work unique.”

The Genealogist's Guide. By G. W. Marshall, LL.D. Second Edition. (Bell & Sons.)

WE cannot but welcome the appearance of the new and enlarged edition of our valued correspondent Dr. G. W. Marshall’s well-known volume, and we cannot but hope that it will meet with the increased appreciation which it so thoroughly deserves. It is not too much to say that many a query would not need to be sent to us if our contributors would only a little more frequently refer to such books as *The Genealogist's Guide*, *Papworth's Ordinary*, *Burke's General Armory and Landed Gentry*, before rushing to their pen and ink and posting a letter to us as to a universal “friend in need.” We are glad to be a “friend in need” where the need really exists, but very often this condition seems absent. It is a great satisfaction to us to find the use that Dr. Marshall has been able to make of the genealogical portion of “N. & Q.” which has always been one of our characteristic features. Sometimes, we observe, the references to our pages are the only references which the editor of *The Genealogist's Guide* has found to give. And we like to think that he may increase this feature of his second edition when he is called upon to give us a third. We should, indeed, have suggested some references to subjects discussed in our columns which do not appear under their titles. Thus, we find nothing from “N. & Q.” under Mytton of Halston (5th S. vii. 108, 197, 236), Butevant peerage (5th S. i. 108, 175), Musard of Musarden (5th S. viii. 266), and *s. v.* Mowbray we miss any reference to 5th S. ix. 60, 245, although under that head other articles are quoted both from earlier and later series. Under Coppinger or Copinger we do not find any mention of the history of the name published by Mr. W. A. Copinger, who is, if we remember rightly, a member of Dr. Marshall’s own Inn of Court. We also miss under Haslewood or Haselwood the history of that name reviewed in the *Genealogist*, vol. vi. p. 63. Sir John Maclean’s account of the family of Poyntz was, no doubt, issued too late to find the place which it is certain to have in Dr. Marshall’s next edition. On the other hand, we are glad to see

such valuable works as Mr. Seton's *Memoir of Chancellor Seton* and the late Evelyn Shirley's *Monaghan* laid under contribution. The latter, indeed, almost deserves to have the references to it separately printed, for the index to the book is lamentably defective. We must once more congratulate Dr. Marshall on the general result of his labours, and renew our hope of seeing him bring out more than one further edition of *The Genealogist's Guide*.

PROF. F. A. LEO has reprinted from vol. xx. of the *Shakespeare-Jahrbuch* his *List of Cruces still to be elucidated in Shakespeare*. The work cannot fail to command the attention of Shakspearian scholars. Long as is the list, the book is prepared for additions, being interleaved throughout with blank paper.

"IN CANTERBURY CATHEDRAL," by the author of *John Halifax, Gentleman*, which appears in the *English Illustrated Magazine*, is in verse. "Legends of Toledo," by Mr. John Lomas, is finely illustrated by Mr. A. D. M'Cormick.—Dr. Freeman concludes, in *Longman's Magazine*, his "On Some Modern Abuses of Language." It is to be regretted that he confines himself to words of classical origin.—"The Humours of Parliamentary Elections," in the *Cornhill*, gives an amusing summary of the corruptions tolerated until half a century ago. "The Rise and Progress of Photography" is also supplied.—"The Methods of Authors," in *All the Year Round*, deals principally with producers of fiction—Trollope, M. Daudet, G. P. R. James, Messrs. Besant and Rice, &c.—Apart from the political contents, there appear in the *Contemporary* articles on "Leaves," by Sir John Lubbock, on "Catholicism and Modern Thought," by Principal Fairbairn, and on "Mystery and Faith," by Francis Peck.—*Macmillan* deals with "French Views of English Writers" and "Scotch and English Educational Endowments."—Sir Henry Thompson supplies the *Nineteenth Century* with some singularly wise reflections on "Diet in relation to Age and Activity," and Mr. Oscar Wilde defends "Stage Costume" in mounting the plays of Shakspeare.—To the *Fortnightly* Mr. W. L. Courtney sends a criticism of "Mr. Swinburne's Poetry," which is far from being unmix'd eulogy; Mr. George Lewis writes on "Marriage and Divorce," a subject with regard to which he has ample material for forming a judgment.—In *Time* appears part ii. of Mr. A. Sonnenschein's "Truth about Elementary Education," and "Society Journalism Explained" by Mr. E. Legge.—Col. W. E. Montague writes in the *Gentleman's* on the "South African Salt Lakes," and Mr. Phil Robinson on "Beasts of Chase."—Mr. W. Rendle commences, in the *Antiquarian Magazine*, an interesting account of "The Playhouses at Bankside in the Time of Shakspeare." It is illustrated. "History of Gilds" and "Forecastings of Nostradamus" are both continued.

THE monthly part of the *Encyclopaedic Dictionary* (part xvi.) of Messrs. Cassell ends at "Claus." The articles of most representative value in the number are those on quasi-scientific subjects, such as "Chloroform," "Chronology," "Cholera," &c. Under the headings "Christ" and "Christian," however, much information is supplied.

PART IV. of *Our Own Country*, by the same publishers, deals with West Cornwall and the Land's End and Edgehill and Naseby. It has views of St. Michael's Mount, Penzance, and the Land's End.

PART XVIII. of *Parodies*, by Mr. Walter Hamilton, is almost wholly occupied with parodies of *My Mother*.

WE regret to hear of the death of Mr. Alfred Kingston, of the Record Office. His services in this institution, in which he had been for upwards of forty years, brought

him general recognition from the workers in literature, especially in its antiquarian branches. He was for many years secretary of the Camden Society, which, under his direction, has become one of the most valued of the printing societies and clubs. His active and energetic disposition, his unflagging zeal, and the urbanity of his bearing, did much to endear him to those with whom he was thrown into contact. Mr. Kingston, who was the eldest brother of Mr. Wm. Beatty Kingston, of the *Daily Telegraph*, was born in 1829.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

J. J. S.—Count Karl Johann v. Königsmark, about whom you inquire, was the elder brother of Count Philip, the reputed lover of Sophia Dorothea of Hanover, who was assassinated as he returned from her apartments in the castle of Hanover on July 1, 1694. Their sister was the celebrated beauty Aurora v. Königsmark, the mistress of August the Strong of Saxony, afterwards King of Poland, and the mother by him of the well-known general Marshal de Saxe. George I. never at any time attempted to obtain a divorce from his wife, who predeceased him only by a few months. He had by her a son and a daughter, the former of whom became George II. of England and the latter Queen of Prussia and mother of Frederick the Great. There is a circumstantial account of the assassination of Count Philip v. Königsmark in the first of Thackeray's lectures on the *Four Georges*.

B. H. SOULSBY ("The Iliad Burlesqued").—The author of the above was Thomas Bridges, a native of Yorkshire, and at one time a wine-merchant at Hull. He was also the author of two dramatic pieces—*Dido*, 1771, and *The Dutchman*, 1775. For some account of him see C. Frost's *Address at Hull*, p. 35 ("N. & Q.," 4th S. viii. 479).

CELER ET AUDAX ("Singular Epitaph").—Will appear. Your communication concerning Lady Ann Grimstone does not appear to have reached us.

P. ("Marry in May, you'll rue the day").—This superstition is older than the time of Ovid, whose line from the *Fasti*—

"Mense malas Maio nubere vulgus ait"—

was placed on the gate of Holyrood Palace after the ill-starred marriage of Mary Stuart and the Earl of Bothwell. See "N. & Q.," 1st S. i. 97, 467; ii. 52.

KARSLAKE ("Art Sales").—Will insert your query if you will supply an address to which answers may be sent direct. We have not space for the replies it may elicit.

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 16, 1885.

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Notes.

CURLLIANA.

The position of Edmund Curll as a publisher, and in regard to his connexion with Pope, and indirectly with Swift and the other *literati* of the early part of the eighteenth century, was unique. Something like a century and a half has passed since his death, and after the lapse of so many years his influence on the literature of his time is seen to be considerable. Curll was concerned in many "shady" transactions, and published a number of books of a very questionable character; but there is one thing which we cannot deny the "dauntless Curll," and that is an unlimited amount of pluck. He may have writhed under the sting of Pope's satire, or winced at the poet's mock "Confessions," but he did not at all times fall an easy victim even to Pope. Without wishing to whitewash Curll, I think it only fair to state that he is now seen to be not quite so bad as he was at one time supposed. A rascal he showed himself, and an unscrupulous rascal to boot, but it is some consolation to know that he died asking for forgiveness. It is not, however, my intention to write an account of his life—a task that has already been exhaustively done in the pages of "N. & Q." At this time, however, when the long neglected and frequently misunderstood authors of the last century are inspiring much interest, book-

sellers and publishers who dealt with their works must needs come in for a share of attention. Jacob Tonson and Bernard Lintot and a whole host of the "smaller fry" call for the kind of treatment Mr. Thoms has accorded Curll. My particular object in now writing is to lay before the readers of "N. & Q." the titles of a few works in which Curll had much more than a pecuniary interest, in which assumably Curll, if he was not an actual contributor, at least exercised the functions of editor. My list, very likely, is anything but complete, but the publications themselves are all in the British Museum. I have arranged the titles chronologically, and have omitted some few concerning which I had strong doubts.

1710. A Complete Key to the Tale of a Tub; With some account of the Authors. The occasion and Design of Writing it, and Mr Wotton's Remarks explained. London: Printed for Edmund Curll at the Dial and Bible against St. Dunstan's Church in Fleet Street. 1710. Price 6d. [Pp. 36.]

A Search after Principles: In a free conference between Timothy and Philatheus concerning the present Times. London: Printed for John Morphew near Stationers Hall. 1710. Price 6d. [Pp. 31. "This I wrote at Farmer Lambert's at Banstead (? Wanstead), in Surrey, whither I went with Mr Gosling: E. Curll,"—Note in Curll's handwriting.]

A Meditation upon a Broom-stick, and Somewhat Beside of the same Author's. London: Printed for E. Curll, at the Dial and Bible, &c. 1710. Price 6d. [Pp. 30. This volume contains *Baucis and Philemon*; *Mrs. Harris's Petition*; *To Mrs. Biddy Floyd*; and *The History of Vanbrugh's House*; all of which are Swift's or are generally attributed to him. A note in Curll's neat handwriting states: "Given and by John Cliffe, Esq., who had them of the Bp. of Kilolla, in Ireland, whose daughter he married and was my lodger.—E. Curll."]

The Case of Dr Sacheverell. Represented in a letter to a Noble Lord. London: Printed in the year 1710. [Pp. 32. Note in Curll's handwriting, "by E. Curll."]

Some Considerations Humbly Offer'd to the Right Reverend the Lord Bp. of Salisbury, occasioned by his Lordship's Speech upon the first article of Dr Sacheverell's Impeachment, &c. By a Lay Hand ["i. e., E. Curll"—Curll's note]. London: Printed for J. Morphew near Stationers Hall. 1710. Price 6d. [Pp. 40.]

1718. Mr Pope's Worms, and a New Ballad on the Masquerade. [The full title and imprint of this pamphlet runs as follows: "Loves Invention, or the Recreation in Vogue. An excellent new Ballad upon the Masquerades. To the tune of O! London is a fine town, &c. Honi soit qui mal y pense. London: Printed for E. Curll, at the Dial and Bible, and R. Francklin, at the Sun, against St. Dunstan's Church, in Fleet Street. M.DCCXVIII." Pp. 22.]

1720. A Discourse of the Several Dignities, and Corruptions, of Man's Nature, since the Fall. Written by the ever memorable Mr John Hales of Eton. Now first published from his Original Manuscript. London: Printed for E. Curll, next the Temple Coffee House in Fleet Street. M.DCCXX. Price 3s. [Pp. xv, 146. In his catalogue appended Curll describes this work in the following words: "A Treatise upon the Passions; Or, a Discourse of the several Dignities and Corruptions of Man's Nature since the fall. Written by the Ever-memorable Mr John Hales of Eton. Now first published

from his Original Manuscript, by a near relation. Revised by Bp. Smalridge, and an index added, by Laurence Howel. 'The Editor's Preface,' by 'E. Curll, St. Michael, Sept. 29, 1719.'"]

1727. An Apology for the Writings of Walter Moyle, Esq.; in Answer to the Groundless Aspersions of M^r Hearne, of Edmund Hall, Oxon. and Dr Woodward, of Gresham College, London. With a word or Two concerning the frivolous Cavils of Messieurs Whiston and Woolston relating to the Thundering Legion. London: Printed in the Year M.DCCXXVII. Price 6d. [Pp. 22. This contains a strongly-worded defence of Walter Moyle's works. The letters are as follows: To Mr. Curll from Ant. Hammond; to Thomas Sergeant, Esq., from Philalethes; to Anthony Hammond, Esq., from his "most obliged, and most obedient humble servant, E. Curll"; to Mr. Hearne, from E. Curll, with postscript. The Works of W. Moyle, with some account of his life and writings, by Anth. Hammond, Esq. "In 3 volumes are sold by H. Curll in the Strand, Price 15s." Lowndes quotes, "3 vols. 7/6."]

Atterburyana. Being Miscellanies, By the late Bishop of Rochester, &c., with I. A Collection of Original Letters, &c. II. The Virgin Seducer. A true History. III. The Batchelor-keeper; Or the Modern Rake. By Philaretus. London: Printed in the year MDCXXVII. Price 2s. 6d. [Pp. 10 and 155. Note in British Museum Catalogue: "Curll's name is subscribed to the Dedication. This is vol. 5 of Miscellanea edited by him. There is a separate title-page, pagination, and signatures to the Court Secrets."]

Court Secrets: or the Lady's Chronicle. Historical and Gallant. From the year 1671 to 1690. Extracted from the Letters of Madame de Sevigne, which have been suppressed at Paris. London: Printed in the year 1727. [Pp. 41.]

An Answer to M^r Mist's Journal of the Twenty Eighth of January, No 93. In a Letter to the author of it. London: Printed for N. Blandford, at the London Gazette, Charing-Cross, and sold by J. Peele at Locke's-Head in Paternoster Row. 1727. Price 6d. [Pp. 30. It will be remembered that in *Mist's Weekly Journal* for April 5, 1718, a very strong article on the "Sin of Curllicism" appeared, in which Curll was politely described as "a contemptible wretch a thousand ways; he is odious in person, scandalous in his fame," &c. "More beastly, insufferable books," the same writer goes on to say, "have been published by this one offender than in thirty years before by all the nation." Curll, of course, retaliated. I presume the affair in "No 93" to be quite independent of that of 1718.]

Miscellanea. In Two Volumes. Never before Published. London: Printed in the year 1727. [I have described these two interesting volumes in the April number of the *Antiquarian Magazine and Bibliographer*. The first volume contains a dedication to "Henry Cromwell, Esq." by the editor, addressed to whom is a letter from "his sincere friend Corinna"; the preface is signed "Valo":—

"As to the fix't time, the Tenth of June,
When ev'ry Tory's Heart's in Tune."

"Anno 1726." The first volume contains: Familiar Letters written to Henry Cromwell, Esq., by Mr Pope; Occasional Poems by Mr Pope, M^r Cromwell, Dean Swift, &c.; and Letters from M^r Dryden to a Lady in the year 1699. The second volume contains An Essay on Gibing; The Praise of Women; An Essay on the Mischief of Giving Fortunes with Women in Marriage; Swiftiana (*sic*); and Laus Ululæ, The Praise of Owls. This interesting work has nowhere either printer's or publisher's name, but the first volume has at the end one of Curll's catalogues.]

1729. The Curliad. A Hypercritic upon the Dunciad Variorum. With a farther Key to the New Characters. London: Printed for the Author. 1729. Price 1s. [Pp. 38. On the title-page of this fierce onslaught occur the following:—

"Pope has less Reading than makes Felon's scape,
Less human Genius than God gives an Ape."

Dunciad, b. i. v. 235, 236.

"O may his Soul still Fret upon the Lee,
And naught attune his Lyre but Bastardy;
May unhang'd Savage all Pope's Hours enjoy,
And let his spurious Birth his Pen employ."

Incerti Auth.

One of the dozen lines at the end runs as follows:—
"Pope shares the Dunciad, and the Curliad's mine."
And the work concludes with, "E. Curll. Strand, April 25th, 1729."]

1733. The Life of That Eminent Comedian Robert Wilks, Esq. London: Printed for E. Curll, in Burghley Street, in the Strand. 1733. [Pp. 53. The dedication, to Mrs. Wilks, by "E. C., Burghley-street, Nov. 1, 1732."]

1741. A History of the English Stage, from the Restauration to the present time. Including Lives, Characters, and Amours of the most eminent Actors and Actresses, &c. &c. By M^r Thomas Betterton. Adorned with cuts. London: Printed for E. Curll, at Pope's-Head, in Rose Street, Covent Garden. MDCXXLI. Price 5s. bound. [The dedication, to the Duke of Grafton, is by "E. Curll. Covent Garden, May 29, 1741. With this volume is bound *The Memoirs of Mrs. Anne Oldfield*. The history occupies 167 pp, and the memoirs 86 pp.]

There seems to be scarcely any reason to doubt but that Curll himself had a hand in many other of his publications. In the foregoing list I have only described such books as I have actually examined, and can only express a hope that some one else will supply information concerning such works as are here omitted.

En passant, I would like to refer to a very curious and eccentrically written little book:—

The Life of Mr. John Dennis, the Renowned Critick. In which are likewise some observations on most of the poets and critics, his contemporaries. Not written by Mr. Curll. London: Printed for J. Roberts in Warwick Lane. M.D.CCCXXIV. [Price 1s.]

This James Roberts, who, according to Curll, resided "near the Oxford Arms in Warwick Lane," was one of the minor publishers who lived contemporary with Curll, with whom he had some business connexion. Apparently but little love was lost between them at one time, for, in addition to the above-mentioned work, J. Roberts published in 1737 a corrected edition of Pope's letters as issued by Curll, and some of the remarks prefaced would warrant one in assuming the relations of the two publishers to be "strained."

W. ROBERTS.

A CATALOGUE OF ENGLISH ALMANACS OF THE SIXTEENTH CENTURY, WITH BIBLIOGRAPHICAL NOTES.

(Concluded from p. 302.)

1567. A New Almanac and Prognostication for the yere 1568. Published by John Securis. London, 1567. Printed by Thomas Marshe. British Museum.

In addition to those which had appeared in the previous year, the following new names appear in the registers :—

An Almanack and Prognostication of Thomas Starctoppe for anno 1568. Printed by Rauf Newbery.

An Almanack and Prontⁿ of Master Johnson. Printed by Abraham Vele.

An Almanack and Prontⁿ of Master Barnardyn. Printed by Thomas Hackett.

An Almanack and Prontⁿ of Symonde Pembroke. Printed by W. Greffeth.

An Almanacke and Progⁿ of Phillipe Moore for xl yeres. Printed by Henry Sanderson.

An Almanacke and Prontⁿ of Thomas Jenkinson. Printed by John Kyngeston.

The only change in the printing of those which had appeared in former years was that the *Almanacke of Rocheforthe*, printed by Thos. Purfoot, was this year licensed to Henry Binnyman, and also that of Michael Nostradamus, formerly licensed to H. Binnyman, to T. Waley.

1568. An Almanack and Prognostication (by J. Hubright) for.....1569.....Whereunto is annexed a..... rule to know the ebbs and fluddes.....along the coast of Englande and Normandie. Also all the principall faires and Martes. Black letter. 2 Parts. London, 1568. 8vo. Printed by Jhon Kingston for W. Pickerynge. See *Arber's Transcripts*. British Museum.

The licences this year were fewer in number, but contained some new names :—

An Almanack and Progⁿ of Henry Looove [Lowe]. Printed by Thomas Marshe. A copy of this in the Douce Library at Oxford, an 8vo. vol.

An Almanack and Progⁿ of John Securis. Printed by T. Marshe. Bodleian Library, Oxford.

An Almanack and Progⁿ of Buckmasters. Printed by Gerrard Dewes.

An Almanack and Progⁿ of Doctor Bomelius. Printed by Nicholus Englonde.

An Almanack and Progⁿ of William Johnson. Printed by Master Irelande.

An Almanack and Progⁿ of Thomas Stephens, gent. Licensed to T. Marshe.

The *Transcripts* give the following as printed during the following year :—

1569. An Almanacke and Progⁿ of Henry Lowe. Printed by T. Marshe.

An Almanacke and Pronostication of Master Buckmaster, "sperituall," 1570. Printed by T. Hackett.

An Pronostication of Master Buckmaster, 1570. Printed by Richard Watkyns.

An Almanacke and Pronostication of Master Jhonson, anno 1570. Printed by Master Irelande.

An Almanacke and Progⁿ of Joachem Hubryght, 1570. Printed by Rauf Newbery.

An Almanacke and Prognostication of Rob^t Moore. Printed by James Robertes.

1570. An Almanacke and Prognostication of George Goscyne (authorshed) by my lord of Canterbury. Printed by Henry Binnyman.

An Almanacke and Prognostication of Master Buckmaster. (Authorshed) by my lorde of Canterbury. Printed by R. Watkyns.

An Almanacke and Pronostication of John Securis. (Authorshed) by my lorde of Canterbury. Printed by T. Marshe.

Thos. Buckminster, minister, his right Christian Calendar, or spirituall Prognostication made for the

year 1570. 8vo. Printed by Thomas Hackett, and preceded a work called *A Touchstone*, by E. H. (Edw. Hake).

An Almanacke and Pronostication of Master Monslowe. (Authorshed) by my lord of Canterbury. Printed by Henry Binnyman.

At this date a blank occurs in the registers, which are not resumed till the year 1576.

1571. An Almanack (1571) published at large in forme of a Booke of Memorie. Newly set forth by T. H. Londoner. Printed by H. Denham. London, 1571. B. M. See anno 1560. T. H. here is evidently Thomas Hyl.

1575. *Ephemerides Meteorographica*, R. Fosteri, ad annum 1575, diligenter examinatz, &c. Printed by J. Kingston, 1575, 4to. British Museum.

1578. A Prognostication everlastinge of righte good effect. Pub. by Leonard Digges, Gentl. Lately corrected and augmented by Thomas Digges his Sonne. Printed by T. Marshe.

1579. An Almanacke and Prognostication for the year 1579, by Alexander Mounstone. Printed by Richard Watkyns. London, 8vo. British Museum.

The Shepheardes Calendar, Conteyning twelve Eglogues proportionable to the twelve monethes. Entitled to the Noble and Vertuous Gentleman most worthy of all titles both of learning and chevalrie, M. Philip Sidney. At London, Printed by Hugh Singleton.....at the sygne of the Gylden Tunne and are there to be solde, 1579. With neat wood cuts of the twelve months. Dibdin's edit. of Ames's *Typo. Antiqua*.

1581. Writing tables, with a Kalendar for xxiii yeres, with other necessary rules. Black Letter. Made at London by Franke Adams. London, 1581, 16mo. British Museum. Note: Imperfect, wanting several leaves of the supplementary part. Leaves of asses' skin are inserted for memoranda.

1582. Master Watkins printed four Almanacks, Buckmaster, Twyne, Lloyd, and Kynnet. See *Arber's Trans.*

1586. A spirituall Almanacke/ and a faythfull prognostication upon the year 1586, and perpetually after to the worldes ende, being one booke, and called A Juell for gentilwomen. Licensed to Henry Denham 7 Feb^r, 1585-6. See Hazlitt, *Coll. and Notes*. See *Arber's Trans.*, vol. ii.

1590. A Triple Almanacke for the yeere.....1591. Wherein is contayned not onely the common account whiche in this our Realme is used; with the Romane Kalendar according to the late correction of Gregorie, but also the true computation and reduction of the monethes to their firste and auncient seates.....whereby may easely be perceyved the great difference whiche hath happened for want of due observation of the Sunne and Moone. Referred principally to the meridian of London, &c. (1591, A Prognostication, &c.). By J. Dec. Printed in London 1590. British Museum.

An Almanack and Prognostication made for the yeere of our Lorde God m.d.x.c. Rectified for the elevation and Meridian of Dorchester, serving most aptly for the West Portes and generally for all Englande. By Walter Gray, Gentleman. Quod gratis grate. Imprinted at London by Richard Watkins and James Robertes. Cum privilegio Regiæ Majestatis. Neatly printed in 12mo. for the most part in a well cut black letter type. At the head of each month is given a couplet of verses. "N. & Q." 1st S. xi. See also note in the *Gentleman's Magazine*, vol. lxxiii. pt. 1.

1591. The Shepheardes Calender. Containing twelve eglogues proportionable to the twelve months. Entitled: To the noble and vertuous gentleman, most worthy of all titles, both of learning and chivalry, maister Philip Sidney. By Edmund Spencer. London, im-

printed by John Windet, 1591, 4to. Sold at Archdeacon Nares's sale, 1821, for 15*l.* 2*s.* 10*d.* See Timperley's *Encyclopaedia of Literary and Typographical Anecdote*.

1592. The Register Booke, or Applicacon of the blank Almanack to the true and orderlie keepinge of the Register book of Weddings, Christeninges, and Burialles according to the Queenes Injunctyons. Licensed to Thomas Purfoot the elder and younger 26th Feby, 1592-3.

1597. A New Almanacke and Prognostication for the yeere.....1598. Gathered by R. Watson, &c. London, 1597, 8vo. British Museum.

1598. A Treatise with a Callendar, by B. J. 1598, 12mo. British Museum.

H. R. PLOMER.

10, Iverson Road, Kilburn, N.W.

PILATE A SAINT.—Having recently heard a preacher, more eloquent than learned, assert dogmatically that "Pontius Pilate, after the crucifixion of Jesus, repented and became a Christian martyr," I resolved to investigate the subject, with the following results.

Tertullian, *Apologeticus*, c. xxi., in an account of the Crucifixion, adds, "Ea omnia super Christo Pilatus, et ipse jam pro sua conscientia christianus, Cæsari tum Tiberio nunciavit." The latter clause refers to the legendary *Acta Pilati* and to Pilate's report of the Crucifixion sent to the emperor—documents now generally regarded as forgeries, although accepted as genuine by Justin Martyr, Tertullian, and Eusebius, as well as by Epiphanius.

With one exception, however, these writers do not regard Pilate as a Christian convert. The way in which the tradition of his conversion probably grew up is shown by Dumeril, *Carmina Latina, Poésies Populaires du Moyen Age* (Paris, 8vo., 1847, p. 340), in the notes to the "Légende de Judas Iscariote," a mediæval poem of the thirteenth century. It is plain that "the wish was father to the thought." Christianity owes much to Pilate. His absolute impartiality, and the weight of his authority in declaring for the innocence of the prisoner whom he surrendered only to popular clamour, must have made a deep impression upon the first hearers of the Gospel, and disposed them to regard both the Gospel and himself with favour. He was, at any rate, an unconscious witness to the truth of the Christian faith. This fact is brought out in a beautiful *Meditatio Paschalis* by Budæus, *De Pontio Pilato Evangelicæ Veritatis Teste* (Jena, 1725); but this learned writer is far from regarding Pilate as a Christian. The generous efforts of Pilate to save Jesus are dramatically and forcibly expressed in the *Mystère de la Passion*, by Jean Michel.

The belief in Pilate's conversion is confined to the Eastern Church. Ludolf, *Historia Æthiopia* (Frankfurt, 1691), supplies in his appendix a Coptic calendar, with annotations, and gives June 25 as the day upon which Pilate and his wife are both commemorated as saints: "Pilatus

et Procla conjuges; et Pilatum salutat poeta noster et uxorem ejus. Illum quòd laverit manus in signum innocentiaë Christi: hanc quòd dehortata fuerit maritum. Græci in Synaxaribus suis istam habent die 27 Octobris, his verbis: τῇ αὐτῇ ἡμέρᾳ μνήμῃ τῆς ἁγίας Πρόκλας συνύγου του Πιλάτου. At Latini eam ignorant." These facts are accepted by Neale, *History of the Eastern Church*, i. 806, and by Stanley, *Lectures on the Eastern Church*, p. 11 (8vo., edition of 1883).

Dumeril adds that it was believed by many that Pilate, struck with remorse, eventually embraced Christianity, like his wife, and suffered as a martyr under Nero. Le Père Sicard, in his *Notes sur Égypte*, asserts that the legend of Pilate's conversion is read in the Coptic churches on the night of Good Friday. The common Western belief is that Pilate committed suicide while in exile at Vienne, in Gaul, A.D. 41.

J. MASKELL.

Emanuel Hospital, Westminster.

P.S.—It should be added that the apocryphal Gospel of Nicodemus, i. 12, describes Pilate as "uncircumcised in flesh, but circumcised in heart."

BROOMFIELD CHURCH, CUMBERLAND.—I met with the following inscriptions in this beautiful little church:—

"Below, mingling with the dust of an ancient ancestry, John Barwis, Esquire, of Langrigg Hall," &c.

It concludes with these lines:—

"Mindful of Home, worth's lineal fix'd abode,
Each Son gave back the honest name he ow'd;
This wreath at least by truth entwined, this verse
Shall hang unfading on their common hearse."

Also, on a small brass is the following:—

"Depositum Johannis Child Vic. Hujus
Ecclesie S.T.B. Cultus primitivi
(contra Papistas et Sectarios) Assertoris
Seduli qui neglectus vixit at lætus
obit in ΠΑΡΡΟΦΟΡΙΑ Beatæ resurrectionis
In verò viator, mortem meditare et
ultimum Iudicium expectans cures."

G. W. TOMLINSON.

Huddersfield.

LEICESTER FIELDS AND TEMPLE BAR.—In a recent work treating of London topography I met with the following passage:—

"Scarcely a century ago a man with a telescope used to stand in Leicester Fields—now Leicester Square—and offer to the passers by, at the charge of one halfpenny, a peep at the heads of the Scotch rebels which garnished the spikes on Temple Bar."

This is quoted from J. T. Smith's *Antiquarian Ramble in the Streets of London*, vol. i. p. 117 (second edition, 1846). I felt certain that this could not be true; and on referring to Smith's volume I found that the statement rested solely on a story told to him in 1825 by a person named Packer, then in his eighty-seventh year. The old gentleman must have drawn upon his imagination, not upon his memory; for unless the telescope

conferred the power of seeing through brick walls, Temple Bar could not have been visible from Leicester Fields, inasmuch as between these two spots some of the most densely built portions of London had intervened long before Mr. Packer was born.

J. DIXON.

RARE=EARLY.—It may interest the philological readers of "N. & Q." to know that the word *rare*, signifying early, is of frequent occurrence in the westernmost part of Cornwall. I am unaware of the word being used in a similar sense in any other part of the country, although it was very likely to have been so, for George Chapman speaks of the

"Rude mechanicals that, *rare* and late,
Work in the market-place."

W. ROBERTS.

BULL-RUNNING AT STAMFORD.—It is worth noting that the *West Lothian Courier* of April 11 contains an account of the rise and fall of this barbarous practice, which was carried on for centuries. The writer of the article quotes, besides, ten stanzas of eight lines each; they commence:—

"Earl Warren was the man
That first began this gallant sport;
In the castle he did stand
And saw the bonny bulls that fought."

The article, which is on Stamford town, appears to be one of a series on "The Dying Boroughs."

W. H. PATTERSON.

Belfast.

SAMUEL JOHNSON AND MUSIC.—One of the deficiencies of the great Samuel Johnson was that he had "no ear" for music.

"Dr. Johnson was observed by a musical friend of his to be extremely inattentive at a concert, while a celebrated solo player was running up the divisions and subdivisions of notes upon his violin. His friend, to induce him to take notice of what was going on, told him how extremely difficult it was. 'Difficult do you call it, sir?' replied the Doctor. 'I wish it were impossible!'"

So the story is given, without reference or authority, in Mark Lemon's *Jest-Book*, 1864, p. 65. When quoting it, a few days ago, I was told that I should certainly find it in Boswell. But I have looked at all the references in the index to the subject of music, and failed to find it. I daresay Johnson did say it. Mrs. Browning alludes to it in the first book of *Aurora Leigh* (p. 15):—

"I learnt much music, such as would have been
As quite impossible in Johnson's day
As still it might be wished,—strange sleights of hand
And unimagined fingering, shuffling off
The hearer's soul through hurricanes of notes
To a noisy Tophet."

But where is the original authority for the story to be found? Is any serious doubt as to the *mot* being Johnson's created by the following version, gravely narrated in the *Reminiscences of an Idler*, by Henry Wikoff (1880), p. 369? He writes:—

"Lord Melbourne, the Premier, was there [at a Mr. Mansfield's ball in Upper Grosvenor Street], chatting gaily, as was his wont. He was celebrated for his cynical wit, and I was amused at one of his sallies. An enthusiast was boring his lordship with a description of an oratorio he had recently heard. 'It was beautiful,' he said, 'and wonderfully difficult.' 'Difficult,' repeated Lord Melbourne; 'I wish it had been impossible!' and he turned away to talk on some topic more congenial to him."

Since writing the above I have stumbled upon a third version of the story, as follows:—

"Il y a ici un fameux joueur de violon, qui fait des prodiges sur sa chanterelle. Un homme disait à un autre, 'Monsieur, n'êtes-vous pas enchanté? Sentez-vous combien cela est difficile?' 'Ah! monsieur,' dit l'autre, 'je voudrais que cela fut impossible!'"—Madame du Defand to Voltaire, July, 1769.

How many more versions are to be found? "Pe-reunt qui ante nos nostra dixerint."

HARRY LEROY TEMPLE.

[See 2nd S. xi. 373.]

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.

BALAAAM.—What is *balaam* in the editorial sense; and why is it so called? Mr. Davies, in his valuable *Supplementary English Lexicon*, has "*Balaam-basket*, or *-box*, an editor's receptacle for articles unfit for insertion. The term (the allusion is obvious) seems to have originated with *Blackwood's Magazine*." But *Balaam* calls up so many associations (especially if we include his ass) that one has an *embarras de richesses* in guessing the obvious allusion here. One thinks of false prophecy, hireling talent, reproof by an ass (not the editor, surely!), articles blessing the people or opinions that the editor wants to write down, and much besides; none of which, however, obviously means "articles unfit for insertion." But guesses are eminently unprofitable in connexion with word-history. Can any one give *facts* as to *balaam*?

J. A. H. MURRAY.

BARMKIN.—I should be glad of information as to the precise meaning of this word, applied to part of the fortifications or outworks of a castle. In the alliterative poem of Alexander we read:—

"Bot Balaan in þe barmeken sa bitterly fíztis,"

where the Dublin MS. has *britage*=*bretage*, *bre-tesche* parapat. Gawain Douglas, *Aeneis*, XII. x. 64, has:—

"Sum vtheris schutis dartis, takillis, and stanyis,

At thame quhilk on the *barmekin* hede remanyis";

but the Latin (XII. 378) has nothing of the kind. Lord Dacres, in one of his raids into Scotland, according to Holinshed (1587), III. 874, col. 2, "ouerthrew eightene towers of stone with all

their *barnkims*." The context often suggests *barbican*. Modern ballad writers treat it as a kind of look-out, or watch tower:—

"Lord Soulis he sat in Hermitage Castle
And Redcap was not by;
And he called on a page, who was witty and sage,
To go to the *barnkin* high."

It is to be noted that the word is only Northern English and Scotch. The Border castles seem all to have had *barnkims*. J. A. H. MURRAY.

SHIPS OF VARIOUS NATIONS.—Trelawny, in his *Records of Shelley*, 1878, i. 123, tells us that in the summer of 1822 he took a walk with Shelley round the docks at Leghorn. Among other vessels lying there he mentions a Spanish *tartan*, an Austrian *trabarcolo*, a Sicilian *sparanza*, a Danish *snow*, a Russian *hermaphrodite*, a Turkish *sackalever*, a Greek *bombard*. He did not see a Persian *dhow*, nor an Arab *grab*. I should be glad to hear anything in explanation of these curious words for ships.

A. L. MAYHEW.

Oxford.

NICOLO FRANCO.—In what library, public or private, at home or abroad, can I find a copy of the second edition of the *Rime di Nicolo Franco contra Pietro Aretino*, 1546, sm. 8vo.?

ROBERT S. TURNER.

"THE WISE MEN OF GOTHAM."—Can any of your numerous contributors supply a copy of an old rhyming book entitled *The Wise Men of Gotham*, or give any information which will lead to our obtaining such?

FREDERICK WARNE & Co.

Chandos House, Bedford Street, Strand.

THROPE.—What was the exact meaning of this; and is it the same with *thorp*? In Halliwell-Phillipps's *Archaic Dict.* it is said it is "a thorp, or village"; but his quotation shows that it was something belonging to a village:—

"A thrope of site delitable,
In whiche that pore folke of that village
Hadden here bestis and here herborage."

Chaucer, also, in the beginning of *The Wife of Bath's Tale*, speaks of

"Thropes and bernee, shepnes and dayeries."

BR. NICHOLSON.

DUKE OF PARMA.—According to Anderson's *Royal Genealogies*, p. 670, Antony Francis, Duke of Parma and Placentia, died Jan. 9 1730/1, O.S., leaving his wife pregnant. Can your readers point to any work which will give the particulars regarding this posthumous child?

TRUTH.

SIR MATTHEW CRADOCK.—I am desirous to consult, for literary purposes, the Rev. J. M. Treherne's *Historical Notices of Sir Matthew Cradock*, which is not in the British Museum. If any of your readers possesses a copy of this book,

would he be so good as to answer the following queries from it?—

1. What is the name of (the fourth?) husband of Lady Katherine Gordon, other than Perkin Warbeck, Matthew Cradock, and James Strangeways?

2. What are the dates, if stated, of her four marriages?

3. What is the date of her death?

Replies to these queries would be gratefully received. HERMENTUDE.

COMPLETE DISPLAY OF BRITISH HERALDRY.—Are there more coats of arms registered in the different heralds' offices in the United Kingdom than are noted in the various dictionaries of arms, such as Burke's, Papworth's, &c.; or are these works a complete display of British heraldry? If not, close rolls of other coats remaining in the custody of the heralds, what is the proper means by which a knowledge of these reserved ones may be obtained?

FOREIGNER.

HUNTINGFIELD, SUFFOLK, AND QUEEN ELIZABETH.—There is a tradition attached to a very old oak tree in Huntingfield that Queen Elizabeth, while on a visit to her kinsman Lord Hundson, at Huntingfield, shot a stag with her own hand from it. The rector of the parish would be grateful to any of your readers if they could refer him to an authentic record of Queen Elizabeth's having ever visited the parish.

W. H.

METEOROLOGICAL OBSERVATIONS.—I shall be very grateful to any reader of "N. & Q." who will be so kind as to put me in the way of obtaining a record of meteorological observations taken in 1763 by the Rev. Caleb Parnham, Rector of Ufford, near Stamford, in that year. The observations appeared, I believe, in the *Lincoln, Rutland, and Stamford Mercury* (generally known as the *Stamford Mercury*) of 1763, but a file of which has not been kept at the office of that paper.

FRED. COVENTRY.

Ketton Hall, Stamford.

DIBDIN.—Thomas Dibdin, the son of Charles Dibdin, was at sixteen apprenticed to an upholsterer in London and served four years. Where?

C. A. WARD.

Haverstock Hill.

JINGO.—Should I be mistaken in thinking that the word *Thrasonical* is the Elizabethan English equivalent for the modern term *Jingo*? A. R.

DARCIE, HIS ANNALS OF ELIZABETH.—What is known of this author? He is mentioned in Allibone as having translated *The Originall of Idolatries*, published in 1624, and also of *Annales: the True and Royall History of the Famous Empresse Elizabeth, Queene of England, France, and Ireland, True Faith's Defendresse of Divine Re-*

nouve, and Happy Memory. 1625. Allibone mentions this work as "a translation of Camden from the French"; and it is observable that in his prefatory address to "the Noble and well-disposed Reader" Darcie apologizes for the defects of his work on the ground of being "a stranger borne." It is remarkable that, being presumably a Frenchman, he should have enumerated France among the countries over which Elizabeth reigned as "Queene." E. WALFORD, M.A.
Hyde Park Mansions, N.W.

CHRISTY COLLECTION.—In a book on Armenian antiquities recently published it is stated that a quantity of objects from the prehistoric mounds, ruins, and tombs are preserved in the "Christy Collection at London." Any information about this collection would greatly oblige. E. S. B.

THOMAS EARNSHAW THE ELDER.—What is known of the above chronometer maker; and at what date did he commence work? R. P. H.

SURQUEDRIE.—Am I wrong in deriving this old English word for *pride* from the French *outré cuissance*? *Cuider*, to think, O.F.

"He boasted in his *surquedrie* that all the World he would weigh equally."

Spenser, *Faerie Queen*, book v. canto ii.

See also *Edinburgh Review* for January last, p. 144.

A. R.

Athenæum Club.

THE IRISH BRIGADE IN THE SERVICE OF FRANCE, 1687-1800.—"Documents relating to the Irish Brigade in the Service of France, 1687-1800" (Add. MSS., Brit. Mus., 21-376-81). 6 vols. Has this "interesting collection" ever been edited; and, if so, where can it be obtained or seen? W. T.

"FRIER BACON."—There is an old ballad in this romance (cf. Thom's *Early English Prose Romances*, second edition, 1858, vol. i. p. 239), of which one of the verses runs as follows:—

"We met a consort of fiddle-de-dees,
We set them a cock-horse, and made them to play,
The winning of Bullen, and Upsie-frees,
And away to Twiver, away, away."

"The Winning of Bullen" is probably the name of some old ballad or dance tune which originated with the capture of Boulogne in 1544, as "The Winning of Cales" did with a later exploit; but what is "Upsie-frees"? The last line is a refrain which occurs twice elsewhere in the ballad. Has it any meaning? W. F. P.

[*Upsie freeze*, or *upsie-frees*, is a strong beer once imported from Friesland. "To drink *upsie-frees*" is "To drink like a Dutchman."]

QUESTIONS ON HERALDRY.—I should be obliged if any of your readers would tell me, either direct by post or in your columns, to what families the

following coats belong. They are quartered by the Bulstrode family, many of whom lie buried in the church of St. Lawrence, Upton, Bucks.

1. Paly of seven arg. and sa., on a chief vert two swords in saltire of the last, impaling Sa., three fusils in fesse arg.

2. Arg., a chevron gu. between three squirrels sa.

3. Sa., a bull's head cabossed gu., winged and horned sa. and or.

4. Arg., five cinquefoils gu. (1, 2, 2); on a canton vert a fret or.

5. Arg., a fesse dancettée gu.; in chief three leopards' faces sa.

6. Gules, a chief vert, a pair of pincers or counterchanged.

7. Arg., a chevron sa. between three boars' heads coupé of the last.

8. Vert, three eagles displayed in fesse or.

A. T. M.

8, Mackenzie Street, Slough.

AN EARLY ROAD BOOK.—I should be much obliged if any reader of "N. & Q." could tell me the probable date of a curious little 12mo. work, entitled

A Direction for the English Traveller By which he shal be inabled to Coast about all England and Wales.Printed and are to be sold By John Garrett at the south Entrance of y^e Royall Exchange in Corn-hill.

It is engraved throughout on forty-four sheets, and contains a map of each English county, a general map of England, and one of Wales. Leicestershire and Rutland are shown on one map, and the county of Monmouth is included in Wales. Very elaborate tables of distances between the principal towns throughout the country are given with each map, and the book has throughout been compiled with considerable care and ingenuity. My copy retains its original binding and clasps, and is in good preservation. I have failed to discover any engraver's name on the various sheets, or any date in any portion of the work.

ARTHUR IRWIN DASENT.

Tower Hill, Ascot.

THOMAS HARRISON.—Mention is made in 1653 by Roger Williams of Thomas Harrison the regicide's father's house as being five miles from where Harrison was then imprisoned. Where was this house? Is there any record of his parentage known? He left "all he had"—his Bible—to his wife. Is it preserved, and is there anything known of her or of Harrison's children? So far of these last I find no printed information. AMERICUS.

THE LION'S WHELP.—The above-named ship arrived in America from England in the year 1629, and its passengers are said to have come chiefly from the counties of Dorset and Somerset. Can any of your readers inform me where might be found recorded the list of the names of these

passengers? An answer would be much appreciated by
WILLIAM H. CHAFFEE.
P.O. Box 3068, New York City, U.S.A.

DE LA ROCHE.—Will some contributor to "N. & Q." oblige me with the family arms, crest, and quarterings (if any) of the family of De La Roche, of the castle of La Roche in the Ardennes, once one of the most impregnable and renowned strongholds in the Duchy of Luxembourg? Any information as to a pedigree of the family will be accepted.

G. OAKLEY FISHER.

105, Charlotte Street, Fitzroy Square, W.

WALTER BLYTHE.—Is anything known of the birthplace and family connexions of Walter Blythe, whose work entitled the *English Improver* was published in 1649? J. H. CLARK, M.A.
West Dereham, Norfolk.

LORD HAVERSHAM.—In the register of this parish is an entry of the burial in 1640 of "John Baily, L^d Haversham's Servant." Who was this Lord Haversham? When was the title created, and when did it become extinct? Was the Lord Haversham mentioned in vol. v. of Knight's *History of England* as one of the Tory leaders in Queen Anne's reign the son and successor of the lord mentioned in the register?

T. P. N. BAXTER, M.A.

Hawerby Rectory, Great Grimsby.

PRICK-MADAM.—What herbaceous plant was this? In an old medical book I possess, entitled *Via Recta ad Vitam Longam*, published in 1628, it is described as "of a watery substance, and cold in the third degree: it is used for a pot-herbe, and also in sallads in the summer-season, in which it hath a pleasant taste; it is of singular force against the heart-burne, and all inward inflammations." Johnson speaks of it as a kind of house-leek, of which there are great varieties, but I know of none that answers the character given in the above old book, or that is in use as a pot-herb or in sallads in the present day.

G. G. HARDINGHAM.

ANECDOTE OF SESOSTRIS.—In the *Encyclopædia Edinensis* (1827), article "Egypt," the following story is told of Sesostris:—

"On a day of triumph he caused his chariot to be drawn by captive kings. During the procession he observed one of these victims of his ill-employed power with his eyes fixed on the revolutions of the chariot wheel, and inquired of him the thoughts which then actuated his mind. 'O, King,' was the answer, 'the motion of that wheel describes the vicissitudes of human life, by which the high and the low are suddenly changed: the slave becomes a king, and the king a slave.' These words moved the king to compassion; the chariot was stopped, the princes liberated, and, from that moment, no scene of similar cruelty was exhibited at the Court of the victorious Sesostris."

In what ancient author is this anecdote to be found? I have looked in vain for it in the

references to Sesostris that occur in the writings of Diodorus Siculus, Herodotus, Josephus, Manetho, Pliny, Strabo, and Tacitus. P. J. ANDERSON.
Aberdeen.

HAWKINS: DRAKE.—Sir John Hawkins is generally said to have been born about 1520; he died in active service in 1595. Seventy-five is very old for such service. His monument in St. Dunstan's-in-the-East states "his years to six times ten and three amounting." His (9 by 7) grand climacteric year (see Stow's *London*, by Strype, edition 1720, vol. i. bk. ii. pp. 44-5)—that is, he was sixty-three, and was born in 1532.

Stow's *Annales*, continued by Edmond Howes, edition 1615, p. 808, says Sir Francis Drake "was fifty and five years old when he died" in January, 1595/6. This places his birth in 1540, I suppose. What are the exact dates of the births of these two great naval commanders?

ALEXANDER BROWN.

Norwood P.O., Nelson County, Virginia, U.S.

LORD HOPTON.—Can any reader of "N. & Q." tell me whether Sir Ralph Hopton, afterwards Lord Hopton, the great Somersetshire Cavalier leader, was ever married? He left no descendants, and I find no notice of a wife.

CHARLOTTE G. BOGER.

St. Saviour's.

Replies.

MAIDS OF HONOUR.

(6th S. xi. 149, 252, 275, 332.)

Miss Burney is one of my very oldest friends; and writing of her career from recollection, I certainly did "seem to imagine," as G. A. says, that she was a maid of honour (6th S. xi. 275). G. A. asserts that "she was more in the position of a domestic servant, as, much to her disgust, she had to answer the Queen's bell." Yes, she had to do this; and it was precisely one of her grievances. But it was a humiliation which she shared with the bedchamber women; and they certainly were ladies of position: one of them, for instance, was a daughter of Lady Charlotte Finch. G. A.'s rebuke, however (which, at any rate, was not conveyed to me on a postcard), has led me to look into the matter again; and I am surprised to find that it does not seem easy to say what Miss Burney's post really was. Macaulay, in his essay on Madame D'Arblay, writes thus: "A German lady of the name of Haggerdorn, one of the Keepers of the Queen's Robes, retired about this time [1786]; and Her Majesty offered the vacant post to Miss Burney." The *Encycl. Britannica*, ninth edition, 1877, has these words: "In 1786.....Miss Burney obtained the post of second Keeper of the Robes to Queen Charlotte

.....with a salary of 200*l.*” And the latest authority of all, Mr. Leslie Stephen, says (*Dict. of Nat. Biography*, 1885), “she soon received the offer of an appointment to be second keeper of the robes, under Madame Schwellenberg. She was to have 200*l.* a year, a footman, and to dine at Madame Schwellenberg’s table.....she accordingly entered upon her service July 17, 1786.”

Each of these statements appears to be based on the words of Miss Burney’s niece, writing as editress of her aunt’s *Diary*. She says (June, 1786), “A vacancy at this time occurred in the royal household, from the resignation of Madame Haggerdorn, one of the Queen’s German attendants, who, together with Madame Schwellenberg, held the office of Keeper of the Robes. The place was much sought after, but,” &c. And Fanny herself, writing in the same month, tells Miss Cambridge that Mr. Smelt speaks of her being preferred “to the thousands of offered candidates, of high birth and rank, but small fortunes, who were waiting and supplicating for places.” She goes on to explain that Mrs. Schwellenberg’s table was the place where all the Queen’s visitors—“bishops, lords, or commons”—always dine. Afterwards, she says that “it has always belonged to Mrs. Schwellenberg and Mrs. Haggerdorn to receive at tea whatever company the King or Queen invite to the Lodge,” i. e., the Queen’s Lodge at Windsor; and she says again, “I was offered the seat of Mrs. Haggerdorn, which was at the head of the table.” These details are borne out by her own experience; and it is clear that, vulgar as Madame Schwellenberg was, the guests with whom Miss Burney associated as joint hostess were persons of consideration, and sometimes of distinction. How, then, can it be said that she was “in the position of a domestic servant”? And yet G. A. is partly right. Fanny Burney was a servant just as much (and no more) as the noble or gentle youths and maidens of the middle ages were servants in the courts or castles where they were sent to learn their devoir.

But who were these twin functionaries, the “keepers of the robes”? Chamberlayne’s *Magnæ Britannicæ Notitia* begins, I think, in 1717 (the year Horace Walpole was born), and ends in 1755, thirty years too soon for my purpose. I have access, moreover, only to two of the volumes—that for 1728 and that for 1735. In each of these the hierarchy of the Queen Consort’s court (so far as I am now concerned with it) stands thus: one mistress of the robes (a peeress), at 400*l.* per annum; six ladies of the bedchamber in ordinary (all peeresses), at 500*l.* per annum each; two ladies of the bedchamber extraordinary (both peeresses), at 500*l.* per annum each; six maids of honour, at 300*l.* per annum each; six women of the bedchamber, at 300*l.* per annum each. As these last had to answer a bell, like Miss Burney, I give

their names. In 1728 they were a Howard, a Selwyn, a Clayton, a Tichbourne, a Neale, and a Herbert. And in 1735 they were the same, except that the Howard had been replaced by a Brudenel. These are not the names of domestic servants, and yet they answered the bell; and next below them in the official list comes a sempstress, at 150*l.* per annum, and then a laundress, at 200*l.* per annum. But where are the two “keepers of the robes”? They are not found; nor are they to be found at the present day, either in the *Imperial Calendar* for 1885 or in *Whitaker’s Almanack* for 1885. Both these authorities give a hierarchy not unlike that of Queen Charlotte and her predecessors. But Whitaker also gives a “groom of the robes” and a “clerk of the robes”; and one of these gentlemen has a Scotch territorial title and the other is a Companion of the Bath. It is true C.B.ships have been much depraved of late; but can it be that the groom and the clerk, under a queen regnant, represent the two “keepers” of 1786? Such knowledge is too wonderful and excellent for me; I cannot attain to it.

After all, I am much obliged to G. A. for the “fine confused reading” to which he has introduced me. In Chamberlayne I find “Mr. G. F. Handel” placed below various obscure persons, who, if not “domestic servants,” had functions very different from his. I find that in 1735 the king had a confessor, the Rev. Abraham Sharp, whose salary, 36*l.* 10*s.* per annum, seems to imply that His Majesty’s conscience must have been clearer than we thought it was. And even in 1885 I perceive that “Poet Laureate, Lord Tennyson,” stands next to the bargemaster and the keeper of swans. Perhaps, however, there may be an occult propriety in this last *rapprochement*.

A. J. M.

John Wyvill, of Walton (died 1740), married for his first wife his cousin Anne, daughter of Sir Marmaduke Wyvill, Bart., and for his second wife Frances, widow of Richard Pigot, a daughter of Peter Godde, a Huguenot refugee. The first wife was a maid of honour, although neither the daughter nor granddaughter of a peer. There is a sad falling off in the style and title of the second wife, who is described as “the Queen’s tirewoman.” This designation hardly suggests exalted duties. I should be glad to know if it implied any recognized and official position, and whether its duties were better defined than those of poor Fanny Burney.

May I add that this Mr. Wyvill left a son by the second marriage, George Augustus Wyvill, born *cir.* 1734, and that, for the purposes of a pedigree, I should be grateful for any information about him? H. W.

SHAKSPEARIAN QUOTATIONS IN “A HELPE TO DISCOURSE” (6th S. ix. 304, 374).—After rather a

long time I am able to supplement MR. WALLIS'S reply to COL. PRIDEAUX.

The title-page of the earliest edition of *A Helpe to Discourse* in the British Museum is as follows :

"A Helpe to Discovrse. Or a Misselany of Seriousnesse with Merriment.....Together with The Countrey-mans Counsellour.....Now the sixt time published, and much enlarged by the former Authors, W. B. and E. P. *Davus es? huc venias & eris mox Oedipus alter.* London. Printed by B. A. and T. Fawcet, for Leonard Becket, and are to be sold at his Shop in the Temple, neere the Church. 1627."

"The Countrey-mans Counsellour" for 1627, by E. P. Philomathem. (same printers and publisher as above), begins on p. 193 and ends on p. 249. P. 251 is the title-page of "Sphinx, and Oedipus" (same printers and publisher, 1627), p. 252 is blank, but p. 253 has the heading "A Helpe to Discourse," and this is the head-line to the end of the book (p. 348).

The extract from 2 *Henry IV.*, III. i., does not occur, the answer to the question on p. 50, "Whether may the Warmth of Veluet or Frise be more comfortable?" ending with the words "thatcht-patcht Cottage."

The question, "What birds are those that are called Prophets twice borne?" is on p. 279. After the prose answer the lines from *Hamlet* are given as in COL. PRIDEAUX'S copy, with the exception of trifling variations in spelling. The last word is *tune*, and not "time."

The extract given by MR. WALLIS from *Romeo and Juliet*, II. iii., occurs on p. 299, the most important variation being *nought* instead of "ought" in the third line.

The seventh edition was issued by Leonard Becket in 1628, and printed by Miles Flesher. It contains 370 pp. instead of 348—six more in "A Helpe to Discovrse," and sixteen in "Sphinx, and Oedipus."

The question on p. 50 is the same as in the sixth edition, but after "thatcht-patcht Cottage" the extract from 2 *Henry IV.* is introduced by the words: "As that King sometimes in a Poeme of his to that purpose wittily complained.

'O Sleepe, O gentle Sleepe, natures soft nurse,
How haue I frighted thee?'"

COL. PRIDEAUX says, "'Sleep' is doubtless a misprint for *steep*" in the fourth line. He is right; *steep* is the word in this seventh edition. In line 11 *vilde* appears instead of "vile," in line 12 *loathsome* instead of "loathfull," in line 18 *take* instead of "takes," and in line 23 *the wet* instead of "a wet." There are also some slight differences of spelling.

The question "What Birds?" is on p. 286, with the quotation from *Hamlet*. The *Romeo and Juliet* extract occurs on p. 306.

In Mr. Bullen's *Catalogue of Books in the Library of the British Museum printed in Eng-*

land to 1640 the W. B. of the title-page is said to be Basse.

JOHN RANDALL.

JOHN ASHTON (6th S. xi. 366).—In my article on this person in the *Dictionary of National Biography*, vol. ii., I give some information other than that quoted by J. V.

S. L. LEE.

WOLF NOTE IN MUSIC (6th S. xi. 264, 352).—The old superstition is well treated by Whitney in his *Emblems*, 1586; and as this is a scarce book, many may be glad to read the verses in "N. & Q."

"A secret cause, that none can comprehend,
In nature's workes is often to be seene;
As, deathes can not the ancient discorde end,
That reigneth still, the wolfe, and sheepe betweene:
The like, beside in many things are knowne,
The cause reueal'd, to none, but God alone.

For as the wolfe, the sillye sheepe did feare,
And made him still to tremble, at his barke:
So beinge dead, which is moste straunge to heare,
This feare remaynes, as learned men did marke;
For with their skinnes, if that two droommes be
bounde,
That, clad with sheepe, doth iarre: and hathe no
sounde.

And, if that stringes bee of their intrailles wroughte,
And ioyned both, to make a siluer sounde:
No cunning eare can tune them as they oughte,
But one is harde, the other still is droun'd:
Or discordes foule, the harmonic doe marre;
And nothinge can appease this inward warre.

So, Zisca thoughte when death did shorte his daies,
As with his voice, hee erste did daunte his foes;
That after deathes, hee shoulde newe terror raise,
And make them flee, as when they felte his bloes.

Wherefore, he charg'd that they his skinne should
frame,
To fitte a droomme, and marche forth with the
same.

So, Hectors sighte greate feare in Greekes did worke,
When he was showed on horsebacke, beinge dead:
Hyniades, the terrour of the Turke,
Though layed in graue, yet at his name they fled;
And cryinge babes, they ceased with the same,
The like in France, sometime did Talbot's name."

Whitney's *Choice of Emblems*, 1586, p. 194.

Andrew Alciat had treated the same subject about fifty years earlier, in his hundred and seventeenth emblem. It is alluded to in *Batman upon Bartholomeu Glanville*, bk. xviii. cap. 71:—

"I haue read in a book, that a string made of Wolues gut, put among harp strings made of the guts of sheepe, destroyeth and corrupteth them: as the Eagles feathers, put among culuers, pilleteth and gnaweth them."—F. 373 of the 1582 edition.

I believe the superstition is alluded to by Augustine or Livy—perhaps both—although I cannot turn to the passages just now.

R. R.

Boston, Lincolnshire.

EASTER VERSES (6th S. xi. 367).—Brady, *Clavis Calendaria*, i. 252, explains these verses as

"corruptions of the Old Latin Service 'Te Deum, mi Deus, miserere mei'; Carling or Care Sunday in Durham and the adjoining counties, a title it once bore uniuers-

sally in England, though now no longer noticed in our Calendar, signifying a day of especial care or devotional attention. Among other of the old ceremonies soft beans were distributed as a kind of Dole, to denote this season of grief, a custom derived, no doubt, from Pagan Rome—or from an imitation of the Disciples who plucked the ears of corn, and rubbed them in their hands. Instead of beans our Northern Countrymen use pease in their repast of this day, especially in Northumberland."

Hence pease are called "carlings." See Brand's *Popular Antiquities*, "Carlings" in Jamieson's *Scottish Dictionary*, and "N. & Q.," 1st S. iii. 449; v. 611; 3rd S. vi. 47, 160, where the verses are quoted.

W. E. BUCKLEY.

[Many contributors, including J. T. F., MR. C. A. WARD, MR. E. H. MARSHALL, MR. E. H. COLEMAN, MR. GEO. H. BRIERLEY, LADY RUSSELL, H. S., MISS KATE THOMPSON, and T. B. B., are thanked for valuable communications on this subject.]

EARLY ENGLISH CHALICES (6th S. xi. 106, 218, 318).—In an interesting illustrated paper on "English Church Plate: Ancient and Modern," which appeared in the second series of *Old Nottinghamshire* (Hamilton, Adams & Co.), the Rev. F. Brodhurst, M.A., described several examples of early English chalices which still exist at Sutton in Ashfield and Southwell Minster, both in Notts, and others in various parts of the country. I would especially refer readers who are interested in the subject to Cripps's *English Plate* (Murray), *Old Church Plate in the Diocese of Carlisle* (Carlisle, Thurnam), the "Art Handbook" on *College and Corporation Plate* published by the authorities of South Kensington Museum, and the authorities quoted therein.

J. POTTER BRISCOE.

Nottingham.

"MINORITY WAITERS" IN "THE RIVALS" (6th S. xi. 8, 56).—I have refrained from answering this query until now, surmising that such a simple problem would readily be solved. Waiters were officers in the employ of the Custom House. Of these there were several kinds—viz., coast-waiters, land-waiters, tide-waiters, &c. Coast-waiters, who were apparently lowest in the scale, had to board "merchant ships as they come up the river Thames, till their officers take them in charge" (Chamberlain, 1687). In addition to all these regular officers there were "extra-ordinary Tide Waiters, allowed no salary but only 3 shill. a Day when Employed" (Miege, 1691). These last were undoubtedly the "minority waiters" alluded to, who, having no fixed employment, were at the command of the first bidder.

H. GIBSON.

Buenos Ayres.

ST. PAUL'S SCHOOL HYMN (6th S. xi. 267).—Although I know of no writers who mention "the Latin hymn that was once sung daily in St. Paul's School," I know that it was sung in my son's time, who was a pupil there for eight or nine years during the high-mastership of Dr. Kynaston. No doubt

it was "peculiar to this school," and composed either by Dean Colet or his friend Erasmus.

EDMUND TEW, M.A.

RAYMOND FAMILY (6th S. xi. 268).—Sir Jonathan Raymond, Knt., Sheriff and Alderman of London, died March, 1711, and was buried at Newbury, in Berkshire. *Vide* Le Neve's *Monumenta Anglicana*, vol. 1700-1715 (Lond., 1717), 8vo, p. 231.

JOHN E. T. LOVEDAY.

TERNE (6th S. xi. 368).—A *terne* is the name of a bird, the *tern*. The correct reading in the passage alluded to is, however, neither *terne* nor *bream*, but *teme*. "The propreteis of a goode Grehound" are as follows:—

"A Grehounde shulde be heded like a Snake,
and necked like a Drake;
Foted like a Kat;
Tayled like a Rat;
Syded lyke a Teme;
Chyned like a Beme."

The usual sense of *teme* is a team of horses; and perhaps there is an allusion to the appearance of a good plough-team as seen from the side. The number of words that have been coined by ignorance of Middle English is probably considerable. A word that has been misread soon receives an explanation, is then copied into some dictionary, quoted by all succeeding dictionaries, and is preserved as a wonder for ever, unless, as in the case of "abacot," it is put an end to by Dr. Murray's analysis.

WALTER W. SKEAT.

According to Mr. Blades's reprint of the *Books of St. Albans* (1486) this word should be *teme*, not *terne*. As AN OLD COURSER has not got the quotation quite correctly, I transcribe "the propreteis of a goode Grehound" in full:—

"A Grehounde shulde be heded like a Snake, and necked like a Drake; Foted like a Kat; Tayled like a Rat; Syded lyke a Teme; Chyned like a Beme."

G. F. R. B.

Has not the *Saturday Review* misquoted this word? Mr. Vero Shaw reproduces Dame Berners's doggerel on the greyhound, and the lines read as follows:—

"Syded lyke a teme,
And chynyd lyke a beme."

Terne, as given by AN OLD COURSER, would not complete the rhyme. H. S.

[Replies have also been received from R. A. G., EDWARD H. MARSHALL, A. H., EVERARD HOME COLEMAN, the REV. W. E. BUCKLEY, and others.

THE DUKE OF WELLINGTON'S INSTALLATION AT OXFORD (6th S. xi. 326).—DR. GATTY will find the lines to which he alludes in a volume of Oxford prize poems published at Oxford by J. H. Parker in 1839. The subject of the Newdigate for 1834 was "The Hospice of St. Bernard," and the lines

which excited so much enthusiasm at the installation of the Duke of Wellington were probably those in which the author (Mr. Joseph Arnould, of Wadham), after describing Napoleon's passage of the Alps at St. Bernard and his subsequent downfall, says:—

"When on that field where last the eagle soar'd,
War's mightier master wielded Britain's sword,
And the dark soul a world could scarce subdue
Bent to thy genius—Chief of Waterloo!"

The volume contains also twelve congratulatory "Addresses at the Installation of his Grace the Duke of Wellington, Chancellor of the University," from the different colleges, by J. Keble, Fellow of Oriel College, Roundell Palmer, B.A., Trinity, and others; and in that by John Graham, Wadham, are the lines quoted by DR. GATTY:—

"Long be that day! and still may Isis see
Her Guide, her Champion, Warrior! in thee.
Long may her sons, from Learning's classic grove,
Around thee throng to honour—and to love.
The helm may rust, the laurel bough may fade,
Oblivion's grasp may blunt the Victor's blade,
But that bright, holy wreath which Learning gives,
Untorn by hate, unharmed by envy, lives—
Lives through the march of Tempest and of Time,
Dwells on each shore, and blooms in every clime:
Wide as the space that fills yon airless blue,
Pure as the breeze, and as eternal too,
Fair as the nightstar's eve-awaken'd ray,
But with no morn to chase its fires away."

I was myself present in the theatre on that memorable occasion, and well remember the venerable appearance of the great duke, as, in cap and gown, from the Chancellor's seat, he put the question,

"Placet-ne vobis, Domini Doctores,
Placet-ne vobis, Magistri?"

I was fortunate in obtaining a copy of a lithographic sketch, an excellent likeness of the duke, taken at the moment by a lady, and dated June 13, 1834, which is still in my possession.

HARCOURT ALDHAM.

Stoke Prior, Worcestershire.

No lines such as are quoted by DR. GATTY are to be found in Mr. (afterwards Sir) Joseph Arnould's *Hospice of St. Bernard*, which, as the Newdigate prize poem, was recited in the theatre on June 10, 1834. The allusion to the duke in this poem is contained in the following four lines:—

"When on that field, where last the eagle soar'd,
War's mightier master wielded Britain's sword,
And the dark soul, a world could scarce subdue,
Bent to thy genius—Chief of Waterloo."

It was this allusion, I conclude, which, in the language of the *Annual Register* for 1834 ("Chron." p. 82), "called forth from all—men and women, young and old—so loud and continuous a flow of plaudits, coming from the heart, as for a short time suspended the proceedings of the day. The italics are mine.

G. F. R. B.

P.S. English poems by Lord Maidstone, of

Christ Church, and Mr. J. Wickens, scholar of Balliol, were, according to the same authority, "pronounced from the rostra" on the same occasion. The lines which DR. GATTY remembers were probably from one of those poems.

I, unfortunately, cannot say I was present at the duke's installation; but I can assert that no undergraduate named Graham recited upon that occasion. An English poem was recited by Mr. J. Wickens, of Balliol. The installation ode was written by Keble, and Mr. Alfred Lloyd, scholar of Wadham, recited Greek verses. Another scholar of Wadham, Mr. Joseph Arnould, recited the Newdigate, which gave rise to the great hit of the day. The subject of the poem was "The Hospice of St. Bernard," and the poet introduced the following lines, a piece of gag added to his original composition:—

"Till on that plain, where once the eagle soared,
War's mightier master wielded Britain's sword,
And that proud soul, the world could scarce subdue,
Bowed to thy genius, Prince of Waterloo."

I quote from memory. The *furor* caused by these not very artistic verses may be easily imagined. EDWARD H. MARSHALL, M.A.

HODNETT FAMILY (6th S. xi. 288, 320, 333, 377).—Can MR. J. STANDISH HALY kindly furnish particulars of the Hodnett pedigree as regards members of that family who resided in Cork 1700 to 1790, when one (nearly the last of his line) James Hodnett was interred at St. Anne's Shandon?

F. P. H. HUGHES.

Anglesey Villa, Cheltenham.

WOLF BOYS (6th S. xi. 286).—LYSART will find corroboration of his Anglo-Indian friend's story in a report of Sir William Sleeman, who was appointed by the Governor-General of India to make a survey of the province of Oude in 1848. The late Mr. Harry Chester refers to this report in his address on national education, entitled *Schools for Children and Institutes for Adults*, published by Longmans in 1860. It appears that the inhabitants of Lucknow and its neighbourhood have a terrible superstition about wolves. "One day a trooper, riding in a wild spot near the Goomtee river, saw a large female wolf, with two small wolves and a small black boy emerge from a hole in a cliff and go towards the river. He followed them. The boy went on all-fours, like the wolves. They reached the water and drank, the boy putting his face to the water and lapping it like his companions. Presently they saw the trooper and retreated." After a manoeuvre the boy was caught. "He acted in all respects like a young wolf, biting, scratching, snarling, barking, and struggling violently to escape. His parents recognized him by some mark." Efforts to tame him were unsuccessful. Cooked meat disgusted him. He seized raw meat with avidity, placing it under his paws (they

could scarcely be called hands) on the ground, and tearing it with his teeth like a wolf. He never spoke till the day of his death, when he asked for water. The discovery of this child led to further searches, and not fewer than seven children were thus discovered, but none ever tamed.

ALAN S. COLE.

The existence of wolf boys is a thing well authenticated already. See, for instance, the details of several cases given in General Sleeman's work on Oudh. The curious thing is that one never hears of wolf girls; perhaps because it is, or was, I believe, a common thing in India to destroy female infants. But I do not see what wolf boys have to do with were-wolves, a were-wolf being, *ni fallor*, a grown man, who, under certain circumstances and conditions has the power of transforming himself into a wolf.

A. J. M.

Your correspondent would feel interested in the well-authenticated stories about wolf boys captured in Oudh which are told by the late Sir William Sleeman, Resident at Lucknow, in his remarkably instructive *Journey through the Kingdom of Oudh*, vol. ii. pp. 208-22 (Bentley, 1858).

AN OLD SHIKAREE.

HERALDIC (6th S. xi. 348).—"The Spa" is in the city of Gloucester itself.

C. S.

Is not "the Spa, co. Gloucester," intended for "the Spa, city of Gloucester"? Gloucester city is itself a county, and is in all legal documents termed "the county of the city of Gloucester." "The Spa" is one of the best residential parts of the city, so named after an old spa, now almost disused, at one time intended as a rival to Cheltenham, which, however, has never borne the title of "The Spa," as suggested, though it had some five or six spas within its boundaries.

DIGNA SEQUAMUR.

The Spa, co. Gloucester, is at Gloucester itself. the Rev. J. F. Hone, Vicar (since 1827) of Tixley, near Tewkesbury, lived as a boy, he lately told me, at Gloucester. Mr. Hone's crest, an impression of which I enclose, is as described at p. 348.

P. J. F. GANTILLON.

KINTYRE (6th S. xi. 348).—The historical sketch of Kintyre about which Miss GILCHRIST inquires was written by Mr. Alexander Sinclair, of the *Glasgow Herald*. Any communication with him on the subject will meet with the kindest response. It is said he is engaged on a large work dealing at more detail with the notable Argyshire peninsula. Your contributor may be glad to have direct information on this further point, the newspaper address being sufficient.

T. S.

STOCKLAND, DEVON (6th S. xi. 368).—If your correspondent wish for a recent description of this

parish, he will find it in Kelly's *Directory of Devonshire* for 1883, p. 407, where is an interesting account of the patronage of the church and how it became vested in certain of the freeholders. If a description of the place in former times be desired, it will be found in the Dorsetshire histories, to which county it belonged until about 1823, when it was annexed to Devonshire.

J. S. ATTWOOD.

Exeter.

Does J. St. N. know the description given in Hutchins's *History and Antiquities of the County of Dorset* (1796), vol. i. pp. 541-4?

G. F. R. B.

"AN INFANT'S MIND LIKE A BLANK SHEET OF WHITE PAPER" (6th S. xi. 368).—CUTHBERT BEDE will find this simile traced in "N. & Q.," 6th S. iii. 228, 333, 455; iv. 257.

JOHN CHURCHILL SIKES.

21, Endwell Road, Brockley, S.E.

[Numerous communications on this subject have been received.]

"NEITHER BARREL BETTER HERRING" (6th S. xi. 367).—"Never a barrel the better herring" is the commoner form of expression. Hazlitt cites Gascoigne's *Supposes*, 1566, "Well, there is never a barrell better herring between you both," i.e., nothing to choose between you, one being as good as the other; pick over a whole barrellful, and there will not be the choice of a herring between you. Bohn gives as the equivalent in Spanish: "Qual mas qual menos, toda la lana es pelos." Some more, some less, all the wool is hairs. Not a pin to choose.

C. A. WARD.

Haverstock Hill.

It means, "There are six in one, and half a dozen in the other." Here is an earlier example of it:—

"Two feloes being like flagicious, and neither barell better herring, accused either other, the kyng Philippus in his own persone sitting in iudgement vpon them. The cause all heard, he gaue sentence and iudgement, that the one shoulde with all spede and celeritee anoid or flee the royalmes or cuntries of Macedonia, and the other shoulde pursue after him. Thus Philippus acquitted neither of them bothe, but condemned both the one and the other with banishment."—*Apophtegmes of Erasmus*, 1542, f. 165 verso.

In the reprint of 1878 there is the following note on the above:—

"They were 'much of a muchness.' The proverb in the text was most likely familiar to Erasmus in his native place. It 'smells' of Rotterdam,"

R. R.

Boston, Lincolnshire.

The line formed the subject of a query by MR. VINCENT in 3rd S. viii. 540. MR. SHORHOUSE quoted the use of it in the *Anatomy of Melancholy*, ed. 1660, p. 46, "You shall find them all alike, 'never a barrel better herring'" (ix. 336).

W. C. referred to a passage from Bishop Bale's *Kynge John*, Camd. Soc., 1838, p. 73, "Lyke Lord, lyke chaplayne, neyther barrell better herynge" (ix. 521). There were various other replies, including one from MR. BATES in xii. 259. This was the last of the series.

ED. MARSHALL.

[Answers to this query have also been received from numerous other correspondents.]

BARCELONA (6th S. xi. 347).—A barcelona was a neckcloth or scarf of some bright coloured stuff, generally red, with bright yellow or such flowers on it. In an Irish song, "The Sprig of Shillelah," by Owenson (published in the *Pocket Encyclopedia of English, Scottish, and Irish Songs*, 1816), the line occurs:—

"A neat barcelona tied round his neat neck."

And also in the prefatory letter to *Pevevil of the Peak*, by Scott, the word occurs: "The Author of Waverly entered.....a double barcelona protected his neck" &c. R. A. G.

Glasgow Athenæum.

I remember the use of a black barcelona silk handkerchief as a necktie, about the year 1820 perhaps, though I do not recollect hearing it called a "barcelona" alone. H. WEDGWOOD.

IRELAND'S LAST ARD-RIGH (6th S. xi. 242).—Two or three references will, I hope, point the way to J. B. S. out of the quagmire into which he has been unintentionally led. By the treaty of Windsor (1175)

"Roderic consented to do homage and pay tribute, as liegeman to the king of England: on which conditions he was allowed to hold the kingdom of Connaught, as well as his other lands and sovereignties, in as ample a manner as he had enjoyed them before the arrival of Henry in Ireland. His vassals were to hold under him in peace as long as they paid their tribute and continued faithful to the king of England: in which Roderic was to enforce their due obedience, and for this purpose to call to his assistance the English Government, if necessary.....This treaty was solemnly ratified in a grand council of prelates and temporal barons.....It is also observable that Henry now treated with Roderic not merely as a provincial prince, but as monarch of Ireland. This is evidently implied and supposed in the articles; although his monarchical powers and privileges were little more than nominal, frequently disregarded and opposed by the Irish toparchs."—Leland, vol. i. p. 104.

Mac Geoghegan's account of the same transaction is as follows: "The king of England, flattered by this embassy, granted peace to Roderic, with the title of tributary king, *which was transmitted to some of his successors.*" By the treaty of Windsor, in fact, Roderic and his successors were recognized and established, on certain conditions, as kings of Connaught and monarchs of Ireland. Historians generally do not appear to have seen that this was the case. Mac Geoghegan gathers from several instances which he enumerates that *some of Roderic's successors*

inherited his title. The nature of the treaty might have suggested that it descended to them all. Leland never formally states that the successors of Henry and Roderic were bound by the terms of the treaty of Windsor, though he repeatedly gives narratives of events which can only be accounted for on that assumption. In the reign of Henry III. Felim O'Conor twice went to the English court, protesting against the invasions of one of the Burkes. "The king ordered Fitzgerald, the chief governor, to take the speediest and most effectual measures for repressing the outrages of this proud baron and re-establishing the Irish prince in full possession of his rights" (Leland, vol. i. p. 219). In the following year (1245) Henry summoned the Irish princes to assist him against the Welsh. The list of names is headed by that of "Felim, son of the former monarch," (*Ibid.*, p. 221). Roderic is conventionally assumed to have been the last king of Ireland, because the conquest of Ireland that took place in his reign is well known, while the treaty of Windsor, which established the title in his family, is unknown or unnoticed. The native annalists, who for the most part ignore the conquest and the treaty of Henry, assign the titular sovereignty to Roderic's descendants on independent grounds. In the *Annals of Loch Ce*, under the year 1183, we read that "Roderic O'Conor, king of Erin, went on a pilgrimage to Cunga-Feichin, and left his sovereignty to his son." In the entry for the year 1224 of the same annals we find that "Cathal Crovderg O'Conor, king of Connaught and king of the Gaoidhel of Erin, according to merit, died on the 5th of the "Kalends of June." And finally, under the date 1316, we are told that "they all went to Athenryand a battle was fought between them at the door of the town and the Gaoidhel were defeated there, and Felim O'Conor, king of Connaught, and undisputed heir presumptive to the sovereignty of Erin, was slain there." English treaty and Irish custom alike entitle us to consider Felim, who fell at the battle of Athenry, the last monarch of Ireland. W. A. O'CONOR.

ARMS OF BORGIA (6th S. xi. 267).—Je lis dans les "N. & Q." du 4 Avril une note demandant quelles sont les armes des Borgia. Il y a trois écussons—celui d'Alexandre VI., celui de César Borgia, celui de Lucrèce. Le premier Borgia, Calixte III., Pape, élu en 1455, avait une sœur, Isabelle Borgia, mariée à Jofre Lanzol, gentilhomme de Valence. Ce Lanzol a pour fils Rodrigo Lanzol, neveu par conséquent de Calixte III., qui lui donne son nom de Borgia et l'adopte. Ce neveu adopté devient à son tour Pape en 1492 sous le nom d'Alexandre VI. Ainsi s'explique que Rodrigo Lanzol y Borgia ait dans ses armes les trois bandes noires des Lanzol sur un champ d'or, et aussi le bœuf rouge des

Borgia, auxquels il joindra plus tard les clefs pontificales et la tiare, emblèmes de sa dignité. César Borgia, Duc de Valentinois, son fils, porte les trois bandes noires sur champ d'or comme Lanzol par son père, le bœuf rouge sur champ d'or comme Borgia, et les lys de France comme épouse de Charlotte d'Albret, sœur du roi Jean de Navarre, et Prince français. Lucrèce Borgia, fille du Pape, mariée plus tard à Alphonse d'Este, portera naturellement les bandes de Lanzol, le bœuf des Borgia, et elle y ajoutera l'aigle de la maison d'Este. Souvent ces armes de César et de Lucrèce seront aussi écartelées de la tiare et des clefs pontificales.

CHARLES YRIARTE.

5, Rue Taibout, Paris.

[M. Yriarte would also be pleased to know whether W. J. B. has in his possession any pictures, miniatures, or any other objects bearing the arms of the Borgias; in which case he would be glad of a description of them, as M. Yriarte is at present engaged on a work relating to that family.]

"Borgia: D'or, un bœuf de G. à la bordure de Synople chargée de huit larmes d'or alias de flammes," *La Science Héroïque*, par Marc de Vulson, sieur de la Colombière, 1644. Duchesne gives Callixtus III. for sole bearing an animal which can only be guessed to be a bull. See also "N. & Q.," 6th S. vi. 82; vii. 197.

R. H. BUSK.

I have a long pedigree of the family of Borgia, stating that the original name was Geofry Lenzolio, a native of Valentia, who changed his name in the earlier part of the fifteenth century to Borgia. The pedigree commences in 1431, and is carried over, through many generations, to 1702. The arms depicted thereon represent within a shield a ram standing, but the whole being in MS. and of an old handwriting, the arms may be somewhat incorrectly drawn.

C. GOLDING.

Colchester.

The arms of Borgia are Quarterly, 1 and 4, Sinople, a lamb passant arg.; 2 and 3, Or, three bars gu.

Moscow.

These were Or, on a mount vert a bull statant gules; on a border azure eight triple flames or.

J. BAILLIE.

E.I.U.S. Club.

MONEY FAMILY (6th S. xi. 329).—MR. COOPER will find in the second edition of Dr. G. W. Marshall's *Genealogist's Guide* (1885) numerous references to printed accounts both of the Much Marcle and Walthamstow families of this name, as occurring in various editions of Burke's *Commoners* and *Landed Gentry*, Duncumb's *Herefordshire*, &c. The arms of the two lines are thus blazoned in Burke's *General Armory*:—Much Marcle (Money-Kyrle), for Money, "Chequy arg. and gu., on a chief sa. three eagles displayed or," quartering Kyrle, Ernle, &c. Walthamstow

(Money), "Or, on a pile az. ten bezants, four, two, three, and one, on a chief erm. a lion pass. of the second, langued gu."

C. H. E. CARMICHAEL.

New University Club, S.W.

Marshall's *Genealogist's Guide* gives the following list of printed pedigrees of the family of Money:—Burke's *Commoners*, vol. iii. p. 615; Burke's *Landed Gentry*, pp. 2, 3, 4, 5; Burke's *Heraldic Illustrations*, p. 58; Robinson's *Mansions of Herefordshire*, p. 281.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

BUDAH=BOGEY=THE OLD MAN (6th S. xi. 167).—*Buddhá*, old man, may possibly be used as a word to frighten children in India, though I have never heard it. If so, the word *buddhá*, old, can have no connexion with the name Buddha, the founder of Buddhism. The latter word means wise man; the *a* is short and the two *d*'s dental, and it is a Sanscrit form; root, *buddh*, to know. In the former word the *a* is long and the two *d*'s cerebral, and it is a Hindí form, from the Sanscrit root *vridh*, to increase, through some Prákrit forms. In the Devanagari character, which the speakers of these words properly use, the two words have no similarity in appearance, and, I may add, to a native's ears very little similarity in sound. There is a third word commonly mixed up with Buddha, viz., Budh, or Budha (one *d* only), the planet Mercury, most commonly seen in the familiar word Budh, or Budhwar, Wednesday, or Mercury's day. Cf. the French Mercredi.

R. C. TEMPLE.

Ambala, Panjab.

"PHROSINE ET MÉLIDOR" (6th S. xi. 327).—The title of an opera, in three acts, first played at the Opéra Comique May 4, 1794. The libretto, by A. V. Arnault, is one of the most tiresome ever written. Of Méhul's music, on the other hand, Fétis says: "*Phrosine et Mélidor* aurait dû trouver grâce devant le public par le charme de la musique, où règne un beau sentiment, plus d'abandon et d'élégance que Méhul n'en avait mis jusqu'alors dans ses ouvrages; mais un drame froid et triste entraîna dans sa chute l'œuvre du musicien" (*Biographie des Musiciens*, vol. vi. p. 58). The story turns upon the well-worn subject of a pair of tender lovers persecuted by unrelenting parents.

H. R. T.

"THE LORD TEMPERS THE WIND" (6th S. xi. 240, 336).—Cahier, in his *Quelque Six Mille Proverbes*, gives the French as "A brebis tendue, Dieu ménage le vent." Bohn's *Collection of Foreign Proverbs*, p. 1, gives "mesure" in lieu of "ménage." De Lincy (i. 11) gives "Dieu mesure le froid à la brebis tendue." The clever writer on proverbs in the *Quarterly Review* of 1868 says that it occurs first in English in the mouth of

Maria in Sterne's *Sentimental Journey*, but that it may be traced in French to a collection by Henry Stephens, 1594. Now, De Lincy quotes Estienne's *Prémices* in the form of "Dieu donne le froid selon la robe," which is certainly not the version that Sterne translated. We get the same idea in "Dat Deus immitti cornua curta bovi" ("God sends a curst cow short horns"). But the Turks have the same in "The nest of a blind bird is made by God."

C. A. WARD.

Haverstock Hill.

FRATRY (6th S. xi. 205, 335).—For another variation I often hear Catholics say *refectory* for *refectory* (with a stress on the first syllable), though I do not know where they get the tradition. In Italy the folk-word for a monastery is *frateria*.

R. H. BUSK.

QUILLET (6th S. x. 228, 336; xi. 336) is a croft, a small enclosed field, or a grass yard; used in Devonshire, says Halliwell. It would, therefore, be of no more definite size than a paddock.

C. A. WARD.

Haverstock Hill.

HALL OF ELLAMORE (6th S. xi. 268).—In answer to the query of C. W. S. I would refer him to the two short pedigrees of Hall of Elemore, co. pal. Durham, in Surtees's *History of Durham*, vol. i. p. 121. One of these gives the descent of the estate through Elizabeth, daughter and heir of Thomas Hall (eldest son of Rev. Nicholas Hall, "ejected and plundered 1642") to the family of Baker, who were possessed of the estate in 1813. Surtees gives three younger sons of the Rev. Nicholas Hall, viz., Ralph, William, and Nicholas, all living in 1680 (the date of their elder brother Thomas's death), but no Alexander. The Rev. Nicholas Hall obtained Elemore as cousin, heir male and devisee of Sir Alexander Hall, Knt., November 5, 1641. JOHN HAMERTON CRUMP.

Junior Carlton Club, S.W.

REV. ROBT. TAYLOR (6th S. x. 367, 472; xi. 78).—Allibone's *Dictionary of British and American Authors* gives some particulars of the Rev. Robert Taylor and his writings. *The Devil's Pupil*, 1831, his first work, gives a sketch of the author's life.

W. G. B. PAGE.

Hull.

"PENNA VOLANS" (6th S. xi. 228, 273).—I have to thank various correspondents for information as to this work. It is not, however, anonymous, as MR. JULIAN MARSHALL supposes. It is by "Edward Cocker, 1661," and a very characteristic specimen of his work, although not so refined as some later productions. In the *Book of Days* mention is made of a "grant" of 150*l.*; but as he had to petition for its payment some years before his death, "by reason of extreme want and neces-

sity," we are not aware that it was ever paid. Cocker's portrait is attached to all his so-called arithmetical works and some of his penmanship volumes; but I should be glad to see the portrait from this work if in your correspondent's possession.

W. ANDERSON SMITH.

Ledaig, N.B.

SLAVES IN ENGLAND IN 1771 (6th S. xi. 226).—F. J. F. gives an advertisement of slaves in England in 1753. I have one announcing a slave for sale eighteen years later. The following advertisement appeared in *Avis's Birmingham Gazette* in November, 1771:—

"November 11, 1771.—To be Sold by Auction, on Saturday the 30th Day of Nov. Inst., at the House of Mrs. Webb, in the City of Lichfield, and known by the Sign of the Baker's Arms, between the Hours of Three and Five in the Evening of the said Day, and subject to Articles, that will be then and there produced (except sold by private Contract before the Time) of which Notice will be given to the Public by John Heeley, of Walsall, Auctioneer and Salesman. A Negro Boy from Africa, supposed to be about Ten or Eleven Years of Age. He is remarkably strait, well-proportioned, speaks tolerably good English, of a mild Disposition, friendly, officious, sound, healthy, fond of Labour, and for Colour an excellent fine Black.—For Particulars enquire of the said John Heeley."

Is there any instance of a slave in England at a later date?

J. A. LANGFORD.

Birmingham.

PONTOON (6th S. xi. 246).—Both Littré and Brachet derive Fr. *ponton*, a pontoon, from L. *pontonem*. The L. *ponto* itself, however, is a derivative of *pōns*. F. C. BIRKBECK TERRY.

LUKE'S IRON CROWN: GOLDSMITH'S "TRAVELLER" (1st S. ix. 57; 3rd S. i. 364, 419; iii. 513; 6th S. i. 366, 385; x. 66, 155, 231, 295, 416; xi. 14).—I have carefully read over the passage bearing upon this subject in P. L. Berkenmayer's *Le Curieux Antiquaire; ou, Recueil Géographique et Historique* (Leyden, 1729), the book suggested by your correspondent V.H.I.L.I.C.I.V. at the last reference. It mentions (see p. 673, vol. ii.) "Luc" and "George," and is quite clear on the point that George, and not his brother Luke, was the unfortunate wretch who was tortured with the red-hot crown. The book is in the British Museum.

L. L. K.

Hull.

"ONE TOUCH OF NATURE" (6th S. xi. 325).—I am afraid it is perfectly useless to hope that this quotation will ever be rightly used, for the simple reason that those who quote it are those who do not read Shakespeare for themselves; and the number of those who read him is, I fear, not very great after all. But I should like to say that I have already explained this error in print *twice*; once at p. xvi of my *Questions for Examination in English Literature*, published in 1873, and once

in a letter to the *Academy*, which I cannot now find. I have also pointed out that the phrase "natural touch," quite in the modern sense, occurs in Shakespeare after all, viz., in *Macbeth*, IV. ii. 9. And I have also explained that *touch* in this famous quotation means defect or bad trait, from confusion with the once common word *tache*, sometimes misspelt *touch*. Another point to be noticed is that Messrs. Clark and Wright had no sooner finished their very valuable edition of Shakespeare in a portable form, than the publisher of the volume at once stamped this line (in itself meaningless) on both sides of the cover, in order that "the whole world" might call the book the "Globe" edition. It is obvious that the author did not know how he ought to have understood his own words either in this or (according to some commentators) in any other passage.

WALTER W. SKEAT.

THE SOUDAN (6th S. xi. 248).—I am surprised that at this hour of the day any doubt should be supposed to exist as to the true meaning of this geographical expression. *Soudan* simply means "blacks, negroes." It is, strictly speaking, the French way of writing the Arabic *saddān*, negroes, pl. of *aswad*, black, a negro. See Steingass, *Arab.-Eng. Dict.*, s.v., also the *Eng.-Arab. Dict.* s.v. "Black"; D'Herbelot, *Bibliothèque Orientale*, s.v.; Devic's supplement to Littré, s.v. "Sultan." Reclus, the great French geographer, mentions this etymology; see *Nouvelle Géographie, L'Afrique Septentrionale*, p. 338: "L'appellation de *Beled es-Soudan*, ou 'Terre des Noirs,' doit être réservée à des espaces peuplés de Nigritiens." It is stated in Larousse that the Soudan is named by European geographers *Nigritia*, and *Belad-el-Takroun*, land of the converts, by the Arabs. With the name *Soudan* we may compare the name *Zanzibar*, which is the Persian *Zangibār*, meaning literally "full of negroes." It may be noted that the African *Soudan* has no etymological connexion whatever with the O.F. *soudan*, for *souldan*, a corruption of the Arabic *sultān*, absolute power, absolute ruler.

A. L. MAYHEW.

Oxford.

HERALDIC GRANTS (6th S. xi. 268).—ALPHA BETA will find that the Heralds' College people will not allow a list of grants to be published or seen. It seems a great pity, as a list of grants since the times of the Heralds' Visitations would be exceedingly useful.

Z.

ST. STEPHEN'S DEDICATIONS (6th S. xi. 269).—I doubt the accuracy of the preacher's assertion that thirty-eight cathedrals were dedicated to the proto-martyr. Possibly some of the small cathedrals in remote Italian towns may have this dedication. The only instance which occurs to me is that of San Stefano at Verona, which has long ceased

to be the cathedral church. I think it not unlikely that the curious old church of San Stefano at Bologna was the original cathedral. No cathedral in the Low Countries or Western Germany is known to me with this dedication. St. Stephen's at Vienna, and, I think, the cathedral at Gran, are under the invocation of the royal St. Stephen of Hungary.

JOHN WOODWARD.

Montrose.

JANISSARY (6th S. x. 246, 315, 473; xi. 138, 213, 270).—PROF. SKEAT asserts, in his interesting article on this word, that the Turkish technical military term *yeñi tcheri* is a hybrid word, composed of the Turkish *yeñi*, young, fresh, and the Persian *tcherik*, auxiliary forces. Before this account of the word can be accepted as a proved etymology, an answer in the affirmative must be given to the two following questions: 1. Is it quite certain that the word *tcherik*, occurring in Persian dictionaries, is a native Persian word, unborrowed from the Turkish? 2. Even supposing it be shown that *tcherik* is a genuine Persian, non-Turkish word, is it certain that the second element in *yeñi tcheri* is borrowed therefrom?

With regard to point 1, I would observe that in the *Dict. Turk-Orientale*, by M. Pavet de Courteille, p. 284, we find "*tcherik*, *tcheri*, troupes." Is it not possible that the word found by PROF. SKEAT in a Persian dictionary may be a loan word from the Turkish? With regard to point 2, I would remind readers of "N. & Q." that M. Vambéry, who has made a special study of the Turkish and cognate languages, holds that both the elements in *yeñi tcheri* are of purely Turkish origin, placing *tcheri* under a Tatar root *tar*, to bring together, to assemble—a root very prolific in the Tatar languages, see *Wörterbuch der Turko-Tatarischen Sprachen*, 1878, p. 169. On the other hand, *tcherik* appears to stand in the Persian dictionaries unconnected with other words—a solitary boulder.

A. L. MAYHEW.

Oxford.

It is useless to discuss this question further with PROF. SKEAT. He is determined to uphold the story in Gibbon, which is the only authority he can adduce, while I and a great many millions of H.M.'s Indian subjects prefer our Persian dictionaries to the dicta of Cotgrave, Florio, and Co. It is something that he admits that half the word is Persian; but it is strange to talk of Englishmen having "invented" two words which were in use long before the English language was raked together in the dustheap of philology.

J. BAILLIE.

E.I.U.S. Club.

THE LAW OF GRAVITATION (6th S. vi. 348; xi. 95).—MR. W. T. LYNN did well to pull me up for a slipshod expression. Certainly I should have written "that the force.....is uniformly accelerat-

ing," not "accelerated." The pressure of other matters has necessitated the postponement of my reply to the very interesting and important question (concerning the science of the Greeks) he raises. I hope to deal with it before long.

C. M. INGLEBY.

Athenæum Club.

AMBURY (6th S. xi. 148, 292).—The derivation of these place-names from an heroic Ambrosius is so obvious as to be suspicious. May not the names be connected with the existence of an *Amber*, or Druidical stone? Ambury is the name of an old Druid temple near Huddersfield. See a paper on "Amberley" in the *Sussex Arch. Colls.*, vol. xvii.

EDWARD H. MARSHALL, M.A.

Hastings.

GARRICK AND HARDHAM (6th S. xi. 328).—The puff of Hardham's 37 was a bit of good-natured "gag" between Garrick and his interlocutor in some comedy; the story does not sort with a prologue.

W. H.

THE OLDEST EXISTING CORPORATION (6th S. xi. 7, 273).—Many corporations, civic and otherwise, in England besides London and Bristol originated earlier than 1215, the date assigned to that of Newcastle-on-Tyne. The first charter granted to the citizens of Bath was given within six months after the accession of Richard I. (1189). It commands that the citizens "who are of the Merchant Guild shall be free from all toll, passage, lastage, and other customs, in the same manner as the citizens of the Merchant Guild of Winchester were." So there must have been an older guild at Winchester. Then, again, in the same year, a few months earlier, the same king sold his right and interest in the city of Hereford to the inhabitants, who thus became by purchase lords of their own city and liberties; and, as Thierry says in his *Hist. Norman Conquest*, the inhabitants of towns which concluded such a bargain—and there were several—"became, by this simple fact, corporations, and organized themselves under syndics responsible to the king for the payment of the municipal debt, and to the burgesses for the disposal of the sums raised by personal contribution."

CHAS. J. CLARK.

Bedford Park, W.

The corporation of Limerick deserves a place amongst old corporate bodies. The date of incorporation as noted on the Town Hall is 1197—prior, certainly, to Newcastle-on-Tyne, and nearly as old as Bristol or London.

J. F. H.

At the late meeting of mayors to celebrate the seventh centenary of the London mayoralty, that of Winchester claimed to be older.

E. L. G.

LIONS VERSUS LEOPARDS (6th S. xi. 125, 273).—I think P. P.'s depreciation of Guillim's know-

ledge of heraldry hardly warrantable. Whatever may have been the meaning of a leopard with the old heralds (a point not of the greatest importance), it is certain that a leopard's head up to at least the middle of the seventeenth century was invariably tricked as a full-faced lion's head. Carter in his *Analysis* expressly mentions this: "Sometimes you shall meet with demy lions, and sometimes heads erased or couped, but if cabossed then they are ever termed Leopards' heads." Hence the charge of a leopard's head or face was synonymous with a lion's face; the latter term is rarely, if ever, found previously to the eighteenth century. The cat-like, or rather the natural, representation of the leopard's head and the distinction between the head and face seem to have been introduced in the eighteenth, or possibly in the latter part of the seventeenth, century.

In the Visitations of Hunts (Camden Soc.), London, and Warwick (Harl. Soc.) are several charges of leopards' heads, but invariably engraved as full-faced lions. I am inclined to think that this realistic representation of the leopard's head as in modern heraldry has led to some confusion. As an instance, Debrett blazons the coat of Lord St. Leonards (Sugden) as "Azure, a fess or, between three maidens' heads couped and crined in chief proper, and a leopard's head erased in base or." He engraves the leopard's head as that of a true leopard and side faced. In the quarterings of Beevil, *Vis. Hunts*, 1613, p. 8, it is given as a full-faced lion's head, with mane and beard of orthodox character.

It is to be regretted that this literal adoption of the words of the old blazons was so ignorantly followed in tricking, for one cannot tell now whether a modern herald, when he blazons a leopard's head, means a real leopard's head side faced or front faced, or the old lion's face, which last, however, is correct, and the charge should always be tricked as such.

CHARLES L. BELL.

Cambridge.

MOSES AS A SURNAME (6th S. x. 229, 335).—In reference to the above I may say that Moses is not an uncommon surname in the neighbourhood of Plymouth; and considering that many equally Jewish sounding names can be cited as now in use as surnames, I think that it is not likely to have been a corruption of some other form. Within my own knowledge Isaac is a surname, as also is Jacob. I know a painter called Sarah and a surgeon named Leah, and used to know a Mrs. Saul. Although I did not know him personally, yet I can affirm that some fifty years ago a tradesman of Devonport was known as Israel Abel. Then in the adjoining county Mr. John Abraham is a well-known politician, and in one of the churchyards of Plymouth is a stone to the memory of David Solomon, who, like Israel Abel,

combined two Jewish names as Christian and surname. Roger Daniel was printer to the University of Cambridge in 1639, the Rev. Charles Simeon was a well-known clergyman, and the Rev. J. S. Simon is a living Wesleyan minister. Another cleric is named Samuel, and a bookseller in New York is called Benjamin, while the names of Sheldon Amos and J. Henegaue Jesse will be familiar. I think the above will be enough to show that Jewish names are not of unfrequent use amongst us as surnames. W. S. B. H.

AUTHORS OF QUOTATIONS WANTED (6th S. xi. 349).—

"The gardener said," &c.

This lately appeared in an ephemeral publication as copied from a gravestone in Lutterworth Churchyard (Wickliffe's Lutterworth); but Mr. EARNSHAW does not quote it quite correctly. It was as follows, and is both touching and beautiful (perhaps some of your Leicestershire correspondents will verify or otherwise its presence in the above churchyard): "Oh!" says the gardener as he passes down the walk, "who removed that plant? Who gathered that flower?" His fellow servant says, "The Master!" and the gardener holds his peace."

WILLIAM SYKES, M.R.C.S.

"How few thought of the thinking few," &c.

The two lines quoted by ALEKTOR are part of a stanza by Jane Taylor, of Norwich, as follows:—

"Though man a thinking creature is defined,
Few use the great prerogative of mind.
How few think rightly of the thinking few,
Or think at all, of those who think they do!"

HIC ET UBIQUE.

The lines quoted are by Jane Taylor. The passage runs thus:—

"Though man a thinking being is defined,
Few use the great prerogative of mind.
How few think justly of the thinking few!
How many never think, who think they do!"

H. S.

Miscellaneous.

NOTES ON BOOKS, &c.

Wallenstein. In English Verse. By J. A. W. Hunter, Scholar of Caius Coll., Cambridge. (Kegan Paul, Trench & Co.)

In undertaking to translate Schiller's fine trilogy of *Wallenstein*, while strictly following the original metre, Mr. Hunter set himself an extremely formidable task. It is, however, but fair to say that he has acquitted himself of it with ability. The chief difficulty lay, no doubt, in the adequate rendering of the first part, or "Camp." The whole of this piece is written in short rhymed verses, forming what Carlyle calls a "rude Hudibrastic metre," but which, though rugged, uneven, and continually changing, flow on with a most spirited and fascinating jingle. Perhaps the most characteristic passage, and that in which this eccentric versification is applied with the greatest effect, is the celebrated sermon of the Capuchin monk, which was said at the time to have been written by Goethe, and which certainly seems to bear traces of his peculiar cynical humour. No attempt to reproduce this in any other language could be perfectly satisfactory, although Mr. Hunter's rendering of the droll conceits, jokes, and puns is entitled to high commendation. That he has

not quite succeeded in putting before us the original is probably due to the fact that he was struggling with the impossible. To the other parts of the translation high praise can be given. Mr. Hunter's version flows so smoothly, and his blank verse so naturally, that it would be easy for the reader to believe that he had before him an original work. Yet the rendering adheres closely all through to the German words. This is especially noticeable in Wallenstein's fine soliloquy in the first act of the "Death." Mr. Hunter's lines seem as if they had originally been written in English, yet they reproduce almost word for word the German text. That, however, Mr. Hunter does not err on the side of baldness may be proved by comparing his version of certain passages with that of Carlyle. The superior smoothness of verse of the former, as well as his more faithful adherence to the text, is at once apparent. Mr. Hunter is, however, not so happy in his rendering of the pretty but melancholy song, dear to schoolgirls, inserted in the third act of the "Piccolomini." He does not begin well and he does not end well. "The oak-wood is reuding, The rack flies o'er" is scarcely a graceful reproduction of "Der Eichwald brauset, die Wolken ziehn"; and the well-known lines,

"Ich habe genossen das irdische Glück,
Ich habe geliebt und gelebet,"

seem unsatisfactory when turned into

"The bliss that is earthly is over for me;
I have loved and my life is ended."

Otherwise the translation is to be welcomed as most that a translation should be. It is not too much to say that, as regards the greatest part of the "Piccolomini" and the "Death," the English reader will be able to derive as much pleasure from the perusal of this version as from that of the original. A double difficulty meets the translator from a foreign language. On the one hand he has to avoid giving a bare, literal version without the spirit of the original, and on the other to keep himself from straying away too far from the actual words of the text. Mr. Hunter may be congratulated on having known how to steer between this Scylla and Charybdis.

St. Bartholomew's Hospital Reports. Vol. XX. (Smith, Elder & Co.)

FIRST and foremost of the articles of general interest in this volume stands the reprint of the orders for the government of the hospital at the time of its re-formation by Henry VIII. Mr. Morratt Baker has contributed a brief preface to these orders, from which we learn that the original pamphlet was published in the succeeding reign, printed again in 1530, and a third time (the pamphlet in Mr. Baker's possession) in 1652. Very quaint, though very sensible, are these orders. The following extract from the directions to the matron would almost satisfy Sir Wilfrid himself: "Ye shall suffer no poor person of this house to sit and drink within your house at no time" (two negatives did not make an affirmative then, one hopes), "neither shall yee so send them drink into their wards that thereby drunkenness might be used and continued among them," &c. Another injunction, extracted from the matron's duties, that "at such times as the Sisters shall not be occupied about the poor, ye shall set them to spinning," was carried out sometimes at least, as Dr. Church's article on the hospital pharmacopœia shows: "Paide and given to the sisters for their good spynning, xiiid." (p. 282). There is much virtue in the distinction between the first two words. Of some considerable interest in bibliographical medicine is the contribution from Dr. Norman Moore, whose name one instinctively associates

with the causes of death of Prince Henry of Wales, Catharine of Aragon, and others. It is the history of the first treatise on rickets. For a long time Glisson's work (published 1650) on the subject held that place, the only evidence to the contrary being a thesis by Dr. Whistler printed in 1684, which he stated was a reprint of one he had read and published in Leyden in 1645. However, this had never been seen till late in 1883, when Dr. Munk came across it, thus establishing Whistler's position to be the first writer on the subject. Beyond the bibliographical interest the treatise has no value; it is not a work of any originality, which, as Dr. Moore takes some trouble to prove, Glisson's was. An interesting paper on the amount of carbonic acid in London air shows clearly the diminution thereof on Bank Holidays, and the increase during fogs. A readable article on the micro-organisms at the Heatheries, with good plates, is the only other paper—non-technical—we can mention. If people wish for discussions on anæmia, hemiplegia, pilocarpine, and cephalhydroceles, they must go elsewhere.

The Portraits of Shakespeare. By J. Parker Norris. (Philadelphia, Lindsay.)

This fine quarto volume of nearly three hundred pages, with thirty-three full-page photo-lithographic and woodcut illustrations, is a reprint of the valuable series of papers on the portraits of Shakspeare which appeared in the American *Shakspeareana* last year. Mr. Norris has, however, added much valuable material, a full bibliography of portrait literature, and a minute and careful index. The volume is appropriately dedicated to Dr. Horace Howard Furness, of Philadelphia. Mr. Norris reviews the works of Boaden, Wivell, Friswell, and others, gives a minute and detailed account of the history of the many "claimants," and criticizes their pretensions with great knowledge, fairness, and good taste. His final conclusion is that only the bust in Stratford Church and the Droeshout engraving in the first folio have any solid claims to be accepted as genuine portraits of the poet. He gives full details of the Chandos portrait, the Kesselstadt picture, the death mask, and of the many others whose claims have been discussed in these columns from time to time, and his handsome volume is the only full and complete account of the claims and controversies which the "portraits" of Shakspeare have excited. In a preliminary paper Mr. Norris strongly urges, as a duty to posterity, and not from mere vulgar curiosity, the reverent opening of Shakspeare's grave, in the hope of finding remains enough to settle the disputed points as to the numerous portraits. As only five hundred numbered copies are issued, few examples of a book well deserving a place in all good libraries are likely to find their way on to English bookshelves.

No. 65 of *Le Livre* opens with a full and an interesting account of Lantour-Mézéray and the origin of *Le Journal des Enfants*. Of the famous associate of Emile de Girardin, the dandy of the *coulisses* who served as model to Balzac in *Un Prince de la Bohême*, a striking picture is presented. An account follows of "Quatre Eaux-fortes de Célestin Nanteuil."

The numbers of *Mélusine* for May contain continuations of "La Fascination," by M. J. Tuchmann, and "Notes et Notules sur nos Mélodies Populaires," by M. Anatole Loquin, together with an account of Capt. Temple's *Legends of the Panjâb*.

Among volumes received are *Earth to Earth*, by Francis Seymour Haden, F.R.C.S.,—*On the Stage and Off* (Field & Tuer), a very bright little biography,—*Amateur Tommy Atkins* (Field & Tuer),—*Why Not Eat*

Insects? by Vincent M. Holt (Field & Tuer),—and *Kotaka: a Japanese Tale*, by J. Morris (Wyman & Sons), the last a cleverly illustrated work and a marvel of cheapness.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

E. B. SAVAGE ("Cleanliness is next to godliness").—The subject has been fully discussed in "N. & Q." The phrase is quoted by Wesley, and traced to others of similar significance in the Talmud, Aristotle, and St. Augustine. The substitution of *goodliness* for "godliness" is mentioned, but seems to be without authority. See 2nd S. ix. 446; 3rd S. iv. 419; vi. 259, 337; vii. 367; 4th S. ii. 37, 68, 213; 5th S. ix. 7.

A STUDENT ("Pronunciation of 'St. John' and 'St. Leger'").—The families bearing these designations pronounce their names respectively *Sinjün* and *Sälliger*. For the former pronunciation there is, of course, the warranty of Pope. It is impossible to give a final judgment as to correctness. In the case of St. Leger, at least, the obvious pronunciation is that of the majority, but in the upper classes *Sälliger* is common.

IGNORAMUS ("Squaring the Circle").—You do not know what the phrase means. Be counselled. "That way madness lies."

G. H. BRIERLEY ("Throng").—The use of this word in the sense you supply is quite common in the north. We have heard it scores of times.

W. E. BUCKLEY and J. E. CUTCLIFFE ("Tommy Atkins").—The use of these words to denote a private soldier has been frequently and fully explained in "N. & Q." See 6th S. viii. 525; xi. 340. The words are much older than the reference supplied by MRS. CUTCLIFFE.

W. JENNINGS ("Porson's *Devil's Walk*").—See 2nd S. iv. 204, 419; 3rd S. ix. 197.

C. F. STEWART ("The Sandman's about").—The word "sandman," in the sense indicated, is so seldom used in England—"dustman" being almost invariably employed—the ingenious derivation you supply cannot be held acceptable. You have, we suppose, seen the previous reply, p. 360.

A. C. T. ("Tontine").—This name is derived from Lorenzo Tonti, by whom, in 1653, the first tontine was opened in France.

J. M. BELL AND OTHERS ("John Barleycorn").—Replies on this subject have been forwarded to Dr. Murray for immediate use. *If possible* a selection from them shall appear.

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 23, 1885.

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Notes.

MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS.

(Continued from p. 344.)

The Palazzo Lanfreducci, on the Lung' Arno, at Pisa, which also goes by the name of Palazzo di Marmo and Palazzo alla Giornata, has a piece of chain and the words "Alla giornata" over the doorway. Of these words Moroni (*Pisa Illustrata*, 1843, pp. 206-7) says, "Non vi è tradizione nè memoria che ne dia spiegazione." But with regard to the chain, it seems that formerly there was a church of S. Biagio alla Catena on this site, and there is still one near by of Sta. Maria dei Galeotti (St. Mary of the Galley Slaves). A friend who lived some time in Pisa (M. E. S.) succeeded in garnering the following tradition. A former owner of the palace having brought home a Saracen slave whom he had captured at sea in one of the Pisan wars, and being much importuned by him to release him from his chain, swore impetuously, "Never will I do so till you see me eat meat on a Friday," as a way of emphasizing an absolute negative. By-and-by it happened, however, that Christmas Day fell on a Friday, when the slave, seeing his master eat meat, reminded him of his oath, which he punctually fulfilled, and the chain was hung up over the palace door in memory of the manumission.

Dr. Pitre sends a curious motto which used to be on a street lamp in Piazza della Olivuzza, in Palermo, put up by a certain Genzardi:—

"Fanalem hunc
Columnam hanc
Genzardi sic
Fecit hunc et hanc."

Another Italian friend (R. P. de' C.), interested in the inscriptions from his country which I have hitherto published, remarks on the difference in the character of the older and more modern ones. He asks, Would any one in Florence now, if building an observatory, put up such a phrase as that on the Ximeniano (founded by Cardinal Ximenes), "Cœli enarrant gloriam Dei et opera manuum ejus annuntiant firmamentum"? And he cites one recently painted on No. 256, Ripetta, Rome:—

"Ne me fiscus diligit;
Me civis appetant";

showing a more grovelling tendency.

From Bologna he sends a rather obscure mediæval conceit inscribed on the campanile of San Procolo, in memory of a bell-ringer named Procolo, who was killed by a stroke from his own bell:—

"Si procul a Proculo Proculi campana fuissest
Nunc procul a Proculo Proculus ipse foret."

From Forlì, on the house of the Lazarists:—

"Hanc Themis alma domum hanc nobis dat habere
quietem
Quod fuit in votis hoc egit cura sodalium
Non hic invidiam timeo, nec sobrius opto."

From private houses in the same town the favourite one, "Parva domus magna quies"; also "Hic regno" and "Respice finem."

Another (G. P. de' C.) at Faenza sends from the villa of Conte Dall' Aste, in his neighbourhood:—

"Hic me consolor victurus suavius."

A friend in Florence (M. R.) sends me an inscription truly characteristic of Italian popular philosophy, from No. 34, Via Fiesolana, in the outskirts:—

"Quod est, est; quod non est, non est."

A sentiment which seems, at first sight, too obvious to be worth the trouble of carving; and yet how few of us, in our perpetual wrestling with inevitable fate, recognize its truth!

Another (A. F.) copies from the cover of a MS. of the *Decameron* in the library of Modena:—

"Tu che con questo libro ti trastulli
Rendemel tosto e guardal da' fanciulli.
E fa, che la lucerna, non s' azzuffi
Se tu non vuoi, che nell' olio s' attuffi."

In the grounds of Villa Alticchieri of the Quirini family, not far from Padua, was formerly a little cenotaph to Petrarch and Laura, intended also to commemorate the sincere friendship of the owner with a German literary lady of birth who had visited and written several poems there. Under Petrarch's bust were his lines beginning "Io veggio nel pensier' dolce mio," &c., and under Laura's, "Nil Tempus contra Nos."

The houses in the old parts of Belgium teem with mottoes and inscriptions. Another friend (I. F. L.) contributes some notes of the old houses in Bruges, which I have been able to supplement with others of my own. The first place must be given to No. 8, Hooge Straet (Rue Haute), called De Zeven Torens, also *Domus Malleana* (built early in the fourteenth century by the Boonins family), as it claims to be the one in which Charles II. of England held his court from June 3, 1656, to Feb. 7, 1658. No. 6 in the street formerly called Rue Neuve S. Gilles, but now Goud Hand Straet (Rue de la Main d'Or), stands on the site of that in which John van Eyck lived from 1432 to his death, 1440. No. 13, Spagnaert Straet (Rue Espagnole), called Den Pijnappel, was the residence of Gonsalvo d'Aguillera, a Spanish merchant, who housed St. Ignatius Loyola when he visited Bruges in 1528 (restored 1872). This was the Spanish merchants' quarter. The south-east corner of this street and Rooden Haen Straet (Rue du Coq Rouge) is inscribed "Casa negra," and it is supposed that part of it was used by the Spaniards for a prison; part of it as well as the house at the north-east corner are known to have been stores for Spanish wares. Gonsalvo d'Aguillera also owned a house, which he built in 1543, on the site of what is now No. 2, Quai des Augustins, in the façade of which has been inserted a stone from the old house sculptured with his motto, "Honores onera." No. 9, Rue du Pont Flamand has a garden occupying the site of the house where Hans Hemling lived from 1479 till his death.

No. 19, Rue Slipstock has six alto-relievo allegorical figures on the façade. No. 3, Cordeuaniers Straet (Rue de Cordoue) has a sturgeon carved above the door, and the legend "Dit es in den Stuer, 1518." A sturgeon in Flemish is *Steur*; this is, therefore, probably a play on the word, meaning, I suppose, "This house is within bounds" = is well regulated. No. 11 in the same street has a kind of signboard, on which are two women holding a pair of breeches, with the legend, "Dits in Coudebroue." I fancy this is again a play on the two meanings of the word; *Koude* = cold, and *broeken* meaning both "a pair of breeches" and "a swamp." Possibly the ground was a swamp before being brought into use for building. No. 41, Malleberg Plaets (Place Malleberg) has a bas-relief representing a city, and another with a camp, 1633, and on the summit of the turret is a mortar, from which a bomb is just issuing. This Place is the site where justice used anciently to be administered (*vide Ducange, s.v. "Mallus"*). No. 7, Rue Longue du Fil is called De Drei Coninghen (of course, The Three Kings), and has several bits of sculpture in high relief, among them the Adoration of the Magi. No. 26, Molen Maersch (Rue Pré-aux-Moulins) has its façade adorned with seven pieces of sculpture represent-

ing the seven works of mercy, 1657. No. 19, Rue des Ronces is called De Zwane (The Swan), and has reliefs of the four Evangelists and the four seasons, 1664. No. 12, Zwarte Leerthouwers Straet (Rue des Corruyeurs Noirs) is called 't Paradys, and has pieces of sculpture representing (1) the expulsion of Adam and Eve from Paradise; (2) Adam digging; (3) Eve mourning the death of Abel. No. 18, Steen Straet (Rue de la Pierre), called Den Stotele (literally a padlock, but also used to denote a fortress), also Den Gouden Vos (The Golden Fox), 1621, was restored in 1862, and is very remarkable for the decoration surmounting the doors and windows, representing the implements of the stonemason's trade. No. 87 in the same street has seven bas-reliefs representing the days of the week, 1673. Part of this street formerly had the quaint name of Featherless Bird Street (Ongelymde-Vogel Straet). No. 28, Rue aux Laines (Wollen Straet) has a signboard with a mortar and the inscription "Dits is de grooten Mortier." There are on the façade three figures in relief, of Neptune, Ceres, and Orion, and three bas-reliefs representing a battle between the Prince of Orange, who threatened to besiege the town in 1631, and Count John of Nassau, who came to its relief. Over the tower of Bruges are two shields, one with the arms of Philip IV. and the other the arms of the town. No. 5, Rue S. Jacques is called 't Peerdeke (The Little Horse), and has three figures in relief—St. John, St. James the Great, and St. Paul with the horse from which the last-named is traditionally supposed to have been thrown at his conversion, and which gave its name to the house. No. 6 is called Den Zwartten Cueninc (The Black King), and bears a dove and two crowned heads, 1675. No. 19 is called Den Houden Wulf. (I do not know if *Houden* here stands for the hooded, wooden, or captive wolf.) It has figures of Faith, Hope, and Charity, and is further ornamented with anchors with fleur-de-lysed tips, 1671. No. 93, Rue Nord du Sablon is a brewery, and is decorated with reliefs representing the various processes of brewing. No. 11, Korte Zilver Straet (Rue Courte d'Argent) is decorated with figures of the Evangelists and their emblems, 1650. No. 40 was built in 1468 by Jean Vasquez, said to have been secretary to Isabella of Portugal, third wife of Philippe l'Asseurc. Over each window is carved "A bon compte avenir." At No. 7, Quai des Augustins is preserved a fine doorway which formerly gave entrance to the Hotel de Torre. Round it are two inscriptions:—

1. "Fiat pax in virtute tua et abundantia in turribus tuis."

2. "Operibus credite."

R. H. BUSK.

(To be continued.)

THE CHURCHES OF YORK.

Among English cities and towns York enjoys the distinction so aptly put by Talleyrand—the distinction of not being distinguished. Since the year 735—1,150 years ago—no Englishman of the first or second rank has been born at York; and in saying this I do not forget that Bishops Morton (1564) and Earle (1601), and Sir Thomas Herbert of Tinterne (1605), and our old friend Robinson Crusoe were born there. All these, however, and he also who was born in 735, seem to have shown their sense of their privileges of birth by leaving their birthplace early and not coming back again; which accounts, perhaps, for the fact that hardly any one of them, unless it be *le vieux* Robinson, is remembered on the spot. A good deal of English history has been transacted at York; but the natives are no more entitled to the credit of that than the peasants of Marston Moor are entitled to the credit of the battle.

The people of York have, indeed, done several things worth mentioning. For instance, they have, within living memory, spoilt all the four bars of the city and destroyed the barbicans of three of them; they have swept away the ruins of the Priory in Micklegate; they have gutted the Elizabethan mansion of the Sinclairs in Coney Street; they have utterly destroyed the noble old "George Hotel" in the same street, with its fine fifteenth century archway, its seventeenth century arcade, its historical banqueting room, and the splendid carved oak chairs in which (they say) Buckingham and his fellows sat; they have pulled down the quaint old church of St. Maurice—red brick, with mediæval tower—and dispersed some, at least, of the tombstones. Perhaps it is this last feat that has encouraged them to proceed much further in the same direction. For, as I am credibly informed, they have now scheduled for destruction eleven (nearly half the whole number) of their ancient parish churches.

The churches thus marked out for destruction are, I believe, these: St. Crux; Holy Trinity, King's Court; St. Michael, Spurriergate; St. Helen, Stonegate; Holy Trinity, Goodramgate; St. Lawrence; St. John; St. Martin-cum-Gregory; St. Mary Bishophill Senior; St. Mary Bishophill Junior; and St. Cuthbert. As to St. Lawrence, it is, unless I am mistaken, destroyed already, and its Norman doorway stuck into its fourteenth or fifteenth century tower, so as to mystify posterity.

Much might be said as to the claims of each of these churches—and particularly of St. Crux, St. Helen, St. Mary Bishophill Junior, and Holy Trinity Goodramgate—upon the respect and interest of any age that should happen to respect itself and its predecessors. But such claims would nowadays be irrelevant and tedious; nor is it,

perhaps, a matter of general concern that the tombs and the remains of many generations of York citizens will be destroyed along with the buildings in and around which those deluded Christians thought themselves sure of a long home.

But am I right in saying that these eleven old churches are to be *destroyed*? Oh, no! they are *not* to be destroyed; they are to be "disused" or "erected elsewhere." There is much virtue in words; and the people of York are to be congratulated on the *curiosa felicitas* of their advisers. Meanwhile, I would respectfully invite the readers of "N. & Q." (even those, if there are any, who live at York) to take heed to this project of destruction, and, if they dislike it, to say so in quarters where that saying will be welcome. What those quarters may be it would not be well to say now. But there are some who can tell them.

A. J. M.

LETTER OF SAMUEL PARR.—Although the name of Dr. Samuel Parr does not now command the attention it once did, still anything concerning him is not without interest. I have in my possession an original letter of his, written when he resided in Norwich; and while it is without date, the internal indications point, I think, to its having been penned about the year 1780. I should state that the body of the letter is written in another hand, no doubt that of his wife, as we may gather from the postscript; but the signature as well as the superscription are in Dr. Parr's autograph. I give the letter exactly as it is in the original:—

Dear John Pitchford,

We are in a hobble, I meant to munch dumpling and yabble the Norfolk dialect with you on Tuesday, and to remove part of the puzzle which my ears must have inflicted upon my understanding, Miss Unthank promised to lecture me all the morn'g holding in her hands a Vocabulary of your provincial jargon, and twanging your provincial sounds to a Concert of a jew's harp, an hurdy gurdy and a sow litter's horn. behold all this difficulty and you must deliver us from a miscarriage I was to dine with Dr Lubbock on wednesday he cannot receive me on that day, pray let me exchange tuesday for wednesday with you, and as you have no wife to scold you, assert the privilege of an old Bachelor to command his Cook. Again I say tuesday not wednesday is the most convenient day for me. Pray meet me to morrow morning at Mr Chapman's when St Peter's Man-croft service is over.

Dr John I am

truly your

Friend

S PARR

Love to you from my Scribe.

By way of emphasizing the change of arrangement, Dr. Parr has in his own handwriting added on the back the following words: "Dr John I dine with you on Wednesday—not on Tuesday."

A. S.

RIPON CUSTOMS.—I copied the following from the fly-leaf of a copy of Gent's *Rippon* in the possession of the late Bishop of Ripon in 1873:—

"J. Baskerfield Jnr 1786.

"Some Customs observed at Rippon.

"The Sunday before Candlemas day, The Collegiate Church is illuminated by great number of Candles. The Illumination by Candles is in memory of Christ the Spiritual Light. See Fuller in Brand on Bourn.

"On Easter day after Service the Children of the Town & [sic], take from every Woman or Girl they meet the Buckles from their shoes: This is continued till the next day at noon when the Females begin & return y^e Compliment to the Men, which does not end till Tuesday Evening.

"Mr Bourne (P. 250 by Brand) supposes the liberties of the Saturnalia were transferred to Easter. The City of Durham still retains the same amusement as at Rippon at this day, & Durand says formerly on this day, the Easter Tuedsy, Wives used to beat their husbands & y^e day following the Husbands beat their Wives. Shoes are redeemed by a present.*

"The Day before Holy Thursday All the Clergy, attended by the Choir, perambulate the Town in their canonicals singing Hymns, the Boys with Green boughs in their hands.†

"Mr Bourn derives this from the antient Terminalia, a Festival: it was fix'd to Rogation week, & Rogations or Litanies were used on the occasion to beg a blessing on the fruits of the Earth. In Franconia as in England Willow wands made part of the Parade.

"On the Eve of All Saints the Good Women make a Cake for every one of the family, & this is called Cake Night, & on Christmas Eve the Grocers send each of their Customers a pound or ½ lb. of Currants & Raisins to make a Christmas pudding. The Chandlers send large Mold Candles & the Coopers Logs of Wood called Yule Clogs, which if not all used that night the remainder are saved till Old Christmas eve. And on Christmas day the singing Boys in the Church present every one present with a Red Apple having a sprig of Rosemary stuck in it, & have generally money given them in return.

"Bourn says it was customary in former times for our forefathers, when the common devotions of Christmas Eve were over, to light up candles of large Size (in Allusion to Spiritual light rec'd by our Saviour) and at same time to lay a log upon the fire. Sweetmeats were at this time given to the Fathers in the Vatican, & a Yule dough or Image of Child in paste; the Bakers gave to their Customers, & from these is derived Mince Pies. Boys & Girls sing Carols & get fruit & money.

"At Ripon every night at 9 a man blows a large horn in the Market Cross & then at the Mayors door."

J. T. F.

Bp. Hatfield's Hall, Durham.

COMET SEEN ABOUT THE TIME OF THE DEATH OF ANNE OF DENMARK.—In vol. i. of the *Dic-*

* At the present time in the city of Durham men pull women's boots off on Easter Day, and on Easter Monday women pull off, or hide, men's hats. In both cases the articles have to be redeemed by some present. The custom is fast dying out, partly in consequence of the attacking parties being summoned. Some cases of this sort came before the magistrates last Easter.

† See *Ripon Chapter Acts*, Surtees Soc., vol. lxiv. p. 337, note.

‡ When I was a child a Miss Moises, previously of Newcastle-on-Tyne, used to make for me and my brothers each a "Virgin and Child" in paste, with currants for eyes and for ornamentation of the Virgin's dress.

tionary of National Biography, p. 441, we are told, on the authority of Arthur Wilson's well-known *History of the Life and Reign of James I.*, that during the last illness of that monarch's queen, commonly called Anne of Denmark, a "mighty blazing comet" appeared, which was visible from November 18, 1618, to December 16 following; and that the common people thought that it was sent as a flambeau to the queen's funeral (her death, however, did not take place until March 2). Wilson states his own belief with regard to comets, that "these Apparitions do always portend some horrid Event here Below, and are Messengers of *Mischief* to poor *Mortals*"; but at the same time he evidently prides himself on his superior discernment compared with "the common people," by connecting the celestial appearance rather with the war then breaking out in Bohemia than with the death of the Queen of England. But what I wish to point out is the mistake in date which the author of the life of Anne of Denmark in the *Dictionary* has fallen into by following Wilson without examination. Several comets were seen in the year 1618; that alluded to is evidently the last. It was a very splendid comet, and passed its perihelion on November 10; but owing to its position we have no record of its having become visible until the 30th of that month, after which it continued in view until the middle of January, 1619. It is true that another comet made its appearance earlier in November, 1618, and was seen during somewhat more than a fortnight; but its tail only was visible in Europe, and the observations made in Persia and other places were not sufficiently accurate to enable astronomers to determine its orbit. Kepler, indeed, fancied that the two comets might be one which had divided into two; in reference to which idea Pingré wittily and appropriately applies the saying, "Quandoque bonus dormitat Homerus." W. T. LYNN.

Blackheath.

STATISTICS: THE WORD'S CHANGE OF MEANING.—It is a case of degradation, like "villain," "political economy," &c. The *Monthly Review* for 1796 says, in its Appendix, p. 553:—

"The word *statistics*, as the name of a peculiar science, was first engrafted into our language by Sir John Sinclair. It comprehends, according to the practice of the German writers, from whom it was adopted, all those topics of inquiry which interest the *statesman*. That is a proper *statistical* account of any country which contemplates everything thereto relating, in the point of view whence the rulers of the *state* ought to survey it. The natural and artificial curiosities, the caverns and prospects, the antiquities and works of art, of a given district, are only recorded by the *statist* inasmuch as they are likely to promote the actual or future well-being of the inhabitants by attracting strangers, by affording profitable branches of employment, and by supplying the wants or improving the civilization of the inhabitants of the land. His oryctography has for its object, not to evolve a theory of the earth, but to ascertain the nature

and quantity of its mineral wealth. His topography aims not at tracing the exact site of a Roman camp or road, but at investigating the most profitable possible application of every hill and causeway. His biography confines itself to the notice of such characters as derived from their local situation the means of their degree of excellence, or conferred on it services which claim the record of their exemplary utility."

F. J. F.

SHAKESPEARE AUTOGRAPH.—It may interest your readers to know that the Shakespeare folio, 1632, which belonged to Rev. J. Ward, and is referred to in his diary (*Diary of Rev. J. Ward, Vicar of Stratford-on-Avon, 1648-1679*, by Dr. Severn, 1839), has recently been bought in the far west of America by a correspondent of ours. It contains the autograph of Shakespeare pasted in as described at pp. 33 and 34, also the handwriting of Ward. MR. HALLIWELL-PHILLIPPS made the inquiry as to its whereabouts ("N. & Q." 6th S. i. 135), under heading "A Folio Edition of Shakespeare Wanted," but we cannot find that any reply to the query appeared. Our correspondent says in his letter, "This book has been lost sight of for over forty years in England, and has no doubt been in this country [America] forty years." J. W. JARVIS & SON, 28, King William Street, Charing Cross, W.C.

TALLEYRAND AND HIS BON MOT "DÉJÀ."—If my memory does not greatly deceive me, the story of which I append a different version is usually told of Talleyrand himself and the Comte de Montroud, who complained of suffering, and probably was not much consoled by the prince's cynical jest. But in the *Reminiscences of an Idler*, by Mr. Henry Wikoff, 1880, pp. 476-7, the tale is narrated as follows:—

"When his recovery was hopeless, the king paid him a visit. Talleyrand rallied in the royal presence, and declared 'this was the greatest honour ever conferred upon his house.' His Majesty asked him 'if he was in much pain.' 'Yes,' he replied, 'I am suffering the torments of the damned!' 'Already?' said the king, almost unconsciously. The dying man smiled faintly at this bon mot, which might have been his own."

Was it not so? HARRY LEROY TEMPLE.

ONSLow NAME AND MOTTO.—Many of the books in the Clandon Library, collected by Arthur Onslow, Speaker of the House of Commons (1727-1761), and recently sold by Messrs. Sotheby & Co., contain the book-plate with the canting motto on the family name, "Festina lentè," often translated "On slow." Though ingeniously adapted to the eye and the modern spelling, we must take care to observe it as a prudential guide in tracing the name, which is properly divided in pronunciation as "Ons-low." In Foster's *Peerage* the earliest of the family of whom mention is made is a Roger de Ondeslow, of Onslow, Salop, living about 1300; and in Corbet Anderson's *Shropshire*, Lond., 1864, p. 368, the place "Onslow," in Pontesbury parish,

is traced back to Domesday, wherein it appears as "Andreslaue," being then held by a Robert (Fitz-Corbet) of the earl. Again, at p. 437, "Onslow also belonged in part to St. Chad's, as, according to Domesday, 'the same church held and holds Andrelau.'" Hartshorne, in his *Salopia Antiqua*, 269, enumerates six places in Shropshire with the termination *low*, of which Onslow is one; and on pp. 92-4 shows that the meaning of the word is "an eminence or elevation," and especially a "tumulus, or grave, or barrow." He quotes from a paper by Sir Thomas Phillipps on the Saxon names of places several instances of places possessing names clearly indicative of their origin, e.g., in contiguous counties, Oswaldslow, the grave of Oswald, in Worcestershire; Offelow, the grave of Offa, in Staffordshire; with others. It would thus appear that Andreslau or Andrelau is the grave of Andrew. As the motto is prudential, it is to be hoped that by restraining them from living "fast" it will tend to make all who use it move "on slow" to that resting-place from which the family name is derived, in accordance with the Italian saying, "Chi va piano va sano, chi va forte va alla morte."

W. E. BUCKLEY.

EPITAPH IN THE ABBEY CHURCHYARD, CHRISTCHURCH, HANTS:—

We were not slayne but rayseed
 Rayseed not to life
 But to be buried twice
 By men of stryfe
 What rest could th living have
 When dead had none
 Agree amongst you
 Here we ten are one.

Hen. Rogers died Ap^l 17, 1641.

M. W. BEATSON.

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.

GARRICK.—In a letter of David Garrick's, now before me, he says:—"I am obliged to attend on Thursday next a court which is held on that day for the manor of Hampton Court to take up a piece of ground which I have bought of Lord Pomfret." Can any reader of "N. & Q." fix the date of this transaction? CLIO.

[This event took place assumably near the close of 1767. In a letter from Lord Pomfret to Garrick, dated November 15, 1767, are the words, "Yesterday I looked over my land in Hampton, and desire to retain for myself only eight acres which stand upon the extremity of the shot called, as I am informed, Up and Down Close, adjoining to Kempton Manor and Kempton Park..... The remaining land belonging to me amounts to five-and-twenty acres, more or less, and are at your service, lying in the meadow, and the best shots of the field."—*Garrick Correspondence*, i. 275.]

PROVANT RAPIER.—In *Kenilworth*, vol. ii. p. 117, Wayland Smith speaks of his sword as “a poor provant rapier,” and contrasts it with Varny’s special Toledo. What is a provant rapier?

TYRO.

[A provant rapier, we are pretty sure, was a sword supplied by the provant-master, or officer who provided for the soldiery, and as such was a weapon not to be trusted against a Toledo blade.]

“ENGLISH AS SHE IS SPOKE” seems to have become incorporated into our language, and I frequently see it used in both English and American newspapers. Presumably the invention of Don Pedro Carolino, the author of *The New Guide of the Conversation in Portuguese and English*, I fail to find mention of the phrase in his excessively, though unintentionally, amusing book. It may occur, however, in an earlier or later edition; at any rate, I think the question of authorship should be set at rest.

J. E. BURNETT.

[See 6th S. xi. 165.]

“I WILL LAY A STONE AT YOUR DOOR.”—What is the origin of the above? It means “I will never forgive you.”

WM. FREELOVE.

Bury St. Edmunds.

“AVISE LA FIN.”—Burke gives this motto “Avise-la-fin”; another book on heraldry gives it “Avis-la-fin.” Is the latter correct?

CH. KEW.

JOHN HARVARD.—Can any of the readers of “N. & Q.” supply information respecting the date and place of birth of John Harvard, who graduated at Emmanuel College, Cambridge, in 1631, went to the United States in 1635, and was the founder of Harvard University?

T. ELLIS.

ORIGIN OF STAMP COLLECTING.—In “N. & Q.,” 2nd S. ix. 482, appears a note from S. F. CRESSWELL, Tonbridge, referring to the collection of foreign postage stamps as coming in vogue among school-boys. Can any one point out an earlier allusion in print to this hobby, or mention any English stamp-collecting publication (catalogue, album, dealer’s price list, &c.) of prior date to *Aids to Stamp Collectors* (Booby), Brighton, 1862, which is described in “N. & Q.,” 3rd S. i. 357? Possibly the advertisement pages of the First Series of Beeton’s *Boy’s Own Magazine*, if anywhere accessible, might reveal the existence of such. French stamp-collecting literature dates from 1861 at least.

P. J. ANDERSON.

2, East Craibstone Street, Aberdeen.

VAUGHAN “THE SILURIST.”—Can any one direct me where to find a portrait of this Welsh worthy, respecting whom some interesting correspondence has recently appeared in “N. & Q.”?

EDITOR “RED DRAGON” MAGAZINE.

Cardiff.

VISITATIONS OF HAMPSHIRE (see 6th S. xi. 247).—I shall be much obliged for information, sent direct to me, about the following:—

Dawtry of *Worcot* or *Woodcott*, Berry, p. 112. (Is this Woodcot Manor House in Bramdean, afterwards owned by the *Venables* family?)

Crooke of *Baldenham*, Wilts, p. 37.

Pilcher of *Dunhed Webber*, Somt., p. 273.

Foxhanger of *Foxhanger*, Wilts, p. 37. (! Foxham).

De la Sale, als. De Aula. Richard de Sale of Bintworthe (Bentworth), als. Rich. of Bintworthe, was Bishop of.....(What diocese and what date?).

F. W. WEAVER.

Milton Vicarage, Evercrech, Bath.

HENRY WHARTON, DIED MARCH 4, 1694.—At the conclusion of a MS. catalogue of Wharton’s manuscripts in my possession he writes:—

“If in case of my death, this Catalogue be printed the words *Angl. Cant.* & *Ebor.* or such like, placed in the margin, are to be omitted. For those I added only in composing the *Anglia Sacra.*”

Was the catalogue ever printed?

“The Volumes A.A and B.B. are also to be omitted. For those I will after my death to be delivered to the President & Fellows of St John Baptist’s Colledge in Oxford.”

“There are several other Written Volumes among my Papers, & one Volum containing 33 sermons, preached in Lambeth Chappel, another containing 5 sermons preached before the Queen, the University, &c. But these I will my Executor to take into his own hands, & not to expose to sale. As also a little volum in 8vo being A Commentary or Historicall Account of my own Life in Latin.”

Dr. Ducarel compared this catalogue with the MSS. in Lambeth, and wrote: “Compared with the Original MSS. of Hen. Wharton in the MS. Library at Lambeth by me, And. Coltee Ducarel, Lambeth Librarian &c. April 4, 1768.” By Dr. Ducarel’s showing, several MSS. are not in the Lambeth Library. The two MSS. of Archbishop Laud (AA, BB) containing “The History of his Troubles and Triall” and “Diary of his Life, writ with his own hand,” went to St. John’s College as desired. Is it known what became of the rest? Among the missing ones I may mention

“Volumen chartacum in 4to. The Book of Common Prayer, & Administration of the Sacraments with other Rites, & Ceremonies of the Church of Scotland, prepared & composed as it should seem, in the time of King James I. by the Kings Order, but never imposed.”

“Volumen chartacum in 4to. Liturgia Scoticana, seu Liber Præcum Publicarum &c in usum Ecclæ: Scoticanæ, composuit et a Carolo Rege Scotis injunctus anno 1636, et typis vernaculis omissus anno 1637 Latinè autem redditus curâ et jussu R. R. P. Willelmi Laud, Archiepiscopi Cantuar.”

JOHN E. T. LOVEDAY.

A “RAMILLIES” WIG.—In an article occurring in one of our ordinary monthly magazines a short time since, reference was made to a figure or statue of the time of Queen Anne, when it was said the

figure was in the costume of the period, with a *ramillies wig*. What description of wig was this, that took its name, and presumably shape, from the "famous" victory? R.

HATI.—Un voyageur, né à Golconde, se trouvant à Paris en 1783, déclarait qu'il était de la secte de Hati et non Israélite. Dans quel pays cette sect existait-elle? Quelles étaient ses croyances? Quels ouvrages en ont parlé? A. B.
16, Boulevard Sebastopol, Paris.

GOLDSMITH'S MARK.—What goldsmith used the letters T. C. surmounted by a battle-axe? I have a watch-case stamped with lion passant, leopard's head crowned, T. C. with axe over, and date-mark E, four marks in all, which would make the date 1720-1. R. P. H.

THE RECORDS OF THE VIRGINIA COMPANY OF LONDON, 1606-24.—What has become of these records, which were placed in the hands of a royal commission (July 15, 1624) by order of James I.? (See Rymer's *Fœdera*, tom. xvii. p. 609, A. D. 1624.)

ALEXANDER BROWN.

Norwood P.O., Nelson County, Virginia, U.S.A.

JOSEPH CHEVALIER, CLK., instituted August 3, 1692, to Tickencote Rectory, Rutland, buried at Greetham, in the same county, of which place he was also vicar, March 27, 1711.—Wanted to know of what college he was. JUSTIN SIMPSON.
Stamford.

BRASS CLOCK.—I have an old brass lantern clock with engraved copper dial. The name of the maker on it is "Thomas Browne in Bristol." Can any of your readers give me information about such a clock-maker, that I may have an idea of the probable date of the clock?

E. C. CHAMBERLAYNE.

12, Seville Street, Lowndes Square, S.W.

ILUSCENOR.—In the *Olio*, 1828 (?), pp. 391-4, is an article on John Keats, signed "Iluscenor." Can any one inform me for whom this pseudonym stands? The writer was evidently a personal acquaintance of Keats, as his article commences, "I never think of John Keats, but I regret that I knew him," &c. THOS. J. WISE.
127, Devonshire Road, Holloway.

SUN-DIALS.—What is known about a MS. by Gerbert, afterwards Pope Silvester II. (A. D. 999-1004), upon this subject. Mr. C. Macfarlane, in his *Romance of Travel in the East*, vol. i. p. 84, mentions it as possibly "extant."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SAMPSON FAMILY.—As I have enough matter for a complete history of the Sampson family (in whichever way the name may be spelt), I beg to ask through your columns for any information your

subscribers may have, in order that no fact of importance may be overlooked.

THOMAS SAMPSON.

56, Avenell Road, Highbury, N.

BOOKS REQUIRED.—Could any of your readers inform me where the following books, which were sold at the late Mr. Fitch's sale at Ipswich in 1855, are now to be found?—

Petto's Faithful Narrative of the wonderful Fits which Mr. J. Spatchet was under by Whichcraft. 4to. 1693.

Extracts from Suffolk Wills from 1441 to 1531. MS. 6 vols.

Testa de Neville as far as relates to Suffolk. MS. Folio, pp. 30.

W. HOLLAND.

Huntingfield, Halesworth.

DANIEL TAUVRY.—Can any of your readers furnish me with any information regarding Daniel Tauvry, author of *Treatise of Medicines, &c.*, Lond., 1700, and *Anatomy according to Mechanics*, 1700? Quoted from Allibone's *Dictionary of English Literature and British and American Authors*. FREDERICK LAWRENCE TAVARÉ.
23, Thomas Street, Cheetham Hill, Manchester.

ERSKINE OF SHIELDFIELD.—In the aisle at Dryburgh, N.B., are some stones to the Erskines of Shieldfield, descended from Ralph Erskine, of Shieldfield-in-the-Merse, who was the grandfather of Henry and Ebenezer Erskine, the fathers of the Secession Church of Scotland. From this latter I am sixth in descent, and I should be very glad if any of your readers could give me in pedigree form the descent (from father to son) of those who lie at Dryburgh, from the afore-mentioned Ralph Erskine. J. G. BRADFORD.

157, Dalston Lane, E.

"LORD BLAKE."—In a recent number of the *Newcastle Weekly Chronicle* is recorded, under the date September 23, 1812, the death at North Shields of "Daniel Todd," an eccentric character, "well known by the name of Lord Blake." What is known of this north-country eccentric?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

"A SMALL MOSES."—The following is an advertisement in the *Jamaica Courant*, November 8, 1757: "Taken up on the 27th August last, above the Cockling Ponds, a small Moses. The owner may have her again, by applying," &c. What is, or was, a "a small Moses"? J. E. T. L.

ANACONDA SWALLOWING A HORSE.—George Gardner, F.L.S., Superintendent of the Royal Botanic Garden, Ceylon, is decidedly a scientific observer. In his *Travels in Brazil*, 1846, 8vo., he mentions an anaconda, thirty-seven feet long, which swallowed a horse (p. 356). Mr. A. E. Wallace, a sound authority in zoology, an accurate

observer, who has travelled over the same regions, quotes the passage in his *Tropical Nature* (p. 115), and adds: "This is by no means improbable." And yet I find it difficult to believe! The size of the horse is not mentioned. Was it a very small foal, taken from the mare's nest? Will F. Z. S. kindly tell me whether my scepticism is unreasonable?

A. R.

Athenæum Club.

THE BISHOP THAT SUFFERED FOR THE ANTI-PODES.—To whom does this allude? "I have often pitied the miserable bishop that suffered in the cause of the antipodes."—Sir Thomas Brown's *Religio Medici*, i. 26.

J. M.

AUTHORS OF QUOTATIONS WANTED.—

"If right the bard whose numbers sweetly flow,
That all true knowledge is ourselves to know,
What sage like Graham can the world produce,
Who in full conclave called himself a goose?
The admiring senate from the highborn youth
With wonder heard the undisputed truth."

Quoted in the House of Commons by Mr. G. O. Trevelyan the other day.

C. L. SAYER.

"Mundus non mundus, mundos qui polluit, ergo,
Qui sequitur mundum, quimodo mundus erit."

J. ROMAYNE.

Replies.

BANJO.

(6th S. xi. 347).

I thought, when I read DR. MURRAY'S query, that I could definitely have fixed a date for this word much earlier than 1852, and I feel sure that it was known much earlier; but as I cannot, on consideration, recall the exact date when I first heard it, I will simply quote the song in which it occurs. Possibly the date of the song may then be found out without much difficulty. The song was *Lubly Rosa*, and it began thus:—

"Lubly Rosa, Sambo come,
Don't you hear de *banjo*, tum, tum, tum?"

The accent here is on the first syllable.

"Nigger melodies" and "troupes" of negro melodists have become such an institution in this country, that I fancy some notes and reminiscences concerning them might be worth recording in "N. & Q." The earliest regular troupe I remember called themselves "The Ethiopian Serenaders." Their names were Pell, Harrington, White, Stanwood, and German. They were said to be young American lawyers, and I think they were the first to introduce this style of entertainment into England. The exact date of their appearance I do not remember, but my impression is that I may have heard them about the year 1848, or a little earlier. They sang songs which all became very popular at the time, but I think the two special favourites were *Lucy Neale* and

Mary Blane. I have heard no "nigger singing" since at all to compare with the singing of these five men.

There were, however, popular nigger songs before these Ethiopian Seranders gave their performances. *Lubly Rosa* must have been in vogue some years earlier. The earliest I can remember was *Jim Crow*, which was sung when I was quite a boy, some forty-two or forty-three years ago; and about the same time I recollect seeing, in a pantomime at the Manchester Theatre, a number of boys and girls, dressed up as little niggers, who sang in chorus, with an accompaniment of gigantic castanets formed of halves of cocoa-nut shells, or what looked like cocoa-nuts, fastened to their knees and hands. The striking of these together had very much the effect of the "bones" of the subsequent nigger minstrels.

ROBERT HOLLAND.

Frodsham, Cheshire.

When I saw DR. MURRAY'S query, I immediately bethought me of *Punch* in connexion with the first visit of those "nigger" singers, whom we then called "Ethiopian Serenaders," and subsequently spoke of as "Christy Minstrels." They came to England in the summer of 1846; but the earliest reference I can find to them in *Punch* is in a little "initial" by Thackeray of Lord Brougham (apparently, dressed as an Ethiopian Serenader, playing a banjo. This is in the beginning of August, 1846. Seven weeks later I find the word itself (September 26, vol. xi. p. 126):—"The music master of the regiment has been sent with a cornet-a-piston and a banjo to play to Queen Pomare." I have failed to discover another instance before February 27, 1847 (vol. xii. p. 94), where it is combined with "bones":—"We have had the age of brass, the age of bronze, the age of silver, the age of copper, and the age of lead; but the present is the age of bones and banjos." A little later, April 3 (vol. xii. p. 138): "Ethiopians are to be found in every quarter of the town and every corner of the kingdom: for a pennyworth of bones and a banjo, a ha'porth of soot, and an ounce of suet will set up a party of four without further outlay."

I should think it not unlikely that earlier instances of the word could be found in books about the United States. But 1846 and 1847 are the years in which bones and banjo became familiar in England, and I have a lively recollection of their coming into use, being something more than a boy at the time.

Bath.

C. T. B.

I remember hearing in our local theatre a celebrated negroist named Sweeney singing, with banjo accompaniment, a nigger melody, the opening line of which began—

"In a log-house in Ole Virginny,
In my ow-en ding-dong day."

And the following verses, in which the word *banjo* is accented as the last syllable, formed the termination of the song:—

"In came a nigger with a long-tail coat,
In my ow-en, &c.
He wanted to borrow a ten-dollar note,
In my ow-en, &c.

"About your notes I do not know-o,
In my ow-en, &c.
But I'll gib you a note on the ole *banjo*-o,
In my ow-en, &c."

This was in 1843.
Dundee.

G. B. F.

In answer to DR. MURRAY'S inquiry, I must have heard these two songs in 1847 or 1848. In the former the pronunciation is *bánjo*; in the other, probably the earlier, *banjō*:—

"Lubly Rosa, Sambo cum,
Don't you hear de *banjo*, tum, tum, tum?
O Rose, de coal black Rose,
I wish I may be hanged if I don't lub Rose."

"Der's some one in de house wid Dinah,
Der's some one in de house I know,
Der's some one in de house wid Dinah,
A playin' on de old *banjo*."

W. H. P.

Belfast.

JOHN BARLEYCORN (6th S. xi. 368).—There is the following note upon the version of *Sir John Barleycorn* as given in *Ancient Poems, Ballads, and Songs of the Peasantry of England*, by Robert Bell, Lond., J. W. Parker, 1857, p. 80:—

"The west-country ballad of *Sir John Barleycorn* is very ancient, and being the only version that has ever been sung at English merry-makings and country feasts, can certainly set up a better claim to antiquity than any of the three ballads on the same subject to be found in Evans's *Old Ballads*, viz., *John Barleycorn*, *The Little Barleycorn*, and *Mrs. Mault*. Our west-country version bears the greatest resemblance to *The Little Barleycorn*, but it is very dissimilar to any of the three. Burns altered the old ditty; but on referring to his version it will be seen that his corrections and additions want the simplicity of the original, and certainly cannot be considered improvements. The common ballad does not appear to have been inserted in any of our popular collections. *Sir John Barleycorn* is very appropriately sung to the tune of *Stingo*. See *Popular Music*, p. 305."

In "N. & Q.," 4th S. iv. 274, Jamieson's collection of the original *John Barleycorn* ballads is noticed, which perhaps means a series of them in Robert Jamieson's *Popular Ballads and Songs*, Edin., 1806, 2 vols. ED. MARSHALL.

"There came three merry men from the East,
And three merry men they be;
And they have sworn a solemn oath
John Barleycorn shall die."

The above lines form the first verse of a ballad titled *John Barleycorn*, published in Mr. Robert Jamieson's collection of ballads and songs, 1806 (2 vols.). The song is introduced by the following note by the editor: "Given by the Editor from

his own recollection, as he learned it in Morayshire when he was a boy." In the first Edinburgh edition of Burns's *Works*, 1787, there is a ballad, also titled "John Barleycorn," which begins thus:

"There were three Kings into the East,
Three Kings both great and high;
And they have sworn a solemn oath
John Barleycorn should die."

In a large-paper copy of the works of Burns by Jas. McKie, Kilmarnock, "John Barleycorn" is said to be an improvement on the ballad above quoted, which is stated to have been taken from a black-letter sheet in the Pepys Library, Cambridge. R. A. G.

Glasgow Athenæum.

[Replies have also been received from J. M. BELL, E. H. MARSHALL, and others.]

SHIPS OF VARIOUS NATIONS (6th S. xi. 386).—

Tartan.—A small coasting vessel used in the Mediterranean, which has a single mast with a large sail, also a bowsprit and foresail.

Trabarcolo.—An Adriatic trading craft.

Snow.—A square-rigged vessel with two masts. It is identical with a brig, excepting that the latter bends her fore and aft mainsail to the mainmast, while the snow bends it to the trysail mast.

Hermaphrodite.—Has a brig's foremast and a schooner's mainmast.

Sackalever.—A Levantine small craft of great sheer, carrying a sail with an enormous sprit.

Bombard.—A Mediterranean vessel with two masts, like the English ketch.

Sparanza, or *Speronara*.—A Mediterranean boat of stout build, yet rowed with speed, in use in the south of Italy and Malta.

Dhow.—A vessel generally of 150 to 250 tons, with one mast. Employed in carrying slaves from the east coast of Africa to the Persian Gulf and Red Sea.

Grab.—A vessel used on the coast of Malabar, having two or three masts.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[MR. T. W. EVANS, MR. G. H. BRIERLEY, DR. R. S. CHARNOCK, and other correspondents oblige with information on this subject, which shall be forwarded to MR. MAYHEW.]

NOTES BY WHITE KENNETT (6th S. xi. 62, 102, 161, 254, 354).—There is nothing new in either of the notes given at the last reference. The first, about Samson and the foxes, is thoroughly discussed and refuted in Bagster's Comprehensive Bible (date of mine is 1827); and the true sense of the other is given in Cranmer's Bible, 1541:—

"And he caryed out the people that was therein, and put them vpon saws and vpon yro harowes, and upō axes of yron, and thruste them into the tyle kell. Thus dyd he with al the cyties of the children of Ammon."

"Putting them upon axes and harrowes would not be the way to kill the people,—but putting the axes, &c., upon them. If killing had been meant, why should they

be 'carried out'? The Jews did not usually act in any such cold-blooded manner. 'Upon' in old times meant—*near, about, and to*, as for example, from the same Bible, 'as soon as she sawe them/she brent in loue *upon* them/ & sent messengers for them into the lande of the Caldees.'—Cranmer's Bible, 1541, Ezekiel xxiii, C."

Or a better example still is in Luke x. :—

"Go not from house to house, & into what soeuer citie ye entre, & they receive you, eate such thynges as are set before you, & heale y^e sycke that are therein, & saye vnto them, the kyngdome of God is come nye *upon* you. But into whatsoeuer citie ye enter, & they receive you not, go your wayes out into the stretes of the same, & say: euen the verye dust of youre cytie (whych cleaueth on vs) do we vype of against you: Notwithstandyng, be ye sure of this, y^t the kingdom of God was come nye *upon* you."—Cranmer's Bible, May, 1541.

R. R.

Boston, Lincolnshire.

SIR E. LANDSEER'S "DISTINGUISHED MEMBER OF THE HUMANE SOCIETY" (6th S. xi. 225, 355).—The name of this dog was Paul Pry, and not "Leo." In 1874 I wrote to Mrs. Newman Smith for the information, and in her reply she says: "The dog was bred by the late Philip Bacon, Esq., and was given to us (his cousins) as a puppy. It was never out of the possession of the family, and lived and died in my husband's house. He was named Paul Pry." The letter contains several anecdotes about him.

ALGERNON GRAVES.

6, Pall Mall.

BUDAH=BOGY=THE OLD MAN (6th S. xi. 167, 395).—The euphemism in its equivalents is not confined to Bengal. To propitiate, or at least to be judiciously polite to the powers of darkness, is not alone an Oriental stroke of policy, but is met with nearer home. *Bādā* should not, however, be confounded with *Buddha*; the former, as well as *Bādā* and *Bārā*, being in Sanskrit and in Hindee old, an old man; whilst *Buddah* was the ninth *avatar*, or incarnation of the second person of the Hindu trinity, the preserver Vishnu. W.

SHAKSPEARE AND GREENE'S "DIARY" (6th S. ix. 463; xi. 349).—Since writing my long note at the last reference I have turned out a letter, dated June 15, 1884, from Mr. Grant White, from which I now make two extracts:—

"I hasten to thank you for the discovery of a typographical error: 'invention' of course should be 'intention.' See how press errors are perpetuated and diffused. My critic copied from the Riverside Shakespeare. The proof-reader at Riverside (where the *Atlantic* is printed) corrected [the proofs] by the Riverside Shakespeare. I am a very poor proof-reader of my own work. Only three errors in the R. S. have been yet discovered—this the third."

The reference here is to Mr. Grant White's article, "The Anatomizing of William Shakespeare," in the *Atlantic Monthly* of June, 1884, where the press error of "invention" for *intention* is repeated—an error which I treated as an emendation, since

it (most unfortunately) makes very good sense. The other extract concerns his reference to the Welcombe enclosures, where, it seems, Mr. Grant White relied upon an authority which in this case led him astray:—

"What you say about the Stratford common field enclosures and Welcombe and Shakespeare astonishes me. My authority is Halliwell. See his *Outlines*, 1882, pp. 167-8."

I must, in truth, add that this authority does not entirely bear out Mr. Grant White's strictures on Shakespeare; and Mr. Halliwell-Phillipps himself privately expressed to me his disapproval of Mr. Grant White's language. Readers of Greene's *Diary* will, almost of course, differ as to how far, if at all, Shakespeare was implicated in the plot of *Manning and Combe*. My own conclusion is that he held himself aloof, and did nothing worse than wait the course of events over which he could not have much influence.

C. M. INGLEBY.

STAFFORDSHIRE NOTES (6th S. xi. 265).—Mr. Anderson has earned the gratitude of all those interested in topographical research. It is, therefore, only fair to him to remind MR. COLLIER that the *Book of British Topography* only professes to be "a classified catalogue of the topographical works in the Library of the British Museum relating to Great Britain and Ireland." None of the books which are without asterisks in MR. COLLIER'S note at the above reference are in the Library of the British Museum, consequently they are not in Mr. Anderson's book. G. F. R. B.

HODNETT FAMILY (6th S. xi. 288, 320, 333, 377, 392).—MR. HUGHES should apply to Dr. Caulfield, of Cork, who, in addition to his own extensive knowledge of the city and county, has in his possession, I believe, all the "Roche Papers," viz., valuable MSS. collected by the late Mr. James Roche, of Cork. J. STANDISH HALY.
Temple.

HERALDIC BOOK-PLATE (6th S. xi. 267).—The device beneath the Robertson shield is usually described thus: "For a compartment a monstrous man chained"; but Nisbet remarks that it would be more accurately described as an "honourable supporter." The term "compartment" is peculiar to Scottish heraldry, and signifies "a kind of carved panel.....placed below the escutcheon bearing the supporters." See *The Law and Practice of Heraldry in Scotland*, by George Seton, Edinburgh, 1863, where several examples of its use will be found. The achievement mentioned by W. M. M. is peculiar to the head of the Robertson family, viz., Robertson of Struan, and he alone is entitled to bear it. The use of it on the book-plate of Fred. Robertson Aikman is probably due to a mistake, or to the ignorance of some "heraldic stationer." It is an augmenta-

tion granted to Robert of Struan (the ancestor of the Robertsons) as the reward for his having apprehended two of the murderers of King James I. in 1436, and has been borne ever since by the Struan family; no record, however, of its use is extant in the Lyon Office previous to 1672. I may mention that the Robertson arms should be described as gules, three *wolves'* heads erased, argent. D. R.

The wild man chained is the well-known compartment of Robertson of Struan, and is said to have been granted to Struan for taking the murderer of James I. The compartment seems peculiar to Scotch heraldry. Another case is Dundas of that ilk, whose coat of arms stands upon a salamander in flames ppr. The arms of Struan are gules, three *wolves'* (not griffins') heads erased, argent. The compartment should be used only by the head of the family and not by cadets, and certainly not by any one of the name of Aikman. R. C. W.

PEYTON AND OSBORNE FAMILIES (6th S. xi. 269, 313).—I am sorry to be able to give only a partial answer to MRS. SCARLETT'S query. One of the monumental inscriptions of the Peyton family buried at Isleham Church runs thus:—

"Pray for the soul of Sir Robert Peyton, Kn^t., the Son of Sir Rob. Peyton, Kn^t., which married Frances daughter and heir of Francis Hassilder, Esq., deceased, which Sir Robert deceased the first day of August A.D. 1550."

Sir Edward Peyton, "the Presbyterian," died at Wicken in the beginning of the year 1657. Matilda Livesay was his first wife, his second wife was — Thimilthorp, so that the date of the decease of the former could not have occurred in 1673. MRS. SCARLETT could get the information she requires from the incumbent of Isleham. V. B. REDSTONE.
Woodbridge.

BOOK-PLATE (6th S. xi. 267).—The book-plate described by MR. LOVEDAY bears a cipher which I think is not AA, as he says, but A.C., intended to be read forwards or backwards. The bookshelf arrangement was very common at the date he mentions. The circle with a man on horseback, at the foot of a scroll, is merely a representation of an ancient deed, with its seal. In my collection the book-plate is attributed to "Arthur Chevrell."

C. R. M.

"THE PRAYER BOOK ARRANGED AS SAID" (6th S. xi. 227).—The only book possessing the above title and, so far as I know, answering to it, is that first published, in 1863, by the firm of which I am a member. The chief editor of it was the late Rev. R. Tyas. The Morning and Evening Services are printed separately, with their parts in the order in which they occur. The Psalms (those

for certain days also being given in full), the Easter canticles, alternative creeds, &c., are given in the places where they are used, and throughout are page references to the next place, and indices of the Psalms, &c., in the body of the work. Lowndes gives "*The Book of Common Prayer*, arranged by the Rev. J. Bosworth, Lond., 1839, post 8vo., 6s." This is a year later than the Amsterdam edition mentioned by R. B. P. A few weeks back a friend lent me a copy of

The Book of Common Prayer.....containing the whole service so transposed and methodized, as that all the Prayers may be found in the same Order they are publicly read, and the whole appear in one regular and continued Point of View. By W. Lewis, A.M., Rector of Barnsdale, and other Divines. Newark-upon-Trent: Printed and Sold by J. Tomlinson and S. Creswell. M.DCCCLXXVIII.

The two creeds are given together; the occasional prayers are printed on the same pages with, but under, the Litany and the regular prayers. In the special services for January 30, November 30, &c., are printed in full the Litany and such other portions as in the ordinary Prayer Books are simply referred to. There is no special arrangement of the Psalms, or Collects, Epistles, and Gospels. Numerous notes and annotations are added, and there are many woodcuts. If R. B. P. will favour me with a sight of Dr. Bosworth's book, I shall be glad to let him see that by Mr. Lewis.

H. H. BEMROSE.

Derby.

At the above reference it is mentioned that "William IV. died in May, 1837"—an erroneous statement, for the date of his death is certainly June 20, 1837. On his death-bed he is said to have heard the cannons firing on the anniversary of the battle of Waterloo on June 18, and to have observed, "That was a great day for England."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A book of a similar kind was this:—

The Form | of | Morning Prayer | according to the use of the | United Church of England and Ireland | together with | the Psalms of David | to which are added | the First Lessons to be read on Sundays | and | the Second Lessons as they are appointed to be said | every morning in the year | Arranged by the late | Honorable Charlotte Grimston | Third Edition | Vol. I. | London | Printed by His Majesty's Printers | for J. Hatchard and Son 187 Piccadilly | 1832.

The Form | of | Evening Prayer | &c. &c. | Vol. II. | &c.

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

Trenglos, Kenwyn, Truro.

I beg to say that I have a copy of *The Prayer Book arranged as Said*, published by J. Kelly, of Paternoster Row, 1818, which is twenty years earlier than the copy mentioned by your correspondent.

T. B. DICKINS, LL.D.

Emscote Vicarage, Warwick.

INTEPUNK (6th S. xi. 266).—I believe this word to be simply a children's corruption of *infant*. The usual version is:—

"All the little chil-de-ren that round the table go,"

an extra syllable being wanted for the tune and rhythm. The *p* would readily be substituted for *f*, and a redundant *t* would naturally come in, with a furtive vowel, between the *n* and the *p*. The labial vowel *u* would naturally follow the labial consonant *p*, and finally the substitution of *k* for *t* is well known to be very easy and common. Thus for *infants* we should get *intepunks*.

J. T. F.

Winterton, Doncaster.

Spenser has the following in his *Epithalamion* :

"Let no deluding dreames nor dreadful sights
Make sudden sad affrights;
Ne let house-fyres, nor lightnings helpless harmes,
Ne let the *pouke*, nor other evill sprights,
Ne let mischievous witches with theyr charmes,
Ne let hob-goblins, names whose sence we see not,
Fray us with things that be not."

W. J. B.

The word *punk* is to be found in Grose's *Classical Dictionary of the Vulgar Tongue*, third edition, 1796—an opprobrious term applied to a woman.

G. H. THOMPSON.

BEN JONSON AND BEAUMONT AND FLETCHER (6th S. xi. 308).—*Rule a Wife and have a Wife* was performed a few years ago at the Theatre Royal, Birmingham, under its proper name, but somewhat altered and shortened. The late James Bennett played the principal character.

The Elder Brother was performed at the same theatre some twenty to twenty-five years ago, also under its proper name.

An adaptation of *The Maid's Tragedy*, under another name, was brought out in London a few years ago.

Edgbaston.

SAMUEL FOXALL.

CRANMER'S LIBRARY (6th S. xi. 309).—In the library of my college, Corpus Ch. Coll., Oxon., I remember that there is a work, in four volumes folio, on the title-page of which there is Cranmer's autograph. I think that it is a copy of Luther's Latin works, or Melancthon's; but it is a long while since I was in the library.

ED. MARSHALL.

ROTHERHAM BRIDGE (6th S. xi. 325).—In a note on the above, after speaking of the sacrilege involved in turning the chapel into a cigar-shop, the writer concludes by saying, "Of course this ancient chapel could hardly be utilized for its original sacred purpose." May I ask, Why not? When visiting Wakefield, in the year 1881, we found the historic chapel on the bridge undergoing needful repairs previous to its being prepared for service and utilized as a chapel of ease.

ROTHERHAM, which is so busy a place, would be none the worse for a wayside oratory for short services at convenient seasons. This would surely be better than merely preserving it as "a relic of the past."

CHARLOTTE G. BOGER.
St. Saviour's, Southwark.

LADIES' MEDICAL DEGREES (6th S. xi. 348).—Mrs. Elizabeth Garrett Anderson obtained the qualification of licentiate of the Apothecaries Society, London, in the year 1865, and was registered as a duly qualified medical practitioner, under the provisions of the 21 & 22 Vict., cap. 90 (Medical Act, 1858), on Sept. 12, 1866.

EVERARD HOME COLEMAN.
71, Brecknock Road.

TRADE SCHOOLS (6th S. xi. 329).—A. R. S. will find a tolerably full answer to his question in *Schools for the People*, by G. C. T. Bartley (London, Bell & Daldy, York Street, Covent Garden, 1871), pp. 155-161. The Bristol Trade School was in the early part of the present century the "Diocesan School." For many years it was the only place for elementary instruction in the locality. In 1853 the late Canon Moseley framed a scheme for its reform. Under this scheme provision was made for introducing instruction in chemistry, geometry and mechanical drawing, mechanics, and physics into the curriculum for the upper division of the school. This scientific instruction was arranged to meet the special requirements of trades in Bristol.

ALAN S. COLE.

South Kensington, S.W.

SNAKES IN IRELAND (6th S. xi. 188).—Snakes, venomous or otherwise, are absolutely unknown in Ireland, thanks, the legend runneth, to St. Patrick. G. S. B. will find some information on the subject in *Chambers's Journal* for Feb. 7, 1885, "Kerry Legends." A huge water snake or worm, dwelling in some lonely mountain lake, and issuing hence occasionally to devour a man or a cow, is of very common occurrence in Irish folk-tales. I heard only a few days ago of an adventuresome fisher who, intending to try his luck in a snake-haunted lake near Castle Gregory, on Tralee Bay, was besought, even with tears, by divers excited peasants not to risk his life for the sake of a few fish. In the wild west some of us are still happily unenlightened enough to believe without seeing.

E. R. HUSSEY O'CONNELL.

30, Elvaston Place, S.W.

LONGEVITY OF THE JEWS (6th S. xi. 328).—There can be no doubt of the truth of this statement, quoted on Dr. Gibbon's authority. All observers concur in testifying to the superior longevity of Jews as compared with the general population. Legoyt's statistics, founded upon the census of the different continental cities, where the population is classified according to religion,

afford much information on this point. Numerous authorities and reasons in support of this view are compiled in three articles on "The Cosmopolitism and Longevity of the Jewish Race," published in the *Jewish Chronicle* of March 12, 19, and 26, 1875; and another article (of which I enclose a copy), on the "Ghetto at Rome," in the same paper of Nov. 28, 1879, points in a similar direction. In this article the question of ENQUIRER about the higher classes is in some degree answered by a quotation from the *Boston Medical and Surgical Report*, which states:—

"A correspondent of a Philadelphia paper communicates information concerning the health and longevity of the Jews which is of great interest. He had addressed to all the prominent Jews of the United States the question, 'Do the Jews ever have consumption?' From all sides he received the reply, 'The disease is rare among them.' He also states that during an extensive practice he never met with phthisis in a Jew."

This writer goes on to say:—

"In the first five years of life out of one hundred Jewish children twelve die; of one hundred Christian children twenty-four die; thirty-eight per cent. of Christians reach the age of fifty; fifty-four per cent. of Jews attain the same age. Out of one hundred Christians thirteen reach seventy years of age; out of one hundred Jews twenty-seven reach a similar age. One quarter of all Christians live only six years and eleven months; a quarter of all Jews live twenty-eight years and three months. Among one hundred merchants, one-half of the Christians die before the age of fifty-seven, while one-half of the Jews live to be sixty-seven."

The causes of this longevity are numerous; chief amongst them, after the original organization, may be reckoned, in my opinion, temperance, chastity, and extreme care of children, amongst whom the saving of life is most remarkable. The fact that "scrofula is unknown among Jews when they intermarry generation after generation" proves that such a manner of marriage is not a "reason" to account for that disease.

M. D.

Sir Moses Montefiore is a lively example of the longevity of the Jews; but I have no information, and can give no opinion, on the subject. With regard to the scrofula question, I would suggest, looking to the derivation of the word from *scrofa*, a sow (*vide* Johnson), and to the fact of the detestation with which the Jews view the animal, never even speaking of it by name, but as "that beast," "that creature"—I say, putting two and two together, I would suggest that their exemption from this particular disease and their repudiation of pork as an article of food constitute at least a curious coincidence. There is an intimate connexion between scrofula and consumption.

E. F. B.

The longevity of the Jews, noted by ENQUIRER in "N. & Q." of the 25th ult., seems to be confirmed by an instance to be found in the disused burying-ground of the Jews at Ipswich, Suffolk, where one attained the age of 105 years—a fact

recorded on one of the stones. The healthiness of the Jews and their freedom from scrofula and complaints of a similar kind, as mentioned by Dr. Gibbon in his report, may in some degree be accounted for by their abstinence from salt pork, or, indeed, from pork in any form. A few days ago I was speaking to a Jew in this town upon the subject, and learnt that, though he had forgotten the Hebrew tongue and was not over-scrupulous in such matters, he still regarded as binding upon him abstinence from swine's flesh; and I was further assured that all Jews still feel the same duty. It is well known that medical men invariably forbid salt meat (pork in particular) in cases of an eruptive character.

FRANCIS HASLEWOOD, F.S.A.

Ipswich.

Surely the book of Leviticus, which the Jews make a rule of life, abundantly accounts for any statistical superiority yet observed. The marvel is that the difference found between them and us is not greater. There are records of eminent men among them reaching the age of Moses in nearly every century, I believe.

E. L. G.

THE HAND IN ISLĀM (6th S. xi. 245).—The hand symbol is infinitely older than the Alhambra or Mohammedanism. The three most famous standards of the ancient Romans were surmounted by a hand, an eagle, and a serpent; and Phœnician inscriptions tell us that "the almighty hand of Anu crowned the temple of Belus"—the so-called "Tower of Babylon." The hand as the special "weapon" or power of man represents solo-phallic gods throughout Asia as well as the two Americas. The "blood-red hand" of Siva is seen on thousands of Indian shrines, and especially on the doorposts, he (Siva) being "the god of the door" of life—the *Dvārka-nāth*. The "Lamb Dearg Erin," or "red hand of Ireland," is the monogram which illuminates the title-page of every *Journal* of the Ulster Archæological Society. The solar "hand" is also seen in sun and moon on many old sculptures of these islands, as in the "crosses" of Clonmacnoise and Monasterboice of Ireland; but among Kelts as well as old Teutons the hand symbol is far older than Christianity. As the Vedic Savatār was the sun, "the golden one-handed one," so the Teutonic Tyr was, said Grimm, "the one-handed one," for the wintry wolf bit off a "hand," that is, destroyed his productive agency, as we see the autumnal scorpion doing in the case of the Mithraic bull. Zoroaster was the Persian *Zar-dusht*, or "golden-handed one," and such deifications have usually one hand or one great "weapon"; as Thor with his hammer, and Hēraklēs and Bala Rāma with their "clubs." Siva, like Hephaistos, Krishna, and others, is the *Eka pada*, one-"foot"ed, one-"tooth"ed, one "club" one, &c.; and the *Prā-bat*, or "foot, tooth, club,

and hand," had in these old mythologies the same signification, as J. H. L. A. will find in my own and other works. In the old shrines of America, Leslie says, "the sacred hand" was the favourite subject of art; and Stevens in his *Yucatan* says, "The red hand stared us in the face over all the ruined buildings of the country." Syrians and Jews well knew the varied meaning of the hand and foot, and this the latter emphasized occasionally in the "heel," which Dr. Donaldson explains clearly in his Latin *Jasher*. Cf. 2 Esdras vi. 9; 2 Kings xviii. 28 and margin; Ezek. xvi. 25; Prov. v. 5, vi. 13, xix. 2; Is. vii. 20; Gen. xiv. 22, xxiv. 2, xlvii. 29; Lev. ix. 22; 2 Kings x. 15. Ancient Jews said that their *ḡ*, *yod*, was not only the *ḡ*, *yad*, or "hand," but "the first sacred emblem of their Tetragrammaton, יהוה," *Yahué*, "the Yahu," or Jew. It was "the tenth or perfected number," and "a sign of God the Incomprehensible." In the Phœnician and Samaritan alphabets and on Maccabean coins this *yad* or *yod*, appears as a hand; and among Sivaites the hand and the Linga are identical. The Jews called the conical "tomb of Absalom" (the *Abshalm* I drew attention to in the *Athenæum* of April 21) a *yad* (*ḡ*) or hand, and it appropriately stands near to "the Virgin's Well" and marks the entrance to the golden or eastern gate of their holy temple. The hand appears indifferently translated in the Vulgate and O. Test. as "manus," "pillar," and "place." Saul's pillar on the cone of Carmel was a *yad* or "hand" (see Vul. 2 Kings xvii. 18; 1 Sam. xv. 12; 2 Sam. xviii. 18, &c.). Christians necessarily carried on the old refrain, adopting chiefly from Southern Europe the closed hand with one or two fingers extended, for such, especially with the thumb interlocked, is to the present day "a sure and certain charm," and much worn in Spain and Italy. The closed fist with two fingers extended is still a charm over our church-doors, and its feminine countercharm, the Yoni horse-shoe, appears over cattle-sheds, barns, &c., as a Lakshmi or Ceres charm. J. G. R. FORLONG. Edinburgh.

BRUMMELL'S "LIFE": FOX OF WHITTLEBURY (6th S. xi. 188, 297, 369).—Every quotation must be judged by its context. That quoted at the first reference is from a supplementary chapter of moralization on the life of Brummell, and is as follows:—

"Yet, up to a certain point, B.'s success.....was complete, and for years he reigned absolute as the dictator of the fashionable section of the London world. He had a run. So had Mesmer, so had mustard-seed,tar-water, and the well-known fox of Whittlebury Forest."

Your correspondent at p. 370 gives an excellent and well-known story, but one that has no connexion with the passage cited. An allusion to the sporting proclivities of the owner of Fakenham in

Suffolk* can have nothing to do with "the well-known fox of Whittlebury" in Northamptonshire, whose story I sent you *ante*, p. 297. This adventure of the fox was much talked of at the time it occurred, but is probably now only remembered by those who were locally interested in the exploit. In other words, it "had a run," like Beau Brummell, tar-water, and the other articles mentioned by Capt. Jesse. R. H. BUSK.

"JOHNIAN PIGS" (6th S. xi. 328).—Your correspondent asks for the derivation of the term "pigs" as applied to the students of St. John's College, Cambridge. Perhaps the following extract from *Gradus ad Cantabrigiam* will throw some (if not a very brilliant) light upon the matter:—
"Johnian Hogs; an appellation bestowed on the Members of St. John's College. Whence it arose has not been rightly, or with any degree of probability, ascertained. A variety of conjectures are offered in the *Genl. Mag.* for 1795, with the following *jeu d'esprit*. A genius espying a Coffee-house waiter carrying a mess to a Johnian in another box, asked, if it was a dish of *grains*. The Johnian instantly wrote on the window,—

'Says — the Johns eat grains; suppose it true,
They pay for what they eat; does he so too?'

Another writer, whom I should suspect to be "Mayster" Ireland, the pseudo-Shakespeare, has, or pretends to have, discovered the following, in a very scarce little book of epigrams written by one Master James Johnson, Clerk, printed in 1613:

"To the Schollers of Sainct John his Colledge.

Ye Johnishe men, that have no other care,
Save onlie for such foode as ye prepare,
To gorge youre foule polluted trunks withall;
Meere Swine ye bee, and such youre actyons all;
Like themme ye runne, such be youre leaden pace,
Nor soule, nor reasonne shynethe in your face."

ROBERT M. THURGOOD.

It appears from your correspondent's quotation that students of St. John's College, Cambridge, were "called abusively hogs" so far back as 1690, and now "go by the nickname of pigs." I am not able to answer his question as to the origin of these terms, though I may add this note to the subject. The word "crackle" is another term in connexion with the epithet "pig." It refers to the velvet bars on the students' gowns, which are supposed to resemble the blackened scored rind on a roast leg of pork. Another word is *Sues*, for swine. This is applied to the bridge leading from the old courts to the new, familiarly known as the "Bridge of Sighs" from its slight similarity to the Venetian example, but also known as the "Isthmus of Suez." This word *Suez* was then transformed to *Sues*, swine, to adapt it to its Johnian frequenters. In *Punch* for June 20, 1857, there appeared a poem, illustrated by John

* It is true the Dukes of Grafton were hereditary Rangers of Whittlebury Forest, but not its owners. Whittlebury is my brother-in-law Mr. Loder's place, and he confirms my statement.

Tenniel, called "Ye most pleasaunte dreame of Cœlebs, y^e Cambrdyge Fellowe," in which is the following verse:—

"A resident Fellowe he was, I wis,
He had no cure of soules;
And across y^e Bridge of *Suez* he'd come
From playinge y^e game of bowles."

As the authorship of this poem was attributed to Prof. Tom Taylor, who was a Fellow of Trinity, I may here take the opportunity to claim it as "a poor thing, but my own." The two drawings (unsigned) of the "Ingenious Mr. Flyrod" on the opposite page (253) of the same number of *Punch* were also designed and drawn on the wood by

CUTHBERT BEDE.

Two correspondents of the *Gentleman's Magazine* for 1795 give two different explanations of the origin of this nickname. See vol. lxx. pp. 22 and 107.

GEO. L. APPERSON.

Wimbledon.

OBSCURE WORDS AND PHRASES (6th S. xi. 307, 333).—I venture to submit one or two answers. May I be allowed to suggest that all correspondents should be precise and accurate in their references? In TYNE'S communication, "ch. xxix." in the first quotation from *Guy Mannering* should be chapter li., and the vague reference to *Dombey and Son* caused a long time to be spent in the search. Of course, Capt. Cuttle is always new; so I will say no more.

"Ye'll be come wi' a broom in your pocket." A broom is a warrant from a magistrate. Compare *Guy Mannering* (people's edition), ch. xxviii. note 6, which explains "they had bought so many brooms" by "got so many warrants out."

"Queen Beckoner." See *Dombey and Son* (Charles Dickens edition), ch. xlvi. *ad finem*, p. 398. Surely by this is meant Mrs. Dombey, by whom Carker chooses to fancy himself called onwards to "scatter Dombey's pride."

Eel-skin, as part of a male costume, appears to mean "tightly fitting trousers." The context appears to make this quite plain.

P. J. F. GANTILLON.

"Any Druid, Bard, or *Ovate*." The meaning of the last word will be best understood by an explanation of the three terms. In the first place, *Derwydd* (Druid) represents the body of the oak, and by implication the man of the oak. Secondly, *Bardd* (Bard) signifies branch, and is derived from *bar*, a branch, or the top. Lastly, *Ofydd* (*Ovate*) means the sapling or unformed plant, from *ov*, raw, pure. It therefore appears that *Derwydd*, *Bardd*, and *Ofydd* were emblematic names of the three Druidical orders and the signification of the particular functions of each. *Derwydd* was the trunk or support of the whole, his prerogative being to establish and to preside over mysteries and rites; the *Bardd* was the ramification from

the trunk, his office being to record and sing to the people the precepts of their religion; whilst the *Ofydd* was the young shoot in process of growth, ensuring a prospect of permanency to the sacred grove. He was considered as a disciple, and to him were, consequently, entrusted the most trivial duties appertaining to the spreading temple of the oak.

GEO. H. BRIERLEY.

Oswestry.

Dandies = dandelions. Common use.

"Carhook murderer," I presume, alludes to a brutal case in New York, where a tramcar hook, used by the drivers for clearing the track, &c., was seized and made use of in the open street.

"Letters four do form his name" must be rather a line from Coleridge alluding to Pitt, in an epigram entitled *Fire, Famine, and Slaughter*. I know no other, and Thackeray may have alluded to this, which is pretty well known.

An *eel-skin* was said to have been used to do up the old-fashioned *queue*.

"Mud-honey" alludes obviously to that state of the streets when worked up by traffic to the consistency of honey.

The context should make the question before this plain, which, however, seems to allude to gathering all sorts of people socially, regardless of harmony, so long as they are peculiar, or objects of curiosity.

W. C. M.

THE MISSING PIPE ROLL OF 1 HENRY II. (6th S. xi. 366).—Your correspondent EQUUS is perfectly correct in his estimate of the value of the abstract of the lost Pipe Roll for the first year of Henry II., preserved in the Red Book of the Exchequer. The importance of this excerpt was not overlooked by Hunter, for, in his elaborate "Report on the Red Book" (Appendix to the Report of the Commissioners on the Public Records, 1837) he says (p. 169), in reference to the excerpts from the Pipe Rolls noticed by EQUUS:—

"They are from the rolls of Henry II. and Richard I., and are remarkable for containing large portions, if not nearly the whole, of the roll of the 1st Henry II., of which the original is not known to exist."

This abstract of the Pipe Roll 1 Henry II. has, I believe, never appeared in print; but EQUUS may be glad to know that the excerpt in question will certainly be included in a volume of selections from the Red Book which has quite recently been sanctioned by the Treasury to form one of the new works in the series of chronicles and memorials issued under the direction of the Master of the Rolls.

W. D. S.

THOMAS LODGE AND THE STAGE (6th S. xi. 107).—It seems almost impossible to stay the course of these "winged lies" when once they are flown. At the last reference I had occasion to correct Mr. J. A. Symonds, and now I must do the like by my friend Mr. F. G. Fleay. In the March

number of the American *Shakespeariana*, p. 125, Mr. Fleay, by an equivocal use of the word "stage," suggests that Lodge has been a player. He states that Lodge "was connected with the Chamberlain's company of *players*, and relinquished the *stage* for poetry and other writings." Mr. Fleay tells me he had intended to write "drama," and not "stage." Such slips are very unfortunate, as they tend to confirm a prevailing false impression respecting Lodge. Indeed, a great deal has been asserted concerning that writer, both by Mr. Symonds and Mr. Fleay, as well as by Collier and Prof. Ward, which requires substantiation. I am far from sure that two Thomas Lodges have not been rolled into one; and we know that two Robert Greenes were so identified. As at present informed, I believe Lodge was not the author of *Prosopopeia*, 1596; nor do I yet believe that he had any connexion with the Lord Chamberlain's or any other theatrical company. If the point had been susceptible of proof, why did Mr. Fleay content himself with the bare assertion?

C. M. INGLEBY.

Athenæum Club,

THE GROYNE (6th S. xi. 348).—The Groin is certainly not a mere sailor's pronunciation of the Spanish *Coruña*. The French *groin*, *groing*, E. *groine* (Chaucer), Portuguese *gruin*, Italian *grugno*, provincial E. *grunny*, signify the snout of a pig, from Latin *grunniere*, Italian *grugnire*, *grugnare*, Fr. *grogner*, *gronguer*, prov. E. *groine* (Kennet), to grunt. The Fr. *groing* was then metaphorically applied to a cape, promontory, tongue of land jutting into the sea (Roquefort). Le *Groing* de Caux, the promontory of Caux (Littré). In like manner *Corunna* is called by Barbour "the *grunnie* of Spain."

"Betwix Cornwall and Bretayné
He sayllyt; and left the *grunnie* of Spayne
On Northhalf him; and held their way
Quhill to Savill the Graunt cum thai."

Corunna, in fact, is placed at the end of a promontory guarding the mouth of the great harbour known by the name of that town. On this principle the name of "the Groin" is clearly explained in the first volume of *Political Poems*, by Wright, in the *Chron. of England*, p. 112, in a gloss on a passage where *Corunna* is spoken of under the name of *Portus Verrinus*. "Vocatur le Groyne, et est in mare ut rostrum porci ubi intraverunt terram." The mention of *Corunna* in this passage is a blunder of the author's, the place where they entered the territory of Castille being really *Logroño* on the Ebro, which is always called "Le Groing" by Froissart in his account of the expedition, the term being applied to the tongue of land at the confluence of two rivers, as well as to a promontory in the sea, according to Godefroy. It is probable that the Spanish name itself—*La Coruña*, Ital. *La Corogna*—is a modification of a feminine

form analogous to the Provençal *groingna*, by a corruption similar to that which is seen in Ital. *cruccio*, *coruccio*, Fr. *courroux*, wrath, compared with O. Fr. *groucer*, *grochier*, *courechier*, O. E. *groche*, *grucche*, to mutter, grumble, utter sounds expressive of ill will. The name of *groin* is still applied in the metaphorical sense to the frame of woodwork employed on our southern coast to arrest the drift of shingle, which accumulates against it as a small promontory jutting into the sea.

H. WEDGWOOD.

31, Queen Ann Street.

It is quite certain that *Coruña* in Spain was known as the *Groyne*, *ex. gr.* "Corunna, or formerly the Groyne" (Brooke's *Gazetteer*). The word properly requires the article, as *La Coruña*, said to be a corruption of *colina*, or the column (of Hercules). It stands on a spit of land, what we call a nose or naze. Now the common word *groin* or *groyne* does include the meaning of a snout or nose, and is allied to *grunt*. In Spanish *gruñir* means to grunt. The other meaning of *groin*, as a corner, is related to horn, as is our own *Cornwall*.

A. HALL.

TOM BROWN'S WORKS (6th S. xi. 248).—F. G. should find the *Mitred Abbot*, a dialogue between Abbot Furetière and Icaron in vol. ii. p. 101, of his edition (the ninth). The following is a list of the plates in my own copy of the same edition (1760), which is uncut, and, I believe, perfect:—

Vol. I.:

- Frontispiece.
- Declaration of Adverbs, p. 38.
- Epicurus, p. 67.
- Quaker's Meeting, p. 105.
- Cupid turned Tinker, p. 112.
- Dr. Silvester's Partridge's Predictions, p. 150.
- Aristonetus's Epistle, p. 223.
- Fight in Tavern, p. 313.

Vol. II.:

- Frontispiece.
- Pall Mall of Brandipolis, p. 7.
- Mark Antony Teaching ye Dogs to Dance, p. 121.
- Joe Haynes's Mountbank's Speech, p. 140.
- Bully Dawson in the Bilboes, p. 189.

Vol. III.:

- Frontispiece.
- Westminster Hall, p. 39.
- Description of the College of Physicians, p. 90.
- The Baudy House, p. 112.
- Calista Bathing, p. 193.
- Gaming, p. 261.

Vol. IV.:

- Frontispiece.
- Lyce and Grecian Spinstress, p. 9.
- Poet's Condition, p. 19.
- Viscount Dundee, p. 39.
- Devil and Farmer, p. 56.
- Dr. Oates's Wedding, p. 142.
- Joe Haynes's Epilogue, p. 233.
- Poet's Hell described, p. 321.

E. J. HIBBERT.

GODSTOWE ANTIQUITIES (6th S. xi. 205, 357).—In all probability the ruins of Godstowe Nunnery

have been rapidly hastening to decay since the Dissolution in the days of Henry VIII. The following copy of elegiac verses, transcribed from *Carmina Quadragesimalia*, vol. ii., Oxonii, 1748, describes their neglected condition more than one hundred years ago:—

“*An Omnia vergant ad Interitum? Aff.
Quà nudo Rosamunda humilis sub culmine tecti
Marmoris obscuri servat inane decus,
Rara intermissæ circum vestigia molis,
Et sola in vacuo tramite porta labat.
Sacræ olim sedes riguæ convallis in umbrâ,
Et veteri pavidum Relligione nemus.
Pallentes nocturna ciens campana sorores
Hinc matutinam sæpe monebat avem:
Hinc procul in mediâ tardæ caliginis horâ,
Prodidit arcanas arcta fenestra faces.
Nunc muscose extant sparsim de cespite saxa,
Nunc muro avellunt germen agreste boves.
Fors et tempus erit, cum tu, Rhedycina,* sub astris
Edita cum centum turribus ipsa rues.*”—Pp. 3-4.

The name “W. Markham” is appended in MS., probably indicating William Markham, afterwards head master of Westminster School, Bishop of Chester, and Archbishop of York, who was an elegant Latin scholar (1719-1807). The two series of *Carmina Quadragesimalia* consist of copies of Latin verses, somewhat epigrammatic in character, written by “determining” Bachelors of Arts of Christ Church and recited by them in the School of Natural Philosophy at Oxford. Though now almost forgotten, the work was once a common enough text-book in schools in England.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WINCHESTER SCHOOL (6th S. xi. 288).—Dr. John Burton was head master of the school from 1724 to 1766, when he resigned and was succeeded by Dr. Joseph Warton. The Rev. Samuel Speed was the second master, and was succeeded by Warton in 1755. See Ackermann's *History of the Colleges of Winchester, Eton, and Westminster*, &c. (1816), pp. 53, 54. G. F. R. B.

DAVID MIDDLETON (6th S. xi. 149, 273).—Previous to the year 1858, in each battalion of the three regiments of foot guards, one of the medical officers was styled surgeon-major. In 1858 this limited use of the designation was given up, and every army medical officer became surgeon-major after twenty years' full-pay service. David Middleton was one of the earlier class of surgeons-major. I believe there is published a history of the regiments of guards in separate volumes. It is usual to give a list of the names of officers from the beginning of the regiment. The name in question might be found there with the date. It would be a mistake to suppose that a century ago there was any necessary connexion between a person being

surgeon-major and afterwards becoming surgeon-general and also sergeant-surgeon to the king. It is said that the idea about a sergeant-surgeon was that this fortunate official was to have the benefit of being near the king on the field of battle.

THOMAS STRATTON.

MASTERS OF STAMFORD GRAMMAR SCHOOL: DR. JOHN CHEVALIER (6th S. xi. 226).—This name is spelt “Chevallier” in the *Cambridge University Calendar*, in the list of the masters of St. John's College. In Gunning's *Reminiscences of Cambridge* (vol. i. pp. 184-6, 1855) mention is made of the funeral in the chapel of St. John's College in 1789, which Gunning says he witnessed. The name is spelt “Chevallier.” Compositions, as was usual in those days, in English, Greek, and Latin, were pinned to the pall as the corpse was borne into the chapel for interment. This custom was observed when the celebrated Richard Porson was buried in 1808 in the chapel of Trinity College, Cambridge, though the verses were in Greek only. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MOUSTACHES IN THE BRITISH ARMY (6th S. xi. 108).—In ascertaining the antiquity of the practice of wearing moustaches by the British soldiers, we must not overlook that William of Malmesbury states that King Harold's spies reported to him that William the Conqueror's “army had the appearance of priests, as they had the whole face, with both lips, shaven”; and adds:—

“For the English leave the upper lip unshorn, suffering the hair continually to increase; which Julius Cæsar, in his treatise on the Gallic War,* affirms to have been a national custom with the ancient inhabitants of Britain.”

WM. M. SARGENT, A.M.

Portland, Maine, U.S.

A LITERARY CRAZE: “OUR PLEASANT WILLY” (6th S. x. 21, 61, 101, 181, 274, 389, 455; xi. 72, 158, 252).—Dr. BRINSLEY NICHOLSON, who at the references 72 and 252 says “ditto to Dr. INGLEBY,” had previously requested me, on the eve of a visit I made to my friend Dr. J. O. Halliwell-Phillipps, to profit by that opportunity for making a careful examination of the now famous copy of Spenser's works, folio, 1611, containing “manuscript notes.” The very name was suggestive of forgery; but in this case the notes were known to be accepted as genuine by the owner of the book, who had publicly stated that “Our pleasant Willy” is there identified as Tarleton. I had already seen the volume; but the name of “Tarleton,” written on the right-hand margin opposite the line in Thalia's speech containing “Our pleasant Willy,” I regarded as no more than a guess. I re-examined the book between the dates of those two references, and I am now

* *Rhedycina* is an old name for Oxford, from the Welsh *Rhydychain*.

obliged to record my recantation. I apologize to MR. HALL for the very confident tone of my remarks on his note and to DR. NICHOLSON for having helped to confirm him in an error. I have now no doubt whatever that the writing of the notes in Dr. Halliwell-Phillipps's copy of the Spenser of 1611 is that of a genuine coeval, certainly not later than the first half of the seventeenth century. Like every one else save that gentleman, I had from the first mistaken the sense of the second of the verses following on that containing "Our pleasant Willy." I had, naturally, almost inevitably, identified that allusion with another in the next verse but one, and taken "that same gentle Spirit" to refer to "Our pleasant Willy." Now at length, with the folio volume before me, my eyes were opened. Those allusions are separated by an entire stanza. There are "Our pleasant Willy," a comic actor of celebrity, and also "that same gentle Spirit, from whose pen," &c., a famous poet, and these were contemporaries, and both alive when *The Teares of the Muses* was composed, viz., between 1580 and 1590. The construction of the third of the relative stanzas is [the] "gentle spirit from whose pen," &c., [yea,] "that same gentle Spirit doth rather choose to sit in idle Cell," &c.

I now venture to hope that DR. NICHOLSON will once more say "ditto to Dr. INGLEBY"; will agree with me that the comic actor is Tarleton, leaving it open to any one to identify, if he can, the poet with some well-known writer of that day—too early, I fear, for the allusion to have been to our gentle Will Shakspeare. C. M. INGLEBY.

Athenæum Club.

PETER GARDNER (6th S. xi. 328).—Peter Gardner is a Scotchman, author of occasional poetry. His rendering of the dancing song in *Faust*, and other verses by him, are to be found in an interesting selection of German poetry and the best English translations. H. E. Goldschmidt is responsible for this anthology, and Williams & Norgate are the publishers. W. R.

"SPINNING WHEELS IN NEW ENGLAND" (6th S. xi. 345).—Thirty years may have worked considerable changes, even in the Cumberland dales; but thirty years since spinning wheels were quite common there in the farmhouses, where I have seen the farmers' wives spinning wool for the knitting of stockings. Probably A. J. M. would still find spinning wheels in use in such secluded places as Gillerthwaite, in Ennerdale, and Watendlath, above Lodore. FRODSHAM, Cheshire. ROBERT HOLLAND.

It may interest the readers of "N. & Q." if I mention that the spinning wheel is now at work in the valley of Great Langdale, Westmoreland. The industry has been revived within the last year or two, and now many of the old women in the cottages in the valley are engaged in spinning. I

have reason to know, also, that in the island of Arran, in Galway Bay, on the west coast of Ireland, the spinning wheel is still extant. I have myself seen some cloth which had been spun and woven by the inhabitants.

LEONARD WIGHAM.

Dublin.

A. J. M. knows of no place save the Isle of Man where the spinning wheel is ever used now. It is still used in the south of Scotland, in Wigtonshire, Ayrshire, and probably in other counties. The kind in use is that with the large fly-wheel, sent round with recurrent pressure of the hand on one of the spokes, not the kind turned with a treadle. HERBERT MAXWELL.

WYCLIF NOTES (6th S. xi. 165, 357).—I beg to add the following to the list:—

35. *John de Wiclif, the First of the Reformers.* By E. S. Holt. (J. F. Shaw & Co., 1884.)

36. "Wyclif's Pulpit at Lutterworth," by Elibu Burritt, in *Fireside Magazine*, January, 1885.

37. "Wyclif and the Reformation," by W. H. Davenport Adams, now appearing in the *Fireside Magazine*.

38. *Harper's Magazine*, January, 1885, "Wiclif."

JOHN P. HAWORTH.

MANORS (6th S. xi. 267).—All the county histories of Sussex would supply your correspondent A. S. G. with the information for which he asks. There are Dallaway's (not taking in the whole county), Horsfield's (complete), D. G. Cary Elwes's *Castles, Manors, and Mansions of Western Sussex*, and Canon Tierney's *History of Arundel*.

EDMUND TEW, M.A.

In Ewald's *Our Public Records*, Lond., 1873, p. 81, there is this entry for manors: "Manors, matters relating to. See Inquisitions *post mortem*, Court Rolls, and Decree Rolls." To these may be added, for printed books, the *Testa de Nevill, sive Liber Feodorum, temp. Hen. III. et Edu. I.*, Lond., 1807, and the *Rotuli Hundredorum, temp. Hen. III. et Edu. I.*, Lond., 1812-18; and for MSS., the "Nomina Villarum," 1316, Record Office; also "Nomina Villarum," since 1672.

ED. MARSHALL.

Horsfield's *History of Sussex* and Dallaway's *History of Sussex* give particulars of the manors of this county. I have a few extracts from Close Rolls referring to manors in the rapes of Hastings and Pevensey from the years 1624 to 1660; and if copies of these are of any use to A. S. G. I shall be very happy to send them.

B. F. SCARLETT.

"A ROLLING STONE" (6th S. xi. 246).—The modern form of this proverb is as old, at least, as the early part of the seventeenth century, for I have met with it in *The Court and Country*, 1618:

"Now to answer your proverbs, and as I can remember, most points of your discourses: First, let me

tell you, that I hold it better to see something of mine owne abroad, for I haue heard that *rolling stones gather no mosse*."—Hazlitt, *Inedited Tracts*, 1868, p. 188.

It is also in Camden's *Remains*, p. 330, ed. 1870.
F. C. BIRKBECK TERRY.

RAY, in his *Proverbs*, has the following parallels:
"Saxum volutum non obducitur musco.

Δίθος κυλινδόμενος τὸ φύκος οὐ ποιεῖ.

Pietra mosca non fa muschio.

La pierre souvent remuée n'amasse pas volontiers mousse.

Planta quæ sæpius transfertur non coalescit."

JOHN P. HAWORTH.

May I supplement the remarks of MR. WILSON by observing that there is a still earlier use of the proverb than in the *Vision* of W. Langland?—Δίθος κυλινδόμενος τὸ φύκος οὐ ποιεῖ (Erasm., *Proverb.*, s.v. "Assiduitas").
ED. MARSHALL.

FLEET RIVER (6th S. xi. 348).—In reply to Mr. WALFORD's inquiry I beg to say I have an account of the Fleet river, with a map of its course from Hampstead and Highgate to the Thames, showing the buildings on its banks, and with drawings of Fleet Bridge and Bridewell Bridge. It is folio size, without title, but at the end is signed "Z E 1638," and apparently is a facsimile of an ancient manuscript. I bought it a few years ago at the Waugh sale, and shall be very pleased to show it to Mr. WALFORD, and hope he may be able to throw some light upon it.
AMBROSE HEAL.

Amédée Villa, Crouch End.

Miscellaneous.

NOTES ON BOOKS, &c.

Schools and Masters of Fence, from the Middle Ages to the Eighteenth Century. By Egerton Castle, M.A. (Bell & Sons.)

TOTALLY different from the ground covered by Capt. Burton in his admirable, but as yet unfinished *Book of the Sword* is that occupied by Mr. Castle in his no less interesting *Schools and Masters of Fence*. From his original intention of writing a history of the "white arm" the author was driven by the announcement of Capt. Burton's scheme. He has accordingly confined his plan within narrower limits, and the world is likely to be the better by two good books instead of one. Within the bounds imposed there is ample scope. Numerous as are books upon the art of fencing, before the appearance of *Schools and Masters of Fence* no thoroughly comprehensive and trustworthy work had seen the light. Yet the question as a matter of history and archaeology has keen interest, and is closely allied to literature and art. From the point of view of the Shakspearelatter the study of fencing is, as Mr. Castle shows, of high importance. While the most rigid archaeology is consulted in mounting a Shakspearian tragedy, we see the principal characters fighting in a manner wholly inconsistent with their surroundings. It is, of course, difficult to see how a change is to be made. When Mercutio, speaking of Tybalt, says, "He fights as you sing prick-song, keeps time, distance, and proportion; rests me his minim rest, one, two, and the third in your bosom: the very butcher of a silk button," &c., it is obviously impossible to neglect the intimation

of the poet's intention. Whether it is Hamlet and Laertes or Mercutio and Tybalt that fight, the combat, according to the poet's idea, is such as was customary in his own day. There can, however, be no justification of the maintenance in *Hamlet* of a "salute" which, as Mr. Castle says, "besides being perfectly unmanageable with rapiers, was only established in all its details some fifty years ago." There would, indeed, be less anachronism, as Mr. Castle points out, "in uncorking a bottle of champagne to fill the King's beaker than there is in Hamlet correctly lunging, reversing his point, saluting carte and tierce," &c. Osric himself, it must be remembered, speaks of the weapons of Laertes as "rapier and dagger," and the description of the fight in *Romeo and Juliet* shows that there also these weapons were employed. With the style of fighting in vogue in Shakspeare's time the change of weapons on which the climax in *Hamlet* depends becomes easy. It is, of course, obvious that sword and dagger play is as out of place in the time of *Hamlet* as the style of fencing ordinarily adopted. Strange as seem the mistakes made upon the stage, those of painters are not less noteworthy.

In dealing with the bibliography of his subject Mr. Castle refers to the copious list of books on swordplay by Mr. W. F. Foster which appeared in "N. & Q." (5th S. iv., v., *passim*). While extracting from the list many books, Mr. Castle expresses a doubt as to the authenticity of others.

For his volume Mr. Castle claims no more than that it is an account of the "lives and writings of celebrated masters and of the constitutions of the most important fencing societies," together with the condensed report of a valuable collection of books on fencing, many of which are now very difficult of access. It is, however, more than this. It furnishes an elaborate and a highly interesting account of the growth of fencing, from the development of the art of fence as a result of the invention of firearms to the commencement of the present century, in which arms are no longer carried. When armour ceased to be worn the knight who had trusted to his Milan steel learned to depend upon his sword for protection. A combat had previously been a test of endurance. It was, indeed, among the middle class, who were inadequately provided with defensive armour, that the art of swordplay was first studied.

It is impossible to follow our author through his history, or even to study such interesting points as the late period at which the lunge was introduced. Our task is accomplished in introducing to our readers a work which is admirably executed and thoroughly readable throughout, and which, with its numerous reproductions of illustrations and its generally high execution, is a treasure for the archaeologist and the bibliophile.

A Few Reflections on the Rights, Duties, Obligations, and Advantages of Hospitality. By Cornelius Walford, F.I.A., F.S.S., F.R.Hist.Soc. (Wyman & Son.)

Miscellanies, No. 8. Inaugural Address. By James Roberts Brown, F.R.G.S., F.A.S.L., F.R.S.N.A. Copenhagen. (Same publishers.)

THE two brochures before us, which are printed in very limited editions, are the outcome of the Society of Odd Volumes, to the work of which attention has more than once been drawn in "N. & Q." The first, which deals in pleasantly antiquarian wise and with much erudition with the subject of hospitality, is by the historian of English guilds, and was read before the Society at a recent meeting. The second is purely social and festive, and consists of the inaugural address of the latest president of the Society. Companionship, which is made subservient to literary purpose, or at least runs on all fours with it, has, of course, an attraction all its own,

and the volumes, republications, and records which appear will have none the less interest for the bibliophile on account of its being all but impossible to obtain them.

Die Bacon-Gesellschaft. Von F. A. Leo. Extract from the *Shakspeare-Jahrbuch* for 1885.

THIS is an essay on the so-called Shakspeare-Bacon controversy, and will, as we learn from the pamphlet itself, form the two hundred and twenty-sixth contribution to this futile and wearisome discussion. Of its 225 predecessors, 161 are, we are informed, of American origin, and only 64 of English parentage. Herr Leo gives himself some trouble to prove that which requires no proof, namely, that Bacon never did write, and never could have written, the plays which have come down to us under the name of Shakspeare. It is, perhaps, too much to hope that we have heard the last of this somewhat irritating subject, but most of us will probably be in cordial agreement with Herr Leo, that a more groundless theory was never offered to the amazed consideration of the world of letters.

The Coöperative Index to Periodicals. Vol. I. No. 1. (Tribner & Co.)

THE first number has appeared of a quarterly index to periodicals which is likely to be a welcome gift to the student. Close upon one hundred periodicals published in America and England are laid under contribution, and their contents indexed, the system followed closely approaching that observed in Poole's invaluable *Index to Periodical Literature*. It is in the nature of a work like this that its value augments with each succeeding number. Those who wish to facilitate the prosecution of their studies should accordingly subscribe at once, since early numbers have a knack of becoming scarce and inaccessible. In a few years a set of the *Coöperative Indexes* cannot fail to be a desideratum in every public library and most working collections of books. So far as we can judge from the opening number, the system and execution leave little to be desired.

Index of Obituary Notices for the Year 1882. (Index Society.)

THE Index Society continues its invaluable labours. The volume now issued is the third of the annual indexes, and is to be followed very shortly by a fourth, dealing with 1883. Mr. Wheatley is responsible for the preface, which holds out some most tempting promises. A further instalment of the index to obituary notices in the *Gentleman's Magazine* is thus to be shortly delivered, and the materials for an index to obituary notices between the completion of the *Gentleman's Magazine* and the commencement of the annual volume of the Index Society are also in a forward state. All that is needed, then, to make a perfect set of biographical indexes from 1781 to the present time is support in the shape of subscribers. Mr. Arthur R. Cowdroy is again chiefly responsible for the compilation, which is carefully executed. This is the fourteenth publication of this admirable society.

MR. S. AUSTIN ALLIBONE has contributed to the *New York Observer* a paper on "The Bacon-Shakspeare Folly," dealing trenchantly and wisely with the subject. He is still writing earnestly and well on his favourite theme, in which, it is needless to say, he has our warm support, that no book should lack an alphabetical index.

THE June number of Mr. Walford's *Antiquarian Magazine and Bibliographer* will contain, *inter alia*, a paper by Mr. J. H. Round, entitled "Mr. Freeman on his Defence," with reference to his statement as to the builder of the keep of Colchester Castle. Mr. E. Solly will contribute an article on "Curl's Miscellanies,"

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

E. W. THOMPSON ("Works on Technicalities of Style").—No book will give you the information you seek. The works of Blair and Whately on Rhetoric may be read with possible gain, and Dr. Guest's *History of English Rhythms* supplies much valuable information. It is only by familiarity with the masterpieces of literature, aided by something from within, the knowledge you covet can be obtained.

D. (2).—*Malpas; or, le Poursuivant d'Amour* is by Lee Gibbons, otherwise Thomas Roscoe, jun.

J. C. SIKES ("Comin' thro' the Rye").—You will find this song fully discussed 5th S. v. 87, 116, 150, 191, 309, 350. On the authority of the best judges—men like Mr. Chappell and Mr. Ebsworth—it is decided that the meaning attached to *rye* in the passage from *Gossip* which you send us is erroneous, as, indeed, is the ascription of the song to Burns.

W. is anxious to know if an essay by Ed. Ed. Chaignel, *Sur la Psychologie d'Aristote* (Paris, 1833), has been translated into English, an improbable supposition; and also if there is any work in existence giving information concerning portraits of cardinals.

C. PLAYEL ("Confirmation of Authorship Wanted").—The notes to the *De Laudibus Legum Angliæ* of Sir John Fortescue, 1616, are by Selden. That the translation is by him has, so far as we are aware, never been asserted.

H. NASH ("Redo").—No such word appears in any dictionary with which we are acquainted. It would, however, be difficult to censure the use of such a phrase as "The thing has been done and redone."

J. TAYLOR ("Tract on Doyle").—We cannot trace the receipt of this.

TINY TIM ("Tell that to the marines").—The supposition that marines were capable of swallowing any improbable assertion is due to the rivalry once existing between sailors and marines. See 3rd S. xii. 78.

W. B. WILSON ("A Straight Line").—Consult an elementary treatise on mathematics.

AGNES SIM ("Oil on troubled waters").—There is no direct answer to this question, which presents itself at least once a month. For what is known see 6th S. x. 307, 351, the latter reference especially.

CORRIGENDUM.—P. 334, col. 1, l. 13, for "Joseph Barrington" read *Jonah Barrington*.

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 30, 1885.

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Notes.

NOTES ON SOME PASSAGES IN SIR THOMAS BROWNE'S "RELIGIO MEDICI," &c., WITH REFERENCE TO THE RECENT EDITION BY DR. GREENHILL.

(See 6th S. v. 102, 182, 243.)

P. 21, l. 29, "Trinity of Souls," *i.e.*, the vegetative soul, which subsists apart in plants (p. 63, 27), the sensitive, which subsists, with the vegetative, in animals (p. 26, 27), and the rational; all united in man alone, and in him forming not three, but one soul. Compare p. 104, 9, "Rather a duality than two distinct souls." See Dante, *Purgat.*, xxv. 61-75, who follows St. Thomas Aquinas. Sir Kenelm Digby, in his *Observations*, calls this passage "a wild discourse."

P. 26, 9, "Imperfect creatures, not preserved in the Ark."—Some elucidation of this notion would be welcome. Moltkenius on this passage roundly asserts, "E putri materiâ et e sinu terræ gigni animalia, docet quotidiana experientia." "Imperfect animals" appear to be insects and reptiles, which do not necessarily proceed from parents like themselves, but may be generated either from the corruption of other animals, or from suitable materials or "seminalties" in the soil, acted upon by the sun (cf. p. 107, 17), *e.g.*, from a "tree-goose" a barnacle, and from the barnacle maggots (*Pseudodoxia Epidemica*, iii. 12); "temporary frogs" from

putrefaction (*Ps. Ep.*, iii. 13); lice out of dust by the power of the sun (*Ps. Ep.*, i. 10); and serpents and scorpions out of suitable soils (*Ps. Ep.*, vii. 17), but not in Ireland (vi. 7). But if *all* animals could be produced again from their own corruption, "the problem might have been spared, Why we love not our lice as well as our children? Noah's ark had been needless" (*Ps. Ep.*, iii. 12).

P. 31, 17, "Intelligences," *i.e.*, the angelic intelligences which govern the spheres.

P. 40, 11, "Methusalem."—The meaning is that the years of Methuselah may have been exceeded by some whose age is not recorded. See *Ps. Ep.*, vi. 6.

P. 45, 1, Alexander—Julius Cæsar.—The meaning seems to be that they were deficient in the "passive and more terrible piece"; Milton's

"Better fortitude
Of patience and heroic martyrdom."

Par. Lost., ix. 31.

Eth. Nic., bk. vi. 9, init. ἡ ἀνδρεία μάλλον περὶ τὰ φοβερὰ.

P. 49, 2. The "far-fetched and ridiculous reason" is that the prophetic exhalations from the earth, by which the Pythia was inspired, had failed in course of time from natural causes, such as storms, floods, or earthquakes. *Plut. de Def. Orac.*, 40, 44, 51.

P. 56, 15, "Moses seems to have left description."—*Cf. Ps. Ep.*, ii. 1, "For though Moses have left no mention of minerals, nor made any other description than suits unto the apparent and visible creation." The sense here required seems to be, "of the latter world (the invisible) Moses has omitted description, and of the other (the visible) has made description so obscurely, that," &c. Can the author, by a *lapsus calami*, have written "left description" when he meant "left no description"? Or can "left" mean "omitted"?

P. 58, 17, "Sensible operator."—Compare *Ps. Ep.*, i. 11, The divine spirit, "either proceeding by visible means or not unto visible effects, is able to conjoin them by his co-operation. And therefore those sensible ways which seem of indifferent natures [*e.g.*, bathing in Jordan] are not idle ceremonies, but may be causes by his command." A "sensible operator," then, is one who employs "sensible," that is, "visible" or intelligible means—one who brings into operation the known powers of nature. In the present passage the author appears to mean that the Creator proceeded by stages, first making the body and then the soul.

P. 78, 22. "Visible species" are the emanations from objects "trajected," that is, transported or conveyed by the medium to the sense. *Cf. Ps. Ep.*, ii. 2: "These [magical] effluxions penetrate all bodies, and like the species of visible objects are ever ready in the medium." Bacon uses the term both of sight and hearing. *Nat. Hist. Cent.*, x. (903), "We will divide the several

kinds of the operations by transmission of spirits and imagination." x. (905), "Second, the transmission or emission of those things we call spiritual species, as visibles and sounds." x. (938), "Emissions of spiritual species which affect the senses. These emissions, that is, visibles and audibles, first, seem to be incorporeal," &c.

P. 84, 5, "Below our demerits."—Compare *Ps. Ep.*, ii. 5 (3), "[Of the medical efficacy of gold] there are, I perceive, two extreme opinions, some excessively magnifying it, and probably beyond its deserts; others extremely vilifying it, and perhaps below its demerits." It would seem that "below our demerits" means "greater than our offences"; and that this is an instance of the rule of distributive justice (geometrical proportion) alluded to *infra*, p. 120, 3.

P. 87, 27, "Atomist."—Is it certain that this is meant for the title of a religious sect? It seems an unlikely name either to be assumed or given. In section 8 (p. 17) the author has observed that "heads that are disposed unto schism do sub-divide and mince themselves almost into Atoms." May not "Atomist" be a satirical term of his own, meaning "the smallest possible religious subdivision"? The Church of England is broken up by "Sub-reformists and Sectaries"; and from these again break off smaller sects, "Atomists," e.g., the Familists.

P. 115, penult., "Altitude—above Atlas his shoulders."—My position in the universe is above the heavens (which rest on Atlas's shoulders); "beyond the first moveable" (p. 56, 27), "beyond the tenth sphere" (p. 78, 1); for my soul belongs to the Empyrean.

P. 116, 4, "That surface which tells the Heavens it hath an end," i.e., the exterior surface of the *primum mobile*, or tenth sphere.

"The firm opacous globe
Of this round world, whose first convex divides
The luminous inferior orbs inclosed
From Chaos and th' inroad of Darkness old."

Par. Lost., iii. 418.

Sir K. Digby, in his *Observations*, referring to the passage, "I grant that two bodies placed beyond the tenth sphere, or in a vacuity" (p. 78, 24), says, "Two bodies placed in a vacuity beyond the utmost all-enclosing superficies of Heaven."

Letter to a Friend.

P. 134, 29, "Live backward."—The parallelism with "Caricatura Draughts" shows that this means "become like an animal in the face" (cf. p. 215, 13). Compare also above, p. 66, 24, where "to be retrograde" means "to return to a past bodily state." It is not easy to see the connexion between Seneca's "retro vivunt" (perversion of habits) and the physical change here intended.

P. 142, 27, "Covetous Progeny," i.e., progenitors. So in *Coriolanus*, I. viii.:

"Wert thou the Hector
That was the whip of your bragg'd progeny."

Christian Morals.

P. 175, 8, 9, "Move by the Intelligences..... not by the Rapt."—Another allusion to the doctrine of the spheres. The "rapt" is the "swing" of the *primum mobile*, which carries all the inferior spheres round with it. Compare *Ps. Ep.*, "To the Reader": "In this Encyclopædie and round of knowledge, like the great exemplary wheels of Heaven, we must observe two circles; that while we are daily carried about, and whirled by the swing and rapt of the one, we may maintain a natural and proper course, in the slow and sober wheel of the other." By a certain rhetorical or poetical licence, the several spheres, or the Intelligences which govern them, may be said to resist, by their proper motions, the rapt of the First Mover. So in *Du Bartas*, Week i. Day 4 (*Sylvester*, p. 34, ed. 1641):—

"But th' under orbs, as grudging to be still
So straightly subject to another's will," &c.

Compare also above (p. 13, end), "Follow the great wheel of the Church, not reserving any proper Poles." On which Sir K. Digby remarks, in his *Observations*, that "to do so without jarring against the conduct of the first mover by eccentric and irregular motions, obligeth one to yield a very dutiful obedience."

P. 214, 9, "Discoverable Tempers," i.e., discerning heads, men excelling in forecast. Cf. "confident tempers," p. 193, 11; and with "discoverable"=able to discover, compare "venerable"=reverential, p. 74, 29.

P. 216, 1, "Tubes"=telescopes. Cf. Milton's "optic tube," *Par. Lost*, iii. 590.

P. 222, 2, "Sixtieth part of Time."—*Infra*, p. 230, 17, the author observes that if the world is to last 6,000 years, "the first man lived near a sixth part thereof." In *Ps. Ep.*, v. 20, it is mentioned as a belief of the Egyptians "that the life of a man doth not naturally extend above one hundred"; and in *Hydriotaphia*, cap. 5, the author says, "Our days of a span long, make not one little finger. Note: the little finger of the right hand contracted signified an hundred." Again, *Ps. Ep.*, vi. 6, "Now [mankind] being thus numerous at present, and in the measure of threescore, fourscore, or a hundred years." Upon the whole it seems probable that the author here means, speaking very loosely, "the best part of a hundred years." R. D. WILSON.

FIRST IMPRESSION OF THE "EIKON BASILIKE."

(See 6th S. xi. 345.)

For more than thirty years I have endeavoured to procure a copy of what I should have very confidence in pronouncing the first issue of this book, but without success. The only test we

possess is, "An Account of the several Impressions, or Editions, of King Charles the Martyr's most excellent Book, Intituled Icon Basilike, that have been printed both without and with the Prayers at the End," published in the third and enlarged edition of Wagstaff's *Vindication*, London, 1711.

From this list it appears that the first impression was in "12mo., printed anno Dom. 1648, last page 187. Contents one leaf at the end." The second and third impressions are stated to be in 8vo., and to consist of 269 pages; the "contents" in the second impression consisting of two leaves, and in the third of three leaves. This third impression, I believe, is now before me. The small number of pages in the first impression in 12mo. is important; the fourth and fifth impressions, which are also in 12mo., are said to contain 269 pages; but the thirteenth impression, also in 12mo., only 164 pages. I am, however, sorry to believe that this list is not strictly correct. The seventh impression, "Reprinted in R.M. [Regis Memoriam], 1648," is also before me. Wagstaff states it to be in 8vo. and to consist of 268 pages. It is, however, in 12mo., and contains 187 pages. The type is very small, and as this must also have been the case in the first impression, and, moreover, as this is the only impression avowedly "reprinted," and the number of pages is the same, it is possible that this may be a facsimile of the first impression.

It has been stated, but unfortunately I cannot light upon the reference, that the printing of the first edition was interrupted, and that the latter half of the book was printed by a different printer and in a different type. I have never been able to discover a copy so printed. We know by the testimony of "Mr. Clifford, Reader of Prayers at Serjeants' Inn," who assisted in printing the *Icon*, that "after it was printed" a "great part was seized in Mr. Simmons's Lodgings." Simmons was chaplain to the Prince of Wales and had also written *A Vindication of King Charles*, printed, with no place or printer's name, "in the Yeere 1648," "by Edw. Symmons, a Minister, not of the late confused New, but of the Ancient, Orderly, and True Church of England." On this occasion "the bloody Villains fired two pistols at him, which frightened him up stairs, and he made his escape through the garret window, over the houses." He was disguised in "a shepherd's habit" (Wagstaff, p. 105). It may be that this is the only foundation for the rumour of the interrupted printing and the two sets of type.

Twenty-two years ago (3rd S. xii. 1) you kindly inserted a paper of mine on the original manuscript of the *Icon*, presented by the king to Sir Thomas Herbert, which I hoped might be found at Worsborough, in Yorkshire, the residence of "his widow, married to Henry Edmunds, Esquire,"

secretary to Lord Strafford. Wagstaff saw the MS. of her husband's *Memoirs* in her possession in 1697. We were, however, favoured some time afterwards (3rd S. xii. 530) with a most courteous communication from the head of the family, who stated that a careful examination had been made, twenty-five years before, of the whole of the family papers by an expert, and that no such MS. was in his possession.

The gifts of personal mementos by the king to individuals have been recently alluded to in "N. & Q." Would it not be worth while to invite the descendants of persons who possess these relics to communicate with the Editor, so that a correct list might be obtained? Much confusion and loose statement exist on this subject. The exact number of persons on the scaffold, which was also been alluded to, might form an interesting matter of inquiry, but would require a paper of considerable length.

J. HENRY SHORTHOUSE.

Lansdowne, Edgbaston.

NATHANIEL BACON'S "HISTORICALL DISCOURSE OF THE UNIFORMITY OF THE GOVERNMENT OF ENGLAND," 1647.

A copy now before me of this quarto volume, with the "Continuation" dated 1651, printed for Matthew Malbancke at Grayes-Inne-Gate, and others, with an engraved title-page by William Marshall, is remarkable for a record of the names of persons in whose hands it has been. One of the oldest notes in the book says that it was "compiled by Sir Henry Spilman y^e famous Antiquary, though Nathaniel Bacon putt itt out." Some authority has said that the book was based on Selden's notes. There is no author's name on the title-page, but the dedication to the two Speakers—Edward, Earl of Manchester, and William Lenthall—is signed "Nath. Bacon." Bacon was of Gray's Inn, the register terming him the third son of Edward Bacon, of Shrubland, Suffolk; he was thus the grandson of Sir Nicholas Bacon, Lord Keeper, and nephew of Lord Bacon. He was M.P. for Cambridge University in 1645, and Judge of the Admiralty in 1649; and he died in 1660. His *Discourse* is a constitutional history of England, in which he vindicates parliaments against the abuse of the royal prerogative. Secret editions were printed in 1672 and 1682. Lord Chatham highly commended the work to his nephew.

Its first possessor, according to the autographs, was "Mr. Dounyng." Another early owner was Thomas Fisher, who, lending it to another, wrote, "Sir, my service waites upon you"; "e libris T. F." A note signed by "E. Howard"—the "high-born Howard" of Pope's *Dunciad*—thus directs: "Return this booke to Mr. fisher from me." The next

owner was a member of the family of Higham of Suffolk, viz., Clement Higham, as shown by a memorandum in the handwriting of Thomas Baker, the ejected Fellow of St. John's, Cambridge, as follows:—

"This is a considerable Booke, but that It was wrote by Sr Henry Spelman J have not found anywhere except in the first leaf of this Booke, in a hande unknown to me.

"The Principles of Sr Hen: Spelman & Nath: Bacon do not well agree.

"The Book belong'd to Clement Higham, & if the note be in his hand (as J suppose it is) he might have some reason to know more of the Author then J do, the Highams being related to the Spelmans. See Weever's *Fun. Mon.* P. 821."

About the middle of the next century the book was in the hands of the lexicographer Dr. Johnson, who, in his usual manner, has marked a few passages in the chapter on the Saxon Commonwealth, and more voluminously in chap. xxvii. of part ii., on the reigns of Henrys VII. and VIII., the Doctor's "obs." and marks being rather applicable to the argument than to definitions of words. Later owners were "E. Humphreys, 1765," and Mrs. Piozzi. A writer, who has deleted his name, says that he "purchased this book the 19th Sept., 1823, at the sale of Mrs. Piozzi's books sold by Mr. Broster at the Emporium in Manchester." The Emporium Rooms were in Exchange Street. Mr. Broster was of Chester. The sale, which took place on Wednesday, September 17, and six following days (Saturday and Sunday excepted), included the whole of the works and lives "of the late Dr. Johnson," with numerous MS. notes and remarks by Mrs. Piozzi; his own MS. letters, pocket-book, &c.; "together with so extensive a collection of curious literary property as a reference to the catalogue and notes can alone explain." Bacon's *Discourse* next belonged to "Thomas Swanwick, M.D." Mr. Jas. Crossley, who was its last possessor, at an early period in his life wrote the following note underneath Baker's memorandum:—

"The above interesting Note is in the handwriting of Baker the non-juror of St. John's, Cambridge, from whose library this book, afterwards in that of Dr. Johnson and subsequently of Mrs. Piozzi, came. The signature of *E. Howard* in the first page is that of the Hon'ble Edward Howard, the author of the *British Princes*. I got this book from Dr. Swanwick's collection."

JOHN E. BAILEY.

Stretford, Manchester.

WILLIAM BECKFORD, LORD MAYOR OF LONDON.
—Much attention, owing to the death of the late Lord Mayor of London in his year of office, has been drawn to this civic magnate, who died during his second mayoralty in 1770, and much erroneous and untrustworthy information is imparted concerning him in the public prints. In one London newspaper, for instance, we are told that "he was the

author of *Vathek* and the builder of Fonthill Abbey," whilst another observes, "It is curious to think of the *loud, bustling, and illiterate* Lord Mayor Beckford as the father of the fastidious and scholarly recluse who wrote *Vathek* and built Fonthill." Surely some authority is needed for the italicized statements in the preceding paragraph. The only son of the Lord Mayor William Beckford, the author of *Vathek* and the builder of Fonthill Abbey, was born Sept. 29, 1760, and consequently was not ten years old at the time of his father's decease.

In Burke's *History of the Commoners* (vol. i. p. 678) is a pedigree of the family of "Beckford of Fonthill," tracing their origin up to a very remote period, though they seem to have settled in Jamaica, and to have acquired immense wealth in the West Indies. Peter Beckford, Speaker of the House of Assembly in Jamaica, died in 1735, and was succeeded by his eldest son Peter, who, dying in 1737, was succeeded by his brother William Beckford, afterwards M.P. for the City of London, and twice Lord Mayor, in 1763 and in 1770. On his death he is said to have left his only son property worth 100,000*l.* a year. He was a great opponent of the Court, and an intimate friend of the Earl of Chatham, who was his son's godfather, but will be chiefly remembered by the address or remonstrance he delivered to George III. before the assembled Court, which is inscribed on the base of his monument in Guildhall. That this speech was really delivered has been denied. It is also well known that its authorship was claimed at the time by John Horne Tooke—"Parson Horne," as he was called—but within a month afterwards Beckford died. The little notice of him in Burke's *Commoners* speaks of him as "representative in Parliament for the metropolis, in which his eminent talents, consistency, and patriotism will ever be held in honoured memory." He is also said elsewhere to have been educated at Westminster School. It seems, indeed, that there has always been considerable difference of opinion concerning the qualifications and conduct of this once prominent civic magnate. Most probably the line of policy which he pursued would render him unpopular with many. Cyrus Redding, in his *Fifty Years' Recollections*, has given many reminiscences of Beckford's remarkable son, the author of *Vathek*, and there is in the same book some mention of the father. Is there any memoir or portrait in existence of the famous Lord Mayor?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

NEWSPAPER HISTORY.—The *Standard*, May 11, contained an article on the late Sir Watkin Williams Wynn, in the course of which it said:—

"He was an instance of the truth of the aphorism of Shakespeare, that some men are born great. He accepted

his honours as a matter of course, having done nothing to win them. Of him, as Voltaire said of the French Dauphin, 'Il s'est donné la peine de naître.' Voltaire intended the observation as the bitterest of sneers."

In the first place, the author of the sneer was Beaumarchais, not Voltaire; and in the second, it had no reference to the Dauphin, but was used by Figaro respecting his master, Count Almaviva:—

"Parce que vous êtes un grand seigneur, vous vous croyez un grand génie! Noblesse, fortune, un rang, des places, tout cela rend si fier! Qu'avez-vous fait pour tant de biens! Vous vous êtes donné la peine de naître, et rien de plus. Du reste homme assez ordinaire."—*Le Mariage de Figaro*, V.

WALTER HAMILTON.

Bromfelde Road, Clapham.

CROXALL THE POET.—The Rev. Samuel Croxall was one of the minor poets of the last century about whom very little is known, and whose name has, I think, not yet found a place in the indexes of "N. & Q." He was educated at Eton; graduated A.B. at St. John's College, Cambridge, in 1711, A.M. in 1717; took holy orders, and became house chaplain at Hampton Court. He held many livings, and died Archdeacon of Salop and royal chaplain in 1752. In his college days he published several poems, but all without his name. Giles Jacob, in his *Lives and Characters of the Poets*, 1720, devotes half a page to him, and gives his portrait, painted by Bonawitz and engraved by Clark and Pine. Jacob says of him:—

"He published under a fictitious character

"1. Two Original Cantos of Spenser; being Satires on the Earl of Oxford's Administration.

"2. An Ode on the King's Accession, in the style of Spenser.

"3. The Vision, a Poem.

"4. Translations from Ovid, &c."

Mr. Nichols, in his *Select Collection of Poems*, 1781, vii. 345, gives a brief account of him, and says, "He was the author of many excellent poems, which I hope at some future period to find leisure to collect into a volume." I believe this was never done. According to Baker, he published one play, *The Fair Circassian*, 1720. Southey, in his *Later English Poets*, speaks of this as Croxall's first publication, and does not seem even to know of his *Original Cantos of Spenser*, published under the name of Nestor Ironside, Esq., in 1714, which attracted much attention, and went rapidly through three editions in that year. So little does Croxall seem to be known as the author of these, that recently they were mentioned as possibly by Richard Steele (*ante*, p. 369). A list of Croxall's poetical writings would be very desirable.

EDWARD SOLLY.

A CORRECTION.—A serious typographical error has just been noticed in *History of the Virginia Company of London*, which was published at Albany, New York, when I was absent from the United States. In quoting from Hamor, on

p. 91, it is said that Pocahontas and "her two sons" witnessed the marriage. The "her" is a misprint for *his*, the reference being to the sons of Powhatan. By copying from the *Virginia Company* the error is reproduced in *English Colonization of America*, published in 1871 by Strahan & Co., London. It is my desire to make the correction as widely known as possible.

In this connexion I would allude to a slip of the pen in *Virginia Velusta*, published this year by Munsell's Sons, Albany, New York. The preface correctly mentions the children of John Rolfe as named Thomas and Elizabeth, but on p. 141 Elizabeth is called Jane, which was the name of her mother. EDWARD D. NEILL.
St. Paul, Minnesota, U.S.

BLACK FLAGS.—The *soi-disant* "National Party" in Ireland are probably so ignorant of Irish history, &c., that they are not aware of the fact that the black flags they displayed on several occasions during the progress of the Prince of Wales were in reality most appropriate and expressive of loyalty. Black was the colour of the royal banners of Ireland (see article by Sylvester O'Halloran, in the *Anthologia Hibernica*, vol. i. p. 172), and Cassanæus states "that the arms of Ireland was a king enthroned in majesty in a field sable."

R. STEWART PATTERSON.

Hale Crescent, Farnham.

SOUTH LINCOLNSHIRE PRONUNCIATION.—In a letter recently received from a sergeant in the Grenadier Guards at Suakim, the writer gives a very good description of the various battles in which he had been engaged. His spelling is slightly phonetical; and when he speaks of guns he writes the word "goons," which I take to be his pronunciation of the word. He is a South Lincolnshire man. CUTHBERT BEDE.

KNIGHTS OF JAMES I.—It is not, I believe, generally known that some 4,000 gentlemen received the accolade from James I. after his arrival in England. I came accidentally across a MS. giving the names of the persons knighted, and the various places at which the honour was conferred. H.

WISTFUL.—The origin of this word still remains a subject of doubt. Prof. Skeat, I imagine, is not himself quite satisfied with his suggestion that it stands for *wishful*, and was confused with *wistly* = M. Eng. *wisly*, certainly. I have a tentative account of the word to propose which may be worth consideration. In the first place I would note that in its earliest registered uses it seems to have conveyed the meaning of sadness and mournfulness rather than of yearning and earnest expectation. I propose, then, to regard *wistful* as another form of a hypothetical *weestful*, derived from the Prov. Eng. *weest*, sad, mournful; Scot. *weest*, depressed with

dullness. This word is not given in Wright's *Provincial Dictionary*, but a clergyman of my acquaintance, who lived for many years in Devonshire, tells me that it is in use there; e.g., a house is said to be *weest* when sad, *triste*, lonely, and desolate. We may compare, probably, *whisht*, or *whish*, "a common term [in Devonshire] for that weird sorrow which is associated with mysterious causes" (R. Hunt, *Romances and Drolls of the West of England*, vol. i. p. xix); "more than ordinary melancholy, a sorrow which has something weird surrounding it" (*Id.*, p. 150); and *wishness*, "local melancholy" (*Ibid.*).

Now this *weest*, I take it, may be a survival of O. Eng. and A.-S. *wēste*, lonely, desolate, waste (Ettmüller, p. 82; cf. Ger. *wüst*); "*weste* [other] lere huse" (*Owl and Nightingale*, l. 1526, ed. Wright), i.e., a desolate or empty house; "þis lond me puncheþ *west*," *Maximian*, l. 208 (Böddeker, *Alteng. Dicht.*, p. 251). Prof. Skeat remarks (s. v. "waste") that A.-S. *wēste* "would have been *weest* in Mod. English." I add that it *is* so, and that we may probably trace it in *wist-ful* for *weest-ful* (or *whisht-ful*), which formerly meant full of desolation, lonely, *elenge* (perhaps its best synonym), or melancholy.

A. SMYTHE PALMER.

Woodford, Essex.

ADMIRAL BYNG.—When Admiral Byng was shot by the English Government, for showing, as was thought, more discretion than valour and to satisfy the bloodthirstiness of the rabble, the French made an epigram expressing that the admiral was shot "pour encourager les autres." The originality of this has never been called in question; but it is not original after all, for something of the same kind had been said nearly 200 years before:—

"At Malling in Kent, one of Q. Maries justices, upon the complaint of many wise men, and a few foolish boies laid an archer by the heeles; because he shot so neere the white at butts. For he was informed and persuaded, that the poore man plaid with a flie, otherwise called a diuell or familiar. And because he was certified that the archer aforesaid shot better than the common shooting, which he before had heard of or scene, he conceited it could not be in God's name, but by incantment: whereby this archer (as he supposed by abusing the Queene's liege people) gained some one daie two or three shillings, to the detriment of the commonwealth, and to his owne enriching. And therefore the archer was seuerlie punished, to the great encouragement of archers, and to the wise example of iustice."—R. Scot's *Discoverie of Witchcraft*, 1584, f. 65.

R. R.

AN OLD LATIN CHARADE.—The interesting note of CUTHBERT BEDE (6th S. xi. 101), reminded me of the following, which I copied some years since in my note-book from the *New Royal Cyclopædia*, 1789 (vol. i. p. 50), and which will doubtless be acceptable to the numerous readers of N. & Q";—

"We subjoin that celebrated ancient enigma, about which many of the learned have puzzled their heads. There are two copies of it; one found 40 years ago on a marble near Bologna; the other in an ancient MS., written in Gothic characters, at Milan. It is called the Bononian Enigma.

"D. M.

Ælia Lalia Crispis;
Nec vir, nec mulier,
Nec androgyna;
Nec puella, nec juvenis,
Nec anus;
Nec casta, nec meretrix,
Nec pudica;
Sed omnia:
Sublata
Neque fame, neque ferro,
Neque veneno;
Sed omnibus:
Nec cælo, nec terris,
Nec aquis,
Sed ubique jacet.
Lucius Agatho Priscius
Nec maritus, nec amator,
Nec necessarius;
Neque mærens, neque gaudens,
Neque flens;
Hanc,
Nec molem, nec pyramidem,
Nec sepulchrum,
Sed omnia,
Scit et nescit, cui posuerit.

"In the MS. at Milan, instead of D.M. we find A.M.P.P.D., and at the end the following addition:—

"Hoc est sepulchrum intus cadaver non habens,
Hoc est cadaver sepulchrum extra non habens,
Sed cadaver intus est et sepulchrum.

"We find near 50 several solutions of this enigma advanced by the literati."

It would be easier to make a literal translation of this remarkable riddle than to supply its solution.

J. B. S.

Manchester.

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.

LOW SUNDAY: ORIGIN OF THE EXPRESSION.—What is the origin of the epithet *low*; and for what length of time has the epithet been applied to the Sunday after Easter Day? Stow has the expression in his *Survey of London*:—

"At these sermons, so severally preached, the mayor and his brethren the aldermen, were accustomed to be present in their violets at Pauls on Good Friday, and in their scarlets at the Spittle in the holidays, except Wednesday in violet, and the mayor with his brethren on Low Sunday in scarlet at Pauls cross, continued until this day."—P. 63, col. 2, ed. 1876.

Brady in his *Clavis Calendararia*, vol. i., p. 316, ed. 1815, states that the "appellation" arose

"from a custom in the antient church of repeating in an abridged, or as it was then termed, *lower* degree of solemn observance, part of the service appropriated to

the joyful commemoration of Christ's resurrection; or, in other terms, this Sunday received its distinguishing title, because its ceremonies were not of so grand and pompous a nature, as the *high festival* of Easter."

Hone in his *Every-Day Book*, vol. i. p. 227, gives a similar explanation. The Rev. T. F. Thiselton Dyer, in his *British Popular Customs*, quotes from the *Christian Sodality*, 1652:—

"This day is called *White* or *Low Sunday* because in the Primitive Church those neophytes that on Easter Eve were baptized and clad in white garments did to-day put them off, with this admonition, that they were to keep within them a perpetual candour of spirit, signified by the *Agnus Dei* hung about their necks, which, falling down upon their breasts, put them in mind what innocent lambs they must be, now that of sinful, high, and haughty men they were by baptism made low, and little children of Almighty God, such as ought to retain in their manners and lives the Paschal feasts which they had accomplished."—Pp. 183-4.

Dr. Brewer, in his *Dictionary of Phrase and Fable*, says: "So called because it is at the bottom of the Easter which it closes."

F. C. BIRKBECK TERRY.

"HESTER" OR "ESTHER" JOHNSON.—The authorities are much at variance in the spelling of Swift's Stella's Christian name. Scott applies "Esther" to both Stella (Miss Johnson) and Vanessa (Miss Vanhomrigh). Surely this cannot be correct! The *Athenæum* of last October contained a note concerning the birthday of "Hester Johnson," and one would sincerely wish that the statement was a final one. *Quarterly* reviewers also seem "all at sea" on the matter. In an article published in July, 1883, the writer follows Scott; but in the number for January, 1876, will be found this remarkable statement: "He [Swift] was loved in tragic earnest by poor Esther Johnson and poor Hester Vanhomrigh." In this case the Christian names are reversed from the ordinary rule, which, of course, may not be correct. Neither Orrery nor Wm. Johnson mentions the Christian name of Stella. Which is the correct one?

W. ROBERTS.

THE EGYPTIAN SOCIETY.—Can any of your correspondents give me information with respect to the Egyptian Society? I possess the journal of its transactions. It was formed in the year 1741, and appears to have existed until April 16, 1743, under which date is the record of its last meeting. Its first members appear to have been John, Earl of Sandwich, the Rev. Richard Pocock, LL.D., Charles Perry, M.D., and Capt. Frederick Lewis Norden, who were the only persons present at the first meeting held on the Feast of Isis, December 11, 1741, and who at that meeting elected Charles Stanhope, Martin Folkes, the Rev. Dr. Stukeley, the Rev. Mr. Dampier, the Rev. Mr. Jeremiah Milles, the Duke of Montague, the Rev. Dr. Shaw, the Duke of Richmond, Lenox, and Aubigne, and Andrew Mitchell. Mr. Milles,

who was afterwards Dean of Exeter, was appointed secretary, and I have every reason to believe that the volume which I possess came from his library. It contains some very curious entries, extracts from which I will send to you on a future occasion if I find that the subject interests any of your readers. The first members of the society appear to have all of them been persons who had visited Egypt. Subsequently others were appointed who, to use the words of the second law of the society, "had been in the Levant or had otherwise distinguished themselves by their knowledge and curiosity." The journal which I possess is accompanied by a sistrum executed in copper, a drawing of which is on the first page of the journal, accompanied by a Latin poem in hexameter lines.

WALTER PRIDEAUX.

FOLK-PHRASE.—I remember a good many years ago hearing an old Englishman account for a sudden failure of his memory in the recital of a story by saying there was "a hole in the ballad." Is this graphic rendering of a *hiatus valde defendendus* a widely prevalent folk-phrase? PROCUL.

[A common expression in the North is "piec torn out."]

"THE JOLLY HUNTSMAN'S GARLAND."—This little tract is said by Lowndes (Bohn's ed., p. 864) to have been edited by Sir C. K. Sharpe, which indicates a confusion of mind between Sir Cuthbert Sharp, its real editor, and Mr. Charles Kirkpatrick Sharpe, the friend of Scott. Sir C. Sharp says, in his introduction, that the ballad "is transcribed from a printed copy in the possession of the Rev. John Hutton, of Houghton-le-Spring, and of Hole, near Rolveden, Kent," and that "it must have been written about 1670-80, as it presents a catalogue of most of the sportsmen living at that period in the neighbourhood of Houghton-le-Spring." Is any copy of Mr. Hutton's printed ballad known to be extant; or is the *Garland* simply a modern fabrication? Mr. Surtees, to whom the ballad is dedicated by Sir Cuthbert Sharp, was, it is well known, fond of these mystifications. Lowndes says only twenty-five copies were privately printed. The chief value of the little work lies in three exquisite woodcuts, which are apparently the work of Bewick. W. F. P.

QUOTATION FROM BACON.—Can any one remember where in Bacon's works the following words occur? "Regnum naturæ persimile est regno cælorum, quod intran non licet, nisi sub personâ infantis." Supposed to be in the *Novum Organum*, but not found. H. C. GROVE MORRIS.
Newlands, Stanford Avenue, Brighton.

POISONED BY COMMUNION WINE.—Where can I find an account of some persons being poisoned by means of the Communion wine? W. H. J.

"LYCIDAS."—What is the allusion in this poem, where St. Peter is supposed to speak?—

"But that two-handed engine at the door
Stands ready to smite once, and smite no more."

It may refer to the Parliament, with some allusion to Laud, but I should like to know exactly.

MICHAEL FERRAR, C.S.

Etah, India.

[In Warton's delightful edition of Milton's *Minor Poems* it is said that the author "anticipates the execution of Archbishop Laud by a two-handed engine, that is, the axe." It is said that Dr. Warburton supposes that St. Peter's sword, turned into the two-handed sword of romance, is intended, but the theory finds little favour with Warton, who, however, holds that the figure may be held to allude, "in a more general acceptation, to our Saviour's metaphorical axe in the gospel, which was to be laid to the root of the tree."]

BEN JONSON ON SHAKSPEARE.—In Ben Jonson's lines prefixed to the first folio edition of Shakspeare occurs the following:—

"—him of Cordova dead."

Who is alluded to here? None of my editions tells me.

MICHAEL FERRAR, C.S.

Etah, India.

[Seneca the tragedian, held by some to be the same with Seneca the philosopher, who was born at Cordova in the second or third year of the Christian era, is apparently intended.]

PATRICK OF MALAGA.—Dr. Ledwick, in his *Antiquities of Ireland*, speaks of a Patrick of Malaga. Who was he, and in what century did he live? I find nothing concerning him in Baring-Gould, Butler, and others, and shall be thankful to know where to refer.

R. J.

MOGUL CARDS.—What are Mogul Cards, and why were they so styled? I ask because I have an old letter, dated 1755, in which a gentleman at Edinburgh writes to his agent in London, saying that his butler wants "4l. worth of the best Mogul Cards."

E. WALFORD, M.A.

Hyde Park, Mansions, N.W.

MACAULAY ON ENGLAND'S WEALTH.—Can any of your correspondents kindly give me the verbatim quotation from Macaulay's works where he states that the Divine blessing has always rested upon England, and that she owed her material prosperity chiefly to her strict observance of the Lord's Day?

H. KREBS.

Oxford.

WRECKING.—Can any one inform me where I can obtain information concerning the wrecking system once practised on the English coasts, with any true stories or legendary lore? E. D. K.

FAMILY OF WIDDINGTON, OF WIDDINGTON.—I should be much obliged if any of your numerous contributors could inform me what the motto of the ancient historic family of Widdington, of

Widdington, co. Northumberland, was. They were advanced to the peerage in the seventeenth century, and are now extinct in the direct line. Their arms are well known, but I have not met with their motto.

C. F. S.

THE HEDGEHOG IN THE CARVINGS AT AMIENS CATHEDRAL.—What can be the meaning of this animal, carved as standing in a kind of castle or cathedral, as represented in one of the elaborate west portals of that cathedral? Most of the other subjects are the signs of the Zodiac and emblematic figures of the months of the year.

I. W. HARDMAN, LL.D.

CAPEL LOFFT AND "SELF-FORMATION."—The authorship of a rather remarkable book, *Self-formation; or, the History of an Individual Mind*, published by Charles Knight in 1837, is assigned in Crestadoro's Manchester Free Library Catalogue to Capel Lofft, who died in 1824. In the *Graduati Cantabrigienses* we have Capel Lofft, a Fellow of King's, taking his M.A. in 1832. On the title-page, *Self-formation* is by a "Fellow of a College"; but from a passage at p. 20, vol. ii., it would be inferred that the author was a Fellow of Trinity College, Cambridge. To whom should *Self-formation* be really ascribed? That its date was considerably earlier than 1824 is shown by its allusions to Lord Brougham, under that title.

PROCUL.

Toronto.

CARLETON'S VIRGINIA PAPERS.—January 29, 1620, Sir Dudley Carleton wrote to Chamberlain from the Hague, asking him "to show Sir Dudley Diggs the writer's Virginia papers, then return them to Carleton." Where are these Virginia papers now? See *Calendar of State Papers (Colonial, East Indies)*, 1617-1621, by Sainsbury, p. 347.

ALEXANDER BROWN.

Norwood P.O., Nelson County, Virginia, U.S.

"HARD MONEY."—What is the origin of this word *hard*—a favourite expression in Ireland? "I paid for it in hard money."

EBORACUM.

[Is it not used simply to convey that gold and silver, and not bank notes or cheques, were paid!]

STHENOSCOPE.—A word for Dr. Murray, not in the *Imperial Dictionary* (latest edition), nor in Webster, nor Skeat, nor Davies. Obviously from *sthenos*, strength, and *skopeo*, examine. "I do not mean to alarm you. I daresay his lungs are sound enough, and that his heart would bear the *sthenoscope* to the satisfaction of the College of Surgeons" (Lord Lytton, *Lucretia*, part ii. chap. iii. p. 237, in Knebworth edition, 1875). Query, Did the College of Surgeons ever hear of a *sthenoscope*? Is it akin to the sort of padded buffer to be seen at fairs and races, under the charge of itinerant fellows of the College of Vagabonds, and at which you are

invited to "Try your strength, gen'lemen; five blows a penny"? Of course some very clever people will insist that it is simply a misprint for *stethoscope*; but I do not think it is; and if there is not at present such a word, why should there not be? It is a useful word.

J. B. FLEMING.

[*Sthenic* appears in Stormonth's *Dictionary*, recently issued by Messrs. Blackwood.]

ALLEGORICAL FRONTISPIECE.—The folio editions of the *History of the World*, by Sir Walter Raleigh, from 1614 to 1687 inclusive, contain an allegorical frontispiece, with some explanatory verses by Ben Jonson, termed "The Mind of the Front." I am desirous of knowing whether any English work of an earlier date possesses a frontispiece of similar character, and with accompanying verses. I am acquainted with several of a later period, e.g., Burton's *Anatomy of Melancholy*, edit. 1628 (they are not included in the issues of 1621 and 1624). It appears probable that Raleigh's work set the example in England; but the idea may have been derived from some foreign source.

T. N. BRUSHFIELD, M.D.

Mentone, S. France.

BLAKE.—On looking over Mr. Hepworth Dixon's *Life of Admiral Blake*, I observed it stated that the latter's brother died in 1619. Is this date a printer's error; if not, how is it reconciled with a monumental inscription at Eaton Socon to the admiral's brother? I may explain that I ask the question for the sake of information being much interested in the genealogy of the Blakes of Somerset.

J. H. L. A.

SIR EVERARD HOME.—Sir Everard was a distinguished physician who died at Chelsea in 1832. His father during his lifetime lived at Greenlaw Castle, in Berwickshire. I shall be glad if any correspondent can tell me to what branch of the Home family the above belonged, and whether Sir James Everard Home, of Well Manor Farm, near Southampton, Capt. R.N., who died in 1854, was of the same family.

GEO. FRATER.

Chester.

BRASS SCABBARDS.—Can you or any of your correspondents inform me at what date the brass scabbard was reserved for field officers in the British army? I have a sabre which I believe to have belonged to a lieutenant in the Rifle Brigade during the Peninsular War, but the scabbard is brass, tipped with iron.

NESCIO.

HOG IN FOLK-LORE.—Can any one inform me whether the hog plays any leading part as a teller of tales and fables in Zulu or other folk-lore?

HYDE CLARKE.

"A SAUNTER IN BELGIUM."—This book, published in 1836 by F. C. Westley, 162, Piccadilly,

professes on the title-page to be written by George St. George, who dates his preface from Lincoln's Inn. May I ask if any reader of "N. & Q." can tell me whether the author's name is a pseudonym? I can find no such name in the old law lists. If the author was really a Mr. St. George, is he still living? I ask because I wish to be permitted to make considerable extracts from his description of one of the old cities for my *Antiquarian Magazine*.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

ITALIAN ENGRAVINGS.—In a rectory in Shropshire I have lately met with two well-executed Scriptural engravings. The subject of one is Isaac blessing Jacob, with the verse underneath:—

"Prendio Giacob della paterna mano
L'eredita che a le non e dovuta
Ene ringrazia il tuo maggior Germano
Che la sprezzo quando te l'ha venduta."

In the corners, "Gio. Batta pittori," "F. Bernardi, seul wagner reconnoit venetiis, PES." The other engraving has a well represented scene of Jacob with Laban and his daughters Leah and Rachel, with the following lines below:—

"Per la bella Rachele era Giacobbe
Caldo d'amore era per Lia di gelo
Tanto il buon Patriarca anch'ei conobbe
Che bellazza mortale a un don del cielo."

In the corners, "G. barotti bononiensis," "F. Berardi seul wagner recognovit et vend, PES." Can any reader of "N. & Q." tell the date of these engravings and their approximate value?

HUBERT SMITH.

PERT: SPERT.—Was not Sir Thomas Pert, who is said to have made a voyage towards America with Cabot in 1516-17, the same person as Sir Thomas Spert, the founder of the Trinity House?

ALEXANDER BROWN.

Norwood P.O., Nelson County, Virginia, U.S.

Replies.

STERNEANA.

(6th S. xi. 302.)

The *Koran* (alluded to by MR. ROBERTS as being in vol. vi. of the 1783 edition of Sterne) is, I believe, a genuine work of that author. It has much of Sterne's manner and peculiar vein of humour. I have always considered myself fortunate in picking it up for a trifle in the Isle of Man in 1878. It must be a somewhat rare book. In fact, I have never seen any other copy than my own, though I have looked for one in various libraries. It seems to have first appeared in 1770 (see *Gentleman's Magazine* for 1770, pp. 80-83). It was also printed in the edition of Sterne in 5 vols. 12mo., Dublin, 1775, and in 1795 in an edition in 8 vols., printed for J. Mozley, Gainsborough.

It cannot have been composed, as MR. ROBERTS seems to think, by the author of *Crazy Tales*, nor even edited by him, for it is dedicated by the editor to the Earl of Charlemont, and the editor expressly says he has not the honour of being personally known to his lordship. Now we know that Hall Stevenson was an old and intimate friend of the Earl of Charlemont.

I have always thought the *Koran* a genuine work of Sterne, and I will add some of the reasons that have led me to that belief.

1. Its dedication to the Earl of Charlemont. It would have been manifestly too impudent to dedicate a forgery, only two years after Sterne's death, to the very man who was most likely to detect it as a forgery, if a forgery; for Lord Charlemont was all his life a great lover of literature, and communicated with every man of letters at home or abroad. Being a great friend of Hall Stevenson, he would certainly have known something of Sterne, and probably met him at Stevenson's house in 1762 or 1763. Now Lord Charlemont lived to 1799, and never repudiated this work or its dedication to himself, the most impudent and barefaced dedication in the world if an imposture.

2. The reviewer in the *Gentleman's Magazine* for 1770 seems to have had not the slightest doubt of its genuineness and authenticity. And this was only two years, observe, after the death of Sterne, one of the best-known writers of his day.

3. The internal evidence seems to point to Sterne as the author. If it is rather unequal in parts, we know authors are rather unequal, and I should like to know who then living could have produced it but Sterne. Who else in the eighteenth century had this unique vein? It is incomparably better than any of the numerous imitations of Sterne, which one detects as forgeries in a moment; it is very superior to *The Fragment* and *The History of a Good Warm Watch-coat* (both indubitably genuine works, the latter of which is bound up with the *Koran* in my edition, with an explanation of the real persons meant by the *dramatis persone* of *The History*).

The first book contains several autobiographical facts, which are narrated naturally and simply, and quite in Shandean vein, with the masterly inimitable touches of Sterne. The second and third books are really a collection of miscellaneous jottings of all kinds from his commonplace books. We know that the reading of Sterne was very out-of-the-way and curious. This part of the *Koran* is exactly the sort of commonplace book, with a running commentary, that would result from such a farrago of reading as we know he indulged in at Crazy Hall. What more likely than that he should have made this collection out of many MS. volumes of notes which he had accumulated in his lifetime, and intended to publish it, when death took him off at a comparatively early age? Sterne clearly

took notes of his reading, as many great authors have done—Addison, for instance.

For these reasons—others might be given, but I must not trespass too much on your valuable space—I must conclude the *Koran* to be genuine.

Justice has seldom been done to Sterne. While, perhaps, more read, he has been more abused than any man of the eighteenth century. Detraction has been more busy with him than with any other literary man of his magnitude. Thackeray's spiteful assertions have been taken for gospel. Dr. Ferriar, in his *Illustrations of Sterne*, has done what he could to brand our author to the public as a wholesale plagiarist and little more; whereas, as has been truly observed by Dr. Browne, in his admirable edition in 4 vols. 1873, "the plagiarisms in Ferriar's *Illustrations of Sterne*, when put together, would scarcely fill a dozen pages, and certainly do nothing to detract from the beauty and originality of Sterne's genius."

May we not hope that some day we shall have the *Koran* reprinted—as the slightest effort of genius is precious—with, perhaps, a few notes and illustrations on Sterne generally, not of the carping, mare's-nest-finding Ferriar type, but generous notes of the variorum type, worthy one of our most precious classics. Much of *Tristram Shandy*—to read which Paley used to declare to be the *summum bonum* of life—would do with annotations to explain allusions now forgotten. Such a work would, I believe, if well done, command a very large sale indeed, and would serve as a companion to any other edition of Sterne whatever.

A. R. SHILLETO.

If MR. ROBERTS will consult Lowndes he will see that the so-called "Posthumous Works" of Sterne are attributed to Richard Griffiths, and that the question has already been discussed in "N. & Q." and in the *Gentleman's Magazine*.

WILLIAM E. A. AXON.

The *Koran* was written by Richard Griffiths, son of Mrs. Griffiths, the novelist, as was pointed out in the very first volume of "N. & Q.," April 27, 1850, p. 418. See, also, *Gent. Mag.*, vol. lxvii. part ii. pp. 565-755; Bohn's *Lowndes*, v. 2510.

W. C. B.

"The *Koran* ; or, the Life, Character, and Sentiments of Tria Juncta in Uno, M.N.A., or Master of No Arts," forms the first part of *The Posthumous Works of a late celebrated Genius, deceased*. These so-called "Posthumous Works" were published in London in 1770 in two volumes, and were written by Richard Griffiths in imitation of Sterne.

G. F. R. B.

BALLOW (6th S. xi. 167, 216, 274, 357).—*Gant* is "gaunt," and both Nares and Halliwell define Drayton's adjective *ballow* by "bony" and "thin." Nares says, "I do not find the word

elsewhere." I suppose "ballow nags" are nags as lean as a rail, if *ballow*, the noun, mean, as Bailey asserts that it does, "a pole, a long stick, a quarter-staff." *Baleys virga* is in the *Promptorium*, with a valuable note appended, from which I pick this plum:—"Matthew Paris relates that in 1252 a person came to perform penance at St. Alban's 'ferens in manu virgam quam vulgariter baleis appellamus,' with which he was disciplined by each of the brethren." I have no recollection of meeting with *ballow*, in any sense, in dialect English.

ST. SWITHIN.

The only suggestion worth notice that has reached me in answer to my query anent *Lear*, IV. vi. 247, "Ice try whither your Costard or my Ballow be the harder," is that *ballow*, in one quarto *battero*, is an obvious misprint for one of the many current spellings of *baton*, e. g., *batton*, *battoon*, *battone*, all found about 1600. And now, this is strongly confirmed by a quotation that I have just come across from Cotton's *Scoffer Scoft* (1675), 44, "With my Battoon Ile bang his scoonce." It is evident that *battone*, badly written, might be easily read *battero* or *ballow*. Of course there are, or rather were, one or two other words spelt *ballow* (which will be duly found in the *Dictionary*). My inquiry was whether "*Ballow*, a pole, stick, or cudgel," was a fact or a figment. It may, I think, now be affirmed that there exists no such word in any English dialect, and that Bailey's entry, "A *Ballow*, a Pole, a long Stick, a Quarter-Staff, &c., *Shak:sp.*," was merely his contextual explanation of the supposed word in *Lear*, which by some unlucky accident reappears in Halliwell (as bogus words have a tendency to do) as a genuine dialect word. I need hardly add that *baleis*, *baleys*, *balise*, a birch; O.F. *baleis*, mod. F. *balai*, broom, is an entirely different word, which will be found fully treated in the *Dictionary*.

J. A. H. MURRAY.

POITEVIN (6th S. xi. 188).—Could the editor of the French "N. & Q." tell me anything about *poitevin*? W.

"GULLIVER'S TRAVELS," FIRST EDITION (6th S. xi. 367).—Vol. i., containing parts i. and ii., is paged continuously 1-310. There are eight leaves of preliminary matter (portrait, titles, map, &c.). Vol. ii. contains four leaves of preliminary matter (title, contents, and map), part iii., paged 1-155, and part iv. (beside the title, contents, and map, four leaves), paged 1-199. Both vols. were "printed for Benjamin Motte, at the Middle Temple-Gate in Fleet-street, M.DCC.XXVI." In vol. i. the publisher's Christian name is abbreviated ("Benj."); in vol. ii. the words "in Fleet-street" are omitted.

JULIAN MARSHALL.

DR. JOHNSON ON DYSENTERY (6th S. xi. 345).—Why does MR. SOLLY say "Johnson used the

word 'animalculæ,' since in the very quotation given we find the correct form, "animalcula"?

The microbe theory as to the generation of disease had been broached in England before Dr. Johnson's time. With regard to plague infection Defoe makes mention of the opinion of some

"who talk of infection being carried on by the Air only, by carrying with it vast Numbers of Insects, and invisible Creatures, who enter into the Body with the Breath, or even at the Pores with the Air, and there generate, or emit most acute Poisons, or poisonous Ovae, or Eggs, which mingle themselves with the Blood, and so infect the Body; a discourse full of learned Simplicity, and manifested to be so by universal Experience; but I shall say more to this Case in its Order."—*Journal of the Plague Year*, p. 102 (Morley's edition).

Later on comes this quaint passage:—

"I have heard.....that it [plague taint] might be distinguish'd by the Party's breathing upon a piece of Glass, where the Breath condensing, there might living Creatures be seen by a Microscope of strange monstrous and frightful Shapes, such as Dragons, Snakes, Serpents & Devils horrible to behold: But this I very much question the Truth of, and we had no Microscopes at that Time, as I remember, to make the Experiment with."—P. 258.

ST. SWITHIN.

I do not see that this is any suggestion at all on the part of Dr. Johnson. The authorities who now insist that it arises from microbes will probably before another twenty years are over declare that there are no such things as microbes, or if there be, they have nothing to do with causing dysentery. In any case, it is most likely that microbes are not the cause, but the consequence of the disease, as it is a putrid disease, and putridity, as in dead bodies, soon converts to insect life; but such animalculæ are not the cause of putridity. Dysentery is a disease to which bees are subject, according to Buffon. Shall we suppose that bees have microbes? To show that there is very little originality about the Doctor's suggestion, one need only refer to that curious work of R. Bradley's, professor of botany at Cambridge, which he styles *Dictionnaire Economique*, and professes to be a translation of a French work published in 2 vols., folio, 1727. Under the head of "Dysentery" he prescribes, amongst other things, wormwood, which was certainly meant to remove animalculæ; and under the head of "Wormwood" he says it kills worms in the body, strengthens the stomach, and is vulnerary. I apprehend we shall find that all the medical world shared in the Doctor's suspicions on this head, and that he himself had got the notion from old Livett, his friend the doctor. The empty matter called science will some day, perhaps, content itself with saying that microbes make their appearance in the human system at some particular stage when the disease has become aggravated.

C. A. WARD.

TALLEYRAND AND HIS BON MOT "DÉJÀ" (6th S. xi. 405).—The story referred to by MR. TEMPLE

occurs in another form in Tom Moore's memoirs, from which the following extract is taken:—

"Talleyrand was sitting by M.'s bed when the latter was in great agony and thought to be dying. 'Je sens les tourmens de l'enfer,' said M. 'Déjà?' asked Talleyrand. Of the same nature was another, on some occasion when M., very ill, had fallen on the floor, and was grasping violently at it with his hand. 'Il veut absolument descendre!'" said Talleyrand.—Lord John Russell's *Memoirs and Correspondence of Thomas Moore*, vol. vi. p. 322.

RICHARD BENTLEY.

THE BISHOP THAT SUFFERED FOR THE ANTIPODES (6th S. xi. 408).—Queries arise from time to time on Sir Thomas Browne's *Religio Medici*, but, like the present one, they are anticipated in the notes to Dr. Greenhill's edition in the "Golden Treasury Series." Students of the work would, therefore, find great convenience in the purchase of this small but comprehensive volume. The reference in this case is to pp. 259, 260. I will venture to quote the last sentence in Dr. Greenhill's note, for the remarkable fact which it contains: "It is curious that both the accused, and the accuser and the judge, have been canonized by the Church of Rome." I will also beg to add one point which Dr. Greenhill has not noticed, that Virgilius, Bishop of Salzburg, the bishop in question, was originally an Irish missionary, Feargal.

ED. MARSHALL.

This was Vergilius, Bishop of Salzburg, who, having asserted the existence of antipodes, was declared a heretic by the Archbishop of Metz, and consequently burnt.

JAMES HOOPER.

BISHOP BABINGTON (6th S. xi. 168, 314, 355).—Brutus Babington, a native of Cheshire and Fellow of Corpus Christi College, Cambridge, was appointed Bishop of Derry in 1610, and died in the next year. Perhaps the Rev. Canon Babington, of Derry, could give your correspondent the information he requires.

C. S.

DATE OF PEERAGE (6th S. xi. 348).—In 1833 Charles Whittingham printed a work entitled *Sharpe's Peerage of the British Empire. Exhibiting its Present State and Deducing the Existing Descents from the Ancient Nobility of England, Scotland, and Ireland*. This is in two volumes, 8vo., but does not contain baronets, except those who had a higher title. A copy of this is in the Manchester Free Reference Library.

WILLIAM WHITEHEAD.

231, Little Brown Street, Manchester.

WASHINGTON'S MASONIC BIBLE (6th S. xi. 141, 354).—In the Masonic lodge at Gibraltar there was (if my memory does not play me false) a Bible, said to have been the gift of George Washington's mother to her son. As forty-five years have elapsed since I was a member of the Calpé

Lodge, and as I have been since that time in lodges in several parts of the world, I may be mistaken. Mayhap some one of your numerous correspondents may be able to correct or bear out my statement.

A. A.

JANE AUSTEN'S LETTERS: BILBOCATCH (6th S. xi. 344).—This word, as referred to by Jane Austen, is thus explained: "A bilboquet, East; this is the children's toy generally known as cup and ball."—See Halliwell, *Archaic Dict.*, i. 175a." *Bilboquet* seems a genuine French word of some antiquity, but has no settled etymology. The primary idea is of balancing (*bis-lanx*), and may apply to the balancing-pole of a tumbler or tight-rope dancer. No doubt the cup and ball are adjuncts to the short pole or lance. It has been played with two cups—a very easy form—in place of the one sharpened end to fit the ball perforation. The two cups would correspond to the weights attached to the two feet in the toy called an artificial tumbler.

A. HALL.

HUMPHREY POTTER (6th S. xi. 267).—In my younger days I secretly revered this youth, who, with Galileo, turned his idleness to such good account; but my friend Dr. Smiles (who is an authority on the history of the steam engine) has given the story in his *Lives of Boulton and Watt*, and has dispelled the pleasing illusion by placing the invention among the evolutions of a profound mind.

J. BAILLIE.

E.I.U.S. Club.

CHRISTY COLLECTION (6th S. xi. 387).—There lies before me a little pamphlet, issued by authority of the British Museum in 1868, entitled *Guide to the Christy Collection of Prehistoric Antiquities and Ethnography*, for which the very modest sum of twopence is charged. If your correspondent will procure a copy it will supply him with all the information which he seeks.

Mr. Henry Christy, the munificent donor of this collection, "died May 4, 1865, at La Palisse, in France, whither he had gone to organize a fresh series of archæological researches." He had travelled in America, in Northern Europe, and in the East, and had carried on extensive investigations in France, gathering, wherever he went, objects of the highest interest and importance to the student of prehistoric antiquities. His archæological and ethnographic collections, together with a sum of money, were bequeathed to four trustees, "with power to give the whole or any part of them to any existing institution, or to create an institution for the purpose if necessary." The trustees decided to offer the collection to the British Museum. The gift was thankfully accepted, and for a time was exhibited at No. 103, Victoria Street, Westminster. The removal of the Natural History Collections from Bloomsbury to South Kensington has per-

mitted the transfer of the Christy Collection from Victoria Street to the British Museum. It is a collection of extraordinary value, and has been admirably arranged by its most competent and kindly custodian, Mr. A. W. Franks.

W. SPARROW SIMPSON.

The Christy Collection was formerly located in Victoria Street, Westminster, under the care of Mr. A. W. Franks. It has recently been removed to the British Museum, and is now being arranged there.

R. B.

"THERE LET THY SERVANT BE" (6th S. iv. 533; v. 46, 93).—Any one who turns to the foregoing references will find there the soul-moving words (as they have been well called) which four years ago I had the good fortune to light upon in a country newspaper, and will also find that the authorship of the words could not then be ascertained. Apparently it has not been ascertained yet; for in an excellent cento of serious verse, lately published and called *Five Minutes*, the verses above mentioned appear simply as an extract from "N. & Q." That they do so appear is another testimony to the wide and various value of our "little paper," and to me, of course, it is of special interest. It makes me fain to repeat my query of 1881, and ask again, Who is A. V. R. R., the anonymous author of the poem? Internal evidence shows that the poem is recent, and that its author has not bestowed on it that last polish which a skilled poet might have desired; but it is, in my judgment, one of the truest and most vivid expressions that have ever been given to the religious emotion of our time. It might have been written by Clough had his belief remained fully Christian.

A. J. M.

"THE WISE MEN OF GOTHAM" (6th S. xi. 386).—There is an edition catalogued under A. B., *scil.* Andrew Borde, Lond., 1630, in the Bodleian. A reprint from a modern chap-book of the present century was published by J. O. Halliwell, Lond., 1840. It is possible that further information may be met with in Wood's *Ath.*, by Bliss, vol. i. pp. 170 *seq.*, and *Sussex Arch. Coll.*, vol. vi.

ED. MARSHALL.

There is a copy of the edition of 1630 in the Bodleian. See Mr. F. J. Furnivall's *Boorde*, Early English Text Society, vol. x., Extra Series.

E. G.

Sheffield.

BOOK-PLATE (6th S. xi. 267, 411).—The book-plate about which Mr. LOVEDAY inquires I traced out some years ago. The monogram is not AA (much as it resembles those letters), but A.C., and stands for Arthur Charlett, the well-known Master of University College, Oxford, at the beginning of the last century. Many of his books are now in

the St. Amand Collection in the Bodleian Library, and I have noticed the book-plate in *Annals of the Bodleian*, p. 186.

W. D. MACRAY.

Ducklington Rectory.

The book-plate described by Mr. LOVEDAY is the well-known one of Arthur Charlett, Master of University College, Oxford, 1692–1722. There is a copy in the Bagford Papers, among the Harleian MSS., and there are many at Oxford.

FAMA.

Oxford.

"A SMALL MOSES" (6th S. xi. 407).—A "Moses boat" is one built of a sufficient capacity to take from the beach and ship a single hogshead of sugar, used in the West Indies in places without the convenience of a wharf.

B. C.

"MALPAS" (6th S. xi. 420) was written by my old friend Mr. Wm. Bennett, solicitor, of Chapel-le-Frith, Derbyshire, under the pseudonym of "Lee Gibbons." See "N. & Q.," 4th S. ix. 374, 522; x. 57, 238. There is printed by me a letter from him claiming its authorship, as well as that of *The Cavalier*, *The King of the Peak*, and *Owain Goch*. He died only a few years since.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[We are glad to insert MR. PICKFORD'S correction. Our information was derived from the *Dictionary of Anonymous and Pseudonymous Literature* of Halkett and Laing.]

HERALDIC (6th S. xi. 327).—The arms on GENERAL BAILLIE'S piece of china are those of the French Dukes of Duras, who bore: Quarterly, 1 and 4, Arg., a bend az., Durfort; 2 and 3, Gu., a lion ramp. arg., Lomagne.

JOHN WOODWARD.

Montrose.

"PENNA VOLANS" (6th S. xi. 228, 273, 396).—If MR. SMITH will kindly refer to my note (*ante*, p. 273), he will see that I described the portrait, not the book, as "anonymous, rare, and dated 1660." I have a good impression of it (the portrait), which I shall be glad to show your correspondent at any time when he may be in London.

JULIAN MARSHALL.

THE TRUE DATE OF THE BIRTH OF CHRIST (6th S. ix. 301, 379, 413, 438, 471; x. 497; xi. 74, 176, 314).—I have no wish to cross swords with MR. W. T. LYNN, or even to enter the lists on this subject, but I only desire to call attention to one or two facts bearing on the question. William Cunninghame, of Lainshaw, Ayrshire, now deceased, wrote very considerably on this and kindred subjects, and in his *Synopsis or Summary of Chronology* (1845) the dates of the Nativity and Passion are fully discussed. I intend only to refer to the appendix i. to chap. iv., in which Mr. Cunninghame says, "I shall, in introducing my remarks upon them [*i.e.*, dates of the

Nativity and Passion], lay down two great chronological data, upon which it appears to me that the true determination of the dates of our Lord's birth and death depend." In this appendix Mr. Gresswell's dates are most fully discussed and criticized, and, as I assume MR. LYNN has not seen Mr. Cunninghame's works I refer to, it would appear MR. LYNN has hit on almost the identical line of argument made use of by Mr. Cunninghame forty years ago. Thus he says, "It is, therefore, nothing to the purpose that they tell us that Augustus, two years before his death, assumed him (Tiberius) as his colleague in the empire with equal authority," and points out that the question at issue is whether there be any authentic record to show "that the years of the reign of Tiberius were computed from any point of time before the death of Augustus"; and he further adds, "The fifteenth year of Tiberius was, therefore, A.C. 28, and counting back from it thirty years, we arrive at B.C. 3 as the Scriptural date of the Nativity."

With regard to the eclipse, &c., my authority states there was a lunar eclipse visible at Jerusalem on March 14, B.C. 4, and that in B.C. 3 and 2 there were no eclipses visible; but that on Jan. 10, B.C. 1, the moon was visibly eclipsed, and that as the eclipse was central and total it is a much more remarkable one than that of March, B.C. 4, when the moon's disc was not more than six digits obscured. Mr. Cunninghame further adds that between the total lunar eclipse of Jan. 10, B.C. 1, and the Passover of that year, which fell on April 7, O.S., there was sufficient time for all the circumstances recorded by Josephus, and thus my authority says, "We pin down the death of Herod to B.C. 1, in March, and two years after the Nativity." With regard to our Lord's death, the Passover was kept at the full moon, or the day before, and as the crucifixion took place on the Passover, on a Friday, it was necessary "to fix his death in a year when the Passover full moon fell upon a Friday or Saturday." Mr. Cunninghame then enumerates the dates and days of the week on which the Passover full moon fell in the years 29 to 34, and shows the death of our Lord took place on April 1, N.S., of the year 33. While mentioning this, I should refer to my author's statement, where he says that Hales states a variation of a day or so in computations of the day of the week sometimes happens, but this Mr. Cunninghame disapproves. I need not say my author's April 1, N.S., is MR. LYNN'S O.S. 3rd. ALFRED CHAS. JONAS.
Swansea.

EARLY PRINTING (6th S. xi. 287).—In the place-name cited from *Le Livre* for December, 1884, as "Hoolum (Irlande)," the word "Irlande" is evidently a blunder for *Islande*. "Hoolum" is the corrupt Icelandic seventeenth and eighteenth century orthography of *Hólum*, the dative of *Hólar*,

a plural proper name, meaning "The Hills." At *Hólar*, the seat of the more northern of the two ancient episcopal sees of Iceland, the energetic (and last Catholic) Bishop Jón Arason established, about 1530, the first Icelandic press, of which the earliest known production was the *Breviarium Nidarosiense*, issued in 1534. The press was subsequently removed to Breiðabólstað, a place further west, but was re-established at *Hólar* in 1574, and continued there until 1799, except between the years 1685 and 1703, during a portion of which period (1685-96) it was at Skálholt, the seat of the southern episcopate. In the last century another press was set up at Hrapsey (1773-94), which was subsequently removed to Leirárgrágar (1795-1812), where the old *Hólar* press was united with it in 1799. These and many other particulars may be found in a clever little history of printing in Iceland, by the native bibliographer Jón Jónsson Borgfirðingur, entitled *Söguágríp um Prentsmiðjur og Prentari á Íslandi* (Reykjavík, 1867).

In this connexion I should like to note another blunder, constantly repeated by English and Continental cataloguers, in reference to Icelandic personal names ending in *-son*. These often appear on title-pages after the preposition *af* (meaning "by"), with the dative ending *-syni*, as, for instance, in the book title *Kvöldvökurnar 1794, samanteknar af Dr. Hannesi Finnssyni*. In citing the name of the compiler the nominative form, Hannes Finnsson, should be used. In the same way, Jónssyni, Hallgrímssyni, Ólafssyni, Péturssyni, and so on, are merely the dative forms of Jónsson, Hallgrímsson, Ólafsson, and Pétursson.

W. F.

Florence, Italy.

Le Livre, or its authority, the *Bulletin de l'Imprimerie et de la Librairie*, has simply made a mistake in printing "Irlande" for *Iceland*. Cotton, in his *Typographical Gazetteer*, has a notice of "Holum, or Hóla, Hoolum, a town on the northern coast of Iceland.....where a printing press was established in 1530, from which issued the first work ever printed in Iceland, namely, *Breviarium Nidarosiense*, of the date 1531." Cotton gives a long account of the Icelandic press in the remainder of the article.

W. E. BUCKLEY.

THE MOTHER OF GEORGE VILLIERS, FIRST DUKE OF BUCKINGHAM (6th S. xi. 306).—Mary Beaumont's father was Anthony Beaumont, of Glenfield, co. Leicester, son of William Beaumont, of Cole Orton, by Mary, daughter of Sir William Basset, of Blore, co. Stafford; and her mother was Anne, daughter of Thomas Armstrong, of Corby, co. Lincoln, of the ancient Scottish family of this name, settled at Corby for seven generations. Her sister, Anne Beaumont, married James Bret, or Brett, of Howby, Leicester, whose daughter Ann married Sir Lionel Cranfield, Earl of Middle-

sex, Lord Treasurer of England, and from the heiress of this family descended the last Duke of Dorset. Mary Beaumont's direct ancestor, John de Beaumont, second Baron Beaumont, married Lady Alianore Plantagenet, fifth daughter of Henry, Earl of Lancaster, and great-granddaughter of King Henry III.

Mary, Countess of Buckingham, was buried in Westminster Abbey April 21, 1632, where, in the chapel of St. Nicholas, there is a raised tomb of fine black and white marble to the memory of Sir George Villiers, Knt., of Brookesby, and Mary Beaumont, who, it says on the monument, was immediately descended from five of the most powerful princes in Europe. In her funeral certificate (Register i. 8 in Coll. Arms), taken by Sir Henry St. George, Knt., Richmond Herald, her arms are given as follows: "Beaumont in a losenge, viz., Azure, semée de lis, a lion rampant or, with fourteen quarterings, surmounted by the coronet of a countess. Supporters, on either side a lion or, with a collar azure, charged with three fleurs-de-lis gold." Sir George Villiers was a connexion of Mary Beaumont, as he was half-brother of Nicholas Beaumont, of Cole Orton, her first cousin.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

ALEXANDER CATCOTT (6th S. xi. 288).—The University of Oxford Register of Matriculations states that Alexander Catcott, son of Alexander Stopford Catcott, a clergyman, of Bristol, matriculated as commoner of Wadham Oct. 27, 1744, aged eighteen. He was admitted scholar of his college Sept. 21, 1745, and there is evidence to show that he was a Hody Exhibitioner in Midsummer, 1748. For these dates I am indebted to the Rev. R. B. Gardiner, who is now searching the university and college archives, and collecting materials for a work on Wadham College.

A. L. MAYHEW.

Wadham College, Oxford.

It may assist MR. GEORGE in his inquiries to know that Alexander Catcott, of Wadham, did not take his B.A. until June 18, 1748. See *Catalogue of Oxford Graduates* (1851).

G. F. R. B.

WOMEN ACTORS ON THE ELIZABETHAN STAGE (6th S. xi. 285).—This subject is so overpoweringly interesting to a student of Shakspeare that I hasten to question the alleged results, the quotations here given being far from full evidence of a fact so utterly opposed to the known practice. Tom Coryat only states, "I have heard that it hath been sometimes used in London." Let us weigh the term *heard*—he is not positive; "it hath been *sometimes*"—how very indefinite! Clearly the writer might be altogether mistaken. Then Chamberlain; he only records an announcement—a fraudulent announcement. Clearly this alleged

public performance by females never took place; it was an imposition; and there is no evidence that a single female was engaged or had undertaken any such performance. The novel proposition attracted a crowd; and Chamberlain treats it as an impossibility, "a cousening prancke," a sheer invention, that could not be carried out. A. H.

DEAN SWIFT'S MOTHER (6th S. xi. 264).—Alice, daughter of William Herrick and Cordelia, was baptized at St. Martin's, Stamford Baron, June 4, 1664. In 1676 Herrick had married a second wife, named Sarah. Subsequently he passed over the Border, settled in the borough, and took up his freedom, which is thus recorded in the minute-books of the hall:—

"Nov. 22, 1664. At this hall it is ordered y^t William Herrick, givinge security to save y^e towne from y^e charge of him, y^e s^d Willm., his wife, child, & children, shall be admitted to scott & lott, to be sworne at M^r Majors [Mayor's] house upon y^e consideracon of tenn pounds, w^{ch} he hath payd to y^e Chamberlaine's by way of fine."

Master Errick, or Herrick, as the name is spelt in the municipal and parochial documents, was not ambitious to obtain a seat in the council chamber, but rested content with filling parochial offices of trust for the parish of St. John's: overseer of the poor, 1665-6; of highways, 1674-5; sidesman, 1676-7; and churchwarden, 1677-8. In the churchwardens' accounts, under date April 8, 1677, is this item: "For breakinge y^e ground in y^e church ffor M^r Herrick's child, 3s. 4d." In the parish register is this burial: "1687. M^r Willm. Errick, Aug. 10." JUSTIN SIMPSON.
Stamford.

BOURBON (6th S. xi. 309).—In answer to TRUTH'S inquiry, I beg to say that there are several descendants of H.S.H. the Prince of Peace (Don Manuel de Godoy) by his first marriage with the Infanta H.R.H. Doña Maria Teresa de Bourbon. Don Manuel de Godoy, Alvarez de Faria, Sanchez y Zarzosa, was created "Principe de la Paz" (Prince of Peace) by Carlos IV. of Spain, after having negotiated the peace of Basle. Previous to that event he had been created by the same monarch Duke de la Alcudia and grandee of Spain of the first class, and by the King of Portugal Count of Evoramonte, and subsequently Prince de Bassano in Italy.

By his first wife, the Infanta, he had one daughter, born in 1800, and known as Doña Carlota de Godoy y Bourbon, Countess de Chinchon (still living), who married the Prince Don Camilo Ruspoli (Italy), Count de Chinchon and Duke de Sueca. Of this marriage there were born two sons: 1. Don Adolfo, who assumed his grandfather's second title of Duke de la Alcudia (Spain), the Principedom of Peace being only a "life" title, and married in 1857 Doña Rosalia Alvarez de Toledo, daughter of the Marquis de Villafranca.

Of this marriage there were born : (a) Don Carlos, (b) Don Joaquin, (c) Don José, (d) Doña Maria Teresa, and (e) Don Camilo. 2. Don Luis, Marquis de Boadilla, who married, first, Marquise Martellini, and had one daughter, and, second, Doña Emilia Laudi, by whom he has a son, Don Camilo. The Prince of Peace married, secondly, Doña Josefa de Tudó y Catalán, Countess de Castillo-Fiel (Spain), and by her had two sons. One died in childhood, and the other, Don Manuel Luis de Godoy, succeeded to his father's title of Prince de Bassano, and to his mother's as well. This prince married an Irish lady, Miss Crowe, and had issue: 1. Don Manuel de Godoy, the present Prince de Bassano (living in Spain); 2. Doña Matilde, Countess de Castillo-Fiel; 3. Don Luis (dead); 4. Doña Josefa, Viscountess de Rocafuerte (dead); and 5. H.S.H. Doña Maria Louisa (dead), who married, first, H.S.H. the Prince Ernest de Loos et Corswaren (Belgium), and had two sons and one daughter, still living; and, secondly, married Major Francis Ignatius Ricarde-Seaver, F.R.S.Edin., who survives her.

F. I. RICARDE-SEAVER.

THE GAME OF FOOTBALL (6th S. xi. 287).—Fosbroke, in his notice of football (*Enc. of Ant.*), observes that "Strutt is mistaken in saying that it did not appear before the reign of Edward III., for it is mentioned by FitzStephen, who lived temp. Henry II." The passage in FitzStephen may possibly refer to football, but it is not sufficiently clear that it does so: "Post prandium vadit in suburbanam planitiem omnis juvenus ad ludum Pila celebrem. Singulorum studiorum scholares suam habent Pilam; singulorum officiorum urbis exercitores suam fere singulis." Lord Lyttelton and Pegge construe *Pila* here to mean football; but Pegge remarks that "Stowe and his editors seem to interpret it of tennis." The edict prohibiting football in Edward's reign is printed by Rymer in his *Fœdera*. The game was again forbidden by James I.; but notwithstanding, Howell, in his *Familiar Letters*, gives an account of a serious accident which befell Lord Sunderland during this reign in playing football with Lord Willoughby and some of their servants against a body of country people. On the authority of this passage in Howell, Fosbroke states that football was a very favourite diversion, even of noblemen, during the reign of James I. Howell, on the contrary, holds that it was an unusual frolic.

GEO. H. BRIERLEY.

Oswestry.

"The Greeks played it, and so did the Romans, the latter in Rugbeian fashion, using their hands as well as their feet. It is supposed to have come into Britain with Cæsar, but the first mention of it in our chronicles is in the latter part of the twelfth century, when William Fitzstephen, in his *History of London*, writes of the young men of the city going on certain festivals

to play football after dinner."—From the *National Encyclopædia*, vol. vi. p. 23, ed. 1835, W. Mackenzie publisher.

M.A.Oxon.

"The antiquity of football in Great Britain (introduced, there can be little doubt, by the Romans) goes some centuries farther back than cricket.....The birthplace of the latter was in the southern counties, that of football in the north.....William Fitzstephen, in his *History of London* (about 1175), speaks of the young men of the city annually going into the fields after dinner to play at the well-known game of ball on the day *quæ dicitur Caernilevaria*. As far as is known, this is the first distinct mention of football in England. A clear reference is made 'ad pilam—pedinam' in the Rot. Claus. 39 Edward III. memb. 23, as one of the pastimes to be prohibited on account of the decadence of archery, and the same thing occurs in 12 Rich. II. c. 6.....So rough did the game become that James I. forbade the heir apparent to play it, and describes the exercise in his *Basilikon Dronon* as 'meeter for laming than making able the users thereof.'"—*Encyclopædia Britannica*, ninth edition, s. v. "Football."

EDWARD H. MARSHALL, M.A.

Hastings.

Although not an answer to the query, I think the following paragraph will be read with interest, as testifying to the very low esteem in which the game was held in the sixteenth century:—

"Some men wolde saye, that in mediocritee, whyche I have soo much praynsed in shootyng, why shoulde not boulynge, clayshe pyennes, and koytyng, be as much commended? Verily as for two the laste be to be utterly objected of at noble men in lyke wyse foote ballle, wherein is nothyng but beastelye fury, and extreme violence, whereof procedeth hurte, and consequently rancour and malice doe remayne with them that be wounded, wherefore it is to be put in perpetual silence."—*The Governour*, by Sir Thomas Elyot, 1557.

E. F. B.

"SOCK A CORPSE" (6th S. xi. 268).—This was a Kentish phrase, as the following quotations will show:—

1591. Item paid for a sheet to sock a poor man that died at Byneons, *js. vjd.*

1654. For buriinge the Widd Parker and for hir coffin and for Sockinge hir and for wood candles and Sope 14s. 8d. For buriinge Old Jones and for his Coffin and Sockinge him and for wood, 13s. 0d.

The first quotation is from *Notes from the Records of Feversham*; the others are from *Our Parish Books, and What They Tell Us* (Holy Cross, Canterbury). I have never heard the phrase used in conversation.

J. M. COWPER.

Canterbury.

I would suggest *sock*=*sack*, *i. e.*, to envelope the corpse; French *sac*, for cerement or shroud.

A. H.

INSCRIBED STONE AT HAYLE (6th S. xi. 248, 335).—It is distressing to see facts, which it is the object of research to ascertain and collate, disregarded and explained away. MR. BUCKLEY says that "as there is one obvious misprint in the inscription—

'jacit' for *jacet*—there may, perhaps, be" two others in the same inscription. What MR. BUCKLEY calls an "obvious misprint" is the almost invariable form of the verb in Latin sepulchral inscriptions of the early Welsh period, and Fröhner notices the forms *habūt, valiat, habiant, porregerit, cessissit, et potuissit* (*Inscriptiones Terræ coctæ vasorum intra Alpes, Tissam Tamesin repertæ*, preface, p. xxvi).

HERBERT MAXWELL.

There is an inscription, which will appear in its turn in my collection of "Mottoes," &c., in which the date of 1535 appears to be written thus, MVXXXV.

R. H. BUSK.

"BY THE ELEVENS" (2nd S. x. 326).—At this reference the meaning is asked of an oath used in Goldsmith's *She Stoops to Conquer* and *Good Natured Man*, viz., "By the elevens." Bailey's *Dictionary*, 1736, gives, under the word "Eleven," the quotation, "Possession is eleven points of the law." The oath being in one instance put into the mouth of a bailiff suggests reference to this saying.

TYNE.

"THE ENGLISH NIGHTS' ENTERTAINMENTS," &c. (6th S. xi. 249).—*Winter Evening Tales. Being a Collection of Entertaining Stories related in an Assembly of the most Polite Persons of the French Nation*, was published anonymously in London, 1731. It contains a dedication to Mrs. Edgley Hewer.

G. F. R. B.

THORPE AND THORPE (6th S. xi. 386).—Etymologically *thorpe* is the same as *thorpe*, though the meanings have become slightly differentiated. In some parts of Yorkshire the *-thorpe* in village-names is pronounced *-throp*, and though the suffix is usually written *-thorpe* the phonetic spelling is occasionally found, as in the case of Wilstrop near York; while in the Netherlands the forms *-trup* *-drup* and *-drop* are common.

Some of the Yorkshire "thorpes" are still simply isolated farmsteads, which have not, as in most cases, grown into hamlets or villages. The passages quoted by Dr. NICHOLSON are interesting, as showing the survival of the older meaning "field" or "enclosure," which is seen in the Mæso-Gothic *thaurp*, used by Ulphilas (Nehemiah v. 16) to translate the *ἀγρόν* of the Septuagint. In Old Friesic, also, the word *terp* has the primitive meaning of a "field," while in modern Swedish and Danish *torp* is used to denote merely a farmyard. It is easy to understand how the enclosure from the waste made by the first settler usually became the nucleus of a village, so that its name acquired the signification which it bears in the German *dorf*, and in the *-thorpe* of English village names.

As to the ultimate etymology, Prof. Leo, in his *Rectitudines*, has, with great ingenuity, endeavoured to connect the word with the theme to which the Latin *turba* belongs; but, as Fick urges, the Lithuanian

and Gothic analogies seem to point rather to a connexion with the theme of the Latin *trabes*, which would make the primitive meaning simply land enclosed by a wooden fence. Prof. Skeat, I think, attaches too much importance to the Celtic analogues, which he believes denote ploughed land. The primitive Irish plough was doubtless, like the primitive Finnic plough, merely a crooked bough—a sort of *trabes*—and hence the etymological connexion between the Teutonic *thorpe* and the *Tre-* in Celtic village-names would be only remote and indirect; the first being derived from the sticks with which the land was enclosed, the other from the sticks with which it was cultivated.

ISAAC TAYLOR.

There are few words used more indefinitely than the old Teutonic word *Thorp*. Here are some of its variations of meaning.

1. Goth. *thaurp* = *ἀγρός*, a field, in Nehemiah v. 16.

2. Fris. *hêage therp*, high thorp = *δρος*, mountain, in Matt. v. 1; viii. 1; xv. 29 (Halbertsma's version).

3. Icel. *thorp*, an isolated farm. See *Icel. Dict.*

4. Swed. *torp*, cottage, whence *torpare*, a cottager, peasant.

5. West Ger. *thorf* = *κώμη*, a village, Luke ix. 12 (Otfried). So Icel. *thorp*, and M.E. *thorp*. See *Spec. Early Eng.*, pt. i. p. 27.

6. M.E. *thropes*, farm buildings. See Halliwell (ed. Wright), and Chaucer, *C. T.*, 6453.

Thorp has often been connected with the Lat. *turba*, a crowd, whereas Fick seems to see in the word the ground idea of "building, dwelling," but the meanings 1 and 2 do not appear to be consistent with either of these etymologies.

A. L. MAYHEW.

Oxford.

Boag gives, "Thorp (Sax. *thorpe*) in Welsh signifies a dwelling-place, a homestead, a hamlet, a town. In our language it occurs only in names of places and persons." Barclay's *Dictionary* has, "Thorp, thorp, threp, trep, or trop, in the names of places, are derived from *thorpe*, a village, Sax."

GEO. H. BRIERLEY.

Oswestry.

A.-S. *thorpe*, vicus, villa, fundus; Fries. *torp*, *torp*, cultivated ground; Dan. *torp*, a hamlet, village, will corrupt to *thrupp*, *tharp* and *thrope*.

R. S. CHARNOCK.

Thorpe and *thrope* have a limited and an extended meaning. Originally a home, house, or farm, they have been extended to be the equivalents of a hamlet or village.

A. H.

BUNYAN'S "PILGRIM'S PROGRESS" (6th S. xi. 308).—If I may meet with allowance for reference to a former communication—in 1874, when the statue of John Bunyan was presented to Bedford, Dean

Stanley referred to the "gaol" as the place in which the *Pilgrim's Progress* was composed. Upon this I wrote to "N. & Q." to offer a reason, from the comparison of early editions, in order to show that the "Den" at the beginning of the book was to be understood of "a valley." The *third* edition introduces a note interpreting this as "the gaol." It existed previously without comment. The word *den*, as a valley, still finds representation in the parish in which I am writing in the slope where the pastures are called "the deans." See "N. & Q.," 5th S. i. 483. ED. MARSHALL.

If J. D. C. consults *The Life of Bunyan*, by Philip, published by Virtue in 1839, p. 393, he will find information bearing on the place where the *Pilgrim's Progress* was composed; and if that authority is correct, it must have been in the prison of Bedford. WM. CRAWFORD.
Edinburgh.

"SCHOOL FOR SCANDAL" (6th S. xi. 287).—The words to which KILLIGREW objects certainly do not appear either in Moore's *Works of Sheridan*, published in 1821, or in Leigh Hunt's edition of *The Dramatic Works of Sheridan*, published in 1840. It should be remembered, however, that "no authorized or correct edition of this play" was published in England in Sheridan's lifetime (Moore's *Memoirs*, 1825, p. 191). In the *School for Scandal, a Comedy, as it is acted at the Theatre, Smoke Alley, Dublin*, 1785, the words do appear, and are repeated by Sir Peter as he leaves the stage. It is to this edition which Moore refers, I imagine, when he says that "the edition printed in Dublin is, with the exception of a few unimportant omissions and verbal differences, perfectly correct" (*ib.*). G. F. R. B.

In a volume of Sheridan's plays which I have, "*The School for Scandal, a Comedy, as it is acted at the Theatre, Smoke Alley, Dublin*, Printed for the booksellers, MDCCXCIII.," contains the words objected to by your correspondent. The accretion on the monument must thus have taken place within a very few years, if it did not form part of the original. G. H. T.
Alnwick.

As a kindred point to that raised by KILLIGREW, may I ask when and by whom was introduced the objectionable and unnecessary piece of gag in the *Rivals*, III. iv., where Acres and Sir Lucius compose the challenge? Playgoers will not fail to know to what I allude.

EDWARD H. MARSHALL, M.A.

Hastings.

MORNING AND EVENING HYMN (6th S. xi. 288).—The following, from Grove's *Dictionary of Music*, s. v. "Hymn," may be of interest:—

"[Day's *Whole Psalms, in Four Parts*] was followed, in 1567, by another invaluable volume, also 'imprinted,'

but not published, by John Daye, *The First Quinquagene* of Archbishop Parker's metrical version of the Psalms—a work which has only been preserved through the medium of a few copies given away by Mistress Parker, and so scarce that Strype 'could never get a sight of it.' At the end of this precious volume, a copy of which is happily preserved in the British Museum, we find, printed in four parts, eight tunes, set, by Taly, in plain counterpoint, with the melody in the tenor. Each of these tunes is written in one of the first eight modes; the eighth, or Hypomixolydian Tune, being the well-known Canon, now universally adapted to the words of Bishop Ken's Evening Hymn."

EDWARD H. MARSHALL, M.A.

Will not Mr. WARNER's query as to author find an answer in "Replies," same number, p. 291, under head "Bishop Ken a Plagiarist"? The composer of the old tune was great-grandfather to your correspondent FRANÇOIS-HIPPOLITE BARTHÉLÉMONT, generally written F. H. Barthelemon. S. V. H.

PACE (6th S. xi. 268).—This word means "a portion of a floor slightly raised above the general level." The term *foot-pace*, Fr. *haut pas*, was given to the raised floor at the upper end of an ancient hall. Vide Parker's *Glossary of Architecture*. F. C. BIRKBECK TERRY.

It is likely that Collinson may mean what E. E. B. suggests; but he ought rather to have used the word *foot-pace*, Fr. *haut pas*. It means the dais, or raised floor at the upper end of a hall. But a *pace* is especially a broad step about a tomb, raising it above the general level of the floor. C. A. WARD.

Haverstock Hill.

NAMES OF DEVILS: PUDDING AND THAME (6th S. xi. 306).—The subject of this jingle was pretty well thrashed out in "N. & Q." some time since; but as it has arisen again, I should like to make a note of the opinion of Mr. W. Durrant Cooper:—

"Mr. W. D. Cooper suggests that *tame* is connected with the obsolete verb *tame*, i. e., to broach or taste liquor. 'Pudding and tame' would therefore mean food and drink."—*Sussex Arch. Colls.*, xiii. 230, n.

EDWARD H. MARSHALL, M.A.

MANX FOLK-LORE (6th S. xi. 325).—I would refer MR. PATTERSON to three of the volumes issued by the Manx Society which were edited by Mr. Harrison, and contain just such collections as he names: *Mona Miscellany*, 1869; *Mona Miscellany*, Second Series, 1873; and *Manx Miscellanies*, vol. ii. 1880; being vols. xvi., xxi., and xxx. of the Society's publications. I believe the bulk of his collection is contained in these volumes. On inquiry, after Mr. Harrison's death, I could hear of only a few MS. notes on such matters, and they seemed to be transcripts of portions of Waldron and other old historians of the Isle of Man.

St. Thomas, Douglas.

ERNEST B. SAVAGE.

ROUS OF CRANSFORD (6th S. xi. 328).—Edward Rous, of Cransford, who married Alice, daughter of Robert Lewston, of Wimbleton, co. Surrey, was son of Thomas Rous, of Fidler's Hall, in Cransford, and by her left issue Thomas Rous, who married, first, Margaret Kemp, of Gissing, and, secondly, Anne Fackedell, of Northamptonshire. This last Thomas was alive in 28 Henry VIII., 1536. These notes I have in my Suffolk collections, and a long pedigree of the Rous family is given in Suckling's *Suffolk*, but not stating all the above facts.

CHAS. GOLDING.

Colchester.

RIVERSDALE PEERAGE (6th S. x. 190, 335; xi. 157, 335).—L. seems to think that Col. W. Tonson and William Hull were one and the same person; but this was clearly not the case, for I find on p. 669 of the *Return of Names of Members of Parliament (Ireland)* that William Hull and Richard Power were returned for Tuam in 1768 or 1769. Afterwards, during the same Parliament, which sat till 1776, William Tonson was returned for the same borough in the place of Richard Power, and Hugh Carlton in the place of William Hull. In the next Parliament W. Tonson sat for Rath-cormuck.

S. G. STOFFORD SACKVILLE.

Miscellaneous.

NOTES ON BOOKS, &c.

Memoirs of the Life of Colonel Hutchinson, Governor of Nottingham. By his Widow, Lucy. Revised, with Additional Notes, by C. H. Firth, M.A. 2 vols. (Nimmo.)

FOR the first time since they saw the light the memoirs of Col. Hutchinson have appeared in a garb worthy of their interest and value. Within a few years of the publication, in 1806, of a work the manuscript of which had been guarded with a jealousy it is difficult in these days to understand, four editions were demanded. A popular reprint subsequently commended it to general circulation and won it recognized position as a popular classic. It now appears in a handsome library form, in two volumes, with paper it is a luxury to touch and type it is a pleasure to read, and with ten etchings of Col. Hutchinson, Mrs. Hutchinson, Cromwell, Ireton, and others of the notable personages of whom the memoirs treat. To add to the attraction to a book-lover of this superb reprint, the edition is limited, so far as England is concerned, to three hundred copies. While holding that the work of Mrs. Hutchinson will always be most acceptable in a popular form, we are far from grudging it the glories, typographical and other, that Mr. Nimmo has assigned it. Sturdy republican as, under the influence of swiftly-moving events, the writer grew, she was accustomed from early life to a certain measure of state, and was, in fact, as good a lady as Charlotte de la Tremouille, Countess of Derby, herself, or that great Duchess of Newcastle of whom Scott irreverently speaks as "Mad Meg of Newcastle," whose memoirs of her Cavalier husband vie in interest with those of Mrs. Hutchinson. Posterity will, it may safely be predicted, never tire of reading the memoirs of Col. Hutchinson. Besides furnishing an insight into the greatest struggle

England has known clearer than is elsewhere to be obtained—showing how the conflict affected the quiet homes of England, the discord it bred in families, the treachery it produced among friends—the book furnishes pictures of men and women so characteristically English that the stamp is recognizable in whatever is best in previous and subsequent history. Brave, firm, honourable, self-reliant, virtuous, and trustworthy, not to be intimidated by threat or seduced by promise, anxious only to see the path of duty and walk straight down it, and at the same time gentle and affectionate, if narrow and a trifle pragmatical, Col. Hutchinson stands before us in his wife's book one of the most heroic pictures in an heroic age. She is narrower and more resolute than he; a better hater, a more obstinate adherent. Of both, however, Englishmen will always be proud. The present edition contains the text of the memoirs; the fragmentary life of Mrs. Hutchinson, by herself; and the notes of the Rev. Julius Hutchinson, the original editor, with other notes by Mr. Firth. In addition it supplies letters of Col. Hutchinson, extracts from the preface to the original edition of the Rev. Julius Hutchinson, a genealogical table of the families of Hutchinson and Apsley, and letters and poems by Mrs. Hutchinson. It would be pleasant to see other historical works of the period produced as companion volumes.

Robin Hood: a Collection of all the Ancient Poems, Songs, and Ballads, now extant, relative to that celebrated English Outlaw. By Joseph Ritson. (Nimmo.)

AMONG the works of Ritson dear to the poet, the scholar, and the antiquary, *Robin Hood* holds a prominent place. In reprinting it, accordingly, in a veritable *édition de luxe* Mr. Nimmo is conferring a boon on students of literature. The shape in which the work is now presented is uniform with the *La Bruyere* and the *Brillat-Savarin*, the appearance of which has already been noticed. Pickering's edition of 1832, which contains the additions of Ritson and of his editor and nephew, including the tale of Robin Hood and the Monk, the existence of which was ignored by Ritson, has been followed, and the woodcuts of Bewick, which are found both in this and the first edition, 1795, have been retained. These are now printed upon India paper, with a view of communicating greater softness. To these indispensable illustrations have been added nine etchings, which now first see the light, from original paintings by A. H. Tourrier and E. Buckman. Some of these, which are also on India paper, are very spirited in design and rich in execution. A handsomer edition of Ritson's *Robin Hood* or a more comfortable possession to the bibliophile is not to be expected. Following his usual and praiseworthy custom, Mr. Nimmo has limited the English edition to three hundred numbered copies, and the type has been distributed.

Confessions of an English Opium Eater. By Thomas De Quincey. Edited by Richard Garnett. (Kegan Paul, Trench & Co.)

The Gospel according to Matthew, Mark, and Luke. (Same publishers.)

IN including in their delightful and now extensive series "The Parchment Library" De Quincey's *Confessions of an English Opium Eater* Messrs. Kegan Paul & Co. have availed themselves of the scholarly services of Dr. Richard Garnett. Acting on his suggestion, they have, with such slight changes as the filling up of initials, the removal of notes to the end of the volume, and other like trifling alterations, reproduced the edition of 1821, which Dr. Garnett regards as possessing a unity and finish not to be found in subsequent editions. Most readers will be glad to accept the verdict of so admirable a caterer as Dr. Garnett. The edition has, however, other claim

upon attention. It gives in a supplement the notes of conversations with Thomas De Quincey by Richard Woodhouse, taken between September 28 and December 29, 1821. These have singular interest and value, and, as the editor says, "have all the characteristics of De Quincey's style." Their presence makes the volume one of the most acceptable of the series.

In the same eminently attractive series Messrs. Kegan Paul & Co. have included the three synoptical gospels of Matthew, Mark, and Luke. All distinction of chapter and verse are omitted. Disturbing as seems their disappearance to those accustomed to the old system, the narrative gains in clearness and dramatic effect from their departure.

Schiller's "Der Parasit," Kotzebue's "Der Gerade Weg der Beste." Edited, with Notes, by Rev. A. C. Clapin.—*Die Deutschen Kleinstdtler*. Von Kotzebue. With Notes by E. L. Naftel. (Hachette et Cie.)

THESE are text-books in a convenient form intended for the use of those going up for the various examinations. That the notes should afford a ready help in all cases of difficulty was only to be expected, but, in fact, they are copious to such an extent as apparently to leave very little unexplained. In this sense they may be cordially recommended to those whose knowledge of the language is so slight as to require assistance almost amounting to that contained in a "crib."

THE Archaeological Institute of America is giving proof of the zeal of the members of the American School of Classical Studies at Athens, in the shape of vol. i. of the *Papers* contributed during 1882-3 (Boston, Cupples, Upham & Co.). The inscriptions are well and carefully engraved, and cover a field of wide and varied interest. Mr. J. K. S. Sterrett travelled through part of Asia Minor with Mr. W. M. Ramsay, and some of the inscriptions given by him are the result of their joint labours at Assos and its neighbourhood. Tralles furnishes Mr. Sterrett with a second subject, also fertile in interest; while Athens itself is illustrated by three papers—on the theatre of Dionysus, the Erechtheum, and the Olympium, by Mr. J. K. Wheeler, Mr. H. N. Fowler, and Dr. Bevier respectively. Greek history is brought before us in Mr. W. W. Goodwin's account of the battle of Salamis; and the volume altogether is, we hope, but the first instalment of many a similar record of New World activity among some of the fairest scenes of Old World life and thought.

THE issues for June of Messrs. Cassell's publications include Part XVII. of *The Encyclopaedic Dictionary*, carrying the alphabet from "Clanstral" to "Cokadrill," and comprising admirable articles on such words as "Clear," "Clerk," and their derivatives, "Climate," "Clock," "Cloud," "Cocoa," "Coffee," &c.; *Our Own Country*, Part V., which deals with Edgehill and Naseby, and the Clyde, from its source to Dumbarton and Burghley, and has, among others, views of the Broomielaw Bridge, Glasgow, Naseby Church, Douglas and Bothwell Castle, and Corra Linn; and Part II. of *Egypt, Descriptive, Historical, and Picturesque*, giving, in addition to many imaginative designs, pictures of Egyptian vases and gems, with other objects of antiquarian interest.

So full notice has been taken of the death of Victor Hugo, it is only as a matter of record we give the date of his birth as Feb. 26, 1802, and that of his death as May 22, 1885.

A NEW edition of Chantrey's *Peak Scenery*, with an introduction and topographical and historical descriptions, by Mr. James Croston, F.S.A., author of *On Foot through the Peak*, will be issued by Mr. Frank Murray, of

Derby. Mr. Croston's contribution is substituted for the original text by Rhodes, which is out of date.

MR. E. WALFORD has lately reprinted at his own cost fifty copies of the old Charterhouse play, which has been handed down among the boys of that school in manuscript from the days of Thackeray and Leech, along with other schoolboy folk-lore in verse. The play is not for publication, but may be had by "Old Carthusians" on application to Mr. Walford, at 2, Hyde Park Mansions, N.W.

FROM a notice on our front page it will be seen that the MSS. of Lord Byron's *Siege of Corinth* and *Prometheus* are advertised for sale.

THE annual meeting of the National Society for Preserving the Memorials of the Dead will be held in the Jerusalem Chamber, Westminster Abbey, at 4 p.m. on Wednesday next. A highly interesting report of work accomplished and prospective will be set before the meeting.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

E. V. L. ("Alexandre Dumas").—That many writers co-operated with Alexandre Dumas in the compilation of the works which bear his name is known. M. Auguste Maquet thus claimed to have written the most popular and dramatic works which are ascribed to Dumas. Dumas is said to have kept a literary workshop. His influence over the joint productions is proven by the fact that without his aid none of his *collaborateurs* was able to attain such success as attended the least significant work in which he had a share. The proportion of the work which is due to Dumas is known to no one. It may, however, be safely maintained that the books by which he is best known owed their vitality to him, and that there is little or nothing bearing his name to which he did not contribute something essential.

J. T. FEATHER ("Diodati's Annotations").—Editions of this book, which is a translation from the Italian, were published in 1643, 4to.; 1648, folio; 1651, folio; and 1664, folio. Your copy is one of these. With the portrait by Hollar, which belongs to all the editions, it has sold for from ten to sixteen shillings. The peculiarities of spelling, &c., you mention are common in works of that date.

W. C. B. ("Corrections of Dictionary of National Biography").—Received, and will appear.

CORRIGENDUM.—P. 393, col. 1, l. 40, for "Tixley" read *Tirley*.

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 6, 1885.

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Notes.

SHAKSPEARIANA.

SIX NOTINGS ON “MACBETH.”—I. i. 7:—

“There to meet with [—] Macbeth.”

The play of *Macbeth* was clearly not printed from the author’s MS. As clearly there is a syllable wanting in this line, and in the place marked. Capell’s *great* shows neither any alliterative cause nor anything else that would favour its omission. Much less can it supply the word that is wanting, for these malignant hags, confident of duping Macbeth and destroying him body and soul through the powers temporarily granted them by their fiend masters and mistresses—though, to speak truly, they only unconsciously carry out the intents of these instigators of their thoughts—were most unlikely to be impressed by his successful battles, and in their intercourse with one another, in full hope and expectancy as to the success of their plot, call him “great.”

From the “with” I was many years ago led to conjecture [*Thane*], but more lately I have given this up, because I have found that Shakespeare’s authority, Holinshead (or his other possible authority in this play, Bellenden), never uses “Thane” before a man’s name, but only in conjunction with his territorial title. Thus we find that Sinel and Macbeth were both Thanes of Glamis, never Thane Sinel or Thane Macbeth; and so of other instances.

Since then [*thee*] almost unconsciously suggested itself, and consideration seems to me to confirm it. It places in the forefront, as is not uncommon with Shakespeare, the main point of the play, that which is to bring about all the rest. Its fiendish cry of triumph well sets forth, also, the devilishly malicious intents of these weird sibyls to lure an innocent man to his own perdition, while they at the same time thwart—as they hope and believe, by the destruction of Banquo and his line—the predestinate decree of Heaven that James VI., thus descended, shall succeed to the throne of Great Britain.

I. iv. 35:—

“Dun. My plenteous joys,
Wanton in fulness, seek to hide themselves
In drops | of sorrow. | Sons, kins | men, thanes,
And you whose places are the nearest, know.”

There are in Shakespeare four-foot lines which read rhythmically, and we his readers, observing no hiatus either of sense or rhythm, accept them as intentionally made by the master. But can any one with an ear for rhythm—I ask but for one—can any such fail to perceive that here there is a break in the rhythm? Sidney Walker, who had an excellent ear when theory and conjecture did not dull it, held the line to be “suspicious”; only adding, however, “It seems scarcely possible that *sorrow* should ever have been a trisyllable”—a want of belief shared, I should say, by all whose opinions are worth considering. To me the hiatus is, I may say, instinctively felt to be before *thanes*. Looking to the sense of the passage, it is the same. The old king, the present safety of the realm being secured, in performance of a pleasing duty—one involving its future safety—creates Malcolm Prince of Cumberland and his successor. In announcing a matter so important he addresses those present according to their rank—first his own sons; next his kinsmen, Macbeth, Banquo, and others of the blood royal; thirdly, his aristocracy, his thanes of noble blood; lastly, those of lower rank or of the commonalty whose places are nearest his person, and who for that reason and because they are present are also to be witnesses of his solemn act. Now there are two adjectives used in this play as attributives to thanes—*noble* and *worthy*. Either suits the metre, but for the reason above mentioned—that each class is addressed according to its precedence in rank—and also because there is more alliteration with *kinsmen*, I prefer “[noble] thanes.”

II. i. 51:—

“And wicked dreams abuse

The curtain’d sleep: [—] witchcraft celebrates.”

That any—as did Knight, and formerly Collier—should defend this line ought to be sufficient proof that they are no authorities on Shakespeare’s or on any other poet’s versification. Scansion and rhythm require a syllable before *witchcraft*. Formerly I

had proposed [*while*], not knowing the emendation already made in the so-called Davenant version, the 1673 quarto—an emendation, I may add, that I learnt by reading this quarto before Furness's *Macbeth* came out. This emendation or addition is [*now*—one far more impressive through its repetition from l. 19 than either my [*while*] or Steevens's prosaic *sleep[er]*.

II. i. 64:—

"For it is a knell

That summons thee to heaven—or to hell."

Thus I would punctuate and speak it. The thought awakened by the sound of the bell in *Macbeth's* mind—full, to the exclusion of aught else, of his own intents—is that it is Duncan's knell. This is his first and his main thought; the "to heaven" is an accessory one, said as one would say on hearing of a blameless old man's death, "Well, he's gone, gone to heaven; peace be with his soul!" But, as I take it, this thought of his victim's blameless life and the sound of the word *heaven* suggest to him by contrast his own deservings and position after death, and cause him, after a momentary pause, and in a tone mingled with a self-reproaching bitterness, to add "or to hell." Full, full to overflowing of his own purpose, he is incapable of indulging in, much less of considering, the vexed and gordianly-knotted question how far Duncan's unpreparedness, the consequence of this sudden and unexpected death, will affect his future well or ill being.

II. ii. 16-17:—

"*Lady*, I heard the Owle schreame, and the Crickets cry.

Did not you speak?

Macb. When?

Lady. Now.

Macb. As I descended?"

The folios and the 1673 quarto give these lines thus, and evidently the speeches are wrongly distributed. Hunter, having given "Did not you speak?" to *Macbeth*, to whom it clearly belongs, gave "When? Now?"—the latter with a point of interrogation—to *Lady Macbeth*, and took away that point from *Macbeth's* "As I descended." That which seemed and seems to me a more natural distribution I refrain from mentioning, for the Rev. F. G. Fleay, having had the same belief, has published it in the December number of the *American Shakespeariana*, p. 56.

II. iv. 37:—

"Well, may you see things well done there,—adieu,—
Lest our old robes sit easier than our new!"

Thus, or somewhat thus, should, I think, the former of these lines be pointed, the *adieu* being spoken, as it were, interjectionally, and the speaker continuing in the second line the sequence to the thought expressed in his first line up to the word *there*. This change of punctuation may seem to those of quicker apprehension unnecessary, but,

judging by myself, it will be useful to the majority. Until I perceived the true sequence I queried the word *Lest*, not seeing how it could follow, as it seems to follow, *adieu*.
BR. NICHOLSON.

"ANTONY AND CLEOPATRA," II. v. (6th S. xi. 362):—

"*Cleop.* O, that his fault should make a knave of thee,
That art not what thou'rt sure of! get thee hence."

Read

"O, that his fault should make a knave of thee,
That art not! What? thou'rt sure of't? Get thee hence."

Cleopatra has appealed to the messenger over and over again to withdraw his announcement of *Antony's* marriage with *Octavia*:—

"Say'tis not so, a province I will give thee."

"Is he married?"

"The gods confound thee! dost thou hold there still?"

"He is married?"

"He is married?"

The debated line is a corruption of yet one more appeal. Unintelligible as it stands, it nevertheless is not obelized by the *Globe* editors. As they leave it unstigmatized we must credit them with the power to find a meaning in it which is satisfactory to them, and they are entitled to be heard in their own defence and that of the text. On my own part I frankly admit that I can make nothing of it, and do not believe, after all attempts to vindicate it, that as unemended it admits of any interpretation which is worth dwelling upon.

Thus far had I written before I had an opportunity of consulting the notes of the *Cambridge* editors. I own that I am shocked to find that the emendation which occurred to me independently, and which appears to me perfectly satisfactory, was adopted by *Steevens* upon a conjecture by *Monck Mason* near upon a century since (1793), but to this day is either pooh-poohed or ignored. *Hudibras* complained that sectaries seemed to think that the final cause of creeds was to perpetuate acrimonious controversy,

"As if divinity had caught

The itch on purpose to be scratched."

Why will critics resolve to keep open at any cost the unhappy wounds which *Shakespeare's* text is deformed by, even when a certain saving remedy is offered to their hand? W. WATKISS LLOYD.

A GOSSIPING LETTER OF THE EIGHTEENTH CENTURY.—The following letter, from the *Godolphin MSS.* in the *British Museum*, has no particular historical or antiquarian importance, but it is an agreeable specimen of the gossip which the ladies in the reign of *Queen Anne* were in the habit of sending to their friends, and it suggests some delightful tableaux of the society of that interesting period. I have been unable to identify the writer of the letter, who must have had a con-

siderable sense of humour; the casual mention of the Duke of Montrose's admiration for Badminton (written to the mother-in-law of its noble owner) is an adroit piece of flattery. The letter is addressed to Bridget, daughter of Sir Thomas Hyde, Bart., and wife of Peregrine, second Duke of Leeds; she died 1722. The duchess seems to have been fond of letter-writing, and among her correspondents was Mrs. Van Homrigh, the mother of Swift's Vanessa.

I had not been so long, Madam, without doing my Self y^e honour of writing to y^e Grace; but that I hoped y^e vast Number of People that are at present here, would have produced something more Entertaining than I find they do, but y^e Dutchess of Mountague^a Appears every day at y^e Pump; with such Grave Airs that all our Beaux are as Sober as Statesmen: & y^e Coquets are so demure wee do not know them from y^e Prudes. She has twice honour'd Punch's Theater^b wth her Presence; and sometimes sits in Harrison's Room on y^e Ball Nights.

Lady Hinchinbroke^c danced once there; & so did Lady Bath: Morris^d & her Sister at 2 several times; Nash^e being their partner when they danced.

Lady Ann Hervey^f plays Continually at y^e Card-Table, & so does Lady Preston^g; who is here wth her son y^e young Lord Preston. It seems to be a very sickly child.

The Duke of Montrose,^h who Lodg'd in y^e same House wth us, is just gone for Scotland after he had been to make a Visit to Badmintonⁱ; w^{ch} his Servants told my Servant hee was in y^e highest admiration of; & said it was y^e finest Place he had ever seen. Thus, Madam, I have obey'd y^e Grace's Commands in Sending as Perfect an Account of this Place as I am able, & if there had been any Witt sterring either Scandal or Commendation,

^a Mary, youngest daughter of the great Duke of Marlborough, and wife of John, second Duke of Montague. She was one of the toasts of the Kit Cats. The following verses in her honour on one of the club drinking glasses were from the pen of Charles, Earl of Halifax:—

"Fairest and latest of the beauteous race,
Blest with your parent's wit, and her first blooming face.

Born with our liberties in William's reign,
Your eyes alone that liberty restrain."

^b Probably Robert Powell's theatre, which was often at Bath.

^c Daughter of Alex. and Lady Anne Popham, and wife of Viscount Hinchinbrook, son of the second Earl of Sandwich.

^d Lady Catharine Morrice, daughter of Thomas, eighth Earl of Pembroke, and wife of Sir Nicholas Morrice, Bart. She had at this time four unmarried sisters.

^e Anne was then Queen of England, but Nash was "King of Bath." Beau Nash is too well known to need description.

^f Lady Anne Hervey, daughter of the first Earl of Bristol and sister of John, Lord Hervey, the "Sporus" of Pope's satire. She died unmarried (a proper punishment for her devotion to the gambling table) at a great age in 1771.

^g Mary, daughter and coheir of Marmaduke Duke, Esq., and wife of Edward Graham, second Viscount Preston. The sickly child was the third viscount. He married Anne, daughter of Thos. Cox, of London, and died 1739 without issue, when the title became extinct.

^h James, fourth Marquis and first Duke of Montrose. He died 1742.

ⁱ The seat of the Duke of Beaufort.

I would not have omitted it; for lampoons used always to be y^e Growth of y^e Place: but I don't know how it is, for tho' we have Poets among us & they drink the Waters regularly; yet it seems it does not Inspire them. I have room to say no more but y^{at} I am, Madam,

Y^r Grace's most Oblig'd & most Obedient serv^{nt} B. WRIGHT.

Bath. May 30th 1713.

I beg my duty to the Dutchess of Beaufort^j and Lady Bridget^k.

F. G.

"DICTIONARY OF NATIONAL BIOGRAPHY," VOL. II.: NOTES AND CORRECTIONS (see *ante*, p. 105).—

P. 50 b, for "(Holderness) vii. 362, 361" read *ii. 362, 364.*

P. 54 a, for "Netherdale" read *Nidderdale.*

P. 94 a, b, for "Badesdale" read *Badeslade?*

P. 117 a, l. 31, for "published" read *published.*

P. 118, Thomas James Arnold. See "N. & Q.," 5th S. vii. 420.

P. 121 a, b, for "Catholic" read *Roman Catholic.*

P. 161, John Asgill. See Taylor's *Leeds Worthies*, ii. 1867, p. 577, and *reff. there.*

P. 169, Thomas Ashe. See "N. & Q.," 4th S. ii. 340, 449, 594.

P. 190 a, for "a tower" read *the tower.*

P. 217 a, for "Niniveh" read *Nineveh?*

Pp. 222, 223, the *Description of the New Process*, 1831, is assigned to two authors.

P. 225, Miles Atkinson. See Pearson's *Life of Hey*, 1827, ii. 113; *Memoir of Rev. Tho. Dykes*, 1849, p. 74; and an account of him in Taylor's *Leeds Worthies*, 1865, p. 242.

P. 226 b, for "within the bounds of the city of York" read *in the ainsty of York* (it is thirteen miles from York city).

P. 227 a, for "Hensington" read *Bensington?*

P. 233, Charles Atmore. He died July 1, not June 30. See *Sketch of his life*, by John S. Stamp, 1845; memoir prefixed to his *Methodist Memorial*, 1871; Stevenson's *City Road Chapel*, 1872, p. 411, &c. He also issued editions of Oliver Heywood's *Family Altar*, 1807, and of Dr. S. Chandler's *Hist. of Persecution*, 1813. The latter contains an account of Lord Sidmouth's Bill, in opposing which Atmore was very active.

P. 264 a, b, for "Hicks" read *Hickes.*

P. 283 a, Rigby. Is Lancashire meant? Rigby and Bigby are in Lincolnshire.

P. 292 a, Cottingham. The county should be named, whether York or Northampton.

Pp. 321 b, 323 a, for "Libscomb's" read *Lipscomb's.*

Pp. 362 a, 438 a, for "Whitfield" read *Whitefield.*

P. 362, John Bacon (d. 1799). His Evangelical disposition and his friendship with his biographer Cecil are

^j Mary, daughter of the second Duke of Leeds, and third wife of Henry, second Duke of Beaufort. She survived the duke, and married secondly Cochran, Earl of Dundonald. She died 1721. The Duke of Beaufort belonged to Bolingbroke's Society of Brothers.

^k Lady Bridget Osborne, eldest sister of the Duchess of Beaufort. She was married the following year to the Rev. Mr. Williams. It was a clandestine match. The ceremony was performed by the Rev. John Hall, who afterwards made a false affidavit that he knew nothing of the marriage. The original affidavit is among the Godolphin MSS. Lady Bridget was subsequently reconciled to her parents, who obtained a prebendaryship for Mr. Williams.

illustrated by the fact that he was one of the earliest and one of the few lay members of the Eclectic Society, and introduced discussions at the meetings (*Eclectic Notes*, 1856, pp. 1, 3, 12, 17, 130. He died Aug. 7).

P. 403 a, for "Barnaby" read *Barnby*.

P. 411 a, Gillingham is not in Yorkshire.

P. 411, Samuel Bailey. Notice should be taken of the important communications in "N. & Q.," especially 4th S. xi. 384 and 5th S. ix. 182 (a long and careful bibliography).

P. 424 a, for "legitimated" read *legitimated*.

P. 439, Edward Baines. See Taylor's *Leeds Worthies*, 1865, p. 435.

P. 439, Matthew Talbot Baines. See Taylor's *Leeds Worthies*, 1865, p. 482, and ref. there.

P. 440, Peter Augustine Baines. His printed sermon at the dedication of a chapel at Bradford, Yorkshire, July 27, 1825, provoked a reply from the Rev. Wm. Potchett, Grantham, 1826.

No attempt has been made in the *Dictionary* to give the modern spelling of names of places in passages which do not pretend to be quotations, e. g., p. 50 b, "Headon" for *Hedon*; p. 248 b, "Gevendale" for *Givendale*; p. 404 a, "Chalmarton" for *Chelmorton*; and many others.

W. C. B.

A DIRECTORY OF SECOND-HAND BOOKSELLERS.

—Some months ago I proposed in the columns of the *Bibliographer* (and repeated my proposition in the first or second number of *Book-lore*) the publication of a directory of second-hand booksellers in a cheap and portable form. I asked the readers of those magazines to supply me with lists for the towns or places in which they might reside, and promised to publish a first edition of the directory so soon as I received 100 lists.

The desirability and usefulness of such a publication must be obvious to all interested in old literature or engaged in almost any branch of literary work; and it would be, doubtless, highly beneficial to the trade. Tardy progress has as yet been made through the medium of the publications mentioned above. I have consequently thought it desirable to submit my intention and repeat my request to the world of letters—or, at all events, to as much of it as can be reached through any publication of the present day—in the columns of your valuable paper. Up to the present time I have received lists from the following towns: Aberdeen, Bath, Bedford, Birmingham, Brighton, Bristol, Cambridge, Cheltenham, Chester, Coventry, Croydon, Derby, Durham, Edinburgh, Exeter, Glasgow, Gloucester, Hull, Ipswich, Leamington, Leicester, Lincoln, Liverpool, Manchester, Newark, Nottingham, Oxford, Pembroke, Plymouth, Reading, Rochdale, Rugby, Salisbury, Scarborough, Torquay, Worcester, Worksop, York.

Waterloo Crescent, Nottingham.

ARTH. GYLES.

DEFOE AND DEFOEIANA.—There are few Englishmen who have not a sort of filial reverence for the author of *Robinson Crusoe*, but Mr. James Crossley, the second portion of whose library is to be

sold by Messrs. Sotheby on the 11th of this month, must have felt even greater admiration for Defoe than the majority of his countrymen, for probably no private individual had ever collected so many of his works and books relating to them. They extend to no fewer than 114 lots of from one to thirty-one volumes, many of which contain a large number of tracts bound up into a volume. The same may be said of many of Mr. Crossley's collections of rare books and tracts on other subjects; but space will not allow of doing more than calling attention to this, as there are 3,119 lots in the catalogue of eleven days' sale.

RALPH N. JAMES.

ROBERT GILFILLAN.—In his entertaining and valuable book *The MacIvise Portrait Gallery* the late Mr. Bates mentions (p. 84) "Robert Gilfillan's *Gallery of Literary Portraits*." The intention, of course, was to refer to a work that was very well known in the last generation, written by the Rev. George Gilfillan, Dundee. Mr. Bates knew the correct name of the author, to whom he elsewhere refers, but his slip of the pen in this particular place might possibly lead to some confusion. Robert Gilfillan is one of the sweet minor singers of Scotland, and is fully represented in the unique and interesting collection entitled *Whistle Binkie*. He was a native of Dunfermline, learned to be a cooper in Leith, then served as a shopman for several years in Dunfermline, after which he returned to Leith, where he spent the remainder of his days, first as a clerk to a wine merchant, and then as collector of police rates. Born in 1798, Gilfillan died in 1850. He is the author of numerous lyrics, humorous and pathetic, one of which—an emigrant's wail, entitled *Why left I my Hame?*—is remarkable for its purity of tone and its exquisite tenderness.

THOMAS BAYNE.

Helensburgh, N.B.

GEORGE WITHER.—In Mr. Swinburne's interesting article on "Charles Lamb and George Wither," which appeared in the *Nineteenth Century* for January last, some remarks are made on the lines in *Abuses Stript and Whipt* :—

"And not beholding be
To Pyren for his hospitality."

This puzzled Dr. Nott, and he asked, "Who is he?" Lamb's answer was, "Wither has here made a masculine of Pirene, the Muse's [*sic*] fountain. C. L." Mr. Swinburne says: "If this be the meaning, surely the word 'his' is a simple and obvious misprint for 'her,'" and he suggests in a note that "Pyren" may "possibly be a misprint for Hiero, the royal patron of poets, who had left their country for his court." With deference to the shade of Lamb and to Mr. Swinburne (may his shadow never grow less), I would remark that neither seems to be exactly right. *Pyren* is plainly

Pirene, or Peirene, the well near Corinth at which Pegasus was drinking when surprised and caught by Bellerophon, and which was made sacred to the Muses. The conversion of Peirene into Pyren is exactly analogous to that by which the Seirenes became Syrens with seventeenth century (and occasionally nineteenth century) writers. But Wither did not make a masculine of Peirene. A fountain being a neuter in English, he left it so. When Wither published the satire in 1613, the employment of the Anglo-Saxon genitive *his* for *its* was the rule rather than the exception, as every reader of Shakespeare will remember. In the English of the present day the lines would run:—

“And not beholding be
To Piren for its hospitality.”

W. F. P.

Calcutta.

EXTRAORDINARY PRESS ERRORS.—To the editor of old texts it is most instructive to know that besides those misprints which belong to defined classes, there are many which are not only erroneous, but erratic, and to study the known or probable sources whence they spring. Some future day I may return to the former kind of misprints, of which I have made a large and classified collection. At present, however, I wish to call attention to the latter exclusively.

1. I have just read the proof of an article for next month's issue of a well-known serial. Here I found the following remarkable clause: “As to the meaning of the *sapironere*,” &c. Only think of the philological acumen which would have been employed upon that word if it had been found in Shakespeare! After all it is but the compositor's interpretation of the word in the manuscript, and that was “expression.” In the same proof the word “Guild” is set up *Dutch*.

2. In a Glasgow paper of February 20, 1882, in a report of Mr. Gladstone's reply to Mr. Bradlaugh, it is said, “He was not prepared with any other measure — *nronose*.” This, of course, is a representation of “to propose.”

3. The *Academy* of November 13, 1883, quotes from the *Scotsman* of the 6th, in a report of a lecture by Mr. J. Russell Lowell, the misprint of *minister* for “lunatic.”

4. A number of the *Guardian* of 1883 reviews a book under this title, “*Responses to the Commandments*. By George C., *Mrut a-b niS*, Organist of St. Paul's Cathedral.” As it is hardly credible that this strange jumble could have been set up for “John Stainer, Mus. Doc.,” I am quite unable to account for it.

In No. 2, the two *n*'s are simply *p*'s that have lost their tails.
C. M. I.
Athenæum Club.

SCHACHMATT : CHECKMATE.—Dr. F. Bech gives in the programme of the Zeit-z-gymnasium for

1882-3 extracts from a Latin commentary to *Granum Sinapis*, and one of these contains an account of the invention of chess which is new to me, and probably to some of the readers of “N. & Q.” It runs as follows:—

“Erat imperator quidam in regione Lagada, quem vulgus illius regionis ymorlium appellabat cuius imperio triginta reges subditi erant. Ipse vero habebat filium nomine Schakum, quem misit pater cum exercitu in remotam regionem, ut eam sibi subjugaret. Cum autem perrexisset et appropinquaret muro ciuitatis ut pugnaret, percussus est a fundibulariis et mortuus est. Cumque recederet exercitus et nemo auderet nunciare patri mortem filii, quidem vir sapiens, dictus rex Babilonie maioris nomine Sethon, quingentos habens filios, omnes ductos ad prelium, excogitauit ludum, cui imposuit nomen *schakum*, et ostendit imperatori et dixit: domine, videte iocum, cui nunquam similem vidistis! Cumque imperator inspiceret, ceperunt filii ludere. Cum vero rex Sethon insinuasset et dixisset: domine senior, in isto loco iam erit mortuus (mattus*) *Schakus*! dixit imperator: forsan filius meus mortuus est nomine *Schakus*? Respondit rex Sethon: vos ipse dixistis, quod mortuus est. Tunc exposuit ei ordinem rei. Cui imperator: da ergo consilium, quomodo possim vindicare filium meum. Ac ille ordinato exercitu preuentibus pedibus iuxta dispositionem ludi hostes inuasit et occidit. Cui imperator ambas tabulas ludi nummis aureis (ut ipse petierat pro mercede) impleuit. Sed penitencia ductus imperator, quod tantam ei dedisset pecuniam, bellum sibi indixit. Rex autem Sethon convocatis quingentis filiis se defendit et imperatorem occidit, suos autem quingentos filios reges fecit, adjectis sibi insuper triginta regibus quos imperator sub se habuit.”

H. H.

Manchester.

THE “SIR PAUL PINDAR.”—I remember, on leaving, many years ago (about 1844), the Shore-ditch terminus of what was then styled the Eastern Counties Railway, passing a tavern of this name on my way to the City, and wondering who had conferred his name upon it; in other words, Who was Sir Paul Pindar, whose city mansion the hostelry had presumably been; and in whose reign did he flourish?

For many years the existence of the place had been forgotten, until, taking up the *Daily News* of Monday, March 9, my eye fell upon a short leading article on Sir Paul Pindar, and on his old dwelling in Bishopsgate Street, London, the removal of which is contemplated, as the Commissioners of Sewers have reported it to be “a dangerous structure.” The article proceeds to tell us that Sir Paul Pindar was a Northamptonshire man by birth (he was, I believe, born at Wellingborough, and gave the communion plate to the church of that town), and flourished in the days of James I. and Charles I. We are also told, on the same authority, that he was British Ambassador at the Court of Turkey for nine years, and brought home with him a diamond worth 30,000*l.*, which James I. wanted to buy on credit. He was

* Written by a later hand above “mortuus.”

knighted by James I., and is said to have laid out no less than 1,900*l.* on old St. Paul's Cathedral. The diamond seems ultimately to have become the property of the Crown in the days of Charles I.—probably, as suggested, on credit—and Sir Paul died in difficulties. The only allusion to him and his affairs in “N. & Q.” appears to be 3rd S. xii. 287, where a query was asked concerning the existence of this diamond among the Crown jewels. Can any correspondent give information concerning Sir Paul Pindar, who seems not to have been “in the roll of common men” of his day and generation, and mention whether his dwelling, now most likely soon to be swept away and replaced by a modern structure, contains any relics of the past? Surely some photographs ought to be taken of the quaint old fabric, with its elaborate front and small-paned windows, filled with “quarrels,” as diamond-shaped panes of glass were called in those days. Though now a mere tavern, it must be of considerable antiquity, and must have escaped the great Fire of London in 1666.

Had Pope in his mind's eye Sir Paul Pindar as a prototype when he immortalized Sir Balaam, in his *Moral Essays*, who “kept the diamond, and the rogue was bit”?—though I am, of course, aware that such a suggestion would involve some difficulties, both as to the time and place of the occurrence, for Sir Balaam is said to have dwelt “where London's column pointing to the skies” is situated, and consequently to have lived after the great Fire of London in 1666. Though the birth of Sir Paul is claimed by Northamptonshire, he probably attained civic honours in London. His name, however, does not appear in the list of Lord Mayors. Did he leave any descendants?—for the name Pindar is of rare occurrence. The name Pinder is, indeed, frequently met with, the derivation of which is, of course, a *poinder*—an impounder of cattle. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DIAL INSCRIPTION.—The following was given to me by a friend, now dead, and all that he knew about it was that it had been copied from an inscription on the modern timepiece of a manufacturer at Manchester, of whose name he was ignorant. It is not in Mrs. S. C. Hall's collection of dial inscriptions, and as it is superior to any contained in that collection, it deserves publication:

“Irrevocabilis
Labitur hora;
Nulli optabilis
Dabitur mora;
Ne sis inutilis,
Semper labora;
Ne tu sis inutilis,
Vigila, ora.”

If any definite information can be given with regard to the inscription, its communication in “N. & Q.” is requested. The rhymes might be

increased by the insertion of the two following lines after the first four:—

“Deus placabilis,
Vitia plora.”

W. 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.

DICKENS BIBLIOGRAPHY.—I should be glad to know whether certain occasional articles of Charles Dickens's have ever been collected in any other form than in vol. xi. of the “Charles Dickens Edition”*. At the same time I should like to notice a mistake common among Charles Dickens bibliographers, which asserts that vol. xiii. of the same series, 1868, is the edition first containing eleven additional articles by the “Uncommercial Traveller,” besides the seventeen essays published in the original edition of 1860. As a matter of fact, these additional articles first appeared in the popular double-columned edition of 1866. In reference to the same subject, am I right in supposing that the first complete edition of the *Uncommercial Traveller*, with eight additional essays, making in all thirty-six, is the volume of the “Illustrated Library Edition” issued in 1875 with the same title? Possibly I may be travelling over well-known ground, otherwise the subject is worth consideration, as the articles in question are, so to speak, the raw material of Charles Dickens's more finished works, and illustrate his method of collecting information better than any other part of his writings. C. H. G.

CHURCH PLATE.—The Somerset Archaeological Society have issued circulars to all the incumbents in the diocese, asking them to give particulars of the plate in their churches—date, shape, &c. In these returns they have no record of an earlier date than 1570, but several about that time. Can any one refer to an Order in Council or episcopal order to the clergy to procure plate for the communion service about that time? The older plate is supposed to have been called in, as tending to superstition, in King Edward VI.'s time. C. J. T.

FRENCH MONUMENTAL EFFIGIES.—In one of the galleries of the Château of Versailles there are a number of monumental figures of distinguished nobles and ladies which have been placed on altar tombs and seem to have been reproduced in plaster for this gallery. They appeared to be of earlier date than (say) 1550. But what struck me as very curious was that the animal figures (usually

* *American Notes and Reprinted Pieces*, 8vo, 1869.

found in English monuments as supporting the feet) were not in that position, but represented as standing on the legs of the effigy, about a few inches above the ankles. Has this peculiarity been ever found in English effigies?

I. W. HARDMAN.

LADY WENTWORTH: LADY STRAFFORD.—In the *Athenæum*, August 28, 1880, article "Private Collections of England," a portrait by Vanduyck, at Wentworth House, is described as being of Arabella, Strafford's second wife, "a noble specimen of a comparatively late date." Now Vanduyck only paid a brief visit to England in 1631—he did not settle here until 1632—and Arabella, Lady Wentworth, died in October, 1631. Dates make it, therefore, almost impossible that this can be a portrait of that lady. It seems more probable that it is a picture of her successor, Elizabeth Rhodes, Lady Strafford. Perhaps some reader of "N. & Q." who has access to this collection of paintings may, by comparing this picture with one of Lady Wentworth at Wentworth House (*Athenæum*, August 21, 1880), explain the difficulty.

Of this Arabella, Lady Wentworth, can anything be learnt beyond what is contained in Radcliffe's brief eulogy, the allusions to her in *The Strafford Letters*, and the account of her death in *The Fairfax Correspondence*?

Of Elizabeth, Lady Strafford, are there any letters extant—printed or unprinted—besides the three letters published in *The Rawdon Papers*?

FRANCESCA.

WINE.—Was Egypt ever famous for its wine? Redding does not mention it. C. A. WARD.
Haverstock Hill.

WATCH OF DR. JOHNSON.—I shall be much obliged if any of your readers can give me any information respecting the watch of Dr. Samuel Johnson beyond what is stated in *Boswell's Life*, and if it is known in whose possession it is.

OCTAVIUS MORGAN.

The Friars, Newport, Monmouthshire.

TICHBORNE DOLE.—Will any of your readers kindly give me any information respecting the origin of the "Tichborne dole"?

JOHN TAYLOR.

LICENCE TO TRAVEL.—In a justice's note-book, temp. Jac. I., I find the following entry in January, 1612:—"Sett my hande and seale to a lycense for Mr. Copley to travayle to Rushey & London & Middlesex for 6 monthes which lycense was broughte to me under the hande & seale of Mr. Evelyn (another Justice) testifyeing that he had taken his othe before him." A similar licence is granted to the same person in October, 1615, to travel for six months. Can any of your readers

inform me if this was a usual practice at that time? The grantee was of a good family, living at Gatton, but was, I believe, a Papist, and perhaps the stringent edicts of that reign against "recusants" may throw some light upon the inquiry.

G. LEVESON GOWER.

Titsey Place.

PORTRAIT OF ST. JEROME.—In what collection or where is the original picture or portrait of St. Jerome by Albert Dürer? OCTAVIUS MORGAN.
The Friars, Newport, Monmouthshire.

MILES CORBET'S MONUMENT AT SPROWSTON, NORFOLK.—In the *Beauties of England and Wales*, vol. xi., 1811, occurs the following paragraph:—

"In the Church of Sprowston is a mural marble monument, with figures of Miles Corbet, Esq., his two wives, &c. He died June 19th, 1607, and had been one of the Registrars in Chancery..... He was also..... one of the Judges who joined in (signing) the warrant for the execution of King Charles. At the Restoration he fled to Holland, where he was pursued and taken, and in 1661 was executed as a traitor."

It occurs to me to ask how, if he died in 1607, he could also have been executed in 1661. Is it thus that topographical history is written?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

HAMBLETT.—Can you please inform me, through the columns of your journal, what is the origin and signification of the family name of Hamblett? Has it any relation to Holmblad (Danish)? AAND.

BOTANIC GARDEN, CHELSEA.—Who was the head gardener there, a Mr. A., in the first quarter of this century? C. A. WARD.

DUKES OF BRAGANZA.—Can any of your readers refer me to an account of the descendants of Emanuel Joachim Alvarez de Toledo, Portugal, &c., Count of Oropesa, &c., Marquis of Flechilla, &c., and Charles V.'s prime minister, who died April 1, 1709, having had a son and two daughters, of whom the elder was wife of Emanuel Gaspar, Marquis of Belmonte? TRUTH.

GUINEA-PIG.—Can any one give me the proper meaning of this term? Of course I do not allude to the well-known little quadruped so called; and I may add, in order to save needless correspondence, that I do not want to be referred to Dr. Brewer's *Dictionary of Phrase and Fable*, where, as in two other works of a similar kind, the definition given is certainly not correct—at all events if the term is ever applied nowadays in the sense there given (which I have reason to doubt), it is not the sense in which it was originally used, viz., to denote a certain class of young lads who went out without money in their pockets to seek their fortunes in the East Indies. F. N.

MARRIAGE LICENCES.—MR. J. S. BURN, writing on this subject at 3rd S. iii. 360, says, "Some thirty years since I compiled a volume of marriages solemnized in various proprietary and other chapels in and about London." Where can this volume now be found? It is, I presume, a MS.

GEORGE W. MARSHALL.

REFORMED BREVIARY OF CARDINAL QUIGNON.—Can any of your readers give information as to the existence of a copy of the first edition of this work, which was published in 1535 or 1536? Copies of later editions may be frequently found; but I have failed in discovering one of the first.

E. B.

TRAVEL.—I should be much obliged if any of your correspondents could tell me when and by whom "travel" or "travail" was first used in the sense of journeying. It is so used in the Authorized Version of 1611. Shakespeare uses the two forms of spelling indiscriminately.

A. HIPPISEY SMITH.

Catwick Rectory, Hull.

SCAPES.—Gilbert White writes to the Honourable Daines Barrington (*The Natural History and Antiquities of Selborne*, London, 1789, p. 163):—"Mr. Ray used to visit a family just at the foot of these hills, and was so ravished with the prospect from Plumpton-plain, near Lewes, that he mentions those *scapes* in his *Wisdom of God in the Works of Creation* with the utmost satisfaction, and thinks them equal to anything he had seen in the finest parts of Europe." The "scapes" are described to be "the wild or weald on the one hand, and the broad downs and sea on the other." Is the word *scape* of frequent occurrence; and where does it occur? Prof. Skeat does not give the word apart from "Land-scape." WM. COOKE, F.S.A.

DRINKING IN REMEMBRANCE OF THE DEAD.—In the year 1713 (Lowndes says 1715) the Bishop of Cork (Peter Browne) published a discourse *Of Drinking in Remembrance of the Dead*; and in the following year was published *An Examination of the foregoing by "A Country Curate in Ireland."* Can any reader of "N. & Q." help me to find the name of the author of the latter work? Hull, W. G. B. PAGE.

DEVEREUX FAMILY.—In the preface to Brewer's *Beauties of Ireland* (London, 1825) the author expresses his obligations to Col. Hervey de Montmorency for giving him access to "his extensive topographical collections," "comprising circumstances of local and genealogical history," and in a note, vol. i. p. 355, the author says, "We present some extracts from a genealogical account of this ancient family [Devereux] communicated by the Chevalier de Montmorency," &c. Have these

collections of the Chevalier de Montmorency ever been published; and can the genealogical account relating to the Devereux family be obtained complete and unabridged? Did James Edward Devereux, of Carigenan, Esq., referred to by Brewer as chief of that name in Ireland, leave any issue; and are any of his descendants now living? In Archdall's *Monasticon Hibernicum* reference is made to "Devereux's papers, in Pocock's collection." Have these papers ever been published, or are they now accessible in any form?

SHEPARD DEVEREUX GILBERT.

65, Equitable Building, Boston, U.S.

AUTHORS OF QUOTATIONS WANTED.—

"To One Ill-mated,

"We all wish many things undone
Which now the heart lies heavy on.
You should, indeed, have longer tarried
By the roadside before you married,
And other flowers have plucked in jest
Before you singled out your best;
Many have left the search with sighs
Who sought for hearts and found but eyes;
The brightest stars are not the best
To follow on the way to rest."

I have this in an old common-places book of mine, dated Edinburgh, 1864, with "Walter Savage Landor" below it; but I cannot find the lines in *Landor's Life and Works*, by John Forster, 8 vols. (London, Chapman & Hall, 1876). Can any of your readers kindly give me the correct reference? J. B. FLEMING.

"He came, but valour so had fired his eye,
And such a falchion glittered on his thigh,
That, by the gods, with such a load of steel,
I thought he came to murder,—not to heal!"

W. C. W.

"Could those days but come again, with their thorns and flowers,
I would give the hopes of years for those bygone hours."

The above is the refrain of an old song I recollect; and when I was a boy it was said to be by Mrs. Hemans; but I cannot find it in any edition of her poems. W. P.

"The hearers perplexed

"'Twixt the two to determine;
'Watch and pray,' says the text,"
'Go to sleep,' says the sermon."

J. F. OLIVER, M.D.

Replies.

THE CHURCHES OF YORK.

(6th S. xi. 403.)

In saying that among English cities and towns York enjoys "the distinction of not being distinguished" A. J. M. abandons in favour of epigram the shrewd common sense usually not inconspicuous in what he writes. A place, I take it, becomes distinguished by being the scene of historical events; by possessing features of interest, natural or artificial; by being connected with the lives of men of mark, whether they were actually born there or otherwise. On all these grounds York has some

claim to distinction. To do more than assert the fact would be to take up the precious space of "N. & Q." by recounting things quite generally known. As to A. J. M.'s statement that since 735 no Englishman of the first or second rank has been born in York, one has not to go very far back to come on Flaxman and Etty. Flaxman must certainly be placed in the first, Etty perhaps in the second rank; though I observe that a recent writer says of him, "In feeling and skill as a colourist he has scarcely been equalled by any other English artist." He, at any rate, never showed any sign of resentment against his birthplace for not having made him other than he was, and he loved her to his life's end, lamenting, as A. J. M. and scores of us are now doing, that his fellow citizens showed such scant respect for their heritage of architectural treasure, and wrought evil irreparable as a sacrifice to progress.

Perhaps there is greater damage done to ancient buildings in York than in most other places only because there is more abundant material to work on; or perhaps use has deadened the eyes of its inhabitants to architectural beauties, and made them insensible of that which is charming to the unaccustomed gaze. Whatever the cause, the effect is fearful to contemplate; and if the threatened destruction—A. J. M. has fitly chosen his word—destruction of churches be carried out, the minster and walls apart, "Ichabod" may, indeed, be written at the head of all the streets. The archbishop and his committee (settlers, for the most part, I believe) will not, however, have their own way *nem. con.* The Society of Antiquaries is on the watch, the Society for the Protection of Ancient Buildings is on the alert, and there are signs, even in York itself, of a spirit of opposition, as refreshing as it is novel, to the proposed utilitarian sweep of so much that is "lovely and of good report." If A. J. M. can do anything to strengthen the hands of those who wish to keep their old churches, let him do it without waiting to have his aid formally solicited; let him do it for his own sake, and for the sake of those that shall come after. The tone of his remarks is hardly that which would move a York man to ask a favour of him.

ST. SWITHIN.

It will be gratifying to the conductors of "N. & Q.," whatever it may be to their cynical correspondent A. J. M., to know that this publication is regularly seen and read in what he evidently regards as a very benighted city. In course of my weekly reading of this periodical I have met with your correspondent's communication on the above subject, and this I will venture to assert is based on misrepresentation and exaggeration. It is not true that eleven ancient parish churches are scheduled for destruction, as A. J. M. has been "credibly informed"; and I very much question in the long run whether even

one will be destroyed, or even disused, or erected elsewhere. Other "credibly informed" people, I find, have made similar misrepresentations, and at a meeting held in York on Saturday evening last by the Society for the Protection of Ancient Buildings this false impression was pointed out and removed. On that occasion it was shown that if even the scheme which has been prepared by a committee of York gentlemen were carried out, it would only involve the partial closing of six churches, instead of eleven; but before this could be done an Act of Parliament would have to be obtained, and I very much doubt whether anything of the kind will be proceeded with in these days of church defence, protection, and restoration. It is just possible that the fine old parish church of St. Crux, in the Pavement, may have to be partly removed. It has been condemned as unsafe, and has been already, to some extent, pulled down. What may be its ultimate fate it is impossible at present to state, but it is a fact that a considerable sum has been promised for its restoration, and the parishioners are not without hopes of seeing it restored.

Such, briefly, are a few of the facts. I might add much more, but I do not wish unduly to encroach on your pages by extraneous matter such as your correspondent introduces. For instance, what have his sneering remarks about York not being noted as the birthplace of distinguished men to do with the question which he raises? And then he descants on what has been done in the way of destruction and spoliation in York, giving as one instance the gutting of "the Elizabethan mansion of the Sinclairs in Coney Street." I have searched Drake in vain for such a mansion, and all that I can make out respecting "the Sinclairs" is that a recorder of that name lived last century in a house in that street, and that it contained in some of its rooms some old plaster work, some of which remains there still. But if a private individual chooses to "gut" his house, why are the citizens of York to be accused of vandalism? But I forbear to follow your correspondent through his assertions, merely adding, by way of conclusion, that there are few, if any, cities or boroughs of the kingdom which have of late years done more for the preservation of their antiquities than York. Just now we are expending a large sum of money in repairing the city walls, and before long we hope to see them completely restored and accessible to the public. J. F.

ROOKS IN ITALY (6th S. xi. 169, 298).—With regard to the proof in favour of rooks in Italy derived from Virgil, at the last reference, it depends solely on the one passage (*Georgics*, i. 382) where the quality of gregariousness in the genus *corvus* is incidentally introduced. The second passage quoted, like the others not quoted, may allude equally well to crows, rooks, or ravens.

But it is curious to note the random shots of various translators. The French seem pretty uniformly to translate *cornix* by *corneille*, and *corvus* by *corbeau* (making no distinction between crow and rook). Similarly for Italians *cornix* is *cornacchia*, and *corvus* is *corvo*. Even in the dialects this is the same. Here is the Neapolitan:—

"N'aserzeto de cuorve da magnare,
Se parte." *Georgics*, i. 382.

and

"Li cuorve pure rapeno la vocca
La canna stregnono, e da fore nu' esce
Quattro o tre bote la voce de brocca
Che reprecanno spisso te stordesco."
Georgics, i. 410.

and in v. 388 *cornix* is rendered *ccornacchia*.*

But English translators have a richer vocabulary to deal with, and this is how they use it, e.g. Dryden:—

1. *E.*, i. 18 (*cornix*):—

"And the hoarse raven on the blasted bough."

2. *E.*, ix. 15 (also *cornix*):—

"The croak
Of an old raven from a hollow oak."

3. *G.*, i. 382 (*corvorum*):—

"Huge flocks of rising rooks forsake their food."

4. *G.*, i. 388 (*cornix*):—

"The crow with clamorous cries the shower demands."

5. *G.*, i. 410 (*corvi*):—

"Then thrice the ravens rend the liquid air."

6. *G.*, i. 423 (also *corvi*):—

"The birds' harmonious voice."

Smart:—

1. "Of't hath the ill-boding crow predicted it from the hollow holm."
2. "The left-hand crow from a hollow holm."
3. "A flock of crows departing from feeding."
4. "The inauspicious crow invites the rain."
5. "The crows with compressed throats three or four times repeat their calm notes."
6. *Crows* again.

Boyd:—

1. "The boding crow, too, from the hollow tree."
3. "Armies of crows."
4. "The boding raven."
5. "Then crows will caw three or four liquid notes."
6. "And hence the gutt'ral rook's triumphant strains."

The book that of all others ought to define the difference—the *Lessico Zoo-Botanico Virgiliano*—has nothing but, "*Cornix*. Specie di corvo (*corvus*, *cornix*, L.), *cornacchia*." Sir George Cox (*Little*

* As to the English equivalents corresponding to both these French and Italian appellations, it would occupy too much space to follow up all the contradictions, however amusing, of various dictionaries and translators. There are in Rome two streets, one called Macel' de' Corvi, and the other Pozzo delle Cornacchie, the popular traditions about which would make out both birds gregarious; but more erudite etymologies supply more than one quite different derivation for the former.

Cyclopædia, 1882) similarly skirts the difficulty by saying "the word *crow* is akin to the L. *corvus* and *cornix*."

Dryden seems to have had the most reason in his rhyme, as he puts *rooks* where the birds are spoken of in multitude, and introduces the *raven* as the popular bird of ill omen. De Gubernatis, however (*Zoological Mythology*, ii. 253-4), uses *crow* and *rook* indiscriminately, and p. 255, even when quoting a Swedish folk-song through a German translation:—

"Es flog ein (*sic*) Rabe über das Dach."

That the *crow* was considered the bird that foretells rain, however, so long ago as the legend of the Siddhi-Kür (*Sagas from the Far East*, 158-9), both Mgr. Nardi, who helped me with that version, and Julg agree with him in his use of the word at ii. 256.*

Shakespeare's *night-crow* and *night-raven* have also given the commentators some trouble.

So much for poetry. As a matter of natural history very few people can tell you the difference between a rook and a crow, and books of ornithology (Stanley, Wood, Magillivray, &c.) do not make it at all clear. Supposing that for the un instructed, like myself, a rough but sufficiently distinguishing characteristic of rooks was gregariousness, I was going to reply to the query, in the first instance, by stating that I had seen plenty of rooks in Italy; and I remember most particularly many times in the early spring of last year watching the determined proceedings of flocks of what I took to be such in the corn-fields of the Campagna, and hoping they were dipping their beaks after worms, and not seed-corn, or crops would have been scarce. When one finds such a statement as that there are no rooks in Italy positively made, one is led to suppose that there must be some part of truth in it, even though in the main a mistake; and one of the books seemed to supply such a solution by the statement that rooks do not breed, but are only migrants, in France; and I thought the same might be the case with Italy. But a naturalist told me that "crows, too, sometimes go about in flocks" (which, by the way, rather weakens the value of the one testimony from Virgil).

So I waited to write to Italy, and in reply am asked how I could possibly call the fact in question, and not have myself at once remembered the Borghese Rookery in Rome, and the numberless times I must have seen its denizens of an evening flying round and settling on the Villa Medici as if to make sure their numbers were all

* It may not be uninteresting to put on record an instance of the domesticity of the crow which I remember being told by Mr. Edward Blyth, of Indian bird fame,—that he had observed crows in Calcutta make use of pieces of soda-water wire they picked up in building their nests.

right before going off to roost at the call of their leader.

R. H. BUSK.

CAUCUS (6th S. xi. 309).—Mr. Bartlett, in his *Dictionary of Americanisms* (1877), p. 107, says:

"The earliest mention of this word that has come under my notice is in John Adams's *Diary*, under date of February, 1763, where he says: 'This day learned that the caucus club meet, at certain times in the garret of Tom Dawes, the adjutant of the Boston regiment.'—*Works*, vol. ii. p. 141."

It is perhaps worth noting that Lord Mahon, in his *History of England*, vol. v. (1851), p. 485, in commenting on "the system of Caucus," says:—

"The derivation of that word has appeared doubtful and mysterious, even to inquirers on the spot; much more, then, may it elude those of another country and another age. But whatever was the origin of the phrase, it continued for many years a favourite at Boston, denoting a private meeting or council of leaders to carry out their schemes."

G. F. R. B.

An early, but I suppose not the first, appearance of this word is in 1818, in the *Edinburgh Review*, in an article on "America" by Sydney Smith. He writes:—

"A great deal is said by Fearon about caucus, the cant word of the Americans for the committees and party meetings in which the business of the elections is prepared."

EDWARD H. MARSHALL, M.A.

EMERALDS IN EPISCOPAL RINGS (6th S. xi. 187, 317).—I am very much obliged to J. J. S. for his interesting note on this subject. I fear it is the case that my query was vague; it is the use of the emerald in rings worn by English bishops prior to the Reformation that I felt doubtful about, in spite of Dr. Rock's statement. A friend informs me that three episcopal rings were dug up in Durham some few years since, but that these contained sapphires. Is there any instance of similar rings having been discovered where the stone is an emerald?

JOSÉ TOMÁS.

The quotation from Stockdale, 1797, p. 113, is evidently from Rymer's *Fœdera*, vol. i. p. 139. Those who have not access to Rymer's ponderous work will find a translation in the *Dict. of Phrase and Fable*, p. 750. It will also there be seen wherein Stockdale's account differs from the original one transcribed by Rymer.

E. COBHAM BREWER.

BOOK-PLATE (6th S. xi. 267, 411, 433).—I desire to correct my own reply at the second reference, and to say that I have reason to believe that the book-plate with the cipher A.C. is that of Dr. Arthur Charlett, Master of University College, Oxford, 1692. He died November 18, 1722. See Nichols's *Literary History*, i. 291. C. R. M.

JOAN OF ARC (6th S. xi. 349).—The death or survival of Joan of Arc has been from time to

time a favourite subject with contributors to "N. & Q." As to the records of the city of Metz, DR. INGLEBY (2nd S. iii. 512) observes that they were "composed by the curate of St. Thiebaut, and come down to the year 1445"; and he refers for a notice of them to the *Life and Times of Joan of Arc*, vol. ii. (1828), and to the review of M. Delepierre's pamphlet in the *Athenæum* for Sept. 15, 1855, and his own rejoinder in the *Literary Gazette* for May 17, 1856. But he dispels the notion that this is in any sense a modern or recent question alone by the statement that it was first raised by M. Polluche in his *Problème Historique sur la Pucelle (sur son Mariage)*, 8vo., 1749.

DR. INGLEBY also states that "three impostors are known at least:—

"1. The pretended Pucelle of 1441, who was conducted before Charles and confessed the imposture.

"2. The pretended Pucelle of 1436, who presented herself at Metz, and afterwards visited Cologne with Count Wirnenbourg, where the Inquisitor discovered the imposture.

"3. The alleged Pucelle of 1436, who came to Lorraine and married Robert des Armoises (*sic*), and under that title was welcomed at Orleans."

DR. INGLEBY further states:—"Some think 2 and 3 are the same; others that 2 and 3 are different, and that 3 is the impostor who received the gratuity at Rouen mentioned in the *London Journal*, March 14, 1857. See "N. & Q.," same vol., p. 447.

DR. DORAN, who afterwards became entitled to the respect due to the Editor, shows how the documents came to be discovered which spoke of the marriage of Robert des Hermoises (*sic*) by Father Vignier in 1645 ("N. & Q.," 3rd S. ii. 98). The subject was further carried on in the same volume by G. DU FRESNE DE BEAUCOURT, who wrote at p. 155 that "the reader who is desirous of consulting all that has been produced on the subject of these pretended Joans must have recourse to tome v. pp. 321, 330, of the work of M. Quicherat, *Procès de Condamnation et de Réhabilitation de Jeanne d'Arc* (Paris, Renouard, 1841-9, 5 vols., 8vo.), published under the auspices of 'La Société de l'Histoire de France.'"

The Editor of "N. & Q.," in 4th S. vii. 409, refers also to Chambers's *Book of Days*, i. 702, and at p. 508 refers to a review of M. Delepierre's *Historical Difficulties and Contested Events* (Murray), in which volume there is a reprint of his privately printed pamphlet. (See "N. & Q.," 4th S. i. 331.) The Editor of "N. & Q.," pertinently remarks, in 5th S. i. 400, in reference to "the brothers of the 'Maid,'" who, when she was at Metz, in 1436, "swore to her identity," "who can satisfy us of the identity of these so-called brothers?" At vol. viii. of the same

series the lamented contributor GEN. RIGAUD gave an account of the notice in Caxton's edition of the *Polychronicon* respecting Joan in reference to the document in Rymers's *Fœdera* (x. 408), which had been extracted into Creasy's *Fifteen Decisive Battles of the World*, and had come into question. It may be observed that the reference to this reply in both Indexes—that of the volume and the General Index—is wrong. It should be 178, not 173. Lists of books relating to Joan of Arc are given in 6th S. vii. 113, 176, and viii. 134, 257, to which I beg to add the notice in M. Jal, *Dict. Crit. de Biogr. et d'Histoire*, p. 702, Par., 1872.

ED. MARSHALL.

After the many times within the last few years that the d'Armoises imposture has been exposed and discussed (there was mention of it in one of the magazines only a week or two ago), I am surprised to find by your correspondent's inquiry that there yet remains any one inscient of the said refutation; but some fallacies die hard—if at all. Many years ago, when searching and sifting the voluminous literature that in any way treats of Jeanne d'Arc, I applied to M. Loiseleur, the librarian at Orléans, for any details he could give me in reference to the very statement that forms the subject of E. R. W.'s letter; and for the edification of your correspondent, though without any hope of laying, once and for ever, this so persistent hobgoblin, I will copy a portion of M. Loiseleur's reply:—

“De 1436 à 1440, il parut en France une femme qui se donna pour être la Pucelle d'Orléans. Elle épousa Robert des Armoises, chevalier, seigneur de Thichieumont; on connait un contrat de Vente, en date du 7 novembre, 1436, où elle figure avec son mari, sous le nom de Jehanne du Lys, la Pucelle de France, dame de Tichieumont (sic).”

“La Ville d'Orléans envoya vers elle, en 1436, comme le prouvent les Comptes municipaux; elle vint dans cette ville en 1439, et fut reconnue pour être la vraie Jeanne Darc par la mère de cette dernière, par l'un de ses frères, par les membres du Conseil de Ville, et par nombre de personnes notables. Aucun doute ne paraît s'être élevé alors sur son identité.”

“On lit en effet ce qui suit dans les Comptes de la Ville d'Orléans, à la date du 1^{er} Août, 1439: ‘A Jehanne d'Armoises, pour don à elle fait le premier d'Août, par délibération faite avec le Conseil de Ville, et pour le bien qu'elle a fait à la dite Ville pendant le siège; pour ce 210 livres parisais.’ Ainsi le Conseil de Ville était dupe de la supercherie, comme l'étaient les parents de la vraie Jeanne Darc.”

“Pierre Sala, dans son ouvrage, intitulé *Hardiesses des Grands Rois et Empereurs*, livre qu'il offrit à François 1^{er} en 1516, a raconté comment cette supercherie fut découverte: ‘Charles Sept fit venir près de lui la fausse Jeanne d'Arc, et lui dit, *Pucelle ma mie, soyez la très bien revenue, au nom de Dieu, qui sait le secret qui est entre vous et moi.* Il y avait, en effet, entre Charles VII. et Jeanne d'Arc, un secret qu'elle lui avait révélé à Chinon, et que celle qui usurpait son nom ignorait. En entendant ces mots du roi, elle tomba à genoux, demanda grâce, et confessa son mensonge. Elle fut exposée à Paris, au palais, sur la pierre de marbre, et dit publique-

ment qu'elle avait été mariée à un chevalier dont elle avait eu deux fils.’ Le journal de Paris sous Charles VI. et Charles VII. confirme le dire de Sala..... De pareilles fourberies ne sont pas sans exemples dans l'histoire, et l'on en peut citer deux autres toutes pareilles: celle du faux Démétrius et celle du faux Martin Guerre.”

Your correspondent would do well to consult M. Wallon's *Histoire de Jeanne d'Arc*, published in 1876, in which he briefly but conclusively disposes of the story of the impostor who, pretending to be the veritable Pucelle, came to Metz in 1435.

ROBERT STEGGALL.

Norton, Lewes.

BUSSOCKY (6th S. xi. 287).—This word, or its substantive, as I imagine, occurs in Robert's *Duke of Monmouth*, vol. ii. p. 97, only under a different form. When the battle of Sedgemoor was won, a cruel act of wanton barbarity was committed upon a prisoner. A very fine young man, holding an ensign's commission in the duke's army, was amongst the prisoners, and it was represented to Faversham that he could show extraordinary feats of agility. With a promise of saving his life he submitted to be stripped, when one end of a halter was fastened round his neck, and the other round that of a wild young colt. They started at a furious rate at Bussex Rhine, in Weston, and the horse fell exhausted, by the side of his ill-fated companion, at Brinsfield Bridge, in Chedzoy, a distance of three-quarters of a mile, when the young man, worn down with fatigue, claimed his pardon; but the inhuman general ordered him to be hanged with the rest on the fatal Bussex tree.

EDWARD MALAN.

Holloway, in his *General Dictionary of Provincialisms*, gives the word *bussock* as being in use in Warwickshire, and meaning “a thick, fat person.” The derivation given is from the French *boose*, a bump or hump. I imagine, therefore, that *bussocky* means *hillocky*, or uneven.

G. F. R. B.

In Lancashire, Westmoreland, and the West Riding of Yorkshire, *bussock* is the word commonly used to express a sheaf of corn.

STANFORD RUSSELL.

Swallowfield Park, Reading.

Bussock is obviously a lengthened form of “*busk*, a low bush or tuft of a growing plant,” Atkinson, *Glossary of the Cleveland Dialect*. For analogous forms, cf. *tusk* and *tussock*. Palsgrave has, in his *Lesclaircissement de la Langue Francoise*, p. 284, ed. 1852, “*Tuske of heer—monceau de cheueulx.*”

F. C. BIRKBECK TERRY.

COLOUR IN SURNAMES (6th S. x. 289, 438, 520; xi. 72, 129).—In the Highlands of Scotland, where there might be ten persons called Donald Macdonald living within a few miles of each other, an additional name was convenient and almost

necessary. If one had black hair and a dark complexion he was called *Dubh*, dark; and so on. These extra names were not in the rude way of nicknames. In some cases the proper family name or clan-name (Macdonald) was allowed to lapse, and he was called simply Donald Duff. It may be convenient to give here a short notice of such names.

Ciar (c hard), dark-grey.—*Ciar* is akin to *sgor*, a rock, as if stone colour; in the same way as *liath*, grey, is akin to *lia*, a stone, and to *luath*, ashes. It will be seen that the Gaelic for grey is in sound the same as the English word for this colour. From *ciar* some of those called Keir and Gray got their names.

Buidhe, yellow.—Applied to a person with light hair. Robert Burns speaks of a yellow-haired lassie. Hence Boyd, Bowie, and Pue.

Ban, white, fair, fair-haired.—Hence the family names Bain and Bane. Donald Bane was one of the early Scottish kings.

Donn, brown, brown-haired.—Hence some of the families called Dun, Dunn, Don, and Donn.

Dubh, dark, dark-haired., having a dark complexion (*bh* is sounded like *v*; it is sometimes improperly softened away altogether).—Hence the family names Duff, Doo, Dow, Dowie, Dove, Dew, and Macduff. Some of those called Black ought to be called Duff. It would be better for those called Dow to call themselves Duff. In my native county (Perthshire) Duff is a common name.

Gorm, blue.—Applied to a person it means having blue eyes. Some families unwisely call themselves Blue. It ought to be Gorm.

Glas, pale, wan.—Hence the family name Glass.

Liath (*t* silent), grey.—Perhaps some of those called Law, Low, and Lee are named from this.

Riabhach (pron. *Riach*; *ch*. guttural), greyish.—Hence Riach, Reoch, Rake, Raik, Reekie, Rigg, Reach. It is incorrect to sound *ch* soft, but if this was done, perhaps some of those called Rich got their name from this. The popular writer Angus B. Reach has his name from this source. Perhaps the name Ritchie is from *riabhach*; *ch* sounded soft and *t* intruded.

Ruadh, red, red-haired, of a red complexion.—At one time the *d* was sounded. Hence Roy and some of those called Reid.

Odhar, dun, sallow.—Applied to a person it refers to his complexion. Hence some of those called Otter and Orr.

Many persons are very sensitive as to anything said about their names. It is better for me to anticipate, and to apologize beforehand for any remarks here that may be different from the previous notions of the reader. Besides the above eleven names from colours, there are also nine or ten other epithets in common use in the same way; these might be given here, but it would make this note too long. The gentle reader would

cease to be gentle if so much Gaelic matter were given him at one dose.

THOMAS STRATTON, M.D.

Devonport, Devon.

Moses Blue, a black man, was a famous caterer in New York fifty years ago. Dr. Samuel Purple is a respectable physician in the same place.

B. R. BETTS.

Jamaica, N.Y.

AN EARLY ROAD BOOK (6th S. xi. 387).—I have two copies of this work, one in the original binding with clasps, the other rebound, with the maps opened out and unfolded, both of which have this imprint: "Are to be sold by Thomas Jenner at the South Entrance of the Exchange. 1643. Jacob van Langeren, sculp." John Garrett seems to have succeeded Thomas Jenner, as in a copy of a set of maps engraved by W. Hollar, and commonly known as the Quarter-Master's maps, having been originally engraved for use in the Parliamentary army in the Civil War in 1644, the name of Thomas Jenner has been erased—partially only—and that of John Garrett substituted over it. A copy of this set was in Mr. Seymour Kirkup's sale catalogue with a note attached; and another (or perhaps the same) was in Messrs. Ellis & White's catalogue, December, 1879. Lowndes, under "Hollar," mentions this set as "sold by Tho. Jenner, 1644." On the title of the maps by Van Langeren there is the line,

"Infelix cujus nulli sapientia prodest."

Whence is this taken? W. E. BUCKLEY.

My copy of the early road book referred to by MR. DASENT differs somewhat from that which he possesses. It contains forty "tables" only, including duplicate "mapps" of "Barke Shire" or "Barck Shire." If any "English Traveller" of the period consulted this copy with a view "to coast about Wales," he must have been disappointed at finding that the Principality does not appear with distances, &c., in a separate "table," but is included with "Monmow" in the "generall mapp." The title-page supplies the following information, which I hope may be of use to MR. DASENT: "Are to be sold by Thomas Jenner at the South Entrance of the Exchange. 1643. Jacob van Langeren, sculp." BARTHOLOMEW LANE.

SIR JOHN VANHATTEN, KNT. (6th S. xi. 328).—Probably Sir John Vanhattem is meant. This gentleman was of Dinton, co. Bucks; born 1724, knighted 1760, and died 1787. His father, John Vanhattem, bought Dinton in 1727, and died 1747, aged forty-nine. The family came to England at the Revolution, and was descended from Leibert Van Hattem, an officer in the Dutch fleet, who married a daughter of Admiral de Ruyter (see Lipscomb's *Buckinghamshire*). Lydia Cath-

rine, daughter of John Vanhattem, Esq., and widow of Sir Thomas Davall, M.P. (who died 1714), was married to James, first Duke of Chandos, in April, 1736, and died in 1750. She was probably an aunt of Sir John Vanhattem. F. HUSKISSON.

This was, in all probability, Sir John Vanhattem, whose family was of Dutch origin, and whose ancestor had in 1727 acquired by purchase the manor and mansion at Dinton, in Buckinghamshire. His daughter and heiress, Rebecca, married the Rev. William Goodall, brother of the Rev. Joseph Goodall, D.D., Provost of Eton College, and the estate is yet in the possession of that family. See, for additional information and pedigree, Burke's *History of the Landed Gentry*, under "Goodall, of Dinton Hall," and Lipscomb's *Buckinghamshire* for an account of the manor of Dinton.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

John Vanhatten, of Dinton, co. Bucks, was knighted by George III. upon the presentation of an address from the county congratulating him on his accession to the throne (*London Gazette* for January 24, 1761). Sir John was appointed Sheriff of Bucks on January 28 in the same year (*London Gazette* for January 31, 1761). According to Lipscomb's *Buckinghamshire*, vol. ii. 140, "he held estates in Essex and Kent, and occasionally resided at Barnes' Place, near Tonbridge." He died on December 4, 1787 (*Gent. Mag.*, 57, pt. ii. p. 1128). G. F. R. B.

LORDS DANGANMORE (6th S. ix. 29, 195, 275).—Additional MS. 27,942 at the British Museum gives a pedigree of the family of Comberford, or Comerford, with coloured shields of arms, &c. It would be interesting if the pedigree could be continued in any of its branches in the pages of the *Miscellanea Genealogica et Heraldica* or the *Genealogist*. REGINALD STEWART BODDINGTON.

Beaconsfield Club, Pall Mall, S.W.

"CUT AWAY" (6th S. xi. 264).—PROF. SKEAT'S suggested explanation of this expression may be right, but a similar one, "cut over," was used in the latter half of the sixteenth century (*vide* "N. & Q.," 6th S. iii. 448; iv. 58, 78, 315; v. 77). "Cut away" is used by J. Sylvester in his translation of Du Bartas, 1598: "I feare to faint, if at the first too fast I cut away, and made too-hasty haste" (*Divine Weekes and Works, the first Day of the first Weeke, sub finem*, ed. 1641).

F. C. BIRKBECK TERRY.

ARTHUR HUGH CLOUGH (6th S. xi. 367).—MR. HUGHES is mistaken in saying that none of the pieces referred to by him is included in the edition of Clough's *Remains* published in 1869. The first five will all be found inserted in "Dipsychus." This poem was begun (says the memoir attached

to the edition referred to) during a vacation spent at Venice in 1850. As many of the poems referred to by MR. HUGHES bear the date of 1849 in the early and incomplete edition of 1862, it seems probable that they were composed at an earlier date, and only inserted in the longer poem as an afterthought. But on this point, doubtless, Mr. Palgrave is the most competent judge. The fine lines beginning "Where are the great?" are apparently not to be found in the edition of 1869, and their omission seems intelligible only on the supposition that their authorship is doubtful.

C. E. TYRER, B.A.

I believe that MR. HUGHES will find all the poems he mentions in any edition of Clough's *Poems* which contains "Dipsychus." They were taken out of "Dipsychus" for the first one-volume edition of Clough, in which the whole dramatic poem was not inserted. Hence in this edition they appear in the index as separate poems. In the fifth edition, in one volume, which I have before me, they are not in the index, but they are all, I think, in the volume itself. I believe the same to be the case with the edition of which MR. HUGHES speaks. The omission which I do regret in the one-volume edition is the curious conclusion to "Dipsychus" which the edition in two volumes contains. Not that I regard the addition as an improvement, but I think all readers of Clough should be in a position to form a judgment for themselves on this point. D. C. T.

Of the six poems given by MR. HUGHES, No. 3, "There is no God," &c., is Mrs. Browning's (*Collected Works*, iii. 51, "The Cry of the Human").

WILLIAM SYKES, M.R.C.S.

Mexborough.

WOLF BOYS (6th S. xi. 286, 392).—There is much interesting matter in connexion with this subject to be found in a paper by V. Ball, M.A., of the Geological Survey of India, printed in vol. ix. of the *Journal of the Anthropological Institute of Great Britain and Ireland*, p. 465; likewise in a communication entitled "Wild Men and Beast Children," published in the *Anthropological Review and Journal of the Anthropological Society*, vol. i., 1863. In the first paper there is an illustration of one of the subjects referred to which may be of interest to your correspondent. JOHN E. PRICE, F.S.A.
27, Bedford Place, W.C.

The disciples of Darwin may be anxious for this "tale" to be further developed. May I, therefore, ask for information of their existence after boyhood? What becomes of them, and what are they?

JAMES TURNER, M.A.

I have read the remarks of your correspondents on the above subject with interest, disturbed only by this sceptical thought, viz., if so many of the

specimens have been discovered at an early age, what becomes of the undiscovered ones that make up the average? Do they progress to manhood on all-fours, and remain so?
A. B. W.

A GERMAN "DICTIONARY OF PHRASE AND FABLE" (6th S. xi. 347).—The best German equivalent to this book is the *Wörterbuch der deutschen Sprache*, by P. F. L. Hoffman, published by Brandstetter, Leipzig. It is a little thinner than Dr. Brewer's *Dictionary*, and costs 4m. 20pf.

VIGORN.

Clent.

AN INFANT'S MIND, &c. (6th S. xi. 368, 393).—The incoherency in the last lines of the epitaph is only due to wrong punctuation and division. The lines should, of course, be read thus:—

"Here lyes a virgin whose conscience may
Compared with whitest vellom truly say,
'The spot lyes there'; Who censed me wrote His
name
So firm upon me I am still the same.
His whiles I lived He owned me; still I'm His,
Preserved by Him till I enjoy true bliss."

W. D. MACRAY.

WOMEN AS OVERSEERS (6th S. xi. 368).—That women are not legally exempt from serving as overseers was decided in the case of *R. v. Stubbs*, 2 *T. R.* 395. I think I remember a notice of a female overseer as a *rara avis* some dozen years ago, but I have not a reference.

EDWARD H. MARSHALL, M.A.

At the time of the Armada, when Queen Elizabeth rode at Tilbury with her brave troops, she knighted Dame Cholmondely, of Cheshire, for the brave gathering which she brought to the rendezvous.
W. F. H.

Miss Sarah Ann Gough has occupied the position of assistant overseer of Ellesmere, Salop, since the death of her father about five years ago.

GEO. H. BRIERLEY.

Oswestry.

LORD HOPTON (6th S. xi. 388).—Rushworth mentions (III. ii. 655) that Lord Hopton's wife was taken prisoner in April, 1644, by the Parliamentary forces in Hampshire, but was very honourably treated and sent to Oxford. W. D. MACRAY.

Lord Hopton married Elizabeth, daughter of Arthur Capel, Esq., of Hadham, co. Hertford (ancestor of the Earl of Essex), and widow of Sir Justinian Leven, Knt., but had no issue.

D. K. T.

Sir Ralph Hopton, elevated to the peerage Sept. 4, 1643, as Baron Hopton of Stratton, married Elizabeth, daughter of Arthur Capel, of Hadham, co. Hertford, Esq., and widow of Sir Justinian Leven, Knt. (Burke's *Extinct Peerages*).
A CONSTANT READER.

Lord Hopton married Elizabeth, one of the daughters of Arthur Capel, of Hadham, co. Herts, and widow of Sir Justinian Leven, Knt. See Collinson's *History of Somersetshire* (1791), vol. ii. p. 234, and Sir B. Burke's *Extinct Peerages* (1883), p. 283.
G. F. R. B.

Ralph, Lord Hopton, married Elizabeth, daughter of Arthur Capel, of Hadham, in the county of Hertford, Esq., but died *s.p.* at Bruges in 1652.

CHARLES KEMEYS-TYNTE.

A BOOKWORM ALIVE (6th S. xi. 344).—I quite agree with ESTE; very little seems to be known, at least among bookworms of the mammalian order, about these destructive little creatures, although plenty has been written about them. Cf. Prof. Westwood's paper "On the Insects which Injure Books," read before Section D. of the British Association, at Sheffield, in 1879, and published in extract in the *Transactions* (p. 371).

L. L. K.

TARPAULIN=TAR (SAILOR) (6th S. xi. 187, 298).—The familiar lines from Juvenal supplied by your valued correspondent are not an answer to my query. What I wished to know was who the "no fool" might be who made it "a question, whether he should number a seaman 'twixt the living or the dead."
F. C. BIRKBECK TERRY.

F. NEWBERY, OF PATERNOSTER ROW (6th S. xi. 108, 194).—In reply to MR. WELSH, I think "F. Newbery," of "the Crown, Paternoster Row," who published Formey's *History of Philosophy* in 1766, must have been "F. Newbery," of "Paternoster Row," who first published the *Vicar of Wakefield* in that same year. There is some difficulty in the matter, because, strange to say, there seem to have been two Francis Newberys, who each succeeded to part of the business of old John Newbery. One of these was John Newbery's only son, and the other was his nephew. The nephew, however, it seems, was the first in business for himself, and that in John Newbery's lifetime. He, I take it, was the "F. Newbery," of Paternoster Row, who published the *Vicar of Wakefield*, and I think the "F. Newbery," of "the Crown," in Paternoster Row, as the imprint of Formey's book runs, is the same. It is hardly possible that there were three F. Newberys at the same time. Francis Newbery's business in Paternoster Row in 1766 was, it appears, partly owned by his uncle, John Newbery. The *Vicar of Wakefield*, as we know, was sold by Dr. Johnson to John Newbery, though the latter did not publish it. The MS. was laid aside for some three years, till, as it seems, John Newbery set his nephew Francis up in Paternoster Row and gave him that work to publish. The translation of Formey's book—which, by the way, is also by Goldsmith—was, in like manner, at least part owned by John Newbery, he having paid

Goldsmith for the translation, and Goldsmith's receipt being extant. The book also appears later, like the later editions of the *Vicar*, in the lists of Francis Newbery, jun., and T. Carnan, John Newbery's successors at 65, St. Paul's Churchyard.

No. 65, St. Paul's Churchyard, where stood, with the same number, John Newbery's principal house of business, is now part of the premises of the Religious Tract Society. Can "the Crown," F. Newbery's shop in Paternoster Row, have been on the site of the Religious Tract Society's present Paternoster Row premises, which are immediately behind No. 65, St. Paul's Churchyard? If F. Newbery's shop was so located, perhaps John Newbery owned the premises behind 65, St. Paul's Churchyard to Paternoster Row, now owned by the Tract Society, including F. Newbery's shop. We know that John Newbery owned or rented *some* of these back premises—Wilkie's place in Chapter House Court, for instance—where Newbery's (and Goldsmith's) *Bee* and other periodical works were printed or published. MR. WELSH will find more concerning the Newberys and their various houses in the new edition of Goldsmith's works published in "Bohn's Standard Library," as at vol. i. pp. 19, 21, 453, 478-83; vol. ii. pp. 302, 458; vol. iii. pp. 16, 256; vol. iv. pp. 48, 153; vol. v., appendix, &c.

J. W. M. G.

SPELLING OF SURNAMES (6th S. xi. 285).—A recent French writer on surnames mention that

"un archiviste de Vienne a relevé 41 manières d'écrire le nom d'une commune de son département. A chaque instant dans le corps d'un même acte on trouve le même nom diversement écrit. Des hommes instruits comme Malherbe, Peiresc, et La Boëlle, ont signé chacun de six façons différentes."

The *Crypt* for 1829, vol. i. p. 205, says, "Sir W. Raleigh's name is found in at least sixteen contemporary different spellings, all supposed by his own hand, many unquestionably so. Lord Burrell, Sir P. Sidney, and numberless others have written their own names in a variety of ways."

R. H. BUSK.

CANTING MEMORIAL INSCRIPTIONS (6th S. x. 406; xi. 150, 256).—I would respectfully suggest that correspondents who communicate memorial inscriptions should furnish dates, so as to render assistance to some of your readers in their work of investigating the authorship, dates of origins, &c., of some of the curiosities of graveyard literature.

The Selby version of the "Boreas' blast" epitaph as given by MR. A. C. JONAS (p. 256) varies considerably from that which MR. W. ANDREWS (*Curious Epitaphs*, p. 77) puts forth as the reading at Selby. Are there *two* versions in the same churchyard? If there is only one reading of the epitaph, which is correct? MR. ANDREWS states in his book just cited that the version he gives occurs on the stone to John Edmonds, who died

August 5, 1767. A rendering slightly different from that communicated by MR. JONAS is (*vide* Loaring, p. 118) to be found at Stepney, on the gravestone of Capt. John Dunch, who died in 1697. Another version (*vide* Loaring, p. 120) is at St. Mary Key's, Ipswich; but this compiler gives neither date nor name in this instance. The date, however (*vide* Tissington, 1857, p. 83), is June 24, 1843, and the person to whose memory the stone was cut was John Wright. Loaring and Tissington vary in the rendering of this example and in the number of the lines, the former giving it in four lines and the latter in two four-line verses. Another rendering (*vide* Snow, 1817, p. 119) was cut on the gravestone of George Winter, at Little Hampton, Sussex, but no date is given by Snow.

The earliest instance which I have noted of the occurrence of the "Farewell, vain world" epitaph is a four-line version at Kinoulton, Notts. It bears the date 1720, and is also to be found on the gravestone in Melton Mowbray churchyard to Andrew Jordaine, who died in 1723. This contains two additional lines, which differ from the concluding lines (as given by MR. JONAS) at St. Botolph's, Lincoln. Various renderings of this common memorial inscription are to be met with at Waltham Abbey (1746), Kensington (1776), Hewelsfield, near St. Briavals (1838), at Preston, and elsewhere throughout the country.

J. POTTER BRISCOE.

Nottingham.

The inscription from Selby Church, "Though Boreas' blast," &c., is given in *Chronicles of the Tombs*, by Thomas Pettigrew, 1857, p. 350, as being at Chalmondiston, to Capt. John Dunch, ob. 1696. It is slightly varied. Line 3 runs, "In Spight of both by God's Decree"; and line 6, "Yet once again I must set sail"; and in line 4 "now" occurs instead of "safe." "Farewell vain world," &c., is found in a slightly different form on a tombstone to Mr. James Armour (ob. 1809) in the churchyard of Clewer, near Windsor:

"Farewell vain World I've seen enough of thee
And now I care not what thou say'st of me
Thy smiles I Court not nor thine anger fear
Freed from them all my head lies quiet here
What faults you hear of me pray mind to shun
And look at home enough theirs [*sic*] to be done."

"Though Boreas' blast" occurs also at St. Peter's, Thanet, on a stone in the churchyard to the memory of John Oldfield, drowned Nov. 25, 1790, aged twenty-seven. It has these variations:—

- L.1. "Through [*sic*] boisterous Waves and stormy Winds."
- „ 3. "Yet by the force of God's decree."
- „ 5. "Here at an Anchor I do ride."
- „ 7. "Yet once again we shall set sail."

And again in Weybridge Churchyard, on a stone near the entrance gate, to Mr. Samuel Keene, died Feb. 22, 1827, aged thirty-four. It is thus varied:

L. 3. "In spite of both by God's decree."

"5. "And now at Anchor I do lie."

"7. "We must one day set sail again."

"8. "Our Saviour Christ to meet."

G. LEVESON GOWER.

Titsey Place.

A correspondent (J. G.) reminds me of one which I had forgotten that I published in *Traditions of Tirol* (p. 138) on a Benedictine of Viecht in "the little garden of graves" round the Pilgrimage Chapel of S. Georgenberg, in the Stallen-thal. His name was Magnus Dagn, and he seems to have had a local reputation for musical knowledge:—

"Magnus nomine,
Major arte,
Maximus virtute."

Another friend (A. M. S.) sends the following, noteworthy for brevity:—

"Thorpe's Corpse."

And—

"Fuller's Earth."

R. H. BUSK.

MISS BUSK is correct in her supposition that there are other versions of the inscription to Thomas Woodcock. The following I extract from the *Albion and Evening Advertiser*, April 22, 1801:—

"The *Curiosi* in the Epitaph way will find something whimsical in the following lines actually inscribed upon a country tombstone, in the North, to a little deformed man named Thomas Woodcock:—

'Here lies an honest Cock, ill-shapen—

Would you know his name, 'twas Tom Wood-capon.

N.B. *Cock* would not come in rime."

ERNEST A. EBBLEWHITE.

A POLICEMAN'S BEAT (6th S. xi. 346).—MR. LYNN must go much further back than the institution of Sir Robert Peel's "new police" if he wishes to arrive at the origin of their *beat*. The nightly round of the old watchman, who preceded the policeman, was always called his beat. In London he used to call the hour, or rather the quarters of the hour, announcing at the same time the state of the weather. "Past one o'clock, and a cloudy morning!" and so on. Each watchman carried a large horn lantern in one hand and a stout cudgel in the other; and I *think* (but of this I am not sure) that he accompanied his sleep-murdering cry with thumps of his cudgel on the pavement. If so, this would be the origin of his *beat*. Many years ago, when I lived in Vienna, the watchman used in the same way to call the hour and chant a short rhyme, and he finished by vigorously thumping his stick against the iron-bound posts that stood at the corners of the streets. The sound of these thumps always suggested to me the possible origin of the beat of our own watchman. Most certainly the German word *gebiet* had nothing to do with it.

JAYDER.

The commissioners appointed under the New Police Act (10 Geo. IV., cap. 44, 1829) drew up rules and instructions. London was marked out into 5 divisions, 40 sections, and 320 beats. The force consisted of 5 companies, each including 1 superintendent, 4 inspectors, 16 sergeants, and 144 constables. Each constable, when on duty, was "to be responsible for the security of life and property within his beat,.....make himself perfectly acquainted with all the parts of his beat or section.He will be able to see every part of his beat at least once within ten minutes or a quarter of an hour.....This regularity of moving through his beat shall not, however, prevent his remaining at any particular place," &c. (*Annual Register*, 1829, 377-94). When this term was used in 1829, I think it was intended to mean the policeman's walk, tramp, or perambulation. He was to be a civil patrol, and had to walk up and down his street or district, like the patrol of whom Blackmore, in 1712, says:—

"And still patrolling *beat* the neighbouring road."

There are many old expressions showing that *beat* was equivalent to walk. Grose, in 1785, has "beat the hoof," as meaning tramp, or go on foot. The "beaten track," and the old custom of "beating the bounds" will readily occur to any one. As an ancient constable (special, 1848) I perfectly understood that my *beat* was the south side of Russell Square; this had nothing to do with *gebiet*=region or province; and I must protest against the introduction of *biet* as an English word very respectfully, but very decidedly.

EDWARD SOLLY.

Sutton, Surrey.

Is not the special idea conveyed by this term that of the ground being passed over again and again, and that also not in a direct line, but in and out, up and down, according to the run of the streets, &c., in his district? If so, may not the definition of the word given by Bailey, as a hunting term for the action of a "stag which runs first one way and then another," and is then said "to beat up and down," indicate its origin? I fancy a somewhat similar action is meant when a ship is "beating" against the wind. This is, of course, a common sea term.

W. S. B. H.

We have the word in English as a hunting term, thus, "A stag that runs first one way and then another, is said to beat up and down" (Bailey). This fully and fairly expresses the term "a policeman's beat," for he walks up and down, within a certain limit. Halliwell, i. 154, gives *beating* as "walking about" (West). We have no clue to any special etymology for this form, but Halliwell quotes "beat-burning," which is the same as "burn-beating," or burning of bait, or pasture, a very primitive and wasteful form of agriculture.

A. HALL.

SAMUEL JOHNSON AND MUSIC (6th S. xi. 385).—More years ago than I care to count I heard the story in a somewhat different form, and can only regret I cannot give any authority for my version. It is this. Johnson and Boswell were at a concert, when an elaborate "variation" (one of those which disgust the real musician as much as it ever could Johnson) was performed by a celebrated violinist (? Giardini). "Is it not wonderful, sir?" asked Boswell. To which Johnson replied, "Sir, I wish it were impossible!" If the famous *not* be not Johnson's, it fathers itself upon him by its characteristic features, and for that very reason may belong to some one else. C. M. I. Athenaeum Club.

THE PINNEY FAMILY (6th S. viii. 429).—As no answer has appeared to this query, may I now ask it in a different way? Where can I obtain information about (1) Dr. Harrison, of Dublin, 1660; (2) the island of Nevis; (3) the badges of Royalists and Roundheads? At Racedown Lodge, Dorsetshire, where Wordsworth once resided, beech trees predominate, whereas at Blackdown, a mile distant, where Pinney's descendants still survive, fir trees are mostly seen. I understand that the latter was the badge of the Parliament men. The knocker of Blackdown House (1696) is a fir-cone.

EDWARD MALAN.

HAPPY-GO-LUCKY (6th S. xi. 308).—May not this be an instance of reduplication arising from the similar meaning originally of *happy* and *lucky*, from *hap* and *luck*? The Latin form of salutation is not unlike it. This was derived from the Pythagoreans:—

"Neque solum deorum voces Pythagorei observaverunt, sed etiam hominum, quæ vocant omina: quæ majores nostri, quia valere censebant, idcirco omnibus rebus agendis, *Quod bonum, faustum, felix, fortunatumque esset, præfabantur.*"—Cicero, *De Divinatione*, l. i. c. 44.

The above use of *hap* in a proverb occurs in the following: "Tis better through hap than good husbandry" (Clarke's *Paroemiologia*, Lond., 1639, p. 125).

ED. MARSHALL.

It will be recollected that this was the name of one of Capt. Marryat's *Three Cutters*. I may add that at the present time there is a vessel of this name trading to Belfast. W. H. PATTERSON.

BACKWARDATION (6th S. xi. 269).—This word is certainly not very recent. I have been an investor for the last twenty years, and found it in use when I began to invest. The *thing* has certainly existed long as speculation—nay, probably as long as investment—has existed, for it is not speculators alone who have to pay backwardation; any one may have to pay it who cannot, from any reason, deliver the stock he has sold on the settling day. This I once found to my cost, for having omitted to take with me, when I went

to join a shooting party in Norfolk, the certificate of some stock which I had sold, I had the choice of either returning to Cambridge, where I was then living, for the certificate, and so losing a day's shooting, or else of paying a certain rate for postponing the delivery of the stock till the next account. I chose the latter, though the sum was something like 10*l.* As, however, the ordinary reason for the non-delivery of a stock is that one has not got it to deliver, backwardation usually marks that the stock has been oversold by speculators.

Contango is just the opposite of backwardation, for it is used to denote the rate which is charged if one cannot pay for the stock one has *purchased* on the settling day, and so postpones the payment until the next account.

I have not yet met with these words in any dictionary.* F. CHANCE.

[They appear in Ogilvie's *Imperial*, 1882.]

WROBNSERS (6th S. xi. 328).—There is no "Wrobnsers" in the county of Essex. The parish Mr. JACKSON so calls is Wrabness. It derives its name from its situation on a ness in the frith of the Stour.

J. W. SAVILL.

Dunmow, Essex.

"THE BEGGAR'S GARLAND" (6th S. xi. 347).—There is a chap-book entitled—

"The Beggar's Garland; In three Parts. Part I. How a Merchant left his son at his death to the care of a rich Knight, together with Ten Thousand Pounds, in order to marry the Knight's Daughter, when the children came to Age. Part II. How the covetous Knight hired a Beggar to kill the Child; instead of which the Beggar and his Wife stole the Knight's Daughter Susan and married the two Children together. Part III. The Comical Wedding, and how the Matter came to be discovered to the Knight, who was outwitted by the honest Beggar. Hull: Printed and Sold at the Printing-office in the Butchery."

It is written in verse, is not dated, and consists of 8 pp.

G. F. R. B.

RIVERSDALE PEERAGE (6th S. x. 190, 335; xi. 157, 335, 439).—William Tonson, first Lord Riversdale, was the only son of Richard Tonson, M.P. for Baltimore, 1727-73. He himself sat as M.P. for Tuam from 1773 to 1776, and for Rathcormac from 1776 to 1783, when he was raised to the Irish peerage. William Hull, his predecessor in the seat for Tuam, was probably a maternal relative, the first lord's grandmother having been a daughter of Sir Richard Hull, a judge of the Court of Common Pleas in Ireland. I fail to detect any discrepancy between

* I should have said any English dictionary, for I have since found both words in that very practical little French dictionary, Gasc's, in the English-French part. "Backwardation," he renders *déport*, and "*contango*" *report*, and a very lengthy, though lucid, explanation of these French words will be found in Littré.

the accounts of the Riversdale title in Debrett and in Burke.
T. J. HERCY.
Crouchfield, Bracknel.

OLD PLATE MARKS (6th S. xi. 368).—The mark on the silver tankard inquired after by A. W. W. is for London in the year 1698-9. The letters RO are the maker's mark or initials. The figure of Britannia and the lion's head erased was first used (for silver only) in March, 1697, in place of a leopard's head crowned and a lion passant, which had been in use from 1545. The fourth mark mentioned, a C with a long I passing through it, is the date letter for the year, and is simply the letter C; the E which follows two years later also has a mark drawn through it in a similar manner; so also has G for 1702-3, O for 1709-10, and Q for 1711-12.
T. FORSTER.
Colchester.

The tankard was made by Hugh Roberts, of Newgate Street, whose name was entered at Goldsmiths' Hall in 1697. What is described as a "monogram or merchant's mark resembling a long I passing through a C" is the letter C in court hand, and shows that the piece was made in the year 1698-9. From March, 1696-7, to June, 1720, Britannia and a lion's head erased were stamped on silver instead of the leopard's head crowned and the lion passant.

GEORGE T. HARVEY.

Miscellaneous.

NOTES ON BOOKS, &c.

Chronograms Continued and Concluded. More than 5,000 in Number: a Supplement Volume to Chronograms published in the Year 1832. By James Hilton, F.S.A. (Stock.)

So far from satisfying his appetite, the warm reception awarded the previous volume of *Chronograms* has spurred Mr. Hilton to further exertions. Nothing is more stimulating to a man of antiquarian tastes than the journey down the by-paths of literature in which, rather than in broad highways, a chance is afforded of lighting upon undiscovered treasures. An enthusiast in the pursuit of the branch of study he has taken up, Mr. Hilton has wandered through the principal cities of Northern and Central Europe in search of fresh specimens of the curious works of human ingenuity he collects. Though interfered with by manifold difficulties, especially the absence from great foreign libraries of classified catalogues, the refusal of permission to forage among the shelves, and the consequent inability to light upon books with the name of which he was not already familiar, our author has found his hunting-grounds prolific of game. To the ten thousand and more chronograms, accordingly, contained or referred to in the earlier volume, he has added ten thousand more, of which more than half are fully transcribed. In one or two chapters, and notably in the chapter on the mystical number 666, Mr. Hilton goes outside the strict limits laid down in his title. Such divergence is readily forgiven by those who profit by it. The nuptial verses and funeral, complimentary, and jocose poems in which

Dutchmen and Germans of the Renaissance and subsequent times delighted have been laid under contribution. A volume of exceptional rarity—apparently, indeed, unique—in the library of the Rev. Walter Begley, *Jardim anagrammatico de divinas flores Lusitanas, Hespanholas, e Latinas*, published in Lisbon 1654, has furnished an entire chapter to itself. The manner in which the year 1651, the assumable date of composition, is evolved from all the sorrows of Christ and the Virgin and all the mysteries of religion is absolutely bewildering. No fresh knowledge as to the antiquity of chronograms has been obtained. The earliest in date remains a Hebrew chronogram of 1203, quoted in the first volume. Of the Latin chronogram Mr. Hilton holds none quite certain in date that claims to be earlier than the middle of the fifteenth century. This is very probable. The revival of the study of the dead languages and the efforts of the Humanists would naturally concur, so far as regards time, with the appearance of chronograms. Multitudinous as are the specimens he has collected, and interesting as are the bibliographical notes he affords, Mr. Hilton holds the subject to be far from exhausted—that much remains to reward further labour in the field he has opened out. The illustrations to this volume, as to its predecessor, are numerous, and consist principally of facsimile reproductions of engraved title-pages, devices, portraits, &c., from old books. Some of the head and tail pieces have been reproduced especially for this interesting and valuable volume.

The Holy Bible. Being the Version set forth A.D. 1611 compared with the Most Ancient Authorities and Revised. (Printed for the Universities of Oxford and Cambridge.)

THE revisers of the English version of the Holy Scriptures have at length completed their arduous task. The work was commenced on June 30, 1870, and was completed in eighty-five sessions, occupying 792 days, each working day consisting of about six hours. The readers of "N. & Q." will learn with great satisfaction that the revisers have thought it no part of their duty to remove "archaisms, whether of language or construction, which, though not in familiar use, cause a reader no embarrassment and lead to no misunderstanding," and that they have not removed archaic words or expressions unless these archaisms seemed unintelligible or liable to be misunderstood. It will be evident, even after a very few chapters have been read, that great care has been taken not to injure the rhythm of the sentences. We turned at once to such critical passages as the Song of Deborah and Barak in Judges v., to the exquisitely flowing sentences of Isaiah xxxv., and to several other very familiar sections, and in each case, though alterations had been introduced, the English was still as smooth and rhythmical as before, and in one or two places new harmonies had been added; as, for example, in Judges v. 24:

"Blessed above women shall Jael be,
The wife of Heber the Kenite,"

where the reader is irresistibly reminded of the pleasant flow of Longfellow's *Evangeline*. We cordially welcome the Revised Version, and gratefully acknowledge the ungrudging labours of the revisers. It is a very curious circumstance—can it be accidental?—that the new version was issued on the very day on which, according to the Jewish account, the revelation took place upon Mount Sinai.

A FEW literary articles vary in the *Nineteenth Century* the practical monopoly which politics, science, and economics enjoy of our principal magazines. These are "The Faithful Shepherdess," an estimate by Lady Archibald Campbell of Fletcher's play, with a glance at English pastoral poetry in general, and "James

Russell Lowell," an appreciative tribute by Mr. G. Barnett Smith.—"The Muse of History," by Augustine Birrell, which appears in the *Contemporary*, is a smart and bright piece of work, which, however, descends to uncomfortable liberties with language; Mr. J. S. Stuart-Glennie breaks a spear with Dr. Ingleby concerning "Shakespeare and the Stratford-on-Avon Common Fields."—*Macmillan* has long papers on "Mommson's New Volume" and on "Marius the Epicurean," the former by Mr. William T. Arnold.—In the *Gentleman's* Mr. Grant Allen writes on "Genesis," the Rev. S. Baring Gould upon M.M. "Erckmann-Chatrian," and Mr. W. G. Black upon "Man and Myths."—*Longman's* has interesting papers by Mr. F. Boyle on "A Pathan Brigand" and Mr. Kidd upon "Bees."—*Temple Bar* gives, under the heading "A Russian Armament," a profoundly interesting gossip upon the papers of the Duke of Leeds recently reviewed in "N. & Q." and upon the Bland-Burges Papers.—"Round about Haida" and "By the Baie des Trépassés" attract attention in the *Cornhill*.—*Time* deals with "Mr. Hardy's Rustics," "Ideal Centres of Spiritual Activity," and "The Press, the Masses, and the Aristocracy."—The *English Illustrated* has the first part of what bids fair to be an attractive series of articles by Mabel Collins on the "New Forest," and a striking history by Mr. D. Christie Murray entitled "Schwartz." The illustrations retain their old attractions.—*All the Year Round* deals with Sir H. Taylor's autobiography, and includes Berkshire and Wiltshire in its "Chronicles of English Counties."—The *Antiquarian Magazine* contains Part II. of "The Playhouses at Banksie in the Time of Shakespeare," by Mr. Rendle, F.R.C.S.; "Curl's Miscellanies," by Mr. Solly, F.R.S.; and Part VIII. of Mr. Ward's "Forecastings of Nostradamus."

FROM Mr. Halliwell-Phillipps's folio edition of Shakespeare, Mr. Russell French's *Shakespeareana Genealogica*, and the *Gentleman's Magazine*, Mr. A. W. Cornelius Hallen, F.S.A. (Scot.) has compiled a pedigree of the Shakspeare family, from Thomas Shakspeare, of Balshall, 1486, and Alice his wife, down to to-day. It is published by Mr. Evan G. Humphreys, of Stratford-on-Avon.

AMONG books recently received may be mentioned *Hamlet, Prince of Denmark*, by Matthew Mull (Kegan Paul & Co.), a series of "emendations" of *Hamlet*, such as the author previously attempted in the case of *Paradise Lost*, with disquisitions on other points in *Hamlet*,—and *The Royal Academy Illustrated*, edited by Henry Lassalle (Sampson Low & Co.), a continuation in a popular form and at a low price of a work that last year won recognition and approval.

THE *Hull Quarterly* (Hull, Brown & Sons), Nos. 4, 5, and 6 (Oct., 1884, to April, 1885), contains a good deal of matter which shows the editor, Mr. W. G. B. Page, to be well supported by contributors from the East Riding. The magazine is well illustrated, and the contents are varied. Mr. C. S. Wake gives an account of the Lords of Cottingham after the partition of the manor between the four sisters and heirs of Edmund de Holland, Earl of Kent. The modern history of Cottingham has also its record in a graceful tribute to the memory of the late Mayoress of Hull, who resided in Cottingham and belonged to a Hull family. The ancient crosses of Holderness form an interesting subject for a paper by Mr. Tindall Wildridge, illustrated by engravings of all that remains of the crosses, which is sometimes sadly little. Mr. T. M. Evans describes a lake dwelling discovered at Ulrome in Holderness, the first which has been found in that part of England, and for which he claims a greater antiquity than that assigned to the Irish and Scottish lake dwellings. It is,

perhaps, more probable that the use of this mode of habitation did not last down to such a late period in England as it did in Scotland and Ireland than that the English examples—which we believe to be very few—are older than the earliest Scottish and Irish crannogs.

THE *Museum* (1220, Sansom Street, Philadelphia, Pa.), No. 1, for May, is a new American publication for the young naturalist and for collectors of all classes—philatelists, numismatists, and the followers of various other combinations of amusement, instruction, and hobby. It contains among juvenile contributions a short paper by a young Indian from Dakota, who describes and pictures the buffalo, an animal of which he had seen a great many before he came East. Mr. Henry Phillips, Jun., of Philadelphia, the translator of some of Petófi's poetry, describes a Baltimore threepenny token of 1790. The illustrations are numerous and good.

PART XIX. of *Parodies*, collected by Walter Hamilton, deals with Tennyson's *The Fleet*, Hamlet's soliloquy, "To be or not to be," and Miss Taylor's *My Mother*.

THE Philological Society is raising a fund to be called the "Murray Indemnity Fund," the object being to release from responsibilities incurred in the prosecution of his great work the able editor of the *New English Dictionary*. Contributions to this object, which must have the support of all scholars, may be sent to Mr. Benjamin Dawson, Treasurer of the Philological Society, The Mount, Hampstead, N. W.

MR. J. C. L. STAHLSCHEMIDT, the author of *Surrey Bells and London Bellfounders*, has completed the *Church Bells of Hertfordshire, their Founders, Inscriptions, Traditions, and Uses*, commenced by that indefatigable labourer and writer on the subject, the late Thos. North, F.S.A. The work will be issued so soon as 125 subscribers are obtained. Applications may be addressed to Mrs. North, The Plas, Llanfairfechan, or to Mr. Stahl Schmidt, Fontency Road, Balham, S. W.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

J. T. FEATHER.—Please send full address. We have a communication for you.

M. DEANE.—We have no use for such a collection as you describe.

M. L. ("Life's race well run").—This question is asked *ante*, p. 349. No answer has yet been received.

CORRIGENDUM.—P. 427, col. 1, l. 20 from bottom, for "Wm. Johnson" read *Dr. Johnson*.

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 13, 1885.

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Notes.

PAY LIST OF DRURY LANE THEATRE IN 1765.

Some years ago Miss Fanny Kemble gave me a parchment roll which had been among her father's treasures. It is a pay list of Drury Lane Theatre a hundred and twenty years old, and is supposed to be in Garrick's handwriting. I do not know where a similarly exhaustive list is to be found, and to me it has always been of extreme interest, recalling, as it does, the old days of "Candle-women" and of "Numberers." I have copied it, in the hope that it may prove of interest to readers of "N. & Q." It would serve a double purpose if it should call for a pay list, or even a bare record of the weekly expenditure of some of the large theatres of to-day. What the "S. Fund." is, with which it closes, I do not know. Perhaps some reader of "N. & Q." can tell.

Drury Lane Theatre Pay List, 9th February, 1765, at 69l. 11s. 6d. p. diem, and 417l. 9s. p. week.

| | Men. | | Day. | | Week. | |
|-------------------------|------|-------|------|-------|-------|-------|
| | £. | s. d. | £. | s. d. | £. | s. d. |
| Jas. Lacy, Esqr. ... | 2 | 15 | 6 | 16 | 13 | 0 |
| Dav. Garrick, Esqr. ... | 2 | 15 | 6 | 16 | 13 | 0 |
| Mr. Yates and w. ... | 3 | 6 | 8 | 20 | 0 | 0 |
| Mr. Palmer and w. ... | 2 | 0 | 0 | 12 | 0 | 0 |
| Mr. King ... | 1 | 6 | 8 | 8 | 0 | 0 |
| Mr. Holland ... | 1 | 6 | 8 | 8 | 0 | 0 |
| Mr. Dance and w. ... | 1 | 1 | 8 | 6 | 10 | 0 |
| Mr. Havard ... | 0 | 16 | 8 | 5 | 0 | 0 |
| Mr. Hopkins and w. ... | 0 | 16 | 8 | 5 | 0 | 0 |

| | Men. | | Day. | | Week. | |
|-------------------------|------|-------|------|-------|-------|-------|
| | £. | s. d. | £. | s. d. | £. | s. d. |
| Mr. Bransby ... | 0 | 11 | 8 | 3 | 10 | 0 |
| Mr. Lee ... | 0 | 10 | 0 | 3 | 0 | 0 |
| Mr. Burton ... | 0 | 10 | 0 | 3 | 0 | 0 |
| Mr. Jackson ... | 0 | 10 | 0 | 3 | 0 | 0 |
| Mr. Baddeley and w. ... | 0 | 10 | 0 | 3 | 0 | 0 |
| Mr. Moody ... | 0 | 10 | 0 | 3 | 0 | 0 |
| Mr. Rosher ... | 0 | 10 | 0 | 3 | 0 | 0 |
| Mr. Powell ... | 0 | 8 | 4 | 2 | 10 | 0 |
| Mr. Griffith ... | 0 | 8 | 4 | 2 | 10 | 0 |
| Mr. Adcock ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Mr. Packer ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Mr. Parsons ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Mr. Granger ... | 0 | 5 | 10 | 1 | 15 | 0 |
| Mr. Ackman ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Mr. Clough ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Mr. Didier ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Mr. Phillips ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Mr. Raftor ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Mr. Vaughan ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Mr. Preston ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Mr. Cattle ... | 0 | 4 | 2 | 1 | 5 | 0 |
| Mr. Fox ... | 0 | 4 | 2 | 1 | 5 | 0 |
| Mr. Marr ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Mr. Strange ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Mr. Wyatt ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Master Burton ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Mr. Keen ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Mr. Mortimer ... | 0 | 2 | 6 | 0 | 12 | 0 |
| Mr. West ... | 0 | 2 | 6 | 0 | 12 | 0 |
| Mr. Watkins ... | 0 | 2 | 6 | 0 | 12 | 0 |

Women.

| | | | | | | |
|--------------------|---|----|---|----|----|---|
| Mrs. Cibber ... | 2 | 10 | 0 | 15 | 0 | 0 |
| Mrs. Pritchard ... | 2 | 6 | 8 | 14 | 0 | 0 |
| Mrs. Clive ... | 1 | 15 | 0 | 10 | 10 | 0 |
| Miss Pope ... | 0 | 13 | 4 | 4 | 0 | 0 |
| Mrs. Bennett ... | 0 | 8 | 4 | 2 | 10 | 0 |
| Mrs. Bradshaw ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Mrs. Lee ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Miss Cheney ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Miss Plym ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Mrs. Cross ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Mrs. Simpson ... | 0 | 4 | 2 | 1 | 5 | 0 |
| Mrs. Simson ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Mrs. Matthews ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Mrs. Smith ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Mrs. Spires ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Miss Mills ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Miss Pearce ... | 0 | 2 | 6 | 0 | 15 | 0 |

Singers.

| | | | | | | |
|-----------------------|---|----|---|---|----|---|
| Sigr. Giustinelli ... | 1 | 3 | 4 | 7 | 0 | 0 |
| Mr. Vernon ... | 0 | 16 | 8 | 5 | 0 | 0 |
| Mrs. Vincent ... | 0 | 16 | 8 | 5 | 0 | 0 |
| Mrs. Scott ... | 0 | 13 | 4 | 4 | 0 | 0 |
| Mr. Champnes ... | 0 | 13 | 4 | 4 | 0 | 0 |
| Miss Wright ... | 0 | 13 | 4 | 4 | 0 | 0 |
| Miss Slack ... | 0 | 13 | 4 | 4 | 0 | 0 |
| Master Kaworth ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Mrs. Dorman ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Miss Williams ... | 0 | 4 | 2 | 1 | 5 | 0 |
| Mrs. Dearl ... | 0 | 3 | 4 | 1 | 0 | 0 |

Dancers.

| | | | | | | |
|---------------------------|---|----|---|---|----|---|
| Sigr. Grimaldi and w. ... | 1 | 0 | 0 | 6 | 0 | 0 |
| Sigr. Georgi and w. ... | 1 | 0 | 0 | 6 | 0 | 0 |
| Miss Baker ... | 0 | 13 | 4 | 4 | 0 | 0 |
| Mr. Aldridge ... | 0 | 13 | 4 | 4 | 0 | 0 |
| Mr. Slingsby ... | 0 | 10 | 0 | 3 | 0 | 0 |
| Sigr. Berardi ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Sigr. Lauchery ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Sigr. Tassoni ... | 0 | 5 | 0 | 1 | 10 | 0 |

| | Dancers. | | Day. | | Week. | |
|-------------------------|----------|----|------|----|-------|----|
| | £. | s. | d. | £. | s. | d. |
| Mrs. Granier ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Signora Luchi ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Miss Wilkinson ... | 0 | 4 | 2 | 1 | 5 | 0 |
| Miss Tetley ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Mrs. Crauford ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Mr. Walker ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Mr. Raioul ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Master Rogier ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Mr. Wallis ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Master Hurst ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Miss Brider ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Miss Egan ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Miss Matthews ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Miss Heath ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Master Pope ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Office Keepers. | | | | | | |
| Mr. Royall ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Mr. Dickinson ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Mr. Smith ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Mr. Hays ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Mr. Hodges ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Box Keepers. | | | | | | |
| Mr. Berisford ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Mr. Bowers ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Mr. Broad ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Mr. Cridland ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Mrs. Dickenson ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Door Keepers. | | | | | | |
| Mr. Chinnal ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Carlton, senior ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Carlton, junior ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Danny ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Foley ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Humphrys ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Jones ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Kaygill ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Noel ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Palmer ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Robinson ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Roberts ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Spilsbury ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Veale ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Walker ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Men Dressers. | | | | | | |
| Mr. Allen ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Mr. Burke ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Blagden ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Costain ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Cape ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Moore ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Preston ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Renaud ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Tomlinson ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Wilson ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Whitty ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mr. Ward ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Women Dressers. | | | | | | |
| Mrs. Bride ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Brockin ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Berwick ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Cleeter ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Groath ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Lilly ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Marr ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Mestiviez ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Mann ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Odell ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Rogers ... | 0 | 1 | 6 | 0 | 9 | 0 |

| | Women Dressers. | | Day. | | Week. | |
|-----------------------|-----------------|----|------|----|-------|----|
| | £. | s. | d. | £. | s. | d. |
| Mrs. Smith ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Ward ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Willoughby ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Woodfin ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Mrs. Wright ... | 0 | 1 | 6 | 0 | 9 | 0 |
| Treasurer. | | | | | | |
| Mr. Victor ... | 0 | 8 | 4 | 2 | 10 | 0 |
| Sub Treasurer. | | | | | | |
| Mr. Evans ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Wardrobe. | | | | | | |
| Mr. Heath and w. ... | 0 | 6 | 8 | 2 | 0 | 0 |
| Mrs. Slaughter ... | 0 | 5 | 0 | 1 | 10 | 0 |
| Mrs. Johnston ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Propertier. | | | | | | |
| Mrs. Berkeley ... | 0 | 3 | 4 | 1 | 0 | 0 |
| Miss Berkeley ... | 0 | 1 | 9 | 0 | 10 | 6 |
| Candlewomar. | | | | | | |
| Mrs. Bagnal ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Barber. | | | | | | |
| Mr. Pope ... | 0 | 4 | 0 | 1 | 4 | 0 |
| Numberers. | | | | | | |
| Mr. Hardham ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Mr. Garland ... | 0 | 2 | 6 | 0 | 15 | 0 |
| Mr. Johnston ... | 0 | 8 | 10 | 3 | 13 | 0 |
| Mr. Hulett ... | 0 | 2 | 6 | 0 | 15 | 0 |
| The Constable ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Scenemen ... | 1 | 0 | 8 | 6 | 4 | 0 |
| Soldiers ... | 0 | 14 | 0 | 4 | 4 | 0 |
| Sweepers ... | 0 | 11 | 6 | 3 | 9 | 0 |
| Pensioners. | | | | | | |
| Mr. Pelling ... | 0 | 2 | 0 | 0 | 12 | 0 |
| Mr. Reynolds ... | 0 | 1 | 8 | 0 | 10 | 0 |
| S. Fund ... | 1 | 15 | 0 | 10 | 10 | 0 |

HORACE HOWARD FURNESS.

West Washington Square, Boston, U.S.
 [The "S. Fund" is the Sinking Fund. For a similar list for the year 1773 see 6th S. iv. 125.]

TRIAL BY WAGER OF BATTLE.

(See 6th S. xi. 144, 252, 374.)

It is a mistake frequently made that the repeal of the old law by which an appeal of murder might be made, and the issue decided by battle, was the immediate result of the celebrated case by which Abraham Thornton was appealed in the year 1817 by William Ashford, as the eldest brother and heir-at-law of Mary Ashford, who came to an untimely and sad end. The trial and acquittal of Thornton took place at the Warwick Summer Assizes in August, 1817. In the following October Ashford entered his appeal in the Court of King's Bench, which, after many adjournments, was not finally disposed of till April 20, 1818. The repeal of the old and obsolete law was not made until fifteen months afterwards, viz., June 22, 1819, and then, so urgent was the necessity, that the Act was introduced and passed the first, second, and third readings in one night—a rapidity of legislative proceeding which, in late years at any rate, is perhaps without a parallel. The cir-

cumstances were these. A day or two before an appeal of somewhat a similar nature to that of Ashford's had been entered, and to prevent trial by battle being again possible, a short Act was introduced and passed as before stated. The names of the parties to this appeal have escaped me just now. The Act had reference not only to the future, but to any case "now depending," and perhaps, as it is so short and of so interesting a nature, it may be well to quote it *in extenso*:—

"59 Geo. III. cap. xlv.

"An Act to abolish Appeals of Murder, Treason, Felony, or other Offences, and Wager of Battel, or joining Issue and Trial by Battel in Writs of Right. (22 June 1819.)

"Whereas Appeals of Murder, Treason, Felony, and other Offences and the manner of proceeding therein have been found to be oppressive; and the Trial by Battel in any Suit is a Mode of Trial unfit to be used; and it is expedient that the same should be wholly abolished,

"I. Be it therefore enacted.....that from and after the passing of this Act, all Appeals of Treason, Murder, Felony, or other Offences shall cease, determine, and become void; and that it shall not be lawful for any Person or Persons at any Time after the passing of this Act to commence, take, or sue Appeal of Treason, Murder, Felony, or other Offence, against any other Person or Persons whomsoever, but that all such Appeals shall from henceforth be utterly abolished, any Law, Statute, or Usage to the contrary in any wise notwithstanding.

"II. And be it further enacted, That from and after the passing of this Act, in any Writ of Right now depending, or which may hereafter be brought, instituted, or commenced, the Tenant shall not be received to wage Battel, nor shall Issue be joined, nor Trial be had by Battel, in any Writ of Right, any Law, Custom, or Usage to the contrary notwithstanding."

The above is copied from the Statutes at Large. I can find no mention of it or any reference to it in any of the newspapers of the day which I have an opportunity of seeing.

Vague and sometimes erroneous ideas are often put forth by writers upon the Ashford and Thornton case as to the kind of glove or gauntlet used on that occasion. It is sometimes described as "a military glove," and your correspondent Mr. SALMON, in "N. & Q.," 2nd S. ii. 241, says the gloves which were handed to Thornton by his counsel were "a pair of large horseman's gloves." It may be stated that in the hearing of the appeal, when the Clerk to the Crown asked of Thornton, "Are you guilty of the said felony and murder whereof you stand so appealed?" the prisoner read from a slip of paper his counsel had put into his hand, "Not guilty, and I am ready to defend the same by my body." His counsel then banded to him a pair of gauntlets, one of which he put on, and the other, in pursuance of the old form, he threw down on the floor of the court for the appellant to take up, as a sign that he accepted the challenge. It was not taken up, and was ordered to be kept in the custody of the officer of the Court. It is said to be now in the British Museum. The fellow glove which Thornton wore is now in the

possession of Mr. R. H. Sadler, solicitor, of Sutton Coldfield, whose father was the attorney for Thornton on his trial and in the appeal. As the gloves were of no common kind, a description of the one in Mr. Sadler's hands may be of interest. The gauntlets were not "a pair"—that is, right and left—but were both alike;—one pouch, without either separate fingers or thumbs, as ordinary gloves have. The size of the glove is ten inches long, and nine in circumference round the middle of the palm; so that, although large enough to contain a man's hand, the width is too narrow to admit of the hand being so placed as to grasp anything, as the thumb must underlie the fingers in the middle of the palm. From the wrist it expands considerably, as ordinary gauntlets do in a slight degree. Round the wrist is a sprayed ornament of dark and lighter green silk, embroidered with the peculiar stitch now called "crewel work"; below that and nearer to the edge is a narrow band of red leather, three-eighths of an inch wide, with a small ornamentation of green silk cross stitches at the inner edge, and a narrow green silk fringe at the extreme edge next the arm. From the wrist depend three leathern tags, having four holes in each, through which, doubtless, were to be threaded the ten white leather thongs, each sixteen inches long, to fasten the gauntlet round the wrist. The gauntlet is made of white tanned sheep-skin, without a seam of any kind in it. It has long been a source of perplexity as to what it could have been made of; but from an examination of it the other day by two eminent Birmingham surgeons, it was decided that it was formed of a ram's scrotum, as on it are seen the marks of the two rudimentary teats situated near to such a formation. The gauntlet is decidedly a pretty and unique article. Whether it is ancient or modern is uncertain. It is clear, from its peculiar shape, it was never made for use to grasp a weapon with, and it seems scarcely probable, from the tanning of that portion of the skin which is usually thrown away, and the elaborate embroidery and decoration, that it was made for the special occasion on which it was used. I have a few engravings of it, one of which I shall be glad to send to any person especially interested.

JOHN RABONE.

Birmingham.

LORD MAYORS WHO HAVE DIED DURING THEIR MAYORALTY.

As the list you gave (6th S. xi. 340) from the *City Press* is not only faulty, but has many omissions, allow me to give you a corrected one. The first two names, although, strictly speaking, not those of Lord Mayors, are fully entitled to be admitted:—

1213. Henry Fitzalwyn.
1237. Andrew Bockerel,
1396. Adam Banne,

1484. Thomas Hill.
 1484. William Stocker.
 1504. John Wingar, died 1505. Query if mayoralty was concluded.
 1507. William Browne.
 1509. Thomas Bradbury.
 1543. William Bowyer, died April 22, 1544.
 1590. John Allot, died Sept. 17, 1591.
 1593. Cuthbert Buckle.
 1596. Thomas Skinner.
 1687. John Shorter.
 1687. John Chapman.
 1740. Humphrey Parsons.
 1741. Robert Godchal.
 1750. Samuel Pennant.
 1751. T. Winterbottom.
 1753. Edmund Ironsides.
 1769. William Beckford.
 1884. George Swan Nottage.

The years named are those of election and not of death, which method avoids much confusion.

I would point out that John Ward, elected on the death of William Stocker, did not die; nor was Hugh Brice elected for any remainder term, but for the year 1485-6, in the usual course. Thomas Flyle and William Stooke in your list are, of course, misprints for Hill and Stocker, respectively.

I give the date of the death of William Browne as 1507, and not 1513. These two (Mayors in those years) were distinct men; the former was buried at St. Mary's, Aldermanbury, and the latter, who died in 1523, at St. Mary Magdalen. I do not see how otherwise the records in these two churches and the Mercers' Chapel, according to Anthony Munday's edition of Stow (1618), can be reconciled.

Martin Calthorpe in 1588 and William Copinger in 1512 both served for the first part of their mayoralty only, and I strongly suspect they died during their term of office. Can any correspondent of "N. & Q." inform me?

Among other perplexing points I find under the notice of St. Mildred's, Bread Street:—

"An Obite sacred to the happie memoriall of Sir John Chadworth, or Shadworth, sometime Mercer, and Lord Mayor of this Citie of London.....He deceased the seventh day of May, A.D. 1401."

Now as John Chadworth was elected Mayor in 1401, he would have predeceased his election. This "happie memoriall" is evidently wrong in its date, and was, no doubt, erected some time after the knight's death.

To the list of deaths of Lord Mayors I would add that of one Lady Mayoress, viz., Lady James Sanderson, on Aug. 17, 1793—an occurrence, so far as I know at present, quite unique.

JOHN J. STOCKEN.

1. John Oxenford, or from Oxford, installed 1341, died June 17, 1342, Simon Francis succeeding him for the rest of the term and being regularly elected for the ensuing year.

2. Adam Bamme, installed 1396, died June 6, 1397, the famous Sir Richard Whittington succeeding him, and following on as mayor, 1397-8, for the usual year from St. Simon and St. Jude's day, Oct. 28.

3. Sir Thomas Hill, installed 1484, died Sept. 23, 1485, and was succeeded by

4. Sir William Stocker, who died Sept. 28, 1485, and was succeeded by John Ward, who kept the office until succeeded by Sir Hugh Bryce, installed Oct. 29, 1485, when Ward went out of office in due course. Ward died sixteen years afterwards, in 1501.

5. Sir William Browne, elected 1507, died at the end of April, 1508. Office filled for the remainder of the year by Laurence Aylmer.

6. Sir Thomas Bradbury, elected 1509, died date uncertain, but during his mayoralty, Sir William Capell, who had already once passed the chair, serving the remainder of the year.

7. Sir William Coppinger, elected 1512, died in 1513, Sir Richard Haddon, a predecessor, again assuming office until the end of the year.

8. Another Sir William Browne (no relation to the one above mentioned), elected in 1513, died on June 3, 1514, his place being temporarily filled by Sir John Tate, who had already served.

9. Sir William Bowyer, elected 1543, died on Easter Day, April 15, 1544, temporarily succeeded by a predecessor, Sir Ralph Warren.

10. Sir Martin Calthrop, elected 1588, died May 3, 1589, Sir Richard Martin, an alderman who had passed the chair, temporarily replacing him.

11. Sir John Allot, elected 1590, died Sept. 17, 1591, temporarily succeeded by a former Lord Mayor, Sir Rowland Heywood.

12. Sir William Rowe, elected 1592, died Oct. 23, 1593. No temporary ruler seems to have been chosen for the five days remaining of the term. The duly elected successor, Sir Cuthbert Buckle, probably commenced to act immediately, though not sworn in until Oct. 28.

13. The above-named Sir Cuthbert Buckle, elected 1593, died July 1, 1594, Sir Richard Martin again acting temporarily for the remaining four months of the term.

14. Sir Thomas Skinner, elected 1596, died in the same legal year, namely, on Dec. 31, 1596, Sir Henry Billingsley assuming the duties for ten months.

15. Sir Ralph Freeman, elected 1633, died March 16, 1634, a former Lord Mayor, Sir Thomas Moulson, serving out the remainder of the term.

16. Sir John Shorter, appointed by royal letters patent 1687, died (from the effects of an accident) Sept. 4, 1688. Sir John Eyles acted by royal nomination for a month. On Oct. 6 Sir John Chapman acted by similar appointment for

five days. On the 11th this alderman assumed office by vote of the citizens, and again, on the 29th, was installed for the following regular term of one year.

17. Sir John Chapman, elected 1688, took to his bed in terror when the begrim'd Lord Chancellor Jeffreys, of whom he had a mortal dread, was brought before him, disguised as a collier, on Dec. 12, 1688; died March 17, 1689, succeeded by Sir Thomas Pilkington, the Whig sheriff persecuted by James II., who was re-elected for the usual year in October, and again for another year in the following October, 1690.

18. Humphrey Parsons, Esq., elected 1740, died March 21, 1741, Alderman Lambert being elected to fill the vacancy for the rest of the term. This last-named alderman fell a victim to the epidemic that destroyed the Lord Mayor Pennant mentioned below in 1750.

19. Sir Robert Godschall, elected 1741, died June 26, 1742, Sir George Heathcote succeeding him.

20. Sir Samuel Pennant, elected 1749, died May 20, 1750, succeeded by John Blackford, Esq. Sir Samuel, with a number of other civic and legal dignitaries, his predecessor Alderman Lambert among them, died of the dreadful gaol fever that broke out at the Old Bailey April Sessions in this year. At the ordinary period of election the temporary Lord Mayor was not successful in gaining the suffrages of the citizens, which were in favour of his competitor, Francis Cockayne, Esq.

21. Thomas Winterbotham, Esq., elected 1751, died June 4, 1752, succeeded by Robert Alsop, Esq., who in October gave place to Sir Crispe Gascoigne.

22. Edward Ironside, Esq., elected in 1753. He was then in failing health, being carried to his installation in a chair. He did not hold the office for quite a month, dying on Nov. 27 in the same year. He was succeeded by Thomas Rawlinson, Esq., who held office for eleven months, when he was replaced in due course by that popular and fearless citizen, Alderman and Sheriff Sir Stephen Theodore Janssen.

23. William Beckford, Esq., elected 1769, died on June 21, 1770, succeeded by the popular Cornish alderman Barlow Trecothick, Esq., who in his turn was, at the ordinary period of the inauguration of the yearly civic reign, supplanted by a still more notorious tribune of the people, the demagogue Brass Crosby, Esq.

24. George Swan Nottage, Esq., elected 1884, died April 11, 1885, succeeded by Robert Nicholas Fowler, Esq., Lord Mayor 1883-4, who thus had immediately preceded the deceased civic ruler in his exalted office.

It is thus seen that twenty-four mayors have died during their terms since the office was instituted.

NEMO.

TOMB AND EPITAPH OF RICHARD III.—It is this year just four centuries since the accession of the house of Tudor to the throne of England, the battle of Bosworth having been fought on August 22, 1485, fifteen days after Henry of Richmond landed at Milford Haven. I am desirous of asking a question about the epitaph on the grave of the last of the Plantagenet kings as given in George Buck's *Life and Reign of Richard III.*, published in 1646, and afterwards included in the collection published by Kennet in 1706 under the title *A Complete History of England*. The great-grandfather of Buck or Buc (Sir John Buc) fought under Richard at Bosworth, and was afterwards beheaded at Leicester by order of Henry VII. Of course, I have no wish here to discuss the historian's attempt to clear his ancestor's royal patron of the many crimes which have been laid against him, particularly of the murder of his nephews in the Tower. As Dean Hook remarks, in his *Lives of the Archbishops of Canterbury*, Richard's silence at the question which met him wherever he went, "Where are your brother's children?" and the way in which the conviction that they had been murdered turned all against one who "thought nothing of sacrificing human life to political expediency," are inconsistent with any other theory of their end.

It is well known that Richard's body was buried, by Henry's order, at the church of the Grey Friars at Leicester. Buck tells us that Henry afterwards caused a tomb, adorned with Richard's statue, to be erected over the grave, and that a Latin epitaph was composed by "some grateful pen," which was, however, never inscribed, as intended, upon the tombstone. But he adds that he has seen a copy of it "in a recorded Manuscript-Book chain'd to a Table in a Chamber in the Guildhall of London"; and he gives it to his readers, "the Faults and Corruptions being amended." I should like to know whether the copy in question is still in existence. According to Buck, the inscription begins: "Hic ego, quem vario Tellus sub Marmore claudit, Tertius a justa voce Richardus eram."

In the course of it occurs a curious difficulty:—

"Quatuor exceptis jam tantum, quinq; bis annis
Acta trecenta quidem, lustra salutis erant,
Antique Septembris undena luce Kalendas,
Redideram rubræ jura petita Rosæ."

Now, "Trecenta lustra" are, of course, equivalent to fifteen hundred years; but one would have thought that four and twice five ("quatuor quinque bis") years short of this would correspond to anno 1486. Buck, however, puts in the margin against the Latin inscription, "Anno Dom. 1484," and the edition followed by Kennet has an English translation in which the latter is mentioned as the year. But the true year was undoubtedly 1485.

On the site of the church at Leicester now stands the factory of Messrs. Turner & Sons, the extensive elastic web manufacturers; and we are told in the *Post Office Directory* of the county that "an inscription has been placed on their premises at the end of Bow Bridge," where the king's remains "are supposed to have been interred." What is this inscription; and is it known what became of the tomb erected by order of Henry VII.?

W. T. LYNN.

Blackheath.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SMILAX.—What is the plant referred to by Pliny under this name? In Holland's translation chap. xxxv. of book xvi. is headed, "Of the Bindweed, or Ivie called *Smilax*" (vol. i. p. 481, edition 1601). It is thus described:—

"Like unto Ivie, is that plant which they call *Smilax*, or rough Bindweed. It came first out of Cilicia, howbeit more commonly it is to be seen in Greece: it putteth forth stalkes set thicke with joynts or knots, and those thrust out many thornie branches. The leafe resembleth Ivie, and the same is small, and nothing cornered: from a little stele that it hath, it sendeth forth certain pretie tendrils to claspe and wind about: the flower is white, and smelleth like to a Lillie: it beareth clusters comming nearer to those grapes of the wild vine *Labrusca*, than to the berries of Ivie; red of colour, whereof the bigger containe within them three kernels or pepins apeece, the smaller but one, and those be hard and blacke withal."

It is again alluded to in book xxiv. chap. x. (vol. ii. p. 190):—

"Furthermore, the Bindweed *Smilax*, knowne also by the name of Nicephoros, resembleth Ivie, but that it hath smaller leaves. They say, that a chaplet or guirland made of this *Smilax*, is singular for the headach; provided alwaies, That the leaves which goe to the making of it, bee in number odde. Some have said that *Smilax* is of two sorts: the one, which continueth a world of yeares, groweth in shaddowie valleys, climbing trees, & tufted in the head with clusters (as it were) of berries in manner of grapes; a soveraigne plant against all poysons, inasmuch, as if the juice or liquor of the berries be oftentimes dropped into the eares of young babes or little infants, no poysons (by report) will ever hurt them afterwards. As for the other *Smilax* or Bindweed, it loveth places well toiled and husbanded, wherein it usually groweth: but of no vertue it is and operation. The former Bindweed is that, the wood whereof we said would give a sound, if it were held close to the eare. Another hearme there is like to this, which some have called *Clematis*."

The first description seems in some respects to answer to the bryony, but the flowers of that are green. In Andrews's *Dictionary*, *Smilax* is given as = $\sigma\mu\iota\lambda\alpha\acute{\xi}$: Bindweed, with wind, rough *smilax*, that is to say the common convolvulus (*arvensis*); then, secondly, the sense is given as "the yew tree"; and,

thirdly, "a kind of oak." In Liddell and Scott's *Lexicon*, under the Greek, " $\sigma\mu\iota\lambda\alpha\acute{\xi} = \mu\iota\lambda\alpha\acute{\xi}$ a tree of the $\pi\rho\iota\nu\omicron\varsigma$ kind," i.e., the ilex; thirdly, "a bindweed or convolvulus"; and, fourthly, "= $\mu\iota\lambda\omicron\varsigma$, the yew, Lat. *taxus*." In his note on *Midsummer Night's Dream*, IV. i. 47, 48, Stevens says, "Were any change necessary, I should not scruple to read the *weedbind*, i.e., *smilax*: a plant that twists round every other that grows in its way" (Var. Ed., vol. v. p. 291). I suppose by *smilax* he means *smilax*.

F. A. MARSHALL.

[The *smilacæ* are a group of plants chiefly notable for producing the well-known drug sarsaparilla. They are evergreen climbers, and not unlike the convolvulus in the shape of the leaves and general appearance. The term $\sigma\mu\iota\lambda\alpha\acute{\xi}$ was applied by the Greeks to four different kinds of plants, one of them being the *taxus*, or yew tree. That of which Pliny discourses above was called by them $\sigma\mu\iota\lambda\alpha\acute{\xi} \tau\rho\alpha\chi\epsilon\iota\alpha$ and is the *smilax aspera* of Linnæus, and the *liséron épineux* of Southern France. It still grows in Greece and Italy, but is not found in England, Germany, or anywhere north of the Mediterranean provinces of France. It is nearly allied to the convolvulus or bindweed, and furnishes an inferior kind of sarsaparilla, known as *S. Italica*. The lines in *Midsummer Night's Dream* referred to by Mr. MARSHALL are as follows:—

"So doth the woodbine the sweet honeysuckle
Gently entwist";

and this appears, at first sight, to be a tautology amounting to nonsense. The explanation, however, probably is, either that Shakspeare wrote the word "woodbine" by mistake for "bindweed," or that, by some confusion of ideas, the former term was in his time—or perhaps locally—applied to the convolvulus and honeysuckle indiscriminately. There can be little doubt that bindweed is the plant meant, and any enterprising emendationist who adopted that reading would at least have probability on his side. Stevens's note has no botanical value, as he was evidently under the mistaken impression that *smilax* and convolvulus were one and the same plant.]

DATE OF ACCESSION OF ENGLISH SOVEREIGNS.—In the *Curiosities of History*, by Mr. Timbs, seventh edition, there occurs the following passage:—

"It is remarkable that among the thirty-three sovereigns who have sat on the English throne since William the Conqueror, although each of the eleven months has witnessed the accession of one or more, the month of May has not been so fortunate, none having ascended the throne within its limits."

I have in my possession an old edition of Johnson's *Dictionary*, containing a list of the English sovereigns and the dates when they began to reign; and this distinctly states that John ascended the throne May 27, 1199, and Charles II. May 29, 1660. Is Mr. Timbs in error; or is my list inaccurate? Could any one inform me of the exact day and date of John's accession?

H. H. C.

TANCREDS OF ARDEN.—The last of the Tancreds expired last April at the ripe age of eighty-five. I shall be obliged for any information about the

genealogy of the Tancred's of Arden for a local history. They were owners of Arden since *temp.* Henry VIII., and were great land jobbers at the Reformation. They seem to have acquired considerable wealth by these means, and also at a later period by money lending. The family were divided into many branches, as we find them seated at Raskelf, Thornton Bridge, Borough-bridge, and Whitley, all now extinct. Writing of Arden, Grainge, in his *Vale of Mowbray*, says:—

"The only relics of the priory remaining are a chimney, probably that of the kitchen, which yet retains its antique appearance. It is popularly said to be the *title deed* by that a payment of 40*l.* a year from the owner of the Park of Upsall is secured to the Lord of the Manor of Arden. Whilst the chimney endures the claim holds good—when it ceases to exist the claim becomes void. This is the common story in the neighbourhood, and, if true, it must certainly be marked among singular tenures."

Is it possible for such an annuity to be legally held by such a tenure? EBORACUM.

"WHY ANDERSON LEFT DYCKER'S."—In summing up a case tried in Dublin a short time ago Lord Chief Justice Morris said that the affair "remained shrouded in the mysterious uncertainty of the Man with the Iron Mask, the authorship of *Junius's Letters*, or 'Why Anderson left Dycer's.'" Can you give me any particulars of the last named mystery? It is to satisfy my literary curiosity that I require the information—not as a means of prying into Messrs. Anderson and Dycer's private affairs, although several people have asked me why Anderson did leave Dycer's. LL.

TITLE-PAGE OF BIBLE.—To what collection would you refer me to find a title-page for an old Bible, quarto size, bound in calf, supposed to have been printed in England between the years 1590 and 1610? The information as to the above will be prized by WILLIAM H. CHAFFEE.
P.O. Box 3068, New York, U.S.

PARSLEY SEED FOLK-LORE.—There is a saying in the North Riding of Yorkshire that "parsley seed (when it has been sown) goes nine times to the devil," a phrase which seems to have originated in the fact that it remains some time in the earth before it begins to germinate. Is this saying prevalent elsewhere? Hitherto I have failed to find any allusions to such a belief. That there is something "uncanny" about parsley seed, cf. Rev. H. Friend, *Flowers and Flower Lore*, p. 209, ed. 1884.

F. C. BIRKBECK TERRY.

[For superstitions connected with parsley, and for a partial answer to the query, see Folkard's *Plant Lore, Legends, and Lyrics* (Sampson Low & Co., 1884), pp. 435-6.]

CLEANING MANUSCRIPTS.—I have a very old Hebrew manuscript, a long roll of parchment, but unfortunately it is very dirty. Perhaps if this met

the eyes of some of your correspondents they might inform me the best way to clean it.

F. WHITEHEAD.

F. BAROTIUS.—The name "F. Barotius invent." appears on an old engraving of "The Repose in Egypt," in which Joseph is presenting cherries to the infant Jesus; but as I do not find it in Bryan's *Dictionary*, or in either of two other dictionaries I have, any information will oblige. JOB.

[May not F. Barotius stand for Federigo Barocci or Baroccio, of whom a full account appears in the edition of Bryan by Mr. R. E. Graves, now in course of publication?]

GENEALOGICAL QUERIES.—Can any of your correspondents kindly help me to discover to what families the following ladies belonged?—

Amory, Margaret, wife of Richard, died 1349.

Audley,, wife of Humphrey (who was beheaded after the battle of Tewkesbury, 1471).

Ferrars, Alianora, second wife of William, first Baron of Groby; she married (2) in 1290 William Douglas, and had licence in 1303 to marry John Wysham.

Grandison, Margaret, wife of Thomas, fifth and last baron; Inq. 18 Ric. II.

Latimer, Anne, wife of Thomas, Lord, of Braybroke; Maud, wife of his brother John; Margaret, wife of their brother Edward. Anne died 1402.

Mandeville, Eustachia, wife of Geoffrey, first Earl of Essex. Dugdale styles her a relative of Henry I.

Mohun, Sybil, wife of John, Lord, of Dunster; dowered 1330.

Molynes, Margaret, wife of Richard; "consanguinea regis"; living 1388-92.

Mortimer, Maud, wife of Hugh, of Richard's Castle; died 1308.

Longespee,, wife of Nicholas, Bishop of Salisbury; dead 1291.

Say, Mary, wife of William; married (2) Robert de Ufford; living 1264-72.

Segrave, Alesia, wife of Stephen (who died 1324-6); survived him. She certainly was not identical, as is sometimes supposed, with the wife of Edmund, Earl of Arundel; dates will not allow of it.

Stafford, Isabel, wife of Richard, of Clifton (son of first Earl); living 1346, dead 1380.

Talbot, Isabel and Margaret, wives of Gilbert, third Lord. Isabel was living 1383, Margaret 1399.

HERMENTRUDE.

THE WORD "DOLLAR."—Englishmen of a sporting tendency, more especially amongst the lower orders, have within recent years colloquially adopted the word *dollar*. When one directly inquires what sum of money is meant in such an expression as "Bet tcher 'arf a *dollar*," the answer is variously given by 'Arry as a shilling, two

shillings, and half-a-crown. I am inclined to think, when *dollar* or *half-dollar* is used, that the bet, as often as not, is made by way of a joke, more especially as one of my informants frankly told me he had no idea what sum of money was involved, and, further, that in case he lost it did not matter, as he had not the smallest intention of paying. I notice in the *Daily Telegraph* that in "Drummed Out," by "One of the Crowd" (George Augustus Sala), *half-a-dollar* represents half-a-crown, which is probably the most generally accepted translation of its value. Perhaps some of your readers may be able to trace the use of the word in this country. ANDREW W. TIER.

The Leadenhall Press, E.C.

A CLOUDED CANE.—Can you enlighten me as to what sort of cane a *clouded* cane was? the article is often mentioned in old novels and plays. What kind of cane of the present day answers to this description? SIR PLUME.

WEARE; THURTELL, HUNT, AND PROBERT.—Did Thackeray write the lines on the murder in Gill's Hill Lane, Hertfordshire, on Friday, Oct. 24, 1823?—

"They cut his throat from ear to ear,
His head they battered in;
His name was Mr. William Weare;
He lived in Lyon's Inn."

If not, who did? When did they first appear? Where can I get a sight of the complete doggerel composition of which they form a part?

Repaying in advance the anticipated courtesy of my informants through your columns, permit me to make use of these pages to inform those interested in this tragedy that a graphic account of the trial at Hertford, January 6 and 7, 1824, narrated by an eye-witness—a description in most respects superior to the contemporaneous newspaper reports—is printed, under the title of "A Pen and Ink Sketch," &c., in the *London Magazine* for February, 1824, vol. ix. p. 165. NEMO.

"LAMBSWOOL."—I should be glad to know in what way ale and roasted apples were used to produce the drink of our forefathers, lambswool; or where I may search for the knowledge. J. E.

CORNISH FLORA DAY.—There exists in Helston a custom which I believe to be quite unique in England. On May 8 annually—the octave of May Day—there is kept in that town a regular festival. Folks flock from far and near to be present, and there are, of course, all the usual shows, merry-go-rounds, &c.; but the only feature of the day which would interest any one of sense is this, which has from time immemorial, I believe, been the custom—to have public dancing in the town. There used to be three sets of dancers (now, I believe, there are only two), consisting of

servants in the morning, the best people at an hour soon after mid-day, and the tradespeople later on, if they please. What I saw to-day was this: a small town in full *fiesta*. When the time came (I only could attend the middle-day dance) many couples of the best county families were going arm-in-arm down the town to the tune of a jig played by the band of the local volunteers. They danced through many streets of the borough, and at certain times each gentleman turned round his own partner and then his neighbour's. With banners before, and music, the procession went into some of the chief houses and danced, a mere promenade there, and then the dancers came running out again to continue their walk. Now those I saw doing this were not the "profanum vulgus" of Horace, but ladies and gentlemen, many of them amongst the best of the county. What I should like to know is, Can any reader of "N. & Q." interpret this custom for me? Is it some old remnant of May Day; or is it really a relic of the worship of Flora? It is now called the Helston Flora; but I am told it should be called the "Furry." It is a very pretty custom and sight, only to be seen in Helston, so far I can gather. R. C. S. W.

GIME; WIME.—I shall be glad to be told the derivation of the following local words (which I cannot find in any glossary), or to have an instance of their use by any old writer:—

1. *Gime*, a gap; usually applied to a break in the river bank, and occasionally to the lands adjoining. Has it any connexion with Langland's *gome* (explained in the glossaries as *heed*, from A.-S. *gyman*)?

2. *Wime*; used in such a sentence as "He *wimed* out of the back door." Hence a nickname, *wimy*, for a sneak. Is this related to *wimble*, our word for gimlet? C. C. BELL.
Epworth.

LINES ON SUICIDE.—I found the lines below in a suicide's last letter, and have had them printed for my book on "Suicide." They were said to be by a famous poet, but I have not been able to find the author. Could you assist me?—

"We are the fools of time and terror: Days
Steal on us, and steal from us, yet we live
Loathing our life, and dreading still to die
In all the days of this detested yoke—
This vital weight upon the struggling heart,
Which sinks with sorrow, or beats quick with pain,
Or joy that ends in agony, or faintness—
In all the days of past and future, for
In life there is no present, we can number
How few,—how less than few, wherein the soul
Forbears to pant for death, and yet draws back
As from a stream in winter, though the chill
Be but a moment's....."

WYNN WESTCOTT, M.B.,
Deputy Coroner, Central Middlesex.

TEMPLE=MEETING-HOUSE.—Did French Non-conformists themselves choose this term, or has the State imposed it on their buildings? E. L. G.

COPY-MONEY.—In *An Account of the Poisoning of Edmund Curll*, Curll is made to say, "I have made it wholly my business to print for poor disconsolate authors, whom all other booksellers refuse. Only, God bless Sir Richard Blackmore, you know he takes no *copy-money*." What is, or was, *copy-money*? W. ROBERTS.

VOLPATO AND DUCROSS.—I have lately become possessed of four views of Rome, beautifully executed in water colour, which, I imagine, are not less than eighty or a hundred years old. In the corner of one is written "Volpato et Ducross," in the corner of another, "Ducross et Volpato." Are these the names of artists known to any of your readers? If so, I shall be grateful for information concerning them. H. G. MORSE.

Littleham, Bideford.

AUTHOR OF POEM WANTED.—Can any reader of "N. & Q." give the name of the author of the following poem, which has been copied from an old sampler in wool-work. The sampler is supposed to be over a hundred years old:—

"A man that doth on riches set his mind,
Strives to take hold of shadows and the wind:
With food and raiment then contented be,
Ask not for riches, nor for poverty.
See! how the lilies flourish white and fair,
See! how the ravens fed from Heaven are.
Then ne'er distrust thy God for clothe or bread
Whilst lilies flourish and the raven's fed.
The ant against cold winter wisely hoards
Provision which the summer wealth affords.
Reading a silent lesson to mankind
That they in diligence be not behind.
If all mankind would live in mutual love
This world would much resemble that above.
Kingdoms, like private persons, have their fate,
Sometimes in high, sometimes in low estate.
Remember time will come when we must give
Account to God how we on earth do live.
Some men get riches yet are always poor,
Some get no riches yet have all things store.
Knowledge of things mysterious and devine
Illustriously in learned men doth shine;
But many truths are from us now conceal'd
That in a future state shall be reveal'd.
Lord of this lower world frail man was made,
The creatures all to him their homage paid;
But when for sin God did him once condemn,
He's neither master of himself nor them.
Make much of precious time while in your power,
Be careful well to husband ev'ry hour;
For time will come when you will sore lament
Th' unhappy minutes that you have misspent."

W. G. B. PAGE.

Hull.

ANTIQUÉ DRESSES AT RICHMOND PALACE.—I have been informed by a long-established resident at Richmond that a few years ago, whilst some

alterations were being made to old Richmond Palace, some antique dresses (of Elizabethan date) were found behind the oak wainscot. Can any of your readers give further particulars concerning this interesting discovery, or state what became of the dresses? ALLAN FEA.

Highbate, N.

THE BILLINGSLEY FAMILY.—The Billingsleys held lands in the parish of Astley Abbots, near Bridgnorth, Shropshire. On March 31, 1646, Col. Francis Billingsley was killed whilst in command of the Bridgnorth Town Regiment, fighting in defence of the town on behalf of King Charles I. Towards the close of 1600 the Billingsleys sold their lands in the parish of Astley Abbots, and seem to have settled in London. In 1680 a nephew of the colonel who was killed, the Rev. Francis Palmer, Rector of Sandy, Bedfordshire, left to his executors, who were also his cousins, "Edward Billingsley, Esquire, of Saint Gyles in the fields, London, and Sylvanus Rowley, of the Highdowne, Hertfordshire," a sufficient sum to found and endow at Bridgnorth, near the spot where his uncle was killed, a hospital for ten poor widows. From 1680 to 1694 correspondence occurs between Edward Billingsley and residents at Bridgnorth concerning the hospital. One of the letters is dated "April 23, from my Lord Bishop of Durhams, att Newbold, Leicester." Another letter is dated "London, July 8, from ye Queens Head, in Bedford Street, Covin Garden." This letter is specially interesting as containing a postscript, "Monmouth is taken as well as Grey." The year can, therefore, be fixed when the letter was written. After 1717 the name of Edward Billingsley no longer appears in connexion with Bridgnorth and Shropshire. Can any readers of "N. & Q." kindly give any information relative to the families of Billingsley, Rev. Francis Palmer, or Edward Latham, a connexion of the Billingsleys, who was specially excepted from the terms of capitulation of the Bridgnorth Castle, dated April 26, 1646? HUBERT SMITH.

ASTARTE, AN ANGLO-SAXON GODDESS.—Was Astarte (under any *alias*) ever worshipped by our first English ancestors? Was the month of April dedicated to her; and has our Easter taken the place of her festival? This was confidently stated the other day, in my hearing, but I cannot verify the statements. A STUDENT OF HISTORY.

BYRON'S RESIDENCE IN ROME.—Can any one inform me which house in the Piazza di Spagna, in Rome, was Lord Byron's residence in 1817? H. M.

AUTHORS OF QUOTATIONS WANTED:—

"Opulent, vast, and still increasing London,
Rome herself; not more the wonder of the world than
thou,
A more accomplished world's chief wonder now."

NEMO.

Replies.

WOLF NOTE IN MUSIC.
(6th S. xi. 264, 352, 390.)

In Webster's *Dict.* the extract from the *N. Am. Cy.* calls it the harshness of the worst major fifth in a piano, &c., tuned by unequal temperament. It need have nothing to do with the fifth at all. Untempered thirds in the old system of tuning yielded the wolf equally (see Dr. Stainer's *Dict. of Musical Terms*) where C sharp made a true third above A. But the second instance given is that on stringed instruments—violins, &c.—a note will often be found to occur the intonation of which is not true. But further than this, again, I believe it will be found that to a critical ear there is always in every keyed instrument—but especially in every piano—some one note that will be the worst in the keyboard, and every judge in choosing a piano looks out for this. Should it fall amongst the more important notes, he rejects the instrument. Ordinary and unprofessional persons have little idea that such a thing exists, and out of twenty instruments will choose nineteen wrongly. The antagonism between a wolf and a sheep gut is entertaining and has a beauty of its own; but it belongs more to the age of faith and imagination than to the analytic nineteenth century. C. A. WARD.
Haverstock Hill.

The term *wolf* no doubt has some connexion with the superstition mentioned at the last reference, but it is also a technical term amongst organ builders for the peculiar secondary tone or pulsation heard when two pipes are not exactly in tune. As exactness in all keys is an impossibility in an instrument with fixed tones, it is a problem how to evade this unpleasant dissonance. One method is a further division of "black keys" with additional pipes more nicely tuned for certain contingencies of transposition or pitch. It could be represented as follows: Divide a line between two points into sixteen parts and draw a little perpendicular line at each point of division to represent the occurrence of a concord between two sounding pipes or strings in a certain time. Now divide it into fifteen parts, and draw lines on the opposite side of the line to represent the vibrations of a pipe tuned too low. You will then see that the points gradually diverge and then approach until a false concord is reached. When this alternation is rapid it is sheer discord; when slow, a *wolf*. B. C.

Every one who is acquainted with the principles of music knows that it is impossible to have a perfect scale, and consequently it is necessary in tuning to make some notes a little sharper and others a little more flat than scientific accuracy would require. The *wolf* note, therefore, is the

dissonance which would be produced in some keys by playing on an instrument in which proper care had not been taken in this respect. The term has been employed in different senses, but MR. OVERTON is not justified in his correction of PROF. SKRAT, as the sense in which the latter used it is one of those which are common. An attempt was made many years since to get rid of it by constructing a pianoforte with a duplicate note in each octave; one to be used when playing *up* and the other in playing *down* the scale; but it does not appear to have succeeded, as it is more than sixty years since I heard of it. G. S.

The superstition referred to by R. R. is one of the many for which poor Pythagoras is held responsible:—

"Imò, ex Pythagora, fides ex intestinis ouium, cum fidibus ex intestinis Luporum permixtæ obstrepentes omnem citharæ concentum inturbant."—*Vlyssis Adrovandi De Quadrupeditibus Digitatis Viviparis Libri Tres* (Bonn, 1645), p. 152.

L. L. K.

Hull.

In Sandys and Forster's *History of the Violin*, p. 4 (Russell Smith, 1864), is the following anecdote relating to this discord:—

"A gentleman frequently practising on the instrument [the violoncello] observed that if these notes [the wolf] often occurred the cat then reposing on the rug became restless and gave indications of displeasure, but if he dwelt on the note the animal would look up at him with anger, and if he persisted would begin to growl, and finally spit and hiss and run away in violent indignation." This I had from the performer himself.

R. H. S.

The full meaning of this word does not seem to be exhausted by the replies given. I have always understood that it applied not to a false or harsh fifth, but to one particular fifth, viz., that of E flat and A flat, the last-formed fifth in the process of tuning a piano or organ on the plan of equal temperament. It is not necessary to go through the process; but if there have been any defects in the adjustment of the thirds and fifths throughout it will manifest itself in this chord, and from the frequent harshness and howlings of its beats it has been technically termed the *wolf*.

G. H. THOMPSON.

Alnwick.

A gentleman who had to do with the making and tuning of pianos told me some years ago that a piano has one note which cannot be brought into tune with the rest of the notes, but growls with them, and therefore is called the *wolf* note. By altering the pitch you can move the *wolf* note about from one part of the piano to another, but you cannot get rid of it. I know nothing about music, but I think I have mentioned this matter just in the way I heard it. I remember it struck me as a strange thing. A somewhat similar diffi-

culty is the wrinkle or cockle which often comes when you are pasting down a photograph. You can easily chase the wrinkle about from one part of the paper to another, but you find it very hard to get rid of it altogether. W. H. PATTERSON.

THE CHURCHES OF YORK (6th S. xi. 403, 448).—This is, in its small way, a public matter and an urgent matter. Having called attention to it, my function *pro hac vice* is ended; for one need not be much moved by that "abuse of the plaintiff's attorney" which is so natural under the circumstances. But I should like to thank St. SWITHIN for the general courteousness of her reply—a reply, too, which shows that some people, even at York, object to the destruction of mediæval churches, and know what to do in such a case.

Your other correspondent, J. F., should be advised that the hereditary character of a people and the level to which they have been raised or depressed by the presence or the absence of intellect among them have a good deal to do with their conduct and feeling in matters of this kind. A noble people preserves and takes a pride in the churches and civic buildings of its fathers, the tombs of its dead, the homes of its illustrious men; a base people, which has few or none such men, does what York is now doing, and did (as St. SWITHIN happily reminds us) in the days of ETTY also.

A few days after my note of May 23 appeared I passed through York, and was obliged by a railway mishap to spend a night at the hotel. Next morning I went on, but not till I had snatched a fearful joy in looking for some of the doomed churches. I found that two of them, not counting St. Maurice, are already destroyed. One of these is, as I had supposed, St. Lawrence; and the other is St. CRUX. The tower of St. CRUX is wholly gone; the body of the church stands roofless, desecrated, all but windowless—filled and surrounded, so far as a builder's hoarding allowed one to judge, with rubbish. I had a talk—a practical, unimpassioned talk—with certain local worthies who were in the street hard by—tradesmen or artisans. They knew all about the proposed destruction of churches, and they cared nothing for it. Why should they?

It is scarcely worth while to refer again to the case of Sir John Sinclair's house, except for the purpose of saying that I do not know who gutted it, and that I made, and make, no charge against any private individual. Private vandalism not resented is, as J. F. should remember, the same thing as public vandalism. It is only a difference of scale.

I do not enjoy the disadvantage of being a "York man." But those who have that privilege may be referred to the reports of the annual meet-

ing, held on June 4, 1885, of the Society for the Protection of Ancient Buildings, and particularly to the speech of the Rev. T. W. NORWOOD—a man whose skill and judgment cannot be gainsaid. There they may learn, for instance, how the city of York, so famous for preserving its antiquities, has treated the important Roman burial-ground discovered a few years ago near the walls. The contents of that cemetery have not been destroyed; oh, no! they have merely been "disused" or "erected elsewhere." A. J. M.

PUDDING OF THAME: NAMES OF DEVILS (6th S. i. 417; ii. 55, 277; iii. 118, 299; iv. 176; vii. 144; xi. 306, 438).—MR. E. H. MARSHALL has given me a deal of trouble and no help. It is easy enough to "sit upon" a brother querist by roundly asserting that a subject has been "pretty well threshed out in 'N. & Q.'" My question was: "How does *Pudding of Thame* come to be included in two lists of *devils* given by Harsnet and Southey?" Will Mr. MARSHALL kindly tell me when *that* question has been touched in "N. & Q.?" HARRY LEROY TEMPLE.

EXTRAORDINARY PRESS ERRORS (6th S. xi. 445).—Among erratic misprints the following is surely among the most remarkable achievements of the "smart comp." and the "intelligent reader." It is from the *Building News* of May 15 last, vol. xlviii. p. 791:—

"In the church of St. Peter, Belsize Park, the series of stained-glass windows in the south aisle has just been completed by the unveiling of one representing 'The Healing of Malthus.' The work was executed by Mr. A. Taylor, of Berners Street, W."

For *Malthus* read "Malchus"! This is most likely the result of preferring political economy to the Bible in Board schools.

AN OLD WESTMINSTER.

Allow me, as a musician, to interpret the name of a brother musician. The strange jumble quoted by C. M. I., viz., "Mrut a-b niS," is a perfect anagram of "Martin, Sub-," and the title of the work alluded to should read thus: "*Responses to the Commandments*. By George C. Martin, Sub-Organist of St. Paul's Cathedral."

OLIVERIA PRESCOTT, Associate R.A.M.

Error No. 4 is not quite so hard to solve as at first sight it appears to be. "George C. Mrut a-b niS, Organist," &c., should be read thus, "George C. Martin, Sub-Organist," &c. The letters are all there, but have been displaced. It is to be hoped that C. M. I. will return to the subject of *errata*; he has given us already some excellent examples. W. SPARROW SIMPSON.

BOTANIC GARDEN, CHELSEA (6th S. xi. 447).—According to the *Royal Kalendar* for 1823, s.v. "The Society of Apothecaries of London," p. 287

William Anderson, F. L. and H. S., was the "Principal Gardener" of the Botanic Garden at Chelsea.
G. F. R. B.

THE CASTLE OF GUYNES (6th S. xi. 250).—See *The Genealogical History of the Croke Family, originally surnamed Le Blount*, by Sir Alexander Croke (privately printed, 1823). This work cost Sir Alexander nearly 4,000*l.* to produce. F. B.

FRATRY (6th S. xi. 205, 335, 396).—I, who am a Catholic, have often been surprised at hearing some of my friends say *refectory* for *refectory*. Another word they similarly pronounce is *confessor*, which they call *confessor*. Why this use, or abuse, in both cases, I do not know.

GEORGE ANGUS.

St. Andrews, N.B.

MILES CORBET'S MONUMENT AT SPROWSTON, NORFOLK (6th S. xi. 447).—If MR. WALFORD will look at the fifth volume of Blomefield's *Norfolk* (1775), pp. 1372-6, he will easily clear up the mystery. The mural monument was erected to Sir Miles Corbet and his two wives. Sir Miles died on June 19, 1607, and was the grandfather of Miles Corbet who was executed in 1661. In the passage cited from the *Beauties of England and Wales* the grandfather and grandson have been jumbled together.
G. F. R. B.

THOMAS EARNSHAW THE ELDER (6th S. xi. 387).—See *Curiosities of Clocks and Watches*, by Edward J. Wood, 1866; and the *Catalogue of the Library and Museum of the Company of Clock-makers deposited in the Free Library of the Corporation of the City of London*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Thomas Earnshaw, the author of *Longitude: an Appeal to the Public stating Mr. Thomas Earnshaw's Claim to the Original Invention of the Improvements in his Timekeepers*, &c. (London, 1808), states that he was born on Feb. 4, 1749, at Ashton-under-Line, and at the age of fourteen years was bound an apprentice to a watchmaker. Is this the Thomas Earnshaw about whom R. P. H. is seeking information?
G. F. R. B.

HERALDIC (6th S. xi. 329).—Evidently a Cromwell (Williams) coat. The first quartering, with the others mentioned, and more in addition, may be seen in the plate of "Armorial Bearings of the Cromwells of Hinchinbrooke House," vol. i. Noble's *Memoirs of the Protectorate House of Cromwell*.
P. S. P. CONNER.
Philadelphia.

DIBDIN (6th S. xi. 386).—According to Baker's *Biographia Dramatica* (1812), vol. i. p. 189, Thomas Dibdin "was articled as an apprentice to Sir Wm. Rawlins, then in business as an auc-

tioner and upholsterer, and who served the office of Sheriff of London in 1801." MR. WARD should be able to find out where the sheriff's place of business was without much difficulty.

G. F. R. B.

MOGUL CARDS (6th S. xi. 428).—These cards were doubtless so called from the portrait of "the Great Mogul" which, in the days when playing cards were subject to Excise duty, appeared on the ace of spades (or "duty card," as it was sometimes called) in packs of English manufacture. The Edinburgh makers had "thistle cards" and "royal standard cards," from which I infer, although I never saw any of them, that they used these devices wherewith to ornament the "duty card." Any one, therefore, in Scotland who preferred the "Moguls" would have to send to London for them.
F. N.

These are "so called from the device on the wrappers used for this particular sort of cards; the device being a fancy sketch or picture of the Great Mogul" (*Technical Terms relating to the Manufacture of Playing Cards*, by Danby P. Fry, Esq.). The same authority calls them "playing cards of the first class or best quality," and quotes the following from *Bradshaw's Journal*, No. 24, April 16, 1842: "The best cards are called Moguls, the others Harrys and Highlanders; the inferior cards consist of those which have any imperfection in the impression, or any marks or specks on the surface." The worst are Merry Andrews, not mentioned in *Bradshaw's Journal*, 1842; but this term, according to Mr. W. De La Rue, is at least thirty, and probably fifty years old, or older still.

JULIAN MARSHALL.

Playing cards of the best quality are still called Moguls, those which come short of perfection are Harrys, and those of yet greater inferiority are Highlanders. Why, I know not.

ST. SWITHIN.

"Moguls" is the trade name for the best make of playing-cards.

E. T. EVANS.

63, Fellows Road, N.W.

[Subsequent communications from other correspondents repeat the above information.]

NUMBERS USED IN SCORING SHEEP (6th S. xi. 206, 336).—My friend J. T. F. will be interested in knowing another version of these scoring numbers was established in a boarding-school in Durham some fifty years ago. The following spelling gives the sound as it still runs in my ears: "In, te, tin, te, tethera, bethera, lery, ory, dory, dickerus." It was used in play in this fashion. The girls formed a ring. Some one outside would repeat the words quickly, and the one on whom the last syllable fell would stand out, and so in turn till one only remained, who would so establish her title to the apple or orange, or whatever fell

to her lot. Until seeing J. T. F.'s note I had not the slightest idea it was anything more than a school-girl jingle. Now I am not unwilling to believe it is as old as Druidism, and that its existence is quite independent of sheep scoring. It might have been imported by some Welsh school-girl; but this is not likely if we find variations of the old British numerals widely spread. I hope the subject will be pursued in "N. & Q.," as it possesses much interest.

Palace Green, Durham.

"ENGLISH AS SHE IS SPOKE" (6th S. xi. 165, 406).—In August last (6th S. x. 175) I pointed out the curious infelicity, as it seemed to me, of this title for the reproduction of P. Carolino's *Guide of the Conversation in Portuguese and English*. Meanwhile, like other unlucky productions, it has grown apace, and it will probably never be eradicated from the list of prevalent phrases. P. Carolino would never have written it; he knew far better. *L'Anglais, comme il est parlé*, in his hands would never have become "English as she is spoke."

J. B.
JULIAN MARSHALL.

There is no mystery as to the origin of this term. I think it was some time in 1882 that Mr. Tuer, of the Leadenhall Press, asked me to write an explanatory introduction to a reprint of the *New Guide to the Conversation in Portuguese and English*, which first appeared about 1852, mentioning, at the same time, that he had been for more than twenty years looking for a copy of Senhor Carolino's unintentionally droll book, and that he eventually succeeded in obtaining one through Mr. Robert Chambers, of *Chambers's Journal*. The title, or phrase, "English as she is spoke" is due to Mr. Tuer.

JAMES MILLINGTON.

14, Cornhill, E.C.

SINGULAR EPITAPHS (6th S. x. 124, 317, 414; xi. 14).—The following epitaph, which is said to be in the churchyard of Upton-on-Severn, is, I think, worthy of a place in "N. & Q."—

"Here lies the body of Mary Ford,
We hope her soul is with the Lord;
But, if to Hell she has changed her life,
It is better than being John Ford's wife."

CELER ET AUDAX.

SCOTTISH OATHS (6th S. xi. 347).—MR. LOVE-DAY will find the following ordinance in the *Acts of the Parliaments of Scotland*, vol. vi., pt. ii. p. 564:—

"The p'liament Ordanes thir worde to be eikit to the oath of allidgance (and according to the Solemne league and Covenant) and to be subjoynd efter thir worde (according to our nationall Covenant)."—Oct. 13, 1650.

G. F. R. B.

LONGEVITY OF THE JEWS (6th S. xi. 328, 412).—In Dr. Harvey Philpot's work on *Diabetes Mellitus*, p. 39, we read concerning this disease, "We find

it more frequently among Jews than Christians, which curious fact probably may be accounted for by the more saccharine diet they partake of." Here is at least one disease in which Christians have the advantage of Jews, and perhaps a little research might bring others to light.

FRANCIS MORTIMER COLLINS.

Pine Tree Hill, Camberley, Surrey.

I have the following notes on this subject:—

"Jews are less generally afflicted by contagious diseases, and are comparatively exempt from consumption and scrofula. Salutary influence of early marriages: general fecundity is less; a greater proportion of their children survive everywhere; illegitimate births and still-born children are more rare among them; proportion of males to females among the births is greater; the mortality is lighter; the mean duration of life is greater; they increase more rapidly by excess of births over deaths. Misery in Jewish quarters of European towns is more apparent than real; their inhabitants are generally better off than the people around them."—*Revue Scientifique*.

"Chorea is said to be very common in the families of Jews."—Watson's *Lectures*, vol. i. p. 681.

R. S. CHARNOCK.

Great Malvern.

PROJECTED PUBLICATIONS (6th S. xi. 368).—This W. H. Montagu was probably the H. W. Montagu who was the author of (1) "*Montmorency: a Tragic Drama*, the first of a series of historical and other dramas. Together with some minor poems" (Wm. Joy, Lond., 1828, 8vo.); (2) "*Monsieur Mallet; or, My Daughter's Letter*, &c. (Lond., 1830, 12mo.); (3) "*The Devil's Walk* (1830? 12mo.); (4) "*Lives of the Twelve; or, the Modern Cæsars: Vol. 1, Napoleon Buonaparte* (Lond., 1832, 8vo.).

G. F. R. B.

EXCALIBUR (6th S. xi. 9, 112).—MR. HAIG, writing about King Arthur's sword and kindred subjects, says: "Pendragon, the dragon-head, so called from its being the dragon crest that he wore on his head, *pen*." I have met with other instances of this mistake about the word *Pendragon*. Tennyson says in *Guinevere*:—

"And while he spoke to these his helm was lower'd,
To which for crest the golden dragon clung
Of Britain;.....she saw.....
The dragon of the great Pendragonship
Blaze, making all the night a stream of fire."

I know very little Welsh, but my dictionary tells me that *dragon*, Eng.=*draig*, Welsh, and that *draig*, Welsh=chieftain in war, Eng.; and so *Pendragon* has nothing whatever to do with the creature we English call "dragon." J. DIXON.

CAMPBELLS OF AUCHINBRECK (6th S. x. 349, 396).—In looking over "N. & Q.," vol. ii., 1884, p. 349, I observe a query as to the pedigree of Dugald Campbell. It happens that among some old papers, which probably came into my family by my mother, whose father was a cadet of

the Auchinbreck family, I found the other day a pedigree entitled "Genealogy of the Auchinbreck family, as extracted from the Herald's Office, London, 1818." In it there appears a Dugald Campbell as second son by the first wife of James Campbell, fifth baronet, who by his third wife, Margaret, daughter of Campbell of Cardell, appears to have had two sons, James and Donald, who would have, therefore, been half-brothers to Dugald. Sir James, fifth baronet, is stated to have died in 1756, and to have been succeeded by his grandson James, son of Duncan, who deceased in his father's lifetime.

J. W. P. CAMPBELL-ORDE.

P.S. There is no mention of Dugald Campbell having married or of his death.

FIRST IMPRESSION OF THE "EIKON BASILIKE" (6th S. xi. 345, 422).—The list of editions of the *Eikon* published by Wagstaffe in 1711 is certainly not strictly correct, but I do not think he is in error in the passage quoted by MR. SHORTHOUSE. The book entitled No. 7 in Wagstaffe's list is, I believe, rightly described as 8vo., *i. e.*, sixteen pages to the sheet. "Reprinted in R.M. An. Dom. 1648." Last page, 268. Contents at commencement, four pages. The copy which MR. SHORTHOUSE speaks of as No. 7 is, I imagine, really No. 14 in Wagstaffe's list, which may be described as 12mo., *i. e.*, in twenty-four pages to the sheet. "Reprinted in R.M. Anno Dom. 1648." Last page, 187. Contents at commencement, two pages. Wagstaffe omits to say "Reprinted in R.M.," which applies equally to Nos. 7 and 14.

No. 1 in Wagstaffe's list is a rare book. I, too, was thirty years before I met with it. It may be shortly described as 12mo., *i. e.*, twenty-four pages to the sheet; has no frontispiece, and bears at the foot of the title-page, "Printed Anno Dom. 1648." Last page, 187. Followed by contents, two pages. In size and appearance these two editions (1 and 14) are very similar, but they are readily distinguished by three points:—No. 1 has on the title-page "Printed"; the two pages of contents are at the end; and the *Eikon* begins with signature A2. On the other hand, No. 14 has on the title-page "Reprinted"; the two pages of contents are at the commencement; and the *Eikon*, as a necessary consequence, begins on signature A3. The latter is not a mere reprint of the former; there are important differences and corrections.

EDWARD SOLLY.

BRASS CLOCK (6th S. xi. 407).—There is no record of any person named Thomas Browne (nor Brown) in the lists of the Clockmakers' Company from 1631 to 1732.

JULIAN MARSHALL.

THE COUNTIES OF YORKSHIRE (6th S. xi. 349).—I think that this phrase "the counties of

Yorkshire" is hardly allowable. Nor do I know whether "Yorkshire" and "the county of York" are interchangeable terms. The following list, however, made up chiefly from recollection, gives the names, so far as I can recall them, of (please observe this wording) all the subordinate shires or other large territorial divisions, not being ridings, within the county of York. They are placed alphabetically, with the initials of the riding to which (so far as I know) they belong appended.

1. Allertonshire, N.R. This is only a wapentake.
2. Cleveland, N.R. This is also an archdeaconry.
3. Craven, W.R. This is also a deanery.
4. Hallamshire, W.R.
5. Holderness, E.R.
6. Howdenshire, E.R.
7. Mashamshire (not Massamshire), N.R.
8. Richmondshire, N.R.

Claro (Upper and Lower), which is mentioned by R. B., is only a wapentake.

Besides divisions such as the foregoing, the county has other smaller divisions, of which some town forms the centre or the eponymos, as the Ainsty of York, the Liberties of Ripon and Beverley, the Soke of Doncaster, Whitby Strand, and Pickering Lathe or Lythe. R. B. will remember that the northern counties are full of these subordinate shires, *e. g.*, Bedlingtonshire and Hexhamshire, in Northumberland. It may be prudent to say, in so many words, that I do not vouch for the preceding list as exhaustive or as minutely accurate.

A. J. M.

GOLDSMITH'S MARK (6th S. xi. 407).—T. C. may very possibly stand for the name of Thomas Clarke, admitted a member of the Clockmakers' Company in 1709, or of Thomas Clark, admitted in 1720. Many members of the company were case-makers, engravers, &c.

JULIAN MARSHALL.

THE TWO THIEVES AT CALVARY (5th S. ii. 167, 238; 6th S. ix. 431, 515; x. 417).—The question raised by G. F. B. at the first reference had been asked 250 years before, as may be seen by the following quaint extract from *A Helpe to Discourse*, sixth ed., 1627, p. 329 ("Sphinx, and Oedipvs"):

"Q. What were the names of those two theeues that were crucified with Christ?

"A. Dismas and Gesmas, as some Authors doe auerre, Dismas the happy, and Gesmas the wretched, according to the verse:

'Gesmas damnatur, Dismas ad astra leuatur.'

Englished.

'Dismas the happy to repent though late,
For though at last his sorrow yet was true:
Gesmas that dide in his most wretched state,
Was the vnhappy that no mercy knew.'

JOHN RANDALL.

ST. STEPHEN'S DEDICATIONS (6th S. xi. 269, 397).—Is MR. WOODWARD quite sure that St. Stephen's

at Vienna is dedicated to the royal St. Stephen of Hungary? My doubts are raised by the fact that the high-altarpiece represents the stoning of St. Stephen, the Proto-martyr. With regard to the Basilica at Esztergom (Gran), one of its small aisles or chapels is known as "St. Stephen's Chapel," and contains, I believe, an altarpiece representing the baptism of Vajk (*i. e.*, St. Stephen the King), and also a marble statue of St. Stephen the Proto-martyr, if I be not mistaken. The high-altarpiece of the cathedral is Grigoletti's "Assumption."

L. L. K.

SIR MATTHEW CRADOCK (6th S. xi. 386).—A copy of the Rev. J. M. Treherne's *Historical Notices of Sir Matthew Cradock* will be found in the Guildhall Library, E.C. The following is the information found in the work which relates to HERMENTRUDE'S queries. In the first query, however, Lady Katherine Gordon's third husband's name is given as "James Strangeways," but in the above work it is given as James Strangewis.

1. "Lady Catherine survived her husband [Mathew Cradock], and married thirdly James Strangwis, Esq., of Fyfelde, Berks, and lastly Christopher Asshton, Esq., of Fyfelde, Berks, who survived her" (p. 7, ll. 5, 6, and 7).

2. The dates of her last two marriages are not mentioned, but it states that the date of her second marriage is unknown.

3. "Her will bears date October 12th, 1537. She died between that period and November 5th, 1537," &c. (p. 7, ll. 7 and 8).

JAMES E. THOMPSON.

Guildhall Library.

HERMENTRUDE is mistaken in thinking that Treherne's *Historical Notices of Sir Matthew Cradock* is not in the British Museum.

1. The fourth husband of Lady Katherine Gordon was Christopher Asshton, Esq., of Fyfelde, Berks, who survived her. It may be as well to state that this lady's third husband is described as "James Strangewis, Esq., of Fyfelde, Berks."

2. No dates of her marriages are given.

3. Her will is dated October 12th, 1537, and she died "between that period and November 5th, 1537, when the will was proved by her Executor, Richard Smith."

G. F. R. B.

1. Christopher Asshton, Esq., of Fyfelde, Berks, who survived her.

2. Treherne states that the date of her marriage to Cradock is unknown, and says nothing of the dates of her other marriages.

3. She died between October 12, 1537 (date of will), and November 5, 1537 (date when her will was proved by her executor).

H. W. H.

WHARF : GHAUT (6th S. xi. 286).—Your correspondent is quite right in his explanation of the

word *ghaut*. The Rev. J. C. Atkinson, in his *Glossary of the Cleveland Dialect*, gives :—

"Gaut, *sb.* A narrow opening, whether in a row of houses or in the soil, sufficing to afford a passage, for men, &c., in the one case, for water in the other. Spelt also *gawl, gote*,.....There are several *gauts* or *gotes* at Whitby; as *Horsemill-gaut, Fish-gaut. Wh. Gl.*"

F. C. BIRKBECK TERRY.

"ONE TOUCH OF NATURE" (6th S. xi. 325, 396).—I send you an exact reference to Prof. Skeat's interesting letter to the *Academy* on this subject, as I am sure many of your readers would like to know where it may be found. It appeared in the *Academy*, October 27, 1883, p. 282.

A. L. MAYHEW.

Oxford.

BANJO (6th S. xi. 347, 408).—I can very well remember seeing the Ethiopian Serenaders (Pell's company) on their first appearance, when their performance, which ended with the eccentric and exciting "Railroad Overture," began with the song "Come, darkies, sing," of which here is a specimen verse :—

"Dis night we try de music's sound,
Wid smiling faces all around,
But, being black, expect from white
Reflectin' rays to gib us light.

(Chorus) Come, darkies, sing !
Sing to the banjo, ring, ring, ring !
Come, darkies, sing ;
Sing to the white folk, sing."

Here the accent is on the first syllable of *banjo*. In *Lubly Rosa* it falls on the second syllable. Your correspondent C. T. B. speaks of the earliest notices in *Punch*, 1846, of the Ethiopian Serenaders. In the ensuing volume of *Punch*, vol. xii., 1847, the notices are more frequent. There are articles on "The Serenading Mania," "What is Ethiopia?" &c., and John Leech's sketch "Too Popular by Half," where the newsboy is singing, "Lovely Lucy Neal, oh, lovely Lucy Neal ! hif I ad you by my si-hi-hide, ow appy I should feel." This and many other of the original songs might be revived with advantage at the present day. I remember, in the autumn of 1849, being with a friend at a small watering-place on the Welsh coast. We had just come from the turmoil of a contested election in a manufacturing town, where one of the most popular songs, parodied for party purposes, was that of

"Oh, Susanna ! don't you cry for me !
I'm goin' to Alabama, with my banjo on my knee."

We were walking along the sands, congratulating ourselves that we were at a distance from election scenes, and out of hearing of that horrible "Oh, Susanna!" when suddenly a groom, exercising his master's horse, cantered up behind us, singing "Oh, Susanna!" at the top of his voice.

Many of these early "nigger songs"—like *The Ratcatcher's Pretty Little Daughter*, the tune of

which is founded on Mozart's melody, popular in churches and chapels as the hymn tune "Belmont"—may, in their melodies, be traced to high originals. The tune of "Buffalo gals, can't you come out to night?" is said to be taken from an old air by Glück; while that of *Old Joe* is from an air in Rossini's *Coradino*. This song of *Old Joe* formed the subject for Leech's cartoon in *Punch*, March 16, 1850, where old Joe Hume is represented as an Ethiopian serenader, with his banjo (labelled "Extension of Suffrage"), playing before a house, where John Russell peeps out of the door, saying "Hullo, Joe! Am dat you Joe? What, old Joe?" In the original song of "Who's dat knocking at de door?"—

"About your notes I do not know,
But I'll give you a tune on de old *banjo*,"—

here the accent is on the second syllable. Possibly the accent is merely varied to suit the exigencies of metre; as in the case of Trafalgar, e. g., "Twas in Trafalgar's Bay!" and—

"But England's Queen, Victoria,
Hath named the Trafalgar."

I may point out to DR. MURRAY that, although *Uncle Tom's Cabin* was first published in America in 1850, and had an immediate popularity, yet that "Oh, Susanna!" was popular in England before that date; and that Bohn's edition of *Uncle Tom's Cabin*, with illustrations by John Leech and (Sir) John Gilbert, was issued in 1852. So far as I am aware, C. T. B. is right in saying that the earliest reference in *Punch* to the Ethiopian Serenaders is the initial cut of Lord Brougham playing the banjo, and it is worthy of notice that this drawing was by Thackeray.

CUTHBERT BEDE.

My first recollections of the banjo and of what are commonly known as nigger songs are connected with a concert which was given many years since at the rooms of a literary association in a square, of which I forget the name, near the Bow Road.* Business had taken me into the neighbourhood, and a placard excited my curiosity and induced me to attend. The performers were six or seven young women of various shades of brown and black. Whether the instrument was then called the *banjo* or *banjore* I cannot now say, nor am I quite certain of the date, but from family changes and removals I believe that it was between 1836 and 1842. If the society is still in existence, inquiry in the locality might, perhaps, ascertain the facts.

Eastbourne.

G. S.

I remember *Lucy Neale* as a favourite song in 1845, *Jim Crow* in 1837, and my idea is that *Lubly Rosa* dates from before 1843. Of the songs quoted by G. B. F. and W. H. P. I have only a fragmentary recollection. P. J. F. GANTILLON.

[* Beaumont Institute.]

Have MR. HOLLAND and W. H. P. any printed copies of the song which lays the accent on the *a* in *banjo*? My oral and aural version of *Lubly Rosa* had

"Don't you hear me? tum, tum, tum."

JAYDEE.

MASTERS OF STAMFORD GRAMMAR SCHOOL: VERSES PINNED TO A PALL (6th S. xi. 417).—May I be allowed to refer to Prof. Mayor's *Baker's History of St. John's*, p. 1082, l. 44, and p. 1099, l. 2, for a notice of this custom having been observed at the funeral of Dr. Wood, Master of St. John's, Cambridge, May 1, 1839? Is a later instance known?

P. J. F. GANTILLON.

"HIGH LIFE BELOW STAIRS" (6th S. xi. 349).—Your correspondent quotes from *High Life below Stairs* the celebrated remark of Lady Bab, "Shakspeare was written by one Mr. Finis, for I saw his name at the end of the book." This, after the fandango, is really the best thing in the play; but that there is nothing new under the sun is shown afresh by the following exhumation from *Conceits, Clinches, Flashes, and Whimsies*, published in 1639: "One wondered much what great man this Finis was, because his name was almost to every book." Can the "Finis" point have been an interpolation in the acting copy, just as Colley Cibber introduced in *Richard III.* "Conscience avaunt, Richard's himself again," which never fails to bring down thunders of applause? WILLIAM JOHN FITZPATRICK, F.S.A.

The first and third editions (1759), the eighth edition (1768), and the ninth edition (1775), all give the passage in words exactly similar to those quoted by C. M. I. from his undated edition of this farce. The words quoted by Mr. E. A. Dawson will be found, however, in Cumberland's *British Theatre and Lacy's acting edition*.

G. F. R. B.

ROBERT DRURY'S "JOURNAL" (6th S. xi. 348).—Mr. W. Duncombe, in the *Gentleman's Magazine*, 1769, p. 172, wrote:—

"Robin Drury, among those who knew him (and he was known to many, being a porter at the East India House), had the character of a downright honest man, without any appearance of fraud or imposture. He was known to a friend of mine (now living), who frequently called upon him at his house in Lincoln's Inn Fields, which were not then inclosed. He tells me, he has often seen him throw a javelin there, and strike a small mark at a surprising distance."

Another writer (D. H.) in the *Gentleman's Magazine*, 1790, p. 1190, says:—

"He was a Leicestershire man, and after his return from his fifteen years' captivity went to Loughborough to his sister and other relations. This circumstance may help to authenticate his narrative, if it want authentication, or has ever been accounted another, but earlier, Robinson Crusoe."

A note at p. 257, vol. ii., of *Letters of John Hughes*, Lond., 1772, speaks of this work as "the best and most authentic account ever given of Madagascar," and gives the same account of the author as Mr. Duncombe. My copy of 1729 contains maps and a copious vocabulary of the Magadascar language. JOHN E. T. LOVEDAY.

The title of the first edition of this book is *Madagascar; or, Robert Drury's Journal, during Fifteen Years' Captivity on that Island, &c.* The second edition was published in 1743, and the third in 1808, according to the editor's preface in *Autobiography*, vol. v. Watt, however, mentions an edition of 1748. The latest edition which I have seen of the book is that which forms vol. v. of *Autobiography*, which was published in 1826. With regard to the authorship, see Chalmers's *Biog. Dict.*, vol. xii., s. n. "Drury (Robert)."

G. F. R. B.

An abridgment of this curious volume forms Tract No. 36 in *Chambers's Miscellany*, published in 1869. The book is there said to have been "published originally in London in 1743, and reprinted in 1807." GEO. L. APPERSON.
Wimbledon.

VICAR OF BRAY (6th S. xi. 167, 255, 335).—Sneering allusion is often made to the "sticking" qualities of the Vicar of Bray during the time of the Reformation, but I very much doubt whether this stigma has not been attached to him by a misrepresentation, and whether he was at all singular in the qualities popularly ascribed to him. At 6th S. xi. 327 incidental mention is made of the Vicar of Brighthelmstone having retained his vicarage from before 36 Henry VIII. (1544-5) to 1565; and here in Pontefract one John Barker (instituted April 12, 1538) was the last vicar presented by the prior and convent of Pontefract, who were dissolved the following year. Their presentee, however, maintained his position during the remainder of the reign of Henry VIII., through the time covered by those of his successors Edward VI. and Mary, and till the tenth of Elizabeth. John Barker died in 1568, having held the vicarage for a little more than thirty years, during all the momentous changes of those reigns. He thus far exceeded Simon Simons, Vicar of Bray (6th S. xi. 255); but indeed I make bold to say that the average amount of change in the incumbencies of livings in the English Church was little greater at the time of the Reformation than at any ordinary time of quiet in the Church. Many instances, such as those of the Vicars of Pontefract and Brighton (in each case the presentees of dissolved monks, and therefore liable to a special prejudice had any such existed), can be easily gathered from any collection of lists of incumbents sufficient to show that the notion

attaching to the idea of the persistency of the Vicar of Bray is a vulgar error. R. H. H.
Pontefract.

"LABORARE EST ORARE" (6th S. xi. 267).—This appears to have been originally "Laborare et orare," and as such to have been derived from Jeremiah, Lamentations iii. 41. So in Pseudo-Bernard here is the following:—

"Jeremias propheta dixit: 'Levemus corda nostra cum manibus ad Deum.' Qui orat et laborat, cor levat ad Deum cum manibus; qui vero orat et non laborat, cor levat ad Deum et non manus; qui autem laborat et non orat, manus levat ad Deum et non cor. Igitur, soror carissima, necesse est cor in oratione ad Deum levare, et manus cum operatione ad Deum extendere."—"Ad Soror. de modo bene vivendi," S. Bern., *Opp.*, tom. ii. col. 866, Paris, 1690.

The idea had been expressed before in different words, with *operari* for "laborare," by Gregory the Great, who, after referring to Jeremiah, Lam. iii. 41, says:—

"Corda vero cum manibus levat, qui orationem suam operibus roborat; nam quisquis orat, sed operari dissimulat, cor levat et manus non levat. Quisquis vero operatur et non orat, manus levat et cor non levat."—*Moral. in Libr. Job*, lib. xviii., c. 4, tom. i. col. 560 D, Paris, 1704).

There is an almost identical expression in Pseudo-Hieron., "In Jerem.," Thren. iii. 41 (S. Hieron., *Opp.*, tom. v. col. 826, Paris, 1706).

Among the quotations from various writers in Venerable Bede ("Scintillæ, sive Loci Communes," *Opp.*, tom. vii. col. 531, Basil, 1563) the following is said to be taken from Isidore ("Sententiæ," iii. 18, *Opp.*, tom. vi. p. 284, Rom., 1802):—

"Cor enim cum manibus levat qui orationem cum opere sublevat.

"Quisquis orat, et non operatur, cor levat et manum non levat.

"Quisquis ergo operatur, et non orat, manum levat et cor non levat.

"Ergo et orare necesse est, et operari."

The note in this edition of Isidore states that the passage is taken from St. Gregory (*u. s.*).

I am unable to trace the alteration of the "et" into "est" in the proverb.

There is this further use of the expression: "Scriptum est et 'oratio mea in sinu meo convertetur' (Ps. xxiv. 13, Vulg.), et qui pro alio orat pro se ipso laborat" (Radulphus Ardens, Hom. I., "De Temp.," xliii., *Opp.*, col. 1485 B, Paris, Migne, 1854). This may, perhaps, intimate a transition towards the use of the proverb which is now most commonly thought of. It occurs in verse as follows, "Tu supplex ora, tu protege, tuque labora" (*Carminum Proverbialium Loci Communes*, p. 156, Lond., 1588). This was a common text-book, and was often reprinted.

I have noticed the more recent use of this proverb in the two following instances, which give an example of either form:—"Work for God might

be Adoration. In its true deep sense, 'laborare est orare' (Dr. Pusey, *Sermons for the Church's Seasons*, p. 420, Lond., 1883). The Rev. Jeffrey Orlebar stated at a public meeting that "The motto of his family was 'Ora et labora'—pray and work" (*Hastings and St. Leonard's News*, May 8, 1885, p. 2). ED. MARSHALL.

LOCH BRANDY (6th S. x. 515; xi. 75, 236, 357).—My reason for asking the meaning of this name was on account of having seen the loch in 1866 when on a visit to its owner at Balnaboth, in Forfarshire. The surrounding scenery in the parish of Clova, the property of the Ogilvys, situated amongst the Grampians, some fifteen miles from Kirriemuir, is particularly grand. Down the valley runs the South Esk, into which the little burn the Brandy flows, coming from the loch of the same name about two miles above. The climb of perhaps half a mile to the loch is precipitous. The loch itself lies in a corrie amongst the hills, reflected on its surface, and perfectly smooth and glassy, unless when the wind sets in a particular direction; then, when ruffled, there is good fishing to be had. The difficulty of access must have hindered this fine part of Scotland from being so well known by tourists as it ought to be. In the vicinity are Glen Prosen, Glen Dole, Loch Wharral, the Laird's Chamber, and Glenhoulakin, or "the glen of the midges," where, according to *Quentin Durward*, the Durwards were harried by the Ogilvys. But, *sub judice lis est*, how did the loch get its name, and what is the *unde derivatur*? As I looked upon it one lovely summer afternoon, the story of the proposed method of draining the loch of Braebaster, in Shetland, mentioned in the *Pirate*, occurred to me. Magnus Troil, the Udaller, suggests, it may be remembered, to the factor Triptolemus Yellowley the mixing of a ship's cargo of rum, lemons, and sugar with the waters of the loch, and then calling together the aborigines to drink it. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HERALDIC: ARMS OF COLUMBUS, &c. (6th S. xi. 209, 331).—I am much obliged to MR. WOODWARD for the information and references he has given me. Will he add to the kindness by saying why "the arms of Albuquerque are those of La Cueva"? for under the portrait of "O Grande Afonso Dalboquerque" prefixed to his *Commentarios* the arms are, 1 and 4, Portugal; 2 and 3, five fleurs-de-lys in saltire (without indication of colour). He was son of Gonçalo Dalboquerque by his wife Doña Leonor de Meneses, daughter of the Conde da Atouguia and Doña Guiomar de Castro. If the above arms were specially granted, whence the fleurs-de-lys? Would MR. WOODWARD kindly say if the cow's head of Cabeza de Vaca is *affronte* or in profile?

W. M. M.

Time, no doubt, gallops with so many of the contributors to "N. & Q." besides myself, that I scarcely need apologize for saying that my contribution with regard to the arms of Vasco da Gama was given so recently as "a year or two ago." My return home enables me to give the exact reference, 6th S. i. 461, the number being that for June 5, 1880.

In the blazon of the arms of Albuquerque, at the last of the references above, "pierced" is a printer's error for *tierced*. J. WOODWARD.
Montrose.

WYCLIFFE NOTES (6th S. xi. 165, 357, 418).—In the *Memoir of Patrick Fraser Tytler* (1859), by J. W. Burgon, M.A., mention is made of his having written anonymously *The Life of John Wycliffe, with an Appendix and List of his Works*, pp. 207 (Wm. Whyte & Co., Edinburgh, 1826). This must be a book now very scarce. Perhaps it may be worth while observing that there is in the dining-room at Wycliffe Rectory, on the Tees, near Barnard Castle, a small portrait in oil of John Wycliffe, painted by Sir Antonio-a-More, and given by Dr. Zouche, a former incumbent, as an heirloom to the rectory of Wycliffe for ever. Whether this portrait has been engraved I do not know. The village is situated not far from "Brignald banks and Greta woods," celebrated by Sir Walter Scott in *Rekeby*, and is always called in those parts *Wy-cliffe*.

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HAWKINS: DRAKE (6th S. xi. 388).—Gorton's *Biog. Dict.* does not give the date of the birth of Sir John Hawkins, but states that he died at sea November 21, 1595, in his seventy-fifth year. Of Sir Francis Drake Gorton says that he was born at Tavistock in 1545, and that he died at Nombre de Dios January 28, 1596, in the fifty-first year of his age. Maunders's *Biog. Treasury* supplies the same information in both instances.

GEO. H. BRIERLEY.

Oswestry.

BALAAM (6th S. xi. 385).—In Hotten's *Slang Dict.*, under the heading "Balaam," it is said that "this is printer's slang for matter kept in type about monstrous productions of nature, &c., to fill up spaces in newspapers that would otherwise be vacant. The term has long been used in *Blackwood* as the name of the depository for rejected articles. Evidently from Numbers xxii. 30, and denoting the 'speech of an ass,' or any story difficult of deglutition, not contained in Scripture." Something to the same effect may be seen in Brewer's *Phrase and Fable*, s.v. "Balaam," but there an American origin is attributed to it. The *Blackwood* origin, given by Davies in his *Supplemental Lexicon*, seems to be borrowed from Hotten,

but the mischief of Hotten's book is that he never gives you the authorities for anything. If it belongs to *Blackwood* it does not come from America. Webster, *s. v.*, only calls it a *cant* term; had it been American he would probably have said so. In both meanings, however, whether of odd nonsense kept standing in type or the waste basket for rejected articles, the term has obvious relation to the speech of an ass, as nonsense to be thrown in to fill space or nonsense thrown out as refuse. But the curious point in the story of Balaam is that the ass talks like a philosopher, whilst the prophet behaves like a donkey. C. A. WARD.

Surely the pannier of an ass. Dr. Brewer, *Dictionary of Phrase and Fable*, has: "Matter kept in type for filling up. Balaam-box, in printers' slang of America, is the place where rejected articles are deposited"; waste-paper basket. A. H.

RARE=EARLY (6th S. xi. 385).—Also it is thus used in Devonshire; see Halliwell. I cannot help thinking that used thus it may have been pronounced broadly, as if spelled *rar*. Now Warton says there is in the west of England an early apple called the *rathe*-apple. If you pronounce that as in the word *rather* (which is only its comparative), the sound *rar* is the equivalent of *early*. It has no connexion with *rarus*.

C. A. WARD.

Miscellaneous.

NOTES ON BOOKS, &c.

The Iliad of Homer. Done into English Verse by Arthur S. Way, M.A. (Sampson Low & Co.)

"TILL the Sun drop dead from the signs," to use a forcible expression from Tennyson's *Princess*, there will never be a final translation of Homer or Horace; and it may fairly be expected that the much-enduring New Zealander, when he has completed his preliminary observations and speculations, will at an early date fall to scratching upon that broken arch of London Bridge of which we have heard so much a rude version of "Donec gratas eram," or the simile of the bees. The thing is inevitable, for the task is as fascinating as the search for the philosopher's stone. It is also as futile. Not only is there difference of excellence in the translators, but the standard of excellence differs with the age. "Chaque siècle a eu de ce côté son belvédor différent." No doubt the Elizabethans thought that in the "daring fiery spirit" of Chapman they had found the definitive *Iliad* and *Odyssey*; no doubt the Augustans, notwithstanding Bentley, dreamed that Mr. Pope had settled the question for ever. But before the end of the century people were canvassing, if they did not read, the blank verse of Cowper. And how many versions have we, "the latest seed of Time," praised and appraised! Time was when Lord Derby's was spoken of as the translation of this generation, and pitted against the Spenserian stanzas of Worsley and Conington. Then came the Biblical periods of Messrs. Lang and Butcher and their allies, and we said, Not metre nor rhyme, but rhythmical prose, is the English medium for the strong-winged music of Homer. And now, not to recall the *ignoti et ilachrymabiles* of the

bookstalls, comes Mr. Way from Melbourne. With all our past experiences, it would be rash to say that Mr. Way is final. But his lilt is seductive and swinging, his English clear and vigorous, and his version is very pleasant to read, and not too much tricked up with archaisms. If the long lines of his couplets could be reproduced without fracture in our narrow columns, we should like to give a specimen of his manner, if only to show how skilfully he deals with a measure the chief temptation of which is the tendency to needless expansion. We must content ourselves with praising his work. To those who are not preoccupied with theories on the subject we willingly commend this new and attractive setting of the Homeric story.

Short Studies, Ethical and Religious. By the Rev. H. N. Oxenham, M.A., late Scholar of Balliol College, Oxford. (Chapman & Hall.)

THIS collection of essays is reprinted from the *Saturday Review*, and hence it is scarcely necessary to say that the word *religious* in the title-page refers, not to matters of pure theology, still less to religion in its devotional aspect, but rather to such "mixed questions as the relation of Church and State or of faith to scientific investigation, where religion is brought into contact, and often into conflict, with the secular life and thought of the day." The essays treat of a great variety of subjects, and are prefaced in some cases by rather sensational headings, such as "The Power of Tinsel," "Ethics of Suicide," "The Seamy Side of Scepticism," "Ethics of Tyrannicide," and the like. They are light and pleasant reading, and often contrive to fold up some very solid truth in an attractive envelope. Many wise aphorisms might be gathered from these pages, such as that in the essay on "The Legitimate Limits of Religious Ridicule": "What is said of curses is often true of sneers; they come home to roost." The more philosophical essays, many dealing with the vague agnosticism of the day, are not infrequently valuable contributions to the discussion of the subjects of which they treat, and are remarkable for their insistence upon the necessity of clear and distinct definitions as an essential preliminary to argument. It is the well-grounded complaint of theological disputants that without some agreement as to first principles discussion is practically useless. The reader will have no difficulty in determining under which banner the author fights.

Old Times. By John Ashton. (Nimmo.)

THIS book would have been better described by its second title of *Social Life at the End of the Eighteenth Century* than by the somewhat misleading name which Mr. Ashton has chosen. It is an attempt to place before us, both by pen and pencil, a picture of some of the manners and customs which prevailed in England at the end of the last century. For this purpose Mr. Ashton has preferred to rely upon contemporary records and contemporary illustrations—or caricatures—rather than to supply an original account or opinions of his own. He has accordingly had recourse to the files of old newspapers—and especially of the *Times*—for the years from 1790 to 1800; and by dividing his subjects under certain headings, with a few explanatory observations, leaves to them the task of telling his story. The illustrations, which are numerous, are careful copies by the author from the caricaturists of the day, and both in design and execution do him great credit. The result is a compilation which is often interesting, sometimes instructive, and always amusing. One very noticeable fact is the progress that has been made in the style of journalism since the time depicted. The smart writing of a hundred years ago—in which the contributors to the *Times* seem to have been especial offenders—with its exaggeration, personalities, and

bad taste, would not now be permitted in the lowest provincial newspaper, and appears to us surprising and remarkable, coming as it does long after the age of Addison, Swift, Johnson, and Fielding.

That this large storehouse of "cuttings" will in various ways be useful to the student of bygone times there can be no manner of doubt. That there is a good deal of dross with the ore, and much that, however amusing it may be, can scarcely be of service to history, is also undeniable. A good deal will depend upon the point of view of the reader. It may be of interest to some to have minute descriptions and carefully drawn illustrations of the fashions of that period, while others will perhaps care more about the long strings of paragraphs relating to the theatres or the then almost universally prevalent taste for gambling. There are, however, one or two things in the book which may be said to be of general interest. It is, for instance, curious to know that at the close of the year 1779 there were confined in various parts of England no less than 25,606 prisoners of war. The number of French immigrants who had taken refuge on our shores from the terrors of the Revolution was near the same period calculated at about 80,000. This, however, one cannot help thinking must be an exaggeration, and it is more probable that the estimate of a few years before, which put them down as about 45,000, was more in accordance with the actual facts. Advertisements for the recovery of runaway slaves, or as, in deference to Mr. Wilberforce and the abolitionist party, they were now called, "indented black servants," are also not uncommon. The last contained in this book is dated 1795, twenty-four years later than a case mentioned in a recent discussion on this subject in our columns. In one of his own paragraphs Mr. Ashton makes a curious mistake. In speaking of Madame Masa, who, it appears, was at that time well known as a singer, he says that she was so fortunate as to secure the approbation of Frederick the Great, who "was, as a rule, absolutely indifferent to music." Surely all the world has heard of old Fritz and his flute, and the quarrels with his father on the subject of his passion for poetry and music. Speaking of his life at Reinsberg, Carlyle says: "In music we find him particularly rich, and daily at a fixed hour of the afternoon there is concert held. He has a fine sensibility, and does himself, with thrilling *adagios* on the flute, join in these harmonious acts; and no doubt, if rightly vigilant against the non-senses, gets profit, now and henceforth, from this part of the resources." In other respects Mr. Ashton's book is to be commended. His industry as a compiler is unquestionable, and the drawings, of which the volume is full to overflowing, are sufficient proof of his skill as a draughtsman.

Yorkshire Archaeological Association: Record Series.
Vol. I. (Printed for the Association.)

THE first volume of the Record Series of this well-known association amply sustains the reputation of its ordinary publications. We have here presented to us in a handsome and portable volume a mass of materials for the genealogist and the historian, with the promise of other volumes of equal interest to follow. In the present issue, for 1885, we find the catalogue of *Inquisitiones post mortem* for Yorkshire, t. Jac. I. and Car. I., presented to the series by Dr. Sykes, and a catalogue of the Yorkshire wills at Somerset House, 1649-60, compiled by Dr. Collins. In these valuable collections there are many points of interest which we can only glance at. We find, for instance, a Blake, quite out of the ordinary country of the name of the "Admiral and General at Sea" of that period. That Thackerays (under the forms Thackwray and Thackwrey) should occur was to be ex-

pected; but a Gladstone (here spelled Gleadston) was not so much to be looked for, though Scottish names have a decided tendency to appear in Yorkshire, and we may cite Meldrum, Anstruther, Carlyle, and Graham from the volume now before us. We shall welcome vol. ii. with great pleasure.

DR. C. M. INGLEY is engaged upon a critical edition of Shakspeare, to be called "The Scholar's Edition." His first play will be *Cymbeline*, which is nearly completed. *A Winter's Tale* will follow immediately. These two plays are found to curiously illustrate each other, and appear to have been written about the same time.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

CELLER ET AUDAX ("Whene'er I see").—The lines will be found in an old publication edited by Albert Smith and called *The Man in the Moon*. According to him, they were written in the visitors' book at the Montanvert, La Flegère, or one of the places near Chamouix. They appear, however, to bear traces of "editing," and are probably for the most part attributable to the humourist himself.

W. J. BIRCH.—

"Each change of many-coloured life he drew,
Exhausted worlds, and then invented new,"

is from Dr. Johnson's *Prologue on the Opening of Drury Lane Theatre*.

W. H. U. ("Address of *Yorkshire Archaeological and Topographical Journal*").—Apply to G. W. Tomlinson, F.S.A., The Elms, Huddersfield.

R. EDGUMBE ("So the struck eagle").—The passage in Æschylus from which these lines are taken occurs in the *Fragments*. Waller's imitation appears in his poem *To a Lady singing a Song of his Composing*.

G. ELLIS ("The Pig-faced Lady").—See Chambers's *Book of Days*, vol. ii. p. 255, and "N. & Q.," 2nd S. xi. 496; 5th S. iii. 160, 200.

J. W. SKEVINGTON ("Hulme Family").—Received; shall appear shortly.

RUSTICUS ("F.S.A.").—The candidate must be proposed and seconded by Fellows of the Society. Some accomplishment in archaeological studies may now be regarded as an indispensable preliminary to election.

DONALD DEASIE ("Graham Family").—Received; will appear.

CORRIGENDUM.—P. 452, col. 2, l. 20 from bottom, for "boose" read *bossa*.

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 20, 1885.

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Pater.

THE NEW VERSION COMPARED WITH SOME OLD ONES

(MORE ESPECIALLY WITH MATTHEW'S, 1537).

It may interest many who do not possess collections of old Bibles to have an opportunity of comparing the new version with some of the earlier translations, that they may have examples not only where they differ, but where they agree. They will be surprised to find how many of the best renderings—especially those in the margins—are simply taken from the first translators, which renderings have been gradually departed from, and have now again been restored to favour. This is a striking testimony to the great merit of Coverdale, Tyndale, Rogers, and the other grand men who performed their task under such difficulties. It has been thought best to make the comparisons generally with Matthew's Bible, printed in 1537; partly because it is an improvement on Coverdale's, printed two years earlier, and partly because there is no modern edition of it, while there is an excellent reprint of Coverdale published by Bagster, which may be bought for a very moderate price. Matthew was a name assumed by John Rogers, who had assisted Tyndale; and this version is by Tyndale and Coverdale, revised by Rogers. It was often reprinted. I have another edition of it, put forth by Edmund Beck, printed by Day and Serres in 1549, which is almost a verbal reprint, the chief difference being in the notes. It might have been well to have given a fourth column, containing the parallel passages from the Bishops' Bible; but the width of the page of "N. & Q." would scarcely allow another column without disagreeable cramping, and that Bible is not so interesting as the earlier ones; where its variations are important they will occasionally be given. More use might have been made of the Genevan or Breeches Bible, so dear to the common people that at least twenty editions of it were printed in one year; but it is so plentiful and cheap that those who care about it can easily procure a copy. As my purpose is not to give a history of the editions of the Bible, it is not necessary to go further into that matter. Passages will be occasionally given from the Great Bible, which was another revision of Coverdale's, by himself, under the sanction of Cranmer, who wrote a preface for it; hence it is often wrongly called Cranmer's Bible. My copy is the edition of May, 1541; and the Bishops' Bible quoted is that of 1572, with the double version of the Psalms.

The marginal readings of the old version (1611 and afterwards) and of the Genevan version have been made much use of by the revisers. One of their very first alterations, in which some reviewers have seen unfathomable depths of meaning, is substantially given in the common version margin. "And there was evening and there was morning, one day," stands thus in the margin of the 1611 version: "Hebr. and the Evening was, and the Morning was, &c." I cannot discover much difference between "there was evening" and "the evening was," but then I am not a Hebrew scholar. The Vulgate has, "est vespere et mane dies unus," which has been printed "there was evening and morning one day" in the Roman Catholic Bible for generations; so it is not new in any sense. The revisers appear to have made much use of the Vulgate. At any rate, some of their readings which have been most commented on are the readings of the Vulgate. I cannot help thinking that if some of those who so hastily wrote reviews of the new version in the daily papers had consulted Bagster's Comprehensive Bible and the Vulgate, or the Roman Catholic translation of it, they would have written differently. We should not then have had long disquisitions on passages which, although they differ from the common version, are not new.

Those who wish to know more about the history of the early editions of the Bible should consult

Mr. Henry Stevens's *Bibles in the Caxton Exhibition* and Angus's *Bible Handbook*, published by the Religious Tract Society—invaluable books. The numerous works of the veteran collector Mr. Francis Fry afford much information, especially his beautiful and exhaustive history of the various editions of Tyndale's New Testament.

Old Version (1611).

Gen. i. 2. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

5. And the evening and the morning were the first day.

11. Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

20. And fowl that may fly above the earth in the open firmament of heaven.

ii. 1. Thus the heavens and the earth were finished, and all the host of them.

8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

16. And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

It has been pointed out that "the man" becomes "Adam" in the Authorized Version in the verse in which the beasts are brought to him to be named, but he does not in the Revised Version assume the individual and part with the generic name until after the Fall. It is "the man and his wife" who hide themselves; it is "the man" who hears the awful voice calling to him, "Where art thou?" Not till the curse, "Because thou hast hearkened to thy wife," &c. (iii. 17), is pronounced upon him do we meet with him under the name of Adam. In Coverdale we meet with "Adam" just before—that is, at ver. 9. In Matthew's Bible "the man" becomes "Adam" quite early—earlier than in the Authorized Version—that is, ii. 15: "And the Lord took Adam and put him in the garden of Eden." While in the Great Bible "Adam" appears earliest of all, that is, in ii. 7: "The Lord God also shope man, even dust from off the ground, and breathed into his nostrils the breath of life, and 'Adam' was made a living soul." The Genevan version has "the man" in every case until after the Fall, and "Adam" appears for the first time in iii. 17, same as in the new version.

iii. 21. Unto Adam also and to his wife did the Lord God make coats of skins and clothed them,

24. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

New Version.

And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters.

And there was evening and there was morning, one day.

Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so.

and let fowl fly above the earth in the open firmament of heaven [margin: on the face of the expanse of the heaven].

And the heaven and the earth were finished, and all the host of them.

N.V. The same. [Great Bible: a garden of pleasure towards the east.]

N.V. The same. [Great Bible: Eating, thou shalt eat of every tree of the garden. But as touching the tree of knowledge of good and evil, thou shalt not eat of it. Else in what day soever thou eatest thereof, thou shalt die the death.]

N.V. The same.

And the Lord God made for Adam and for his wife coats of skins, and clothed them.

So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, &c.

*Matthew's (1537).**Unless when otherwise described.*

The earth was void and empty, and darkness was upon the deep, and the spirit of God moved upon the water.

And so of the evening and the morning was made the first day.

Let the earth bring forth herb and grass that sow seed, and fruitful trees, that bear fruit every one in his kind, having their seed in themselves upon the earth. And it came so to pass.

and fowl that may fly upon the earth, in the face of the firmament of heaven.—Great Bible, 1541.

Thus was heaven and earth finished, with all their apparel.

The Lord God also planted a garden in Eden from the beginning.

And the Lord God commanded Adam: Of all the trees of the garden see thou eat: But of the tree of knowledge of good and bad see that thou eat not: For even the same day thou eatest of it thou shalt die the death.

And the Lord God said: It is not good that man should be alone, I will make him an helper to bear him company.

Unto the same Adam also and to his wife did the Lord God make leathern garments and clothed them.—Great Bible.

So he drove out man, and at the east side of the garden of Eden, he set Cherubims, and the gylsteryng flame of a shaking sword, to keep the way of the tree of life.—Great Bible. [Matt. Bible has: Cherubin was a naked sword moving in and out.]

iv. 21. And his brother's name was Jubal; he was the father of all such as handle the harp and organ [marg.: A kind of pipe or flute.....or composed of several reeds joined together, like the Pandean pipes].

.....he was the father of all such as handle the harp and pipe.

.....of him came they that occupied harps and pipes.—Coverdale.

The puzzling passage Genesis iv. 7 is left as it stood, except that "coucheth" is put instead of "lieth." In Matthew's Bible it is: "Wotest thou not if thou doest well thou shalt receive it? But and if thou doest evil, by and bye thy sin lieth open in the door. Notwithstanding let it be subdued unto thee, and see thou rule it." The Great Bible is nearly similar: "If thou do well shall there not be a promociion. And if thou doest not well, lyeth not thy sin in the doors? Unto thee also pertaineth the lust thereof, and thou shalt have dominion over it." The Genevan version (1582) has a note at this passage: "This declareth that the father instructed his children in the knowledge of God, and also how God gave them sacrifices to signify their salvation: albeit they were destitute of the sacrament of the tree of life." The Bishops' Bible also has a note teaching the same doctrine. This is the popular religious view, which the rendering "coucheth" would go to support. But in the margin of the new version are given the following important variants: "shall it not be lifted up?" instead of "shalt thou not be accepted?" and "is its desire, but thou shouldest rule over it" instead of "shall be his desire, and thou shalt rule over him." If the notes were put in the place of the text, this is how the passage would stand:—

And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well shall it not be lifted up? and if thou doest not well, sin coucheth at the door: and unto thee is its desire, but thou shouldest rule over it.—New Version.

And the Lord said unto Cain: Why art thou wroth, and why is thy countenance abated? If thou do well, shall there not be a promociion. And if thou doest not well, lyeth not thy sin in the doors? Unto thee also pertaineth the lust thereof, and thou shalt have dominion over it.—Great Bible, 1541.

And the Lord said unto Cain: Why art thou angry, and why lourest thou? Wotest thou not if thou doest well thou shalt receive it? But and if thou doest evil, by and bye thy sin lieth open in the door. Notwithstanding let it be subdued unto thee, and see thou rule it.—Matt. Bible, 1537.

To do the same with the old version would make the passage read thus: "If thou doest well, shalt thou not have the excellency? and if thou doest not well, sin lieth at the door. And subject unto thee shall be his desire, and thou shalt rule over him." It is scarcely to be doubted that where a passage was obscure and capable of two meanings the old translators have occasionally given the preference to the one which most favoured their own views. Several such instances will be given.

iv. 23, 24. And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt: If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold [marg.: I would slay a man in my wound, and a young man in my hurt].

And Lamech said unto his wives: Adah and Zillah, hear my voice; Ye wives of Lamech, hearken unto my speech: For I have slain a man for wounding me, And a young man for bruising me: If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold.

Then said Lamech unto his wives Ada and Zilla: hear my voice, ye wives of Lamech, and hearken unto my speech; I have slain a man to the wounding of myself, and a young man to mine own punishment.—Great Bible.

vi. 4. There were giants in the earth in those days.

The Nephilim [marg.: giants] were in the earth in those days.

There were tyrants in the world in those days.

ix. 13. I do set my bow in the cloud [marg.: I have given, or set].

I do set my bow in the clouds [marg.: have set].

I have set my bow in the cloud.

The Genevan also has "I have set." The Bishops' has "I do set," with this note in the margin: "The rainbow is now made a sign of God's grace, and not first created." Gen. xii. 6, "plain of Moreh" is now rendered "oak of Moreh," and Gen. xiii. 18 and xviii. 1, "plain of Mamre," is in the new version "oaks of Mamre"; but the common version had the marginal note: "the word rendered 'plain' should be 'oak,' or, according to Celsus, the turpentine-tree." It is "oak" and "oak-grove" in Matthew's, and although the Bishops' Bible has "plain," it gives a note that "Mamre, in Heb. means, set with trees." In Gen. xiv. 5 the new revisers leave Rephaim in the text: it is "giants" in the Great Bible and in the Bishops' Bible.

Gen. xv. 2, 3. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast

And Abram said, O Lord God, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Dammescok Eliezer And Abram said, Behold, to me thou hast

And Abram answered: Lord Jehovah what wilt thou give me: I go childless, and the cater of mine house, this Eliezer of Damasco hath a son. And Abram said: See, to me hast

hast given no seed : and, lo, one born
in my house is mine heir.

given no seed : and, lo, one born in
my house is mine heir.

thou given no seed : lo, a lad born in
my house shall be mine heir. [Great
Bible has : and the child of the
stewardship of my house is this
Eleazer.]

The account of the Lord's appearance to Hagar in both the old and revised versions is very inferior to the first translators' rendering. "Have I even here looked after him that seeth me?" is very inferior to "the back parts," that is, the parts away from us, a figurative way of expressing the future or what is hidden.

Gen. xvi. 13, 14. And she called the name of the Lord that spake unto her, Thou God seest me : for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi ; behold, it is between Kadesh and Bered.

And she called the name of the Lord that spake unto her, Thou art a God that seeth : for she said, Have I even here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi.

And she called the name of th^o Lord that spake unto her, Thou art the God that lookest on me, for she said, I have of a surety seen here the back parts of him that seeth me. Wherefore she called the well, The well of the living that seeth me. [Note. They see the back parts of God that by revelation or any other wise have perseverance or knowledge of God.]

xx. 16. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver : behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other : thus was she reproved.

.....behold it [marg. : he] is for thee a covering of the eyes to all that are with thee and [marg. : before all men] in respect of all thou art righted.

.....Behold it shall be a covering of thine eyes, unto all that are with thee, and thus with all was she reproved.—Great Bible.

The Bishops' Bible has this note in the margin : "The gift was not only for ornaments for Sara and her company : but an argument to other of her honestie, and his innocencie." He gave her money to buy a veil with, that her beauty should not be a temptation to any more men : a gentle and dignified reproof.

Gen. xxii. 1, "tempt" Abraham is "prove" in the new version, as it is in Matthew's and the Great Bible. Jacob is still a "plain" man [marg. : quiet, or harmless, perfect]. The Great Bible says he was "a perfect man."

xxx. 11. And Leah said, A troop cometh : and she called his name Gad.

And Leah said, Fortunate ! and she called his name Gad.

Then said Lea, Good luck, and called his name Gad.

15. for he hath sold us, and hath quite devoured also our money.

for he hath sold us, and hath also quite devoured our money [marg. : the price paid for us].

for he hath sold us, and hath even eaten up the price of us.

xxxiv. 19. And the young man deferred not to do the thing, because he had delight in Jacob's daughter : and he was more honourable than all the house of his father.

.....and he was honoured above all the house of his father.

he was also-most set by of all that was in his father's house.

xl. 10. For except we had lingered, surely now we had returned this second time.

for except we had lingered, surely we had now returned a second time.

Truly, except we had made this farrying, by this we had been there twice and come again.

34. And they drank and were merry with him.

And they drank and were merry with him [marg. : drank largely].

And they ate, and they dronk, and were dronke with him,

xlvi. 14.and laid.....his left hand upon Manasseh's head, guiding his hands wittingly.

.....guiding his hands [marg. : crossing his hands] wittingly.

.....crossing his hands.

xlix. 3, 4. Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power : Unstable as water, thou shalt not excel ; because thou wentest up to thy father's bed ; then defiledst thou it : he went up to my couch [marg. : my couch is gone].

Reuben, thou art my first born, my might and the beginning of my strength ; The excellency of dignity, and the excellency of power. Unstable as water, thou shalt not have the excellency ; Because thou went up to thy father's bed : Then defiledst thou it : he went up to my couch.

Reuben mine eldest son, thou art my might and the beginning of my strength, the nobleness of dignity, and the nobleness of power. Unstable as water, Thou shalt not be the chiefest, because thou went up to thy father's bed. Even then didst thou defile it, and it was no more my couch.

6.for in their anger they slew a man, and in their self-will they digged down a wall [marg. : or houghed oxen].

For in their anger they slew a man, And in their selfwill they houghed an ox.

for in their wrath they slew a man, and in their self will they houghed an ox.

GRANTS OF WILLIAM III.

(Continued from p. 364.)

(Stafford.) Coalmines in Shulton and Hemley in the Mannour of New Castle under Lyne. To be granted 12 years $\frac{1}{2}$, after 13 years $\frac{1}{2}$. Present Rent 4*l.* 10*s.* 6*d.* Improved Rent Uncertain. (The Value of this are very uncertain, being more or less as they are worked, and stock and charge of working y^m great, and none will take them to work them without considerable Profit to themselves, and y^e Rent to y^e King is increased double to w^t they were formerly lett for, so y^t they will be but of little Value to y^e King's Farmer, and y^e present Tenant complains y^t his Father was ruined by the working thereof, and besides Queen Dowager lays some claim as to Part thereof.)

(Stafford.) Fines and Amerciaments at y^e Sessions in New-Castle under Lyne. To be granted for 27 years after 4. Present Rents 13*s.* 4*d.* Improved Rents *nil.* (They are of little or no value, scarce worth y^e Rent.)

(Stafford.) A Garden near y^e City of Tutbury. To be granted for 31 years. Present Rent 5*s.* Improved Rent *nil.* (This is claimed to be within Sir Edw. Smith's Grants of y^e Castle Ditches, &c., and if it be will not pass by y^e Lease.)

(Lancaster.) The office of Feodar, &c., there. To be granted for 31 years. Present Rents 13*s.* 10*d.* Improved Rents 1*l.* 10*s.* (The Charge of keeping y^e Castle is as much as this is worth.)

(South'ton.) Somborn Park. To be granted for 8 years after 22*½*. Present Rent 30*l.* Improved Rent 50*l.* (There is another Lease in Being, though not enrolled for 7 years and half, so y^t then it is but for one year after 30 years.)

(Sussex.) The Green Wax within y^e Dutchy of Lancaster in y^t County. To be granted for 15 years after 16. Present Rent 2*l.* Improved Rent *nil.* (There hath been no Profit thereof nor the Rent pay^d to the King for ten years past.)

(Dorset and Wilts.) Feodar and Batt, in y^es Counties, for 15 years after 16. Present Rent 1*l.* Improved *nil.* (There hath been no profit made thereof nor Rent pay^d to y^e King for ten years past.)

An Account of all Grants since y^e 27th day of March last in his Maj^{ty}s Dutchy of Lancaster, together with y^e Petition on w^{ch} y^e same were made.

In y^e Counties of Ebor., Lincoln, Lancs., Leic., Staff., Kent, South'ton, Sussex, and Dorsett, dated 10th October last. To Jo. Bennett, Esq^r as to part for 31 years in position as to y^e other part for so many years in Reversion as will make y^e present termes now in being up 31 years.

Rents reserved to y^e King, being y^e same as formerly reserved to y^e same.

| | £. | s. | d. |
|---|----|----|------------------|
| Three Cottages and eleven Acres in Whitley | 2 | 11 | 8 |
| Nineteen Acres two Roods in Claythorp | 1 | 0 | 0 |
| Scite of y ^e Castle of Bollingbroke | 0 | 10 | 0 |
| Thirty three Acres in Whitton and Friskney | 1 | 17 | 6 |
| The Tolls of Salford | 2 | 6 | 8 |
| Fellons Goods in y ^e County Palatin | 5 | 0 | 0 |
| A Common Oven in Leicester | 2 | 0 | 0 |
| The Hay made in Halt Meadow | 2 | 4 | 0 |
| Two Tenem ^{ts} in Ravenstone | 0 | 10 | 0 |
| Sev ⁿ Cottages near and in Leicester | 6 | 18 | 8 |
| Coalmines in Shulton and Hamley | 4 | 10 | 6 |
| Fines at Sessions in New Castle | 0 | 13 | 4 |
| A Garden near Tutbury Castle | 0 | 5 | 0 |
| The feodary in Kent | 0 | 13 | 10 $\frac{1}{2}$ |
| How Park alias Somborn | 30 | 0 | 0 |

| | £. | s. | d. |
|-----------------------------|----|----|----|
| The Green Wax in Sussex | 2 | 0 | 0 |
| Feodary and Batt in Dorsett | 1 | 0 | 0 |

Total 64 1. 2 $\frac{1}{2}$

In y^e Countys of Hertford, Essex, Middle'x, and Sussex, dated 24th March, 1698, To Jo. Warner and Jo. Hasell, their Heirs and Assignes, in trust for Charles Earle of Dorsett and his Heirs.

Several Fee Farm Rents, viz^t, for:—

| | Value. | | |
|---|--------|----|-----------------|
| | £. | s. | d. |
| Hastingfordbury Woods | 3 | 4 | 3 $\frac{1}{2}$ |
| Pleslue Park | 6 | 13 | 4 |
| Free Chappell of Dunmow | 3 | 6 | 8 |
| Clarrett Hall Mill | 2 | 0 | 0 |
| Parcell of y ^e Demeenes of Enfield | 3 | 0 | 0 |
| Rape of Pevensey | 0 | 13 | 4 |

18 17 7 $\frac{1}{2}$

Remains to y^e King nothing.

In y^e County of Essex, dated 24th March, 1698. To Charles Earle of Dorset his heirs and Assignes.

| | Value. | | |
|--|--------|----|----|
| | £. | s. | d. |

The fee Farm Rent of y^e Manor of High Easter

85 8 9 $\frac{1}{2}$

Remains to y^e King nothing.

These two Grants to y^e Earle of Dorsett were not Inrolled before me till y^e 23^d Sep^r and 23^d of No^{ber} last, and therefore were not inserted in my former Acco^t to this Hono^{ble} House.

This Pursuant to an order of y^e Hono^{ble} y^e House of Commons dated 7th Deber instant is humbly presented per

Jo. BENNETT, Auditor.

11th Deber 1699.

An Account of all Grants in his Ma^{ties} Dutchy of Lancaster since the 7th day of December, 1699, viz^t:—

1699 5th Decr. A Patent to John Haynes, Jun., Gen., of the office of Clerke of the Markets within the Hon^r of Tutbury, in the Countys of Stafford, Derby, Nottingham, Leicester, and Warwick. Quam diu se bene gesserit.

Uit February. A Patent to Francis Windham, Esq^r, of the Office of Steward within his Ma^{ties} Courts within his Ma^{ties} said Duchy, in the Countys of Norfolk, Suffolk, and Canterbury during his Ma^{ties} pleasure.

20 Jan^{ry}. A Patent to Richard Wollaston, Esq^r, of the Offices of Steward of the Wapentakes of Salford and Derbyshire and office of Master Forestar of Symons Wood and Croxtheit, during his Ma^{ties} pleasure.

14 Dec^r. A Lease to Henry Bellaysse, Knight, of sevⁿ Incroachments lying to or lately enjoyed with his Lodge called South Bayley Lodge in his Ma^{ties} Chace of Enfield in the County of Midd^x for 94 years from Lady day then last passed at the yearly Rent of 5*l.* per ann.

14 Dec^r. A Lease to Christopher Lister, Esq^r, of severall Incroachm^{ts} lying to or lately enjoyed with his Lodge called East Bayley Lodge in the said Chace of Enfield for 49 years at the yearly rent of 5*l.* p. ann^y.

Memorandum, these following are Farms or Leases for 31 years, or for a less number of Yeares in Reversion to make the present Termes in being up [to] 31 years at the ancient Rent and for Fines paid for the same.

Uit febr^y. A Lease to the s^d Mr. Windham of the office of Bayliffe, feodar, Escheator, &c., with the Profitts of Courts att Wrecks att Sea within the Liberty of the Dutchy in the County of Norfolk and Suffolk and Canterbury for 24 years in reversion, at y^e yearly rent of 20*l.* p^r ann.

Uit Febr^y. A Lease to Mr. Nathanell Curzon, Barr^t, of Tythes within the Wards of Belper, Chevin, or Holland,

in Derbyshire, for 27 yeares in reverc'on, att the yearly Rent of 2*l.* per annum.

1700, 15 April. A Lease to Mr. Bennett of the Office of Bayliffe of Salford, and of Cottages and Incroachments in the County of Lancaster, for 8 yeares in reverc'on, att the yearly Rent of 1*l. 7s. 8d.* p' annum.

2 Aug. A Lease to Mr. Flamstead of the Hundreds of Greisley, in the County of Derby, for 31 yeares, at the yearly Rent of 4*l.* 10*s.* per annum.

This pursuant to an order of the hono^{ble} House of Commons, dated 3^d day of March Instant, is humbly presented 6th March, 1700,

p' J^o BENNETT, Auditor.

An Accot of all Grants in His Ma^{ties} Dutchy of Lancaster since the 6th of March last.

7^{mo} Jany, 1701. A Pattennt to John Morgan, Esq^r, of the Office of Steward of the Mannors Whitecastle, Skenfith, and Grosmont, in the County of Monmouth, during his Ma^{ties} Pleasure.

28th Jan. A Pattennt to John Coke, Esq^r, of the Office of Auditor for the North Parts of the said Dutchy (in Reversion during his life).

5^{to} Augusti. A Pattennt to Richard Worlston, Esq^r, of the Offices of Steward of the Wappentakes of Salford and West Derby, and of Master florestor of Symonswood and Croxtath, in Lancashire, during his Maj^{ties} pleasure.

17 Octobris. A Pattennt to Thomas Andrews, Esq^r, of the Office of Steward of the Manors of Irchester and Rands and hundred of Higham ferras in Northamptonshire, during his Majesty's pleasure.

Leases Renewed.

29 Septem'. A Lease to Sir Humphrey Edwyn, K^t, of the Castle and Lordship of Ogmore, &c., in Glamorgansh., for 13 yeares in Reversion, to make his Terme in being up 31 yeares, under the same yearly Rent of 52*l.* 14*s.* 3^d*d.*

18 Decembris. A Lease to Robert Dale of an Incroachment by Sheade, in Strand Lane, in the County of Midd^x, for 23 yeares in Reversion, to make his Terme in being up 31 yeares under the same yearly Rent of 3*s.* 4*d.*

This pursuant to an order of the Hono^{ble} house of Commons, dated 22^d day of this instant Jan^y, is humbly presented

p' J^o BENNETT, Auditor.

27 Jan^y, 1702.

Rents Granted out of y^e Honour of Windsor and Counties of Oxon and Berks.

In obedience to an order of this Honorable House, made the 9th day of Feb^y Instant, I doe humbly lay before y^e Honours a List or Schedule of such fee farm Rents, Quit Rents, and Lease Rents Granted by his Majesty as are come to me as his Majesty's Receiver of the s^d Rents (That is to say) First Received the List of Schedule of Rents wth the letter to them annexed, whereof the Copy is as followeth :—

For W^m. Roberts, Esq^r, his Majesty's Receiver General for the County of Berks.

S^r.—The Trustees for sale of his Majestys Fee Farm Rents having conveyed the Rents in this and the annexed sheets of Paper contained unto the Right Honoble, the Earle of Portland, by deed dated 18th of Sept^r, 1696, you are desired not to intermeddle any further wth the Receipt thereof, the same being to be paid to me at y^e House of John Smith, Esq^r, in Beauford Buildings, in y^e Strand,

I am, S^r, your most Humble servant,

25th Sept^r, 1696.

DAVID CODD,

| | £. | s. | d. |
|---|----|----|-----|
| A Rent out of y ^e Mannors of Huntercombe... | 3 | 15 | 0 |
| A Rent out of y ^e Mannour of Morden Pinkney | 4 | 11 | 4 |
| A Rent out of ye Mannour of Wapenham ... | 0 | 7 | 2½ |
| A Rent out of y ^e Rectory of Wapenham ... | 0 | 4 | 5½ |
| A Rent out of y ^e Mannour of Cullworth ... | 1 | 2 | 10 |
| A Rent out of Mannours of Sulgrave ... | 0 | 11 | 5 |
| A Rent out of y ^e Mannour of Astwell ... | 1 | 2 | 10 |
| A Rent out of y ^e Mannour of Thorpe Mandeville ... | 1 | 2 | 10 |
| A Rent out of y ^e Mannour of Midgham ... | 1 | 0 | 0 |
| A Rent out of ye Mannour of Easton ... | 1 | 0 | 0 |
| Castle Guard Rents. | | | |
| A Rent out of y ^e Mannour of Knight Ellington | 0 | 10 | 0 |
| A Rent out of y ^e Mannour of Purley Maling | 1 | 0 | 0 |
| A Rent out of y ^e Mannour Shottesbrooke ... | 0 | 4 | 4 |
| A Rent out of Bagshot Vaccary ... | 1 | 5 | 0 |
| A Rent out of the Ballywick Fines ... | 0 | 10 | 0 |
| A Rent out of the Tenem ^s in Datchett... .. | 0 | 3 | 0 |
| A Rent out of Cuffield Vaccary ... | 1 | 0 | 0 |
| A Rent payable by y ^e Inhabitants of Halley | 0 | 10 | 0 |
| A Rent payable by y ^e Inhabitants of Jongham | 0 | 1 | 0 |
| A Rent payable by y ^e Inhabitants of Farnborough... .. | 0 | 1 | 0 |
| A Rent out of a Tenem ^t in Abington ... | 0 | 3 | 0 |
| A Rent out of y ^e Mannors of Gubney ... | 1 | 0 | 0 |
| A Rent out of y ^e Land in Hanny ... | 1 | 0 | 0 |
| A Rent out of y ^e Fishide Manner in Ganford | 0 | 4 | 10 |
| A Rent out of Lands in Pewsey ... | 0 | 13 | 4 |
| A Rent out of a Tenem ^t in Locking ... | 0 | 2 | 11½ |
| A Rent out of Lands in Chilton ... | 0 | 18 | 0 |
| A Rent out of y ^e Mannour of Hardwell ... | 0 | 10 | 0 |
| A Rent out of y ^e Mannour of Frilford ... | 1 | 4 | 0 |
| A Rent out of Lands in Balking ... | 0 | 0 | 10½ |
| A Rent out of Lands in Longworth ... | 0 | 6 | 8 |
| A Rent out of Lands in Denchworth ... | 1 | 0 | 6 |
| A Rent out of y ^e Mannour of Besleigh ... | 1 | 0 | 0 |
| A Rent out of y ^e Mannour of Witham ... | 1 | 17 | 0 |
| Castle Guard Rents. | | | |
| A Rent out of y ^e Lands in Padbury ... | 0 | 3 | 8½ |
| A Rent out of y ^e Lands in Sugworth ... | 0 | 0 | 10 |
| A Rent out of y ^e Mannour of Lifford ... | 1 | 0 | 0 |
| A Rent out of Lands in Wollaston... .. | 0 | 1 | 6 |
| A Rent payable by y ^e Inhabitants of Uffington | 0 | 11 | 1½ |
| A Rent out of Lands in Watchfield ... | 0 | 10 | 7½ |
| A Rent out of other Lands there ... | 0 | 2 | 0 |
| A Rent out of Lands in Goosey ... | 0 | 4 | 0 |
| A Rent out of Lands in Leckhamshed ... | 1 | 0 | 0 |

WILLIAM SYKES, M.R.C.S.

Mexborough.

(To be continued.)

LETTERS FROM THE CHANCELLOR OXENSTIERNA TO GUSTAVUS II. ADOLPHUS.—In the year 1707 the French Government purchased in Stockholm, and transferred to France, three folio volumes containing a series of manuscript letters in the Swedish language, written during the years 1626 to 1630 by the Chancellor Axel Oxenstierna to Gustavus II. Adolphus, King of Sweden. The Swedish Government, being desirous to recover the possession of these documents, or at least obtain copies of them, have caused investigations to be made in the public collections of France, but up to the present moment these investigations have been without result. It would be of much more interest to recover the manuscripts in question as at present an edition of the celebrated chan-

cellor's works is projected, and his correspondence with the great king ought to form the first part of the publication. As it has been suggested that the above volumes might have been brought to England, persons who may have any knowledge of their existence are requested kindly to give information on the subject to the Legation of Sweden and Norway, 47, Charles Street, Berkeley Square, London, W.

EDW. PIPER.
Swedish Legation, London.

SMOLLETT'S MEDICAL DEGREE.—Looking into Knight's *English Encyclopædia* a few days ago, I came upon this reference to Tobias Smollett:—

"After *Peregrine Pickle* was published [1751], he resumed his medical profession, and announced himself as Dr. Smollett; but from what university he obtained his degree was a secret, and remains one."

In the graduation records of Marischal College and University, Aberdeen—which, by the way, have never been printed—occurs the entry:—"1750, June, Dr. Tobias Smollett. Attestantibus —, —." Prior to 1826, when a Royal Commission made a visitation of the Scottish universities, their medical degrees were granted in a very loose manner. In the two universities of Aberdeen, M.D. was usually conferred *in absentia*, and as the result of an attestation by "two respectable physicians, graduates in medicine, known either personally or by reputation to some of the members of the university," that the candidate was "well acquainted with medical science, and in our judgment well qualified in every respect to have the honour of the highest degree in medicine conferred upon him."

As will be noticed, the names of Smollett's sponsors are not recorded. When Wolcot was made M.D. by University and King's College, Old Aberdeen (see *ante*, p. 94), "his character and abilities were attested by Doctor Huxam and Doctor Parr, both physicians in Plymouth."

P. J. ANDERSON.

"PERHAPS IT WAS RIGHT TO DISSEMBLE YOUR LOVE."—I have succeeded in tracing this quotation to a date earlier, I think, than any previously known. In the *Annual Register* of 1783 it occurs on p. 201 of the Appendix, amidst the miscellaneous poems which formed a well-known feature of that publication. It is given as follows:—

"An Expostulation.

When late I attempted your pity to move,

Why seem'd you so deaf to my pray'rs?

— Perhaps it was right to dissemble your love—

But—why did you kick me down stairs?"

The name of its author is not given.

H. W. H.

[See 1st S. iv. 24, 72, 391; vii. 192; 2nd S. vii. 176; viii. 37; 3rd S. v. 119, 184; 4th S. viii. 473. This discovery carries back two years the date of the poem. It does not deprive J. P. Kemble of such uncertain claim to the authorship as has been advanced for him in "N. & Q."]

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.

AUBREY'S WILTS COLLECTIONS.—A MS. volume, called by Aubrey, the Wiltshire antiquary, "Liber B," has long been missing. I gave a description of its contents, so far as there was any clue to them, in "N. & Q.," 2nd S. viii. 467, but without any result. I have lately been informed that a MS., suspected to be the lost volume, was sold at R. Heber's sale in 1834-5. In the Heber Library Catalogue, it stands thus:—"No. 48. Aubrey,—Extracts from Aubrey's Papers in the Ashmolean Museum at Oxford. It appears to be only the second volume" (pt. xi. p. 5). Upon inquiry at Sotheby's, where the sale took place, I was informed that their sale catalogue (in which I expected to find the names of the purchasers of the different lots) is now deposited in the Library of the British Museum. On referring to it there, I found the price which the volume fetched—nine pounds—but not the name of the buyer. There may be other copies of the sale catalogue in existence, in some one of which the names of purchasers may have been entered. If any reader of "N. & Q." should meet with such a Heber's catalogue, and would kindly see if it contains the information desired, he would confer a favour upon

J. E. JACKSON,

Hon. Canon of Bristol.

Leigh Delamere, Chippenham.

"RANKSBOROUGH GORSE."—The late Mr. Bromley Davenport wrote a poem entitled *Ranksborough Gorse*, and published it, we believe, as a fugitive piece in some magazine or ephemeral publication. If you can assist us in discovering where this poem is to be found we shall be greatly obliged.

KERBY & ENDEAN.

"DON QUIXOTE" IN LATIN.—I understand that there are no less than three different Latin versions of this classic. Could any of your readers tell me by whom they were made?

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

THEYER FAMILY. (See 4th S. ii. 11.)—Having read a great deal in Wood's *Athene Oxonienses* and Bigland's *Gloucestershire* about John Theyer, or Thayer, Gentleman, of Cooper's Hill, Brockworth, Gloucestershire, and being much interested in the matter, I shall be glad to learn if any representatives or direct descendants of this John Theyer, who flourished in 1668, are now living, and also if any further particulars may be gleaned from any source other than those I have already mentioned. On inquiring at the British Museum

last year about the manuscripts collected by John Theyer, and now supposed to be in "The King's Library," strange to say, I could gain no information from the officials respecting them.

W. A. P.

MISPRINT IN BIBLE.—I have a "breeches" Bible, printed by "the Deputies of Christopher Barker, Printer to the Queenes most excellent Maestie," at London. The general title-page is missing, but that prefixed to the New Testament bears the date 1495. Obviously this should be 1595. I want to know whether this is not a very remarkable misprint. It is difficult to see how it could escape detection and alteration; and doubtless it did not run through many copies. Will some Biblical authority kindly tell me whether the above-mentioned misprint renders this book peculiarly rare or interesting? and I should be obliged by any further remarks thereon. This Bible is full of manuscript notes, made chiefly by members of a family named Fillingham, of Blyton, in Lincolnshire. The writing comprises entries made between *circa* 1596 and 1830, some being Scriptural annotations, others medical receipts, chronological tables, doggerel rhymes, &c.

PORTHMINSTER.

THE MEDICEAN ESCUTCHEON.—The golden balls on the shield of the Tuscan dukes seem more ancient than the Medici. Is not this a fair inference from Dante's allusion to "le palle dell'oro" (*Paradiso*, xvi. 110)? If, then, the five balls are not the pills of a doctor emblazoned on his shield, what is their heraldic origin and significance? And what good work is there on Italian heraldry?

JAMES D. BUTLER.

Madison, Wis., U.S.

WHICH BASSUS, AND WHERE?—At p. 101, vol. ii. of the interesting, if somewhat rambling, *Ouranogalia* of the late Kenelm Henry Digby there is a reference to some remark of Bassus on the fallaciousness of decisions based on insufficient knowledge. Which or what Bassus was this, and where is his observation that "judgment then is divination" to be found?

PROCL.

LIFE OF MARY, QUEEN OF SCOTS.—Can any one tell me who was the author of an admirable life of Queen Mary, published at Glasgow by McPhun, 1826? The same writer also issued lives of Bruce, Wallace, and Alfred the Great. I have asked various persons in Glasgow, but no one seems to know; nor have I ever seen any other copy than one in my possession. The printer's name was, oddly enough, James Curll, a name connected with Mary Stuart.

F.S.A.Scot.

SYLVANUS BEVAN.—I should be glad to receive information regarding this gentleman and his family. He was free of the Apothecaries' Company in 1719, and resided in Lombard Street in

1739. According to the *Athenæum* for 1857, No. 1516, p. 1209, Franklin, writing to Lord Kaimes in 1760 about a bust of William Penn, stated that when Lord Cobham (Pope's friend) was adorning his garden at Stowe, "Sylvanus Bevan, an old Quaker apothecary, remarkable for the notice he takes of countenances, and a knack he has of cutting in ivory.....set himself to recollect Penn's face, with which he had been well acquainted, and cut a little bust of him." Mr. Bevan was, I believe, connected with the Fox and Gurney families, and is probably lineally represented at the present day.

W. F. P.

JEW BROKERS.—In the obituary of the *Gentleman's Magazine* for 1776 there is the following:—"Dec. 19, Abraham Paiba, one of the twelve Jew Brokers." To what does this refer? What brokers; and was there any restriction as to number?

J. J. S.

ROSARY.—Why did St. Dominic, when he invented the rosary, take the rose as the emblem of the Virgin Mary? Is there any legend in connexion? The rose, of course, may easily be taken as the symbol of Love, Faith, Prayer, &c.; but in classic times it was a funeral flower.

EDWARD MALAN.

ST. JEROME.—What is the legendary significance of the paving-stone in the hand of St. Jerome, as often painted?

J. D. BUTLER.

Madison, Wis., U.S.

COLOURED CRAYONS.—I should be glad to learn when these were first used for making finished drawings, and by whom.

JOB.

"LET US SING TO THE PRAISE AND GLORY OF GOD THE — HYMN."—As a very small boy I well remember that this harangue, or one very much like it, used to precede each hymn that was to be sung at the services of the London church to which I was taken. As this preliminary on the part of the officiating clergyman was, I believe, general at the time (nearly twenty years ago), I shall feel obliged if any of your readers will guide me with regard to its origin. I do not know it to be a point of established ritual, and there must be, I suppose, some ground for its then general adoption. Its use is fast dying out—if indeed it has not quite expired; but one does not wonder at this, bearing in mind the kind of performance by choir and organ to which the invocation was frequently a rather satirical prelude, and, indeed, would still be, judging from what passes for music in many of our churches.

FREDERICK J. CROWEST.

PLACE OF DR. JOHNSON'S MARRIAGE.—I have already referred, in "N. & Q." for November 15 (6th S. x. 384), to the extraordinary blunder of a leader in the *Times* of October 10, in stating that Dr. Johnson preferred to be married at Bir-

mingham rather than at Lichfield. As Mrs. Porter was of Birmingham that would have been the most natural place for the marriage; but, as a matter of fact, the ceremony was performed at Derby, whither the bride and the comparatively juvenile bridegroom rode on horseback, apparently not in true lover style the whole way, as the former had got into her head that a woman of spirit ought to treat her lover like a dog, and the latter was determined to show his spirit by not falling in with all her caprices in the rate of speed at which they urged their steeds. Boswell says he could not account for their going to Derby rather than be married at Birmingham; Croker thinks the obvious and sufficient reason was "to escape the angry notice of the widow's family and friends."

The questions I wish to ask are whether it is known at which church in Derby the marriage ceremony took place, and how the legal difficulties were got over about being married in a parish to which neither of the couple belonged.

W. T. LYNN.

Blackheath.

HOROSCOPE.—What was the forecast of Tycho Brahe on the birth of Gustavus Adolphus?

C. A. WARD.

Haverstock Hill.

FAMILY OF PASCAL.—I have among my autographs a long letter in French, signed T. (or G.) Pascal, and dated Clermont, May 8, 1676. It is written in a semi-religious and affectionate style, and addressed "Pour mon fils de Brenassis." What relation was the writer to Blaise Pascal? Dating from Clermont, the writer must have been a member of his family; but it could not have been a brother or a nephew, for the great writer was an only son.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SHIRLEY FAMILY.—Can any of your readers inform me what were the Christian names of the youngest brother and six sisters of Robert, sixth Earl Ferrers, and tell me if they have any descendants?

CHAS. E. DICKINSON.

Buckingham.

OVID'S "METAMORPHOSES."—In a little book entitled *Roma Illustrata*, by Robert Samber, London, 1721, the author in his dedication speaks of an edition of Ovid's *Metamorphoses* which he hoped shortly to publish. I should be glad to know if this work ever appeared; and, if so, where it may most likely be seen.

CHARLES PLAYLL.

Louth, Lincolnshire.

HULME FAMILY, OF LEEK, CO. STAFFORD.—Thomas Hulme, of Bent Head, who died March 30, 1805, aged ninety years, and was buried at Leek, married Jane — (her granddaughter, now

living, cannot remember her maiden name, but says she was the daughter of an heiress of Swythamley), who died Jan. 26, 1805, aged seventy-eight years, and was buried at Leek, and had issue William, Thomas (died Feb. 24, 1805, aged forty-three years, buried at Leek), Sarah, Elizabeth, Mary, and Anne (who married John Wheelton, of Lower Hallgreave, and died Sept. 1, 1846, aged seventy-eight years, buried at Wincle, co. Chester). I should be glad if some of the correspondents to "N. & Q." could inform me whether the above Jane was a daughter of William Nicolls, of Coltonhall and Whitgrave, co. Stafford, by Sarah, only daughter and ultimate heiress of William and Sarah Trafford, of Swythamley (see Sleight's *History of Leek*, "Trafford of Swythamley"). Any further information respecting Thomas and Jane Hulme will be gratefully received by

T. W. SKEVINGTON.

Saltaire, Yorks.

ATTORNEY.—Besides the Attorney-General and the Attorneys of the Duchies of Lancaster and Cornwall, what other attorneys were there during Queen Elizabeth's reign in England, Scotland, and Ireland; and are their names known?

E. A. FRY.

Birmingham.

ORKMAN.—Information wanted concerning persons of this name, who came to America so early as 1638-46, and are thought to have sailed with John Winter from Plymouth.

W. M. SARGENT, A.M.

Portland, Maine, U.S.

BIBLIOGRAPHY OF THE FENCING ART. (See 5th S. iv. 201, 242, 262, 303, 341, 414; v. 359.)—I should be extremely obliged to the readers of "N. & Q." if they would kindly favour me with notes of any works on fencing, swords, &c., not mentioned in Mr. Egerton Castle's work *Schools and Masters of Fence*. I am assisting Mr. Castle in completing the bibliography, and it is our intention to bring it down to the present date. The subject is one, I think, of interest to the readers of "N. & Q.," as I find that Mr. W. F. FOSTER many years ago compiled a list of works on sword-play which was published in this journal.

CARL A. THIMM.

54, Torrington Square, London, W.C.

GRAHAM OF DUCHRAY.—According to the testimony of his descendants, Graham of Duchray was the youngest of three brothers, of whom James Graham, Earl of Montrose, was the eldest, and Graham of Claverhouse, Viscount Dundee, the second. Duchray left two daughters, the ladies Anne and Ellen; the latter only married. Burke's *Scottish Peerage* gives Montrose five sisters and one illegitimate brother, Henry. If any of your readers can give me any information concern-

ing the family relationships of Graham of Duchray they will oblige greatly. DONALD DEASIE.
Roslin House, Lordship Road, Stoke Newington.

JOAN OF ARC AT DOMREMY.—Will any reader of "N. & Q." who has visited the place favour me with a short description of the village of Domremy, where Joan of Arc was born? Does it lie on a hill side, on a plain, or in a valley; and are the Vosges Mountains in sight? I presume not. Any details will greatly oblige. C. H. L.

Replies.

COPY MONEY.

(6th S. xi. 469.)

"Copy money" meant simply consideration for the author's copyright. "Copy" was at one time in general use for what we now call "copyright." "The just retaining," says Milton, "of each man his several copy, which God forbid should be gainsaid." The stationers of the last century in their account books entered their transactions with authors in the form "Paid Mr. Fenton for his copy," "Mr. Budgett, in full, for his copy," and so forth. This is in accordance with the Act of Queen Anne, which was entitled "An Act for the Encouragement of Learning by vesting the copies of printed books in the authors or purchasers of such copies." Here it will be seen that "copies of printed books" had then quite a different meaning from what it has now. The publication of Sir Richard Blackmore's ponderous epics could hardly have been a very inviting undertaking. That Sir Richard "took no copy money" rendered the worthy knight no doubt in the eyes of Curll an excellent example for authors; but it is to be feared that his abstinence was rather a matter of necessity than choice.

MOY THOMAS.

The term "copy money" as used by Curll is the equivalent or alternative for our term "copyright," viz., a payment for the author's inherent right or interest in the reproduction of his own MS. by any means. We know that such right or power was exercised in the days of Horace before the invention of printing, and it was carried out in this fashion: an author entrusted his MS. copy to a stationer or professional scribe, who employed a reader to dictate to a roomful of amanuenses—say, twenty, forty, or perhaps a hundred—who each wrote out for sale fair copies from his dictation; thus was "publishing" then effected. In our own country we know that Chaucer maintained a copyist in his own employ, one Adam the scrivener, who came in for his severe malediction. One scribe could produce but sparingly, and such must be the measure of an author's popularity under the later Plantagenets as compared with the palmy days of old Rome. After the spread

of printing from movable types reproduction proceeded without the salutary check of "protective" laws. A London stationer obtained, by payment or by favour, the MS. "copy" from an author, and proceeded to print it for his own emolument, the sums paid being, as we know by Milton's experience, but small. London stationers were then, as now in part, members of a guild, who each made in the books of the Stationers' Company an entry of his claim "for the copy" of manuscript so obtained, and this claim would be held valid by all his compeers; but there were black sheep, called pirates—in London, in the provinces, and, above all, in Ireland—not bound thereby; so, in the days of Queen Anne—golden days for literature—a statute was passed confirming the common law right to "copy," limiting the period or duration of such copyright to fifteen years, and authenticating the customary "entry" as aforesaid. Such is the foundation of "copyright" as now understood; but the duration or term and the conditions of copyright have been materially altered by subsequent legislation. A. H.

Brighton.

LADY WENTWORTH: LADY STRAFFORD (6th S. xi. 447).—That the portrait mentioned by FRANCESCA is by Van Dyck and of "rather late date" did not, in my opinion, admit of a moment's doubt when, before the picture in Wentworth-Woodhouse (not Wentworth House), I made notes for the article referred to. By "late date" I mean, of course, in regard to the career of the painter, which, as it terminated in 1641, was far advanced when he came to England, for the third and last time, in March or April, 1632. As Lady Arabella died in October, 1631, he could not have painted her *ad vivum* after that date. But I fail to see that it is "almost impossible" Van Dyck could have taken her likeness during his second visit to this country in 1629, when he produced the portraits of some of her connexions of the house of Northumberland which are at Petworth. I do not see why she could not have sat to him on the Continent. It may be a posthumous portrait which is at Wentworth-Woodhouse. Lacking grounds for doubt, I assumed the name given by the ever-courteous owners of the picture to be correct, and, especially as Earl Fitzwilliam did me the honour to read without censure the article which has attracted the notice of FRANCESCA, I have no hesitation about it now. F. G. S.

SHAKSPEARE AND GREENE'S "DIARY" (6th S. ix. 463; xi. 349, 410).—Mr. R. Wheler, in his *History of Stratford-on-Avon*, published in the early part of this century, in which he acknowledges the assistance which he has received from the "MS. collections of the late learned and Reverend Joseph Greene, formerly Master of the Free Grammar School at Stratford," states that the

College, after its dissolution, was in 1575 granted by Queen Elizabeth to R. Coningsby, Esq., upon lease for twenty-one years; at the expiration of which period it was sold to John Combe, Esq., who afterwards made it his principal place of residence, and died there, without issue, July 10, 1614. It then came to his nephew, who also resided there, during which time he twice served the office of sheriff for this county, viz., in 1608 and 1616. The latter was the year of Shakespeare's death. In a copy of a deed in the appendix, dated 1602, we find the names of John and William Combe associated with that of William Shakespeare in the sale and purchase of property at Old Stratford. The deed commences thus:—

“*This Indenture*, made the firste daie of Maye, in the ffowe and fortieth year of the raigne of our Sovereigne Ladie Elizabeth, by the grace of God, of England, Fraunce, and Ireland, Queene Defendresse of the faithe; &c. Betweene William Combe, of Warrwicke, in the countie of Warrwick, Esquier, and John Combe, of Olde Stretford, in the countie aforesaid, Gentleman, on the one partie; and William Shakespere, of Stretford uppon Avon, in the countie aforesaid, Gentleman, on thother partie: Witnesseth that the saide William Combe, and John Combe, for, and in consideracon of the somme of three hundred and twentie poundes, of currant Englishe money.....by theis presentes, doe fullie, clearlie, and absolutlie alien, bargayne, sell, give, graunte and confirme unto the saide William Shakespere, all and singuler those errable landes wth thappurtenances, conteyninge, by estimacon, ffowe yarde lande of errable lande, scytuate, lyinge or beinge within the parrishe feilde, or towne of Olde Stretford aforesaid, in the saide countie of Warrwick, conteyninge by estimacon, one hundred and seven acres. be they more or lesse; and also all the comon of pasture for sheepe, horse, kyne, or other cattle, in the feildes of Olde Stretforde aforesaid, to the saide ffowe yarde lande belonginge or in any wise apperteyninge.”

Mr. Wheler alludes to the great fire in Stratford which occurred on July 9, 1614; this was the day before that on which John Combe died. He thus describes his tomb in the chancel of the parish church:—

“At the east end is the monument of John Combe, Esq., upon whom a celebrated satyirical epitaph, ascribed to the pen of his acquaintance Shakspeare, is said to have been written during Mr. Combe's life. His effigy, habited in a long gown with a book in his hand, lies at full length under an ornamental arch, supported by Corinthian columns, and adorned with cherubims, &c.

Arms: Ermine, three lions passant in pale gules. Crest: A dexter hand and arm embowed, in armour, garnished or, wreathed about the arm argent and or; holding in the hand a broken tilting spear of the last.

“Here lyeth interred ye. body of John Combe, Esq., who, departing this life ye. 10th day of July Ao. Dxi. 1614, bequeathed by his last will & testament to pious & charitable uses, these smes insving, anvally to be paid for ever; viz. two sermons to be preached in this church; six poundes, xiiis. & 4 pence, to buy ten govndes for ten poore people, wth. in ye. Borovgh of Stratforde; & one hundred poundes to be lent vnto 15 poore tradesmen of ye. same Borovgh, from 3 yeares to 3 yeares, changinge the pties, every third yeare, at ye. rate of fiftie shillings p. anm. ye. wich increase he apoynted to be destrived

towards the releife of ye. almes-people theire. more, he gave to the poore of Stratford twenty LI.

“Virtus post funera vivit.”

A. A.

ANECDOTE OF SESOSTRIS (6th S. xi. 388).—The anecdote is recorded by Theophylactus Simocatta in his *Historiæ Mauricii Tiberii Imperatoris*, vi. 11, and by Joannes Tzetzes in his *Historiarum Variarum Chiliades*, iii. 83–101. Theophylact's work is in the collection of the Byzantine historians. Tzetzes, after relating how Sesostris was drawn by kings harnessed to his chariot, says:—

τούτου ποτέ τις βασιλεὺς κατέστειλε τὸν τύφον, τῆς τύχης τὸ ἀσύστατον δι' αἰνιγμῶν προδέξας. Ἐλκων τὸ ἄρμα γὰρ αὐτὸς τὰς τροχὰς ἑώρα. βραδείαν τὴν βαδισιν οὕτως ὠρῶν ἐποίη. ὡς δὲ πρὸς τούτον ἔλεξεν ὁ Σέσωστρις ἐκείνος, τί καταργεῖς πρὸς τὴν ὁδόν, ἄνθρωπε; τάχι λέγε.

ὁ δὲ, τροχῶν τὰς συστροφὰς βλέπων, φησίν, οὐ τρέχω. γνοῦς τοιγαροῦν ὁ Σέσωστρις ὅπερ αὐτὸς ἐδίηλου, συστέλλει τὸ ἀγέρωχον, ἀποξεγγνέει τούτους. καὶ τοῦ λοιποῦ τοῖς σύμπασιν ἦν πρῶοστε καὶ σῶφρων.

Tzetzes then recounts his authorities—Ctesias, Herodotus, Diodorus, Dion, Callisthenes, Simocatus, and others who, with more or less fulness, have recorded the history of Sesostris. Both the above references are given by Wesseling in his note on Diodorus, i. 58. W. E. BUCKLEY.

The story is related by Nicephorus Callistus, and ends as follows:—

ἐρόμενον δὲ Σέσωστριν ὅτου χάριν πυκνῶς τὸ ὄμμα τῷ τροχῷ ἐπιβάλλεις, φασίν εἰπεῖν, ἐκπλήττομαι ὀρῶν ἀστάτως φερόμενον τὸν τροχόν, καὶ ἄλλοτε ἄλλως κυλιόμενον, καὶ ποτὲ μὲν ταπεινοῦντα τὰ ὑψηλὰ, αἰθῆς δὲ τὰ ταπεινὰ ἀνψούντα· ἐκείνου δὲ συνίεντα τὸ εἰρημένον, νομοθετῆσαι τοῦ λοιποῦ μὴ ἔλκειν ἐκείνους τὸ ὄχημα. — *Hist. Eccl.*, xviii. 29, tom. ii. p. 845 B-C, Paris, 1630. ED. MARSHALL.

This anecdote is to be found in the *Ancient Universal History*, vol. ii. chap. iii. p. 66.

E. F. B.

TOM BROWN'S WORKS (6th S. xi. 248, 416).—I am much obliged to MR. E. J. HIBBERT for the list of plates in his copy of Tom Brown's works (ninth edition, 1760). I have the same plates in my copy, though some of them are placed differently from those described by MR. HIBBERT. At the bottom of each plate are directions showing at what page and in what volume it should be inserted, so that the arrangement did not depend on the binder's caprice. MR. HIBBERT does not, however, give in his list the plate which I inquired about, viz., “The Mitred Hog.” In my copy of

the fourth edition this occurs in vol. iv. p. 130, but I cannot find it in the ninth edition. The dialogue between Abbot Furetiere (no accent on the penultimate *e* in my copy) and Scarron (not Icaron) is in my second volume, p. 101.

In the Crossley sale, which commenced on June 11, there is a copy of Tom Brown's works in five volumes. This fifth volume must be of great rarity, and I hope some bibliographer will examine it and send a description to "N. & Q." Tom Brown's works are strongly seasoned with the leaven of the age, but they deserve to be carefully read, and much curious information may be obtained from them. They show a vast knowledge of all sorts of literature and a delightful sense of humour. Any fresh light which your contributors may be able to throw on this quaint old satirist or on his writings will be very much valued.

F. G.

STOCKLAND, DEVON (6th S. xi. 368, 393).—I thank your correspondents (Mr. J. S. ATTWOOD and G. F. R. B.) for their replies to my query respecting Stockland. I want to find a description of that place and the principal inhabitants about 1820. Stockland belonged to Dorset until 1842 (White's *Gazetteer of Devonshire*, 1850, p. 374; and Pulman's *Book of the Axe*, fourth edition, gives the same date).

J. ST. N.

If your correspondent J. ST. N., whose question was in "N. & Q." of May 9 last, will look in vol. iii. of the *National Gazetteer*, published in 1868 by Virtue & Co., he will find a full account of the parish of Stockland, Devon. LAMBTON YOUNG.

"PARADISE LOST" IN PROSE (6th S. xi. 267, 318).—I have a copy of *Paradise Lost* in French prose. The title-page is as follows:—

"Le Paradis Perdu de Milton. Traduit par De Pongeville, de l'Académie Française. Nouvelle Edition, revue, corrigée, et précédée de considérations sur Milton, son Epoque et ses Ouvrages par le Traducteur. Paris, Charpentier, Libraire-Editeur. 1853."

In the preface Dupré de Saint-Maur is spoken of as the first translator of *Paradise Lost* into French (prose). The second attempt was made by the son of the great Racine. Besides these L. de Boisgermain and De Mosneron are mentioned.

M. E. A. P.

THE SOUDAN (6th S. xi. 248, 397).—Your correspondent LYSART must have been indulging in a joke when he suggested by implication an affinity between Soudan and such English words as Sudbrooke or Sudbury. Soudan is simply an abbreviated French form of the Arabic *el-Beled-es-Suddân*, which means "the Country of the Blacks." It is pronounced *Soo-dân* (*a* as in *father*). Who Haydon may be I know not, but he seems (1) to have confused *Soudan*, the name of the country, with *Soudan*, an old form of *Soldan* or *Sultân*, and (2)

to have gone widely wrong in mixing up this second *Soudan* with *Soujah*, which I can only conjecture to be a misprint for *Soubah* or *Sâba*, an Indian term (derived from the Arabic) for the governor of a province under the Mogul emperors. There is no connexion whatever between these words, and I should be disinclined, judging *ex pede*, to rely on Haydon as an authority in matters of Oriental etymology.

While on this subject, may I be allowed a line of protest against the common misspelling of *Souakim* for *Suakin*? The final *m* is doubtless due to the Portuguese orthography, but that is no reason why it should be employed in English. The place is properly called *Sawakim*, with the middle syllable long, and its name is derived from an Arabic root signifying abiding or dwelling. Here the Arab immigrants, the ancestors of the Soudan warriors, landed and took up their first abode, if we may read history from etymology. I have often heard Englishmen pronounce Kassala with a long middle *a*. The accent is properly on the first syllable, *Kássala*. In 1865 I spent a few days in this unfortunate town, and I am surprised at its holding out so long, except on the supposition that the principal tribe in the neighbourhood, my old friends the Beni 'Amir, have kept it supplied with provisions. I wish its gallant defenders a good deliverance.

W. F. PRIDEAUX.

TERNE (6th S. xi. 368, 391).—Under this reference we have still to seek for *teme*: "Syded like a *teme*." This PROF. SKEAT leaves in the dark. *Teme* is a variant of *teem*, a litter, *i.e.*, a large progeny; but a litter is also a sort of bed or couch, properly lectern, from *λέκτρον*; Latin *lectus*. I take it such couch should be formed to take the shape of a reclining sleeper, not flat, but with an arch for the head to rest on, and a depression for the limbs.

A. H.

ITALIAN ENGRAVINGS (6th S. xi. 429).—If Mr. HUBERT SMITH will turn to Bryan's *Dictionary*, the commonest book of reference on the subject of prints, he will find all that need be known about Fabio Berardi, who worked from (about) 1740 to 1770. His prints are of very small interest or value. Out of consideration for the valued space in "N. & Q." I refrain from making a longer reply to this question, which I venture to think might have been investigated without encroaching on that space.

JULIAN MARSHALL.

RIPON CUSTOMS (6th S. xi. 403).—Some, if not all, of these customs are mentioned in Brand's *Popular Antiquities*. Thus the "baby-cakes," &c., are fully treated of in the chapter on "Yule-Doughs, Mince-Pies." To the numerous references quoted therein may I add another, which I found in Roquefort's (*Supplément*, 1820), *s.v.* "Coignole"?—

"*Coignole*.....Sorte de gâteau pointu des deux bouts, large et creux dans le milieu, afin de recevoir ou de contenir un petit enfant Jésus en terre glaise ou en sucre. On en fait encore en Flandre tous les ans à la fête de Noël; on les achète à l'issue de la messe de minuit, et rentrant à la maison, on les place au chevet du lit des enfants."

The cakes have various names; thus, according to Dufresne, they are called *cuignets* in Picardy.

L. L. K.

POISONED BY COMMUNION WINE (6th S. xi. 427).—Does W. H. J. mean the following historic instances? The Pope Victor III. is said to have been poisoned in the Holy Eucharist. Platina writes:—

"Pontifex creatus, statim Gregorii partes suscepit. Hanc ob rem crederim eum quoque Henricum regem hostem habuisse, cujus fraude (ut Martinus scribit) veneno in calicem injecto dum sacrificium necatur."—*Hist. de Vitis Pontiff. Rom.*, Col. Agr., 1626, p. 171.

It is added that another writer, Vincentius, considers him to have died of "dysentery," which Platina considers not to be inconsistent with death by poison.

The same sort of death is reported of Henry of Luxemburg, who died in 1313, August 24. Dean Milman writes of his advance to Sienna:—

"He rode still, seemingly in full vigour and activity. But the fatal air of Rome had smitten his strength. A carbuncle had formed under his knee; injudicious remedies inflamed his vitiated blood. He died at Buonconvento, in the midst of his awe-struck army, on the Festival of St. Bartholomew. Rumours of foul practice of course spread abroad: a Dominican monk was said to have administered poison in the Sacrament, which he received with profound devotion."—*Latin Christianity*, book xii. chap. iv. vol. vii. p. 314, London, 1864.

His motto is said to be a memorial of this, for, "That passeth for his motto, which he uttered upon the first feeling of the operation of the poison, 'Calix vitæ, calix mortis'" (J. Prideaux, *Introduction to Histories*, p. 239, Oxford, 1682.)

Platina writes of his death, also, that it was not without suspicion of being from a similar cause:—

"Ad Bonconventum rediit: ubi post aliquot dies moritur, non sine suspitione dati a Florentinis veneni, subornato pollicitationibus et præmiis monacho quodam, qui ei Eucharistiam veneno ilitam dederat, ut nonnulli scribant."—*Hist. Pont.*, v. s., p. 238.

The death was from poison in the wafer, it will be seen, according to Platina, not in the cup, as it is in other writers.

ED. MARSHALL.

It should have been made clearer what account was desired. Here, however, is one instance:—

"Some of them have not stucke to make that a meanes for poisoning the body, which Christ ordained for the preservation of the soule. As Platina writes of Henry the Emperour, that he was poisoned by a Monke in receiving the Eucharist. *Platina in Vita Clemens*, 5."—John Denison, *Heavenly Banquet*, 1631, p. 101.

W. C. B.

An account of such an event is in the *Annual Register* for 1776, p. 179.

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

[One or two other communications will follow.]

LOW SUNDAY (6th S. xi. 426).—Another suggested derivation is that *low* is a corruption of *laudes*, the first word of the Sequence for the day, the Introit being the same as on Easter Sunday.

JOHN P. HAWORTH.

In a note, from which I make an extract, in the *Prayer Book Interleaved*, p. 121, with reference to the first Sunday after Easter, the derivation is as follows:—

"Among ourselves it has been known as Low Sunday, since, though itself great, it is but a small festival in comparison with Easter Day."

In *The Ritual Reason Why*, it is as follows:—

"Easter has always been observed with a solemn octave, both because it is the direct Christian counterpart of the Jewish Passover (Exod. xii. 15, 16), and on account of its dignity as the 'queen of feasts.' For this reason the first Sunday after Easter is called Low Sunday, as being 'a little lower' only than the feast itself."

CELER ET AUDAX.

Wheatley's *Illustrations* gives this account,—that on the first Sunday after Easter the Easter service was in part repeated, and was called *Low*, as being a feast of lower degree. Its Latin name is *Dominica in Albis*, or, as some ritualists read, *post albas* (i.e. *depositas*), the white baptismal chrysom robes being then laid aside.

C. A. WARD.

Haverstock Hill.

Some further comments on the Easter octave can be found in Wheatley's *Common Prayer*, and in the volume of *Popular Superstitions* in the "Gentleman's Magazine Library."

H. S.

The proper name for Low Sunday is *Dominica in Albis*, for the reason given in the extract from the *Christian Sodality* of 1652, i.e., because those who had been baptized on the previous Holy Saturday wore their white robes then for the last time. The name given to this Sunday in France and Germany is Quasimodo Sunday, as the Introit in the Mass begins with the word "Quasimodo." There is no need to search for any other meaning of the word *Low* than that which is implied in the contrast between High Mass and Low Mass, the ceremonies of this Sunday after Easter being so simple in comparison with those of Easter Sunday.

F. A. MARSHALL.

JERUSALEM: GENERAL GORDON'S IDEA (6th S. xi. 365).—Certainly, as W. C. B. remarks, "the idea that Jerusalem was the central boss of the earth is not new." When Bishop Arculf visited the Holy City at the latter end of the seventh century, "he observed a lofty column in the holy places to the north, in the middle of the city, which, at mid-day at the summer solstice, casts no

shadow, which shows that this is the centre of the earth"; and his editor, the late Thomas Wright, F.S.A., annotates the passage by remarking, "It was a very old article of popular belief, founded on a literal interpretation of the words of Ps. lxxiv. 12, that Jerusalem was the centre, or, as it was often expressed, the navel of the world; and it is so exhibited in nearly all the mediæval maps" (*Early Travels in Palestine*, pp. 3, 4).

Sæwulf, who made a pilgrimage to the Holy Sepulchre in 1102, says that

"at the head of the church.....in the wall outside, not far from the place of Calvary, is the place called Compass, which our Lord Jesus Christ himself signified and measured with his own hand as the middle of the world, according to the words of the Psalmist, 'For God is my king of old, working salvation in the midst of the earth.' But some say that this is the place where our Lord Jesus Christ first appeared to Mary Magdalene while she sought him weeping."—*Ib.*, p. 88.

Sir John Maundville (1322) asserts that it was the spot where the wounds of the Saviour were washed by Joseph of Arithmathæa (*Ib.*, p. 167).

Seventeen years ago, when I was at Jerusalem, there was a stone erection in the Greek choir of the Church of the Holy Sepulchre, which was pointed out as marking the centre of the world. The place where our Lord's body was anointed for the tomb, and the spot where he first appeared to Mary Magdalene were to be seen in other parts of the building. ST. SWITHIN.

There is a rather widespread Talmudic notion to this effect. Perhaps the amplest form of the tradition is that to be found in the Midrash, Tauchuma (fol. 176, ed. Frkft.), "The land of Israel is situated in the centre of the earth; Jerusalem is in the centre of the land of Israel; the Temple is in the centre of Jerusalem; the Holy of Holies in the centre of the Temple, and the Ark in the centre of the Holy of Holies." In the Talmud (Yoma, fol. 56 b) occurs a passage to a similar effect: "The first part of the earth created was Zion, for Rabbi Eliezer has declared that the centre of the earth was formed first." Another favourite phrase is that Jerusalem was "the navel of the earth" (Talmud, Sanhedrin, fol. 37 a). Later writers, notably Jehuda Halevi (in his *Cusari*, ii. § 20), seek to reconcile this view with fact by substituting "inhabited world" for "earth," thus making out the Rabbis to mean that Jerusalem was the centre of the earth as known to them. This would be the eastern half of the world, and, of course, the accuracy of the statement would depend upon the limits to which the "inhabited world" was supposed to reach. I. ABRAHAMS.
London Institution.

The same idea was entertained by the ancient Greeks with respect to their sacred city of Delphi, which was styled by Æschylus and other writers γῆς ὀμφαλός, μεσομφαλός, &c., as being the

reputed centre of the earth. It is probable that zealots of almost all religions entertain similar ideas as to their own most holy place or places; "their geese are swans" to them. All, of course, are equally in the right or wrong; for it is difficult to see how there can be any centre on the circumference of a circle. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

JOHN HARVARD (6th S. xi. 406).—The following, which I published April 7 in a contemporary, may help to answer your correspondent Mr. T. ELLIS:—

"A very great and very natural interest has recently been shown as to the birthplace and first home of John Harvard, founder and sponsor in 1638 of the great Harvard University of America. That which has now become the famous University was known as the Wilderness Seminary, at Newtown, afterwards Cambridge; its object, 'the education of the English and Indian youth of the country in knowledge and godliness'—never were fifteen wiser words penned. John Harvy, or Havard, of our Emmanuel College, Cambridge (say 1627–1635), who had emigrated, left half his possessions and his library to the school, and it became Harvard College—it shall be called Harvard College."

"For some time past I have at my leisure sought clues and particulars as to Harvard, as part of my subject, 'Old Southwark and its People.' Two articles of mine, merely as a gathering of material with suggestions, appeared in the *Genealogist* of April and July, 1884, and I have continued my researches. I think there can be very little doubt that his family lived in St. Saviour's, Southwark, in 1582 or before, and when John was born there were Harvards in this part of the borough of Southwark. Harvards were vestrymen and overseers; two were subsidy men, and above the common. Thomas, son of Robert, was governor of St. Saviour's Grammar School; John, son of Robert, and, I suppose, brother of this Thomas, baptized November 29, 1607, I believe to be the founder.

"The family, very much in accord with the custom of the times, varied in name a little. They were sometimes Harvard, sometimes Harvy, Harvey, Harverd; but they were all the same people, even the same individual, so diversely named, as the evidence shows. From 1598 to 1607 I find eight Harveys, Harvys, and Harvards as vestrymen, wardens, &c., one of them having special care of the church plate in 1600 and 1601.

"From 1596 to 1624 I have no less than 50 entries of the Harveys, Harvys, and Harvards; the complete list I will show to any who apply to me. I have noted that Thomas Harvard, son of Robert, was governor of St. Saviour's Grammar School. Let me couple with this a passage from the statutes of this school of 1614: 'God blessing the school store, the Governors shall purchase some scholarships and fellowships in either University of this land for such scholars as have been, or shall be, brought up in this school.' It may be that this led John to Emmanuel."

Not, however, from the Grammar School, as he is entered Pensioner, P. meaning one who was at his own charge. See also *Athenæum*, April 18, and the *Genealogist* of April and July. Further, Mr. Oakey Hall, of the *New York Herald*, introduced to me the correspondent of the *Boston Herald*, and from this "interviewing" a long account, some two columns of appropriate matter, has just appeared

in that paper, a copy of which has been sent to me. I contemplate a more full and complete article in the *Genealogist* of October next, which the editor has promised to publish.

W. RENDEL.

LETTER of SAMUEL PARR (6th S. xi. 403).—The date of this letter cannot be earlier than 1784, as Lubbock, with whom the doctor was to have dined, did not finish his studies and gain his degree of M.D. (at Edinburgh) until that year. Nor can it be later than the following year, when Parr left Norwich and was succeeded (in October) by Dr. Samuel Forster as head master of the Grammar School.

F. N.

A POLICEMAN'S BEAT (6th S. xi. 346, 457).—Can I be allowed space for a short supplement to my recent reply about the watchman's beat? I believe MR. SOLLY (p. 457) is right in deriving it from the old custom of "beating the bounds" of a parish. This was in former times regarded as a most solemn proceeding; and it is alluded to (although the word *beat* is not used) in the *Book of Homilies*. In the fourth part of the sermon for Rogation Week there is an exhortation, "to be spoken to such parishes where they use their perambulation in Rogation Week."

Those who knew the City of London forty years ago will remember the processions one used to meet on Ascension Day; the parson of the parish, with his churchwardens and sidesmen, preceded by the beadles and followed by the charity boys with long, peeled osier wands. These they used to beat against certain parts of the parish boundary. Nothing stopped them; and an old friend of mine whose counting-house was crossed by the boundary-line used to be invaded by the whole crowd of officials, and the boys beat their wands against the wall, and made the room ring with their cheers. The boundary thus beaten might naturally be called "a beat," and the appointed round of a watchman may have gradually acquired the same name.

JAYDÉE.

LICENCE TO TRAVEL (6th S. xi. 447).—This licence was granted in accordance with the provisions of the Act "For Restraining Popish Recusants to some certain Places of Abode," 35 Eliz., c. ii. s. 12. By this statute no recusant was allowed to travel above five miles from his usual dwelling-place, or place where he was born, or where his father or mother lived, without leave from two justices of the peace, with the "privity and assent in writing" of the bishop or lord-lieutenant, or a deputy-lieutenant. This ferocious law was repealed by 3 James I. c. v. s. 6.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

Would MR. LEVESON GOWER look again at the Justice's note-book, and ascertain whether the word which he gives as "Rushey" is not "Roffey" or

"Roughay"? William Copley, of Gatton, was a "notable popish recusant" at that time. He was living abroad at the death of his father, Sir Thomas Copley, but had a licence to return to England and (I think) to reside at his house. He had, however, a considerable estate at Roughay (often spelled Roffey), in Sussex, as well as one at Southwark; and the licence would be required to enable him to leave Gatton and to visit these estates. The William Copley who was owner of Gatton in 1612 and 1615 certainly never visited Russia. I write at a distance from all my books and papers, otherwise I could have referred more precisely to the position of William Copley in 1612.

RICHARD COPLEY CHRISTIE.

Buxton.

"A DIALOGUE IN THE SHADES" (6th S. xi. 167, 234).—I send you the following answer to BIBLIOTHECARIUS, and a brief augmentation to the answers already received. "A Dialogue in the Shades" has also appeared in the *Monthly Magazine or British Register*, vol. xlviii. part ii. for 1819, under the title of "Original Poetry," pp. 46, 47, and 48; and the ballad entitled, "Rare Doings at Roxburghe-hall; or, the Tiltting Scene between Earl Spira and Lord Blandish" is to be found in the same number, pp. 245, 246.

WILLIAM HARPER.

Nottingham.

HENRY RAMSDEN (6th S. xi. 128, 253, 354).—I thank your two correspondents for noticing my query. But though they have gone beyond Henry, they have not noticed what was of more importance to me, "Where did Henry Ramsden exercise his pulpit powers in London?" Can any one tell me that? He vacated his Fellowship in 1626. Was it by marriage or preferment? I will take advantage of this to state a discrepancy which long puzzled me. MR. WALKER says he was buried on March 28, having died in March, 1637/8. Now his monument says, "obdormivit anno Salutis 1637 septim. calend. Martii." Watson has this, and yet says that he died March 23! Crabtree says March 25! A recent publication (*Biographia Halifaxiensis*) says April 7! I have had a great deal of trouble arising from discrepancies in dates, as I have frequently found much depending on the exact date, whether of year, month, or day. I have also seen in a seventeenth century MS. "he dyed 28th March, 1638." By-the-by, was the wife of Henry Ramsden really Anna? Both she and her daughter are called Anah in the parish register. The date of that marriage is 1630. In Smith's *Yorkshire* there is a list of MSS. in the British Museum concerning Yorkshire, and among them "A Life of Henry Ramsden." When examined it turned out to be only a mention of his death and the inscription from Anthony Wood. How tantalizing!

T. C.

CORNISH FLORA DAY (6th S. xi. 468).—Descriptions of the "furry" have already been given in former volumes of "N. & Q." See 5th S. v. 507 and vi. 32, under the heading of "Furry or Flora Day, Helston, Cornwall." R. C. S. W. will find various explanations of the origin of this observance in Gilbert's *History of Cornwall* (1838), vol. ii. pp. 165-6, and in Hone's *Every-Day Book* (1830), vol. ii. pp. 647-51. At the last reference a description by an eye-witness of the "furry" in 1826 will be found. G. F. R. B.

There is a legend that the Devil once made an excursion into Cornwall, carrying with him a large block of granite, taken from the mouth of Hell; that he met St. Michael, the guardian saint of Helston, and that they fought together. St. Michael got the best of it, and the Devil dropped the Hell's stone in his flight; hence the name of the place, and "Furrey Day" is said to have been in commemoration of this event. The "Furrey tune" is played at all seasons in Penzance and other Cornish towns. Polwhele derives the name from the Cornish word *feur*, a fair or holiday, and suggests that it might have been instituted in honour of a victory over the Saxons. Others trace it to the Roman Floralia.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

[We have received innumerable replies to a question which, as is seen from the communication of G. F. R. B., has already been discussed in "N. & Q." and may accordingly give place to fresh matter.]

DATE OF ACCESSION OF THE SOVEREIGNS OF ENGLAND (6th S. xi. 466).—According to the authorized chart of the Public Record Office the accessions of the sovereigns of England are as follows:—

January (4): 25, Edward III.; 28, Edward VI.; 30, Charles II. and Commonwealth.

February (2): 6, James II.; 13, William and Mary.

March (5): 21, Henry V.; 4, Edward IV.; 24, James I.; 27, Charles I.; 8, Anne.

April (2): 9, Edward V.; 22, Henry VIII.

May (1): 27, John.

June (5): 22, Richard II.; 26, Richard III.; 11, George II.; 26, William IV.; 20, Victoria.

July (3): 8, Edward II.; 6, Mary (before her marriage); 25, Philip and Mary.

August (3): 5, Henry I.; 22, Henry VII.; 1, George II.

September (4): 26, William II.; 3, Richard I.; 30, Henry IV.; 1, Henry VI.

October (3): 28, Henry III.; 9, Henry VI. (restored); 25, George III.

November (2): 20, Edward I.; 17, Elizabeth.

December (4): 25, William I.; 26, Stephen; 19, Henry II.; 28, William III.

The oldest at accession was William IV., aged

sixty-four. Two died over eighty, viz., George II., aged eighty-seven, and George III., aged eighty-two. The longest reigns were Henry III., Edward III., George III.; Victoria comes next at present.

Terminations of the reigns:—

January (4): 20, Edward II.; 28, Henry VIII.; 30, Charles I.; 29, Commonwealth; 29, George III.

February (1): 6, Charles II.

March (5): 20, Henry IV.; 4, Henry VI.; 24, Elizabeth; 27, James II.; 8, William III.

April (3): 6, Richard I.; 9, Edward IV.; 21, Henry VII.

May (0).

June (5): 21, Edward III.; 25, Edward V.; 11, George I.; 26, George IV.; 20, William IV.

July (3): 6, Henry II.; 7, Edward I.; 6, Edward VI.

August (4): 2, William II.; 31, Henry V.; 22, Richard III.; 1, Anne.

September (2): 9, William I.; 29, Richard II.

October (3): 25, Stephen; 19, John; 25, George II.

November (2): 16, Henry III.; 17, Mary.

December (3): 1, Henry I.; 11, James II.; 27, Mary II.

When it will be seen that one sovereign succeeded to the throne in May, but not one ceased reigning in that month. In six of the months the numbers of accessions and terminations are alike, viz.: four in January, five in March, five in June, three in July, three in October, two in November. Of the five Hanoverians three died in June. Cromwell died September 3. These dates are based on Rymer's *Fœdera*.

E. COBHAM BREWER.

Richard I. died April 8, 1199. If, therefore, John's reign counted, as we do now, from his brother's death it would have begun in April; but at that time a king's reign dated from his coronation, and John was crowned on Ascension Day, which fell that year on May 27. His regnal year dated from one Ascension Day to another; consequently the anniversary of his coronation would be sometimes in May and sometimes in June. Charles II.'s reign dates in all state documents after the Restoration from January 30, 1649, the day of his father's death. He entered London May 29, 1660, but was not crowned till April 23, 1661.

CHARLOTTE G. BOGER.

[Numerous correspondents are thanked for similar information.]

JUSTUS LIPSIVS (6th S. xi. 367).—The MS. quoted by MR. MASKELL is dated December 13, 1606; Lipsius died March 24, 1606. No doubt the "lately written books" referred to those he wrote after his return to Romanism, 1590, when he left Leyden; but especially to his *Divæ Virgo*

Hallensis, 1604, and *Diva Virgo Sichemiensis*, 1605. C. A. WARD.

GIME: WIME (6th S. xi. 468).—The phrase “to wime round,” meaning to deceive (by flattery), will be found in the glossary appended to Streetfield’s *Lincolnshire and the Danes*. Mr. Streetfield quotes from Brogden the Lincolnshire word *wheamley*, “cunningly, deceitfully,” which would explain MR. BELL’S word *wimy*, “a sneak.” Cf. Atkinson’s *Cleveland Glossary*, s.v. “Whimly,” and Skeat, s.v. “Whim.” As to the more difficult word *gime*, “a break in the river bank,” I would venture to suggest that it may be referred to the O.N. *gína*, A.-S. *gánian*, O.H.G. *geinon*, “to yawn.” The change from *n* to *m* is found in several derivatives from the same stem, such as O.N. *gómkr*, A.-S. *góma*, and German *gawmen*. See Fick, vii. p. 106.

ISAAC TAYLOR.

Gime, spelt by me *gyme*, is explained in my *Glossary of Words used in the Wapentakes of Manley and Corringham, Lincolnshire*, as “a hole washed out of the ground by the rushing water when an embankment gives way.” There was in the parish of Missingham in 1686 a place called “Westaby Gyme.” *Wime* I do not remember to have heard standing alone. I have given *wime round*, and explained it as signifying “to deceive, commonly by flattery.” EDWARD PEACOCK.

Bottesford Manor, Brigg.

Let me say, in justice to glossaries, that *gyme* and *wime round* (“to deceive, commonly by flattery”) appear in Mr. Peacock’s invaluable collection of *Words used in Manley and Corringham* (E. D. S.). ST. SWITHIN.

VOLPATO AND DUCROSS (6th S. xi. 469).—Giovanni Valpato, an Italian engraver and designer, born at Bassano about 1738. He was a pupil of Bartolozzi. Bryan says, “He was the principal artist employed in the execution of the splendid set of coloured prints from the works of Raffaele in the Vatican.” After giving a list of his chief engravings, Bryan ascribes to him “a variety of other works, consisting of the most remarkable views in and near Rome.” Pierre Ducross was, says Bryan, “an eminent painter in oils and water colours, born in Switzerland in 1745, and died in 1810. He lived for a considerable time in Rome, and painted views of that city and the environs, &c., in a masterly manner.” CONSTANCE RUSSELL.

Swallowfield Park.

DIAL INSCRIPTION (6th S. xi. 446).—This was, I believe, written by the Rev. S. Bartleet, Vicar of Shaw. The seventh line should run, “Neque sis futillis.” HENRY H. GIBBS.

St. Dunstan’s.

LINES ON SUICIDE (6th S. xi. 468).—The excerpt is from Byron’s *Manfred*, ii. 2. FREDK. RULE.

THE CHURCHES OF YORK (6th S. xi. 403, 448, 471).—Let not J. F. flatter himself that those who tremble for the fate of these churches were greatly comforted by anything that fell from the two aiders and abettors of the archbishop who spoke at the meeting held under the auspices of the S.P.A.B. Unless the report published in February be a mere *jeu d’esprit* on the part of a sub-committee of the archiepiscopal witenagemot, no one who can read ought to censure as unreasonable deep anxiety on the part of all who resent the spoiling of a goodly heritage. Anybody who has felt the pulse of York at this juncture will not be much impressed by the diagnosis of a writer who can “very much question, in the long run, whether even one [church] will be destroyed, or even disused, or erected elsewhere.” The visit of the S.P.A.B. deputation acted as a slight tonic on the folk who brought themselves under its influence; but something more potent than that must be exhibited if any real good is to be done. The population of York, like that of most other places—London not excepted—is not chiefly composed of archæologists and æsthetes, and I feel sure that an appeal to mere dilettantism will never save the churches. The question must be argued on religious grounds—but not in “N. & Q.” If the Archbishop of York be “disposed,” as he told his committee, “to encourage the earnest and constant endeavours of dissenters,” he may surely do it in a less indecent manner than that proposed. As old Drake remarked long ago, it cannot “be denied that our forefathers had much more piety than their successors, unless it be proved there is as much religion in pulling down churches as in erecting them.”

Quite as truthfully as A. J. M. can I say that I am not a “York man,” but I believe I look upon her stones with more than a native’s love; and if, “in spite of all temptations” to swell other populations, I had been born within her walls, I hope I should have known how to turn that circumstance to good purpose and to avoid calling it a “disadvantage.” I notice that A. J. M. uses a feminine pronoun in referring to my former reply; possibly the “courteousness” (on which he comments) may have caused him to doubt my masculinity; but all men do not leave good manners to the gentler sex, and I trust no other correspondent of “N. & Q.” will so much as dream of ignoring the manhood of ST. SWITHIN.

“AVISE LA FIN” (6th S. xi. 406).—Fairbairn, in his *Book of Crests of the Families of Great Britain and Ireland*, gives this motto “Avis lan fin,” and states it to be that of the families of Kennedy and Keydon. I have usually found this author trustworthy. EDMUND TEW, M.A.

METEOROLOGICAL OBSERVATIONS (6th S. xi. 386).—My query with reference to Mr. Parnham’s

meteorological observations was imperfect, as he took them daily while at Ufford, 1738-1764 (died May, 1764), and a digest of them was published "in one of the newspapers of last year," as Jones writes in the summer of 1764. It is either this digest, or the newspaper of 1763 containing it, that I am anxious to see. I find that there are files of the *Stamford Mercury* at the Stamford Institution so far back as 1799, and at the British Museum, I am informed, so far back only as 1826. The first *Stamford Mercury* was printed by Thompson & Bailey, in St. Martin's, Stamford, about 1712.

FRED. COVENTRY.

Ketton Hall, Stamford.

ST. STEPHEN'S DEDICATIONS (6th S. xi. 269, 397, 474).—It is very probable that, as L. L. K. suggests, I was mistaken in asserting that the dedication of St. Stephen's was to the royal saint of Hungary, and not to the proto-martyr. I have not been in Vienna for about ten years, and my memory may easily be in fault. I am the rather inclined to think this the case, because in Mr. Baring Gould's brief account of the saint, on December 26, he mentions that some of his relics are in St. Stephen's at Vienna, and, though this is not, of course, conclusive evidence as to the point of the dedication, it yet makes L. L. K.'s doubt more plausible.

JOHN WOODWARD.

Montrose, N.B.

WRECKING (6th S. xi. 428).—E. D. K. is referred to *All the Year Round*, 1st S. xiii. 153 and 2nd S. xxix. 248, for wrecking on the Cornish coast, and 2nd S. xxix. 248 on the Black Sea.

EVERARD HOME COLEMAN.

71, BUCKNOCK ROAD.

For some interesting particulars about wrecking on the Sussex coast see "Further Memorials of Seaford," by Messrs. M. A. Lower and W. D. Cooper, in *Suss. Arch. Colls.*, xvii.

EDWARD H. MARSHALL, M.A.

Hastings.

QUOTATION FROM BACON (6th S. xi. 427).—Is not this the passage referred to?—

"Ut non alius fere sit aditus ad regnum hominis, quod fundatur in scientiis, quam ad regnum cœlorum; in quod, nisi sub persona infantis, intrare non datur."—*Novum Organum*, lib. i. aph. lxxviii.

E. F. B.

MACAULAY ON ENGLAND'S WEALTH (6th S. xi. 428).—

"If the Sunday had not been observed as a day of rest, but the axe, the spade, the anvil, and the loom had been at work every day during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer people and a less civilized people than we are."—*Speeches of Lord Macaulay* (1854), pp. 450, 451.

The sentence above quoted is employed as a motto to chap. iii. by the Rev. James Gilfillan,

Stirling, in his work on *The Sabbath*, third edition, 1863 (Edinburgh, Elliot; London, Nisbet). Mr. KREBS might also refer to p. 122 of Macaulay's *England*, vol. i. WM. CRAWFORD.
Edinburgh.

BRASS SCABBARDS (6th S. xi. 429).—In reply to NESCIO, brass scabbards were authorized in the British army, for the use of field officers only, by the royal warrant dated April 30, 1832.

S. M. MILNE.

PROVANT RAPIER (6th S. xi. 406).—Your explanation of *provant* is correct. When Sir Walter Scott wrote the passage in *Kenilworth* referred to he most probably had in mind the following passage from Ben Jonson's *Every Man in his Humour*, III. i. :—

"*Bob*. This a Toledo! Pish!

Step. Why do you pish, captain?

Bob. A Fleming by heaven! I'll buy them for a guildier apiece, an I would have a thousand of them.

E. Kno. How say you, cousin? I told you thus much.

Wel. Where bought you it, Master Stephen?

Step. Of a scurvy rogue soldier: a hundred of lice go with him! He swore it was a Toledo.

Bob. A poor provant rapier, no better."

Provant or *provand* was properly provender or provision, notably that served out from the army stores. Then the word was used as an adjective, and we find "provant breeches," "provant apparel," "provant swords," "provant master," one that provides clothes for soldiers; and even "provand rogue," *The Parson's Wedding*, 1663, I. i., where *provand* means common.

F. C. BIRKBECK TERRY.

PORTRAIT OF ST. JEROME (6th S. xi. 447).—There is no "portrait" of St. Jerome by Dürer, or original picture of the saint by that artist. There are, however, famous engravings of "St. Jerome in his Study" and "St. Jerome in the Desert" by Dürer, impressions of which are easily procurable. There is a woodcut of each of these subjects by Dürer. In the Ambrosina at Milan is a sketch for the woodcut of "St. Jerome in his Chamber" by Dürer.

F. G. S.

HUNTINGFIELD, SUFFOLK, AND QUEEN ELIZABETH (6th S. xi. 386).—A long description of this oak appeared in the *East Anglian*, April, 1814, from the pen of the Rev. C. Davy. The tree stood about two bow-shots from the old mansion house of Lord Hunsdon, who had a grant of the manor and estate of Huntingfield upon the attainder of Edmund De La Pole. Queen Elizabeth, in the twentieth year of her reign (1578), made a progress through the counties of Suffolk and Norfolk, and in *Gilpin's Remarks on Forest Scenery* also is an account of an oak at Heveningham planted by Queen Elizabeth. Both villages are within a few miles of each other.

C. GOLDING.

AUTHORS OF QUOTATIONS WANTED (6th S. xi. 448):—

"The hearers perplexed," &c.

Should not the first lines read thus:—

"By our pastor perplex

How shall we determine?

'Watch and pray,' &c."

So the *jeu d'esprit* is given in *Elegant Extracts*, ed. 1796, p. 811, and the heading is, "A Case of Conscience, submitted to a late Dignitary of the Church on his narcotic exposition of the following text, 'Watch and pray,' &c. The author of the jest is not given.

FREDK. RULE.

I find this quotation, rather differently worded, in an old commonplace book (*circa* 1820), but the author is not given. "Spoken extempore on a Sermon from the text 'Watch and pray that ye enter not into temptation.'

'By our pastor perplex

How shall we determine?

'Watch and pray,' says the text;

'Go to sleep,' says the sermon."

"Could those days," &c.

These words will be found in a "*Set of Ten Songs and Two Duells*, the words and music by two Sisters," inscribed "to his Grace the Duke of Devonshire by H. S. Blackwood and C. E. Norton" (published about 1830 by Power, Strand). The song "Bygone Hours" is signed in the index H. S. B.:—

"'Tis sad, 'tis sad to think upon

The joyous days of old,

When every year that wearies on

Is number'd by some friendship gone!

Some kindly heart grown cold!

Could those days," &c.

Lady Blackwood (mother of Lord Dufferin) and the Hon. Mrs. Norton were sisters, the daughters of R. B. Sheridan. A. A.

Miscellaneous.

NOTES ON BOOKS, &c.

Biographical Essays. By F. Max Müller. (Longmans & Co.)

THE interest attaching to this book is threefold, and it will be eagerly read by three classes of readers whose interests are very widely separated. Its author is a man of European reputation, whom it would be the veriest impertinence on our part to compliment on his skill in arranging facts, or his wonderful mastery of our difficult English tongue. We perhaps, however, may be permitted to remark that some of the articles here given—that, for instance, on Julius Mohl—are written in a manner as nearly perfect as any Englishman now living could attain unto. The first four articles, which relate to purely Eastern subjects, will, we apprehend, be the most attractive to the generality of the author's readers. We have for many years past been in the habit of sending forth missionaries to India, but it is only in very recent days that it has occurred to any but a select body of students that the beliefs of Orientals were worth serious study. We were most of us content to remain in a state of sleepy ignorance with regard to the great religious systems of the East, which is only paralleled by that of our mediæval ancestors, who were well persuaded that the Moslem were in the habit of saying prayers to images of Mohammed. This state of contented stupidity has gone by, and the more intelligent among us are not willing to remain absolutely without instruction as to a large portion of the faiths of the Aryan family. To all who are interested in Indian thought these four biographies will have

an almost priceless value. We doubt, however, whether they are really so important as the latter papers, which treat on Colebrooke, Bunsen, Mohl, and Kingsley. The paper on Bunsen is an almost perfect biographical sketch. We wish it had been longer, for there is much which the author has left untold which should be said as to the effect which Bunsen's speculations—he was not a discoverer—have had on the progress of historical, political, and religious thought. The account of Kingsley, which originally appeared in a German form in the *Deutsche Rundschau*, is most attractive, though its beauty as a work of literary art is marred by its containing so much of Kingsley's own writing. The praise given to the poet and novelist is pitched in a very high key. The author is, perhaps, inclined to give too high a rank to Kingsley's written words. As to the character of the man, the force he had, and the moral power he exercised, we are entirely at one with him. There is a third aspect of this interesting work which cannot be passed over in silence. Prof. Max Müller belongs to the elder body of scholars who have devoted their lives to the solution of those world myths out of which religion and history, poetry and art, seem to spring. Whether we agree with or differ from him on the many unsettled questions which surround those thoughts which have not inaptly been termed the daughters of dead myths, it is very useful to us to know what are the views of one who is at once very learned and absolutely truthful. Though the volume contains little of a personal nature, it is not difficult to see in what direction the author's sympathies lead him.

Physical Expression. By F. Warner, M.D. "International Scientific Series." (Kegan Paul & Co.)

IT is to be feared much of the interesting and suggestive matter in this book will be "caviare to the general." A fair acquaintance with anatomy and physiology is necessary before it can be appreciated. We are sorry for this; but so many volumes of this series are easy to be understood that one like the present will not interfere much with the general popularity of the series, the value of which it will probably enhance to those connected with the wide-spreading science of biology. Dr. Warner has attacked his subject from a serviceable vantage-ground. It is beginning to be more and more understood that the most real and useful work to be done in investigating mental phenomena is to be found in studying them by the aid of their physical expressions. Once start on the mental phenomena "summ-jective" and "omni-jective," and you plunge into a metaphysical mist, in which a multitude of theories prove but so many will-o'-the-wisps, appearing and disappearing, luring you from one uncertain foothold to a worse. But all such work as this of Dr. Warner's and Dr. Romanes's comparative mental physiology (if the use of the term be forgiven) is on a totally different line; clearness and precision are as much wanted before even the tiniest advance can be made as in the severest problem that ever troubled a prospective wrangler's head in the Senate House. Perhaps the most interesting chapter is that on expression of temperament in the position of the hands. Everybody can be an observer in this department, and will be likely to appreciate Dr. Warner's sketches and remarks on the "nervous," the "energetic," and the "feeble" hand. The apparatus described at the end for obtaining graphic movements is of great ingenuity, and we trust the author will be fully rewarded by his results. The first few chapters are rather slow, a fault well-nigh inseparable from "clearing the ground." No better tribute to the late Charles Darwin can be imagined than the fact that biological science in nearly all its branches is proceeding on the lines to which he gave the direction, and in various instances some considerable part of their length. Dr. Romanes's recent

Rede Lecture on mind and motion and the subject of this notice are evidences to hand. One more remark on this book: nothing has made Dr. Warner's meaning clearer than his illustrations from plant life; they exemplify admirably the comparative method of study, and may serve to show unthinking persons that, from the amoeba to man, from the alga to the oak, in the words of a little-read poet "all are but parts of one stupendous whole."

A Book of Knights Banneret, Knights of the Bath, and Knights Bachelor made between the Fourth Year of King Henry VI. and the Restoration of King Charles II. By Walter C. Metcalfe, F.S.A. (Mitchell & Hughes.)

FROTH such authorities as the Cotton, Harleian, and Lansdowne MSS., from Hall's *Chronicle*, Stow's *Survey*, Sir Harris Nicolas's *Orders of Knighthood*, and other similar sources, Mr. Metcalfe has extracted a complete list of the knights who received the accolade between the years 1426 and 1660. He commences with the dubbing knight of King Henry on Whit Sunday, 1426, by the Duke of Bedford, who came over to England after the battle of Verneuil in Perche, and the subsequent conference of knighthood by the king on thirty-eight nobles and gentlemen—including "Richard, Duke of York; Henry, sonne and heir to the Erle of Northumberland, the Erle of Oxford, the Erle of Westmerland"—and ends with Sir Richard Beke, knighted by Richard Cromwell, December 6, 1658. Following these come a list of the knights made in Ireland between the years 1566 and 1698, and an index of names occupying fourteen pages printed in triple columns. The names are handsomely printed in black letter, and opposite each are the arms given in Cotton MS. Claudius from 1 King Henry VII. to 23 Queen Elizabeth. The value and interest of a compilation such as this to all engaged in heraldic and genealogical pursuits are apparent. The execution of the task, in which Mr. Metcalfe has not sought to annotate further than supplying a few needful corrections and explanations, is worthy of praise, and the whole constitutes a boon to a large class of students. It is only as a labour of love that a work of this kind can be accomplished. In all typographical respects the *Book of Knights* is worthy of praise.

The Annual Register for the Year 1884. New Series. (Rivingtons.)

THE new volume of *The Annual Register* is equal in value to its predecessors. It is a book which it is needless to praise, since to all concerned in certain classes of studies it is indispensable. A worker in literature can no more dispense with *The Annual Register* than with a dictionary. The obituary alone is worth the price of the work.

VICTOR HUGO occupies, as was to be expected, the place of honour in the latest number of *Le Livre*, which, apart from original matter, gives a *résumé* of the principal articles devoted to Hugo by the Parisian press. Under the head of "Les Grands Editeurs Anglais" an account is given of the establishments of Messrs. Cassell & Co. and Messrs. Chatto & Windus.

To the rapidly augmenting list of *opuscules* printed by the Society of Odd Volumes has now been added a catalogue of MSS. and early printed books exhibited by Mr. Bernard Quaritch, the librarian, at a recent and highly interesting *soirée* given by the president, Mr. James Roberts Brown. The MSS., of which a full description is given, include "Cicero de Amicitia," middle of ninth century; "Le Roman de la Rose," fourteenth century; "Roman de Tristan et Yseult," 1468; and other works, all on vellum, of equal or superior interest. The printed books embrace the Psalter of Fust and Schoeffer, 1459,

the first book which supplies "direct monumental evidence" concerning the appearance of the art of printing, and fine specimens of the work of Vindelino de Spires, Nicolaus Jenson, Aldus, Verard, Caxton, Pynson, and Wynkyn de Worde.

It is not often a folio Shakespeare occurs in a country sale of house furniture, &c. A copy of the Second Folio, with title-page, portrait, and dedication, is announced for sale on the 22nd inst. by Messrs. Eggington, of Reading.

THE July number of Mr. Walford's *Antiquarian Magazine* will contain an article by the Rev. Joseph Maskell, of Emanuel Hospital, Westminster, on "William Thynne, Chaucer's First Editor"; and also the first portion of a paper of great interest to genealogists, entitled "Mr. Thomas Jenyns's Booke of Armes," translated from the Norman-French by Mr. James Greenstreet.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

G. B. FRASER ("Enece Silvij," &c.).—Your description of the book is incorrect in some respects, and it is difficult from it to give an opinion as to what edition it is. Early works of Pius II., Æneas Silvius, are, however, in no great demand, and when such have fetched more than a few shillings it has been on account of the binding, or some extraneous influence of the kind.

B. T. is anxious, for literary purposes, to know concerning Luxdorf, a Danish writer on Plato, whether he treats of the resemblances between the works of Plato and the teachings of the Christian religion. Prepaid letters on the subject shall be forwarded to him.

S. H. ("Date of the First Performance of *Ingomar* by Mr. James Anderson and Miss Vandenhoff").—In his memoir contributed to Mr. Pascoe's *Dramatic List* Mr. Anderson gives the date of production as June, 1851: Our own investigations convince us that it was Thursday, May 29, 1851.

W. H. PATTERSON ("Author of *The Commissioner; or, De Lunatico Inquirendo*").—The work is assigned, in the *Dictionary of Anonymous Literature* of Halkett and Laing, to G. P. R. James; but see 5th S. vii. 299.

F. SPENSER.—("Washington Irving and Vauclose.") Vauclose is a picturesque spot near Avignon, closely associated with the loves of Petrarch and Laura.—("Well of English undefyled.") Applied to Chaucer by Spenser, *Fairy Queen*, bk. iv. canto ii. st. 32.

H. S. ("How few think," &c.).—Your communication sent in a second time has already appeared. See *ante*, p. 399.

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 27, 1885.

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Notes.

THE NEW VERSION COMPARED WITH SOME OLD ONES

(MORE ESPECIALLY WITH MATTHEW'S, 1537).

(Continued from p. 484.)

In Matthew's Bible occur the following unusual or obsolete words and phrases, which are here put in italics, the corresponding passages from the common version being in roman. In Genesis:* *lusty*, pleasant; *rennagate*, fugitive; *red rice*, lentils; *undermined*, supplanted; *kept never a blessing for me*, reserved a blessing for me; in *what taking*, in what state; *tolehill*, heap; *wist not which way to turn himself*, was distressed; *made harock*, spoiled; *a lucky fellow*, prosperous man; *come luckily to pass*, made it to prosper; *wavered*, fainted; *famishment*, famine; *a field's brede*, a little way.

In Exodus and Leviticus: *soured*, leavened; *pitch*, encamp; *thy surgione*, that healeth thee; *active*, able; *horn*, trumpet; *kylle*, furnace; *God, Gods*, judges (so also in the new version; Matthew's has this note, Ex. xxi. 6: "Judges and princes are called in the Scripture often times Gods: because they receive their office of God"); *dayesmen*, judges; *endote*, endow; *maund*, basket; *albes*, coats; *refrained from*, repented of; *bysse*, linen; *tabernacle*, habitation; *tabernacle of witness*, tabernacle of the congregation (tent of witness, N.V.); *full-offering*, consecration; *fill the hands*, consecrate; *appointment*, covenant; *fellowship*, congregation; *sweet bread*, unleavened bread; *heave offering*, offering; *taxus skins*, badger skins (seal skins, N.V.); *offerings of atonement*, peace offerings; *wastels*, cakes; *reconcile*, atone; *reconciliation*, atonement, and ransom; *deliver*, redeem; *Jehovah*, THE LORD; *gotten*, purchased; *toad*, tortoise (great lizard, N.V.); *hedgehog*, ferret.

Lev. xxiii. 14, "And ye shall neither eat bread nor parched corn, nor green ears," is "fresh ears" in the new version, and "frummety of new corn" in Matthew's.

Old Version (1611).

Exodus iii. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

viii. 3. And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

ix. 16. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

New Version.

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you [marg.: I will be what I will be.]

And the river shall swarm with frogs, which shall go up and come into thine house, &c.

but in very deed for this cause have I made thee to stand, for to shew thee my power, and that my name may be declared throughout all the earth.

Matthew's (1537).

Unless when otherwise described.

Then said God unto Moses: I will be what I will be: and he said: This shalt thou say unto the children of Israel: I will be did send me unto you.

And the river shall scrale with frogs, and they shall come up and go into thine house, and into thy chamber where thou sleepest and upon thy bed, and into the houses of thy servants, and upon thy people, and into thine ovens, and upon thy victuals which thou hast in store.

Yet in very deed for this cause have I stirred thee up, for to shew my power in thee, and to declare my name throughout all the world. [Great Bible: Have I kept thee.]

* Many of them are repeated in various books of the Bible, some of them frequently.

x. 10. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

xv. 2. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3. The Lord is a man of war: the Lord is his name.

xvi. 15. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

xvii. 16. For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation [marg.: the hand upon the throne of the Lord].

xxii. 8, 9. If the thief be not found, then the master of the house shall be brought unto the judges to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, whether it be for ox, for ass, for sheep for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

xxiii. 3. Neither shalt thou countenance a poor man in his cause.

xxiv. 10. And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

xxxiii. 16. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

19.I will proclaim the name of the Lord before thee.

xxxiv. 13. But ye shall destroy their altars, break their images, and cut down their groves.

29, 30. Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

.....look to it; for evil is before you [marg.: what ye purpose].

The Lord is my strength and song. And he is become my salvation: This is my God, and I will praise him; My father's God, and I will exalt him. The Lord is a man of war: The Lord is his name.

and when the children of Israel saw it, they said one to another, What is it? [marg.: or It is manna] for they wist not what it was. And Moses said unto them, It is the bread which the Lord hath given you to eat.

and he said, The Lord hath sworn: the Lord will have war with Amalek from generation to generation [marg.: Because there is a hand against the throne of the Lord].

If the thief be not found, then the master of the house shall come near unto God [marg.: or, the judges], to see whether he have not put his hand unto his neighbour's goods. For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith, This is it, the cause of both parties shall come before God; he whom God shall condemn shall pay double unto his neighbour.

neither shalt thou favour a poor man in his cause.

and they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness.

For wherein now shall it be known that I have found grace in thy sight, I and thy people? is it not in that thou goest with us, so that we be separated, I and thy people, from all the people that are upon the face of the earth?

N.V. the same.

but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim [marg.: probably the wooden symbols of a goddess Asherah].

Moses wist not that the skin of his face shone [marg.: sent forth beams (Heb. horns)] by reason of his speaking with him. And when Aaron and all the children of Israel saw Moses, &c.

And he said unto them: let it be so? The Lord be with you, should I let you go, and your children also? Take heed, for ye have some mischief in hand.

The Lord is my strength and my song, and is become my salvation. He is my God, and I will glorify him, he is my father's God, and I will lift him up on high. The Lord is a man of war, Jehovah is his name.

When the children of Israel saw it they said one to another: What is this? For they wist not what it was. [Douay Bible: They said: Man-hu! which signifieth: What is this!]

for he said: The hand is on the seat of the Lord, and the Lord will have war with Amalek throughout all generations.

If the thief be not found, then the Goodman of the house shall be brought unto the gods and swear whether he have put his hand to his neighbour's good. And in all manner of trespass, whether it be ox, ass, sheep, raiment, or any manner lost thing which another challengeth to be his, the cause of both parties shall come before the gods, and whom the gods condemn, the same shall pay double unto his neighbour.

neither shalt thou paint a poor man's cause.

and saw the God of Israel, and under his feet as it were a brick work of sapphire and as it were the fashion of heaven when it is clear. [Note: They saw God, that is: they knew certainly that he was there present and they saw him as in a vision, not in his godly majesty: but as it were by a certain revelation.]

For how shall it be known now that both I and thy people have found favour in thy sight, but in that thou goest with us: that both I and thy people have a preeminence before all the people that are upon the face of the earth.

I will be called in this name Jehovah before thee.

But overthrow their altars, and break their pillars, and cut down their groves.

he wist not that the skin of his face shone with beams of his communing with him. And when Aaron and all the children of Israel looked upon Moses and saw that the skin of his face shone with beams they were afraid to come nigh him.

Lev. vi. 9. This is the law of the burnt offering. It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

xxi. 4. But he shall not defile himself, being a chief man among his people, to profane himself.

Neither the new version nor the common can be right here, because the three preceding verses give a list of those he shall defile himself for. Matthew's has "upon" (= for) in place of *being*, which is evidently the right reading. The priest (although a chief man) might join in the general mourning for a near relation, but not for a ruler or great man being no relation to him. There is the following note on the passage in Matthew's Bible: "The priests be warned that they shall not come at the common wailing or lamentations of the dead, lest they should thereby be the more unapt to do their sacrifices whereunto they were properly appointed, and lest they should by their weeping give an occasion to destroy the belief of the resurrection of the dead."

In Numbers the following words and phrases, are found in Matthew's Bible: *not through riddles*, dark speeches; *an bullock*, a bullock; *rascall people*, mixed multitude; *in what taking*, state; *let us go a good fellowship*, let us pass, I pray thee; *disobeyed my mouth*, rebelled against my word; *come now, a fellowship*, I pray thee; *folke*, people; *chappelles*, pictures; *his sober head*, head of his separation; *whined*, wept; *over which I lifted my hand*, concerning which I swear (so also in N.V.); *they have an unhappy forecast*, they are void of counsel; *ye make enough to do*, ye take too much upon you.

In Deuteronomy: *played with*, did unto; *ground it a good*, very small; *enquire a good*, make diligent inquisition; *chevesaunce*, merchandise; *handfasted*, betrothed; *all that were overlaboured and dragged behind*, the hindmost of thee, even all that were feeble; *thine aulmery and thy store*, thy basket and thy store; *a jesting stock*, byword; *as the mysellynge upon the herbes*, as the small rain upon the tender herb; *thou shalt wet* them on thy children*, teach them diligently. At Deut. xxiii. 18, "Thou shalt not bring the hire of a whore or the price of a dog into the house of the Lord," is this quaint note: "There be many that now desire no better rents."

Num. xxi. 14, 15. Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon. And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

29. Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

xxiv. 4. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. †

xxx. 26. Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation.

This is the law of the burnt offering: the burnt offering shall be on the hearth [marg.: or on its firewood] upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon.

He shall not defile himself *being* a chief man among his people, to profane himself.

Wherefore it is said in the book of the Wars of the Lord,
Vaheb in Suphah [marg.: or *in storm*],
And the valleys of Arnon,
And the slope of the valleys
That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab.

Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.

He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down and having his eyes open: †
How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!

Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the heads of the fathers' houses of the congregation.

this is the law of the burnt offering: The burnt offering shall be upon the hearth of the altar all night unto the morning, and the fire of the altar shall burn therein.

But he shall not make himself unclean upon a ruler of his people to pollute himself withal.

Wherefore it is spoken in the booke of the War of the Lord: Go with a violence, both on the river of Arnon, and on the river's head, which shooteth down to dwell at Ar, and leaneth upon the coasts of Moab,

Woe be to thee, Moab; O people of Chamos, ye are undone. His sons are put to flight, and his daughters brought captive unto Schon king of the Amorites.

He hath said which heareth the words of God, and seeth the visions of the Almighty, which falleth down and his eyes are opened. § How goodly are the tents of Jacob, and thine habitation, Israel.

take the sum of the prey that was taken, both of the women and of cattle, thou and Eleazar the priest, and the ancient heads of the congregation.

* The new revisers use "wet"—move the tongue. See Joshua x. 21, marg., &c.

† It is nearly the same in the Genevan.

‡ So again at ver. 16.

§ So again at ver. 16. Great Bible and Bishops': "falleth down with open eyes."

28. And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: (29) Take it of their half, and give it unto Eleazar the priest, for an heave offering of the Lord. (30) And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites which keep the charge of the tabernacle of the Lord.

and levy a tribute unto the Lord of the men of war that went out to battle; one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the flocks: (29) take it of their half, and give it, &c.

.....and of the children of Israel's half, thou shalt take one drawn out of every fifty, of the persons, &c.....and of the flocks, even of all the cattle, &c.

And take a portion unto the Lord of the men of war which went out to battle: one of five hundred of the women, and of the oxen, and of the asses, and of the sheep: and ye shall take it of their half and give it unto Eleazar the priest, an heave offering unto the Lord. And of the half of the children of Israel, take one of fifty, of the women, of the oxen, of the asses, and of the sheep, and of all manner of beasts, and give them unto the Levites which wait upon the habitation of the Lord.

A reference to the earlier verses of the chapter will show that all the males were killed, even the children; therefore as none but women, or rather young girls, were left alive, Matthew's must be right in putting "women." The Great Bible agrees with it, but the Bishops' and the Genevan have "person."

Deut. xv. 9. Beware that there be not a thought in thy wicked heart, saying.

Beware that there be not a base thought in thine heart, saying.

And beware that there be not a point of Belial in thine heart.

xxxii. 5. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

They have dealt corruptly with him, they are not his children, it is their blemish;

They are a perverse and crooked generation.

The froward and overthwart generation hath marred themselves to himward, and are not his sons for their deformities sake.

Coverdale same as Matthew's; the Great Bible has "Frowardly have they done against him through their fornytes: not his children, but a wicked and froward generacion." The Genevan and the Bishops' are similar; this last has the note, "Some read spots, meaning thereby filthy affections," &c.

Instead of "Blessed is he that enlargeth Gad" (Deut. xxiii. 20), as in the common, the new version, the Bishops', and the Genevan, it is in Matthew's and the Great Bible, "Blessed is the room-maker Gad." Coverdale agrees. In the Douay version it is "Blessed be Gad in his breadth."

Notes from Matthew's Bible:—"Rephaims are counted in the scripture for giants, which lived of theft and robbery."—Gen. xiv. 5. "To bless a man's neighbour is to pray for him and to wish him good: and not to wag two fingers over him."—Gen. xxv. 60. "With the finger of God: that is with the Spirit of God, or with the power of God."—Ex. xxxi. 18. "To see God, or to speak to God face to face, is to have a manifest and sure knowledge of him."—Ex. xxxiii. 11. "The holiness of the Lord was a name of God made with four letters, which the Hebrews durst not name for honour which they had to God, instead whereof they said Adonay, which we have interpreted in Ex. vi. by this name Jehovah."—Ex. xxviii. 36. "Face to face: the Chaldee word to word; that is to say with so manifest words and signs that it cannot be denied but that it was God."—Deut. v. 4.

R. R.

(To be continued.)

MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS.

(Continued from p. 402.)

I am told by a Portuguese friend (A. de S.) that mottoes of any kind are infrequent in Portugal, and he thinks the custom of inscribing them on houses unknown. From Funchal, however, I. L. sends me "Confio em Dios," found inscribed over the tobacconist's; and "Deus super omnia," over the principal photographer's there.

From a friend (W. A. P.) travelling in California I receive the following, copied off a board put up in the bushes bordering a cañon some miles from the town of Los Angeles, to warn the heedless pleasure parties who neglect to extinguish the fires they have kindled to boil their kettles or let their pipe ashes ignite the dried leaves. The word "Fire" is first painted in immense black letters, and then comes the following distich:—

"May the Curse of God fall on that Clown
Who burns these Bushes and Green Trees down."

The sentence at first sight seems profane, and yet it is a homage to faith that in an outlying place, where the offender is safe from other chastisement, this ethereal fear should be expected to restrain him.

To come back once more to English examples, I will give the first place to one the personality of which must amuse all who use the tea-room attached to the Ladies' Gallery of the House of Commons. In the midst of all the whispered gossip there, the pointed warning "Get understanding" (delicately veiled, certainly, in scrolled Gothic characters not very easy to decipher) stands out sarcastically from the mantel of the fireplace.

I am tempted to allude in passing to a work too accessible to quote from—Dick's *Collection of*

Prisoners' Inscriptions in the Beauchamp Tower. Some of them are most touching utterances of persons who have suffered heroically, and of many of whom there is no other memorial.

Chapters xvi. and xvii. of a work of a different character—Michael Davitt's *Leaves from a Prison Diary*, 1885—deserve to be referred to in succession to this one. Amid mention of a few prisoners' inscriptions from various prisons occurs the following from Newgate: "Some who were awaiting that most terrible of all sentences—death—could yet think of tracing the outline of a scaffold amidst the mass of surrounding inscriptions, with a 'Farewell to life' scrawled under it." He speaks of walls so written over that scarcely could he find space to inscribe a line himself; but he only gives us a very few of them, and they chiefly noticeable for slang expressions they contain.

Though I have throughout this collection limited myself so far as possible to inscriptions taken by myself or my contributors *sur place*, I am tempted to add one more prisoner's lament, contributed from Fuller by M. G. L. (who also helped with some of the earlier ones)—two sad lines, said to have been written with a diamond "in Mary Stuart's well-known hand" on a pane of glass at Fotheringay Castle:—

"From the top of all my Trust
Mishap hath laid me in the dust.

Two other lines similarly inscribed have been made familiar by Miss Yonge's *Unknown to History*. They are there given in Latin, as follows:—

"Buxtona quæ calidæ celebraris nominæ lymphæ
Forte mihi posthac non adeunda, vale!"

but in the little museum of the quaint old keeper of Poole's Cavern, well known to all visitors to Buxton, I noticed last autumn a piece of glass, purporting to have come from Old Hall, on which they are written in English.

A friend lately staying near Dartmouth (E. M. B.) who was inspired to search for mottoes for me in the carving of the old houses there, writes: "I have made many inquiries, but can hear of none. It is curious, for there are many of the old houses still remaining. They are nearly all used as shops, and the beautiful carved-wainscoted rooms are divided up into small bedrooms. Some must have been very fine. Over one fireplace (I think this is not wood, but plaster painted to look like the rest, which is carving) is the subject of the descent of the Holy Ghost, and all the Apostles have their hair cut short and wear military moustaches!"

On the frieze of the panelling in the hall at Speke Hall, near Liverpool (said to have been brought from Holyrood Palace after the battle of Flodden Field), is:—

"Slepe . not . tell . ye . hath . considerd . how . thow .
hath . spent . ye . day . past . if . thow . have . well .
don . thank . God . if . othrways . repent . ye."

And over the door in the "oak drawing-room":—

"The streghtest waye to heaven is God to love and serve above all thing."

These mottoes have been so variously quoted that I have obtained the above transcription direct from the owners.

On the handsome staircase of a modern house near Wavertree, Liverpool (contributed, as well as others, by A. M. S.):—

"Benedic, anima mea, Domino et noli oblivisci omnes retributiones ejus."

On the old part of the Manchester Grammar School is carved an owl, and under it "Sapere aude."

A. M. S. has also called my attention to the following (in the *History of the Holy Eucharist*, by T. E. Bridgett, of the Congregation of the M. H. Redeemer, 1881), which, this author says, may still be seen round the nave of Almonbury Church, Yorkshire, date 1522—lines which, as he adds, though rude, are devout:—

"Thou man unkind, have in thy mind
My bloody face;
My wounds wide, on every side
For thy trespass.
Thou sinner hard, turn hitherward,
Behold thy Saviour free;
Unkind thou art from me to depart
When mercy I would grant thee."

The same reminds me to record the inscription on the Royal Exchange, "The earth is the Lord's," &c.*

On Skipton Castle, Yorkshire, in stone fretwork letters, forming a parapet, the motto "Desormais" stands out against the sky.

Over the entrance of Benthall Hall, Shropshire:

"Tende bene et alta pete."

At Montacute, Somersetshire (given from memory by a friend, E. P. G., cousin of the owner, who often stays there),

"Through this wide opening gate
None come too early, and none leave too late,"

is over the principal entrance; over the north porch,

"And yours, my friend,"

implying "all here is yours as well as mine"; and over one of the lodges,

"Welcome the coming,
Speed the parting guest."

This last motto also is painted round the cornice of the modern dining-room of Pontnewydd House, Monmouthshire (A. P.). A motto similar to one of the above was formerly over the Manor House at Chiselhurst—

"Of those who enter this wide opening gate
None come too soon, none return too late";

but I am told by A. M. S. it has been removed,

* Which gave rise to the observation from a Radical tourist from Birmingham that a great deal too much of the earth belonged to the lords.

but that another house in Chiselhurst has lately put up the following :—

"This is the welcome I'm to tell:
Ye are well come, ye are come well."

At Loseley House, Surrey:—

"Invidiæ claudor, pateo sed semper amico."

This house at one time belonged to the More family, and contains rebus allusions to the name in the carving of two of the ceilings. On that of the drawing-room is a mulberry tree, round which is inscribed in four panels, "Morus tardè Moriens, Morum citò, Moriturum." In the ceiling of the principal bedroom a moorhen in introduced in several of the compartments. Over the cellar door is "Siti non ebrietati"; over the drawing-room door "Probis non pravis." R. H. BUSK.

(To be continued.)

"THE THERIAD," 1790.—This little heroi-comic poem was written by Thomas Rodd the elder, 1763–1822, of whom a short biographical account and portrait may be seen in Nichols's *Illustrations*, viii. 678–84. Nichols states that his first publication was "*The Theriad*," to which are subjoined some Miscellaneous Pieces and Notes, by a Young Gentleman, London, 1790, 12mo. pp. 135." The poem, which is not devoid of talent, commences:—

"Arms and the Beast, I sing, which eager
Eats up the eaters of soup maigre,
And sends their hapless souls to dwell
In Pluto's dark and dreary cell."

It was founded on the wonderful reports of a savage wild beast, which was said to infest the south of France in the year 1765, and which devoured women and children. A figure and short description of this *beste feroce* can be found in the *London Magazine* for May, 1765. *The Theriad* has probably never been reprinted, and the little volume containing it is far from common. It was published by subscription, and was printed for W. Lowndes, of Fleet Street. In a recent catalogue of books on sale by William Nield, of Bristol, a copy of "the very scarce first edition of *The Theriad*" is advertised, but with no date. I was not aware that it had appeared in print earlier than the small volume issued in 1790. Nichols calls it 12mo., but it certainly is post 8vo., whether estimated by the size or by the fact that it has sixteen pages to the sheet. In one of the notes Rodd states that the poem was "written some few years before 1790"; but did it really appear in print earlier than that year? EDWARD SOLLY.

ORIGINAL NOTE BY SIR PHILIP FRANCIS.—I have several volumes of the *Gentleman's Magazine* which were purchased at the sale of the Rev. Henry Watkins's library at Conisborough some years ago, and on the last leaf of one of them is the following note; "Edmund Burke assured me that

Arch B^p Markham prevented the University of Oxford from giving him a Degree of Doctor. P. F." As Lady Francis was the daughter of Mr. Watkins, and died at Conisborough in 1852, I think there can be no doubt that this is an autograph note of Junius. W. SYKES, M.R.C.S. Mexborough.

EPITAPH.—I think the subjoined inscription, which I copy minutely from a tombstone in Edwinstowe Churchyard, in what is popularly called the "Dukeries," is unique, and worthy to find a place in "N. & Q."—

Attend

This awful Monitor to Man's Security

RICHARD NEIL

Who after having brav'd

The boisterous Billows of the Biscan Shore,

The gaping Terrors of the rude Atlantic,

And fulminating Wrath of haughty France,

In Fights victorious

At 39 in Vital Plenitude,

And the meridian of well earn'd Friendships,

By some disastrous unforeseen Event

Yielded his Social Life

To the Minutia of his element

in *Thoresby Lake*,

As did the Partner of his fleeting Breath

JOHN BIRDSALL

Of youthful 28, but just immers'd

in Joys hyeminal

Anxious to meet his lov'd expecting Bride,

Was too arrested by the liquid Wave.

Alike deserving and alike belov'd

Fell two lamented Youths

Together, in one unpropitious Night

The 29th Jan^y 1800.

And this Earth

Their mortal Parts retain [*sic*].

Of course, grammatically the concluding lines must mean "Their mortal parts retain this earth"; but probably the Johnsonian author meant that the earth retains their mortal parts.

E. COBBAM BREWER.

ERRORS OF AUTHORS: DR. BREWER'S "READER'S HANDBOOK."—"Quis custodiet ipsos custodes?" Dr. Brewer will, I am sure, not take it amiss if I point out an amusing error in his own list of "Errors of Authors," in the *Reader's Handbook*. He says, "Cowper calls the rose 'the glory of April and May,' but June is the great rose month." It is hardly necessary to say that not Cowper, but the immortal Isaac, is answerable for this particular mistake.

EDWARD H. MARSHALL, M.A.

Hastings.

WOODMONGER.—I have just seen in Wood's *Athenæ Oxon.*, ii. 157, "Will. Hicks.....became a retainer to the family of Lucas in Colchester, afterwards Clerk to a Woodmonger in Deptford."

T. C.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DUNSTAN GALE.—Hazlitt (*Handbook to Early English Literature*) simply gives "Gale (Dunstan).—(Greene)." Mr. Halliwell-Phillips in *Memoranda on The Midsummer Night's Dream* (p. 25), says: "Dunston (*sic*) Gale, in 1596, wrote a poem called *Pyramus and Thisbe*, the earliest known printed edition of which appeared in 1617." Stokes, in his *Chronological Order of Shakespeare's Plays* (p. 51), says: "The *Pyramus and Thisbe*, which Dr. Gale published in 1597, was doubtless posterior to Shakespeare's interlude, as Malone suggested." Malone's note is as follows:—"A poem entitled *Pyramus and Thisbe*, by D. Gale, was published in 4to. in 1597; but this, I believe, was posterior to the *Midsummer Night's Dream*" (Var. Ed., vol. v. p. 193). Which is right of all these authorities? This *Pyramus and Thisbe* must be the same poem to which Prof. Stokes refers. He seems to have mistaken the initial D for Doctor (Gale). The points I would ask any of your readers, if possible, to determine are (1) Who was Dunstan, or Dunston, Gale? and (2) Is there any copy of the work alluded to by Mr. Halliwell-Phillips; and, if so, where? On referring again to Hazlitt's *Handbook to Early English Literature*, 1867, p. 242, under "Greene," I find:—

"30 (b). The History of Arbasto King of Denmarke. Describing the Anatomy of Fortune, in his loue to faire Doralicia. Wheunto is added a lovely Poem of Pyramus and Thisbe. London, Printed by I. B. for Roger Iackson, and are to be sold at his shop neere Fleet Conduit. 1617. 4to. 34 leaves."

To which is appended as a note:—

"The *Pyramus and Thisbe* is by Dunstan Gale, and has a separate title. It was ready for the press in 1596, but no edition prior to 1617 has occurred, nor is it known to have been published by itself. It is oftener than not deficient in copies of the *Arbasto*. It occupies twelve leaves."

I do not know whether Hazlitt intends to assume that Greene and Dunstan Gale are one and the same person; but, as it will be seen, he gives no proof of such an assumption.

F. A. MARSHALL.

COPLÉ REGISTERS, CO. BEDFORD: HOWARD AND LUKE FAMILIES.—In these registers are to be found the following entries:—

"1635. Tho: y^e sonne of y^e Right Worth Sr Charles Howard & Ann was baptized the 19th daye of Sept^r

"1635. Anne y^e Lady Howard was buried y^e 11th of March [1635/6].

"1636. Thomas y^e sonne of y^e Right Worth Sr Charles Howard was buried y^e 4th of August.

"1656. Maude Lady Luke was buried y^e 16th of August."

Who was Sir Charles Howard, and who were his ancestors? Who was "Maude, Lady Luke"? Of the latter family there were only three members who attained to the rank of knighthood that I am aware of—Sir John, knighted at Theobalds by King James I. May 7, 1603; Sir Oliver, his nephew, knighted at the same time and place; and Sir Samuel (the *Hudibras* of Butler), knighted at Houghton Lodge July 20, 1624, by the same king. Their wives were respectively said to be (1) Mary, daughter of — Coningsby, of North Myms, co. Hertford. In this case, however, it is said in another place that his wife was Jane, daughter of — Collet, of Berkshire. Either way their Christian name does not appear to have been Maude. (2) Elizabeth, daughter and coheir of Sir Valentine Knightley; and (3) Elizabeth, daughter of William Freeman. The latter was married at St. Michael's, Cornhill, on February 2, 1624/5, and was not buried until February 22, 1694/5. As she was baptized at St. Michael's, Cornhill, on December 5, 1602, she had attained the good age of at least ninety-two years at the time of her decease. I shall be obliged to any one who can enlighten me on the above queries.

D. G. CARY ELVES.

9, The Crescent, Bedford.

NORTON THE REGICIDE.—I should be extremely obliged if you could inform me, through your paper, what is known of the family of Thomas Norton, the regicide, whose signature is attached to the death warrant of Charles I.

E. J. NORTON.

DOUGLAS FAMILY.—Of what branch of this family was "Billy" Douglas, who in 1798 resided at Gillingham, Kent, where he occupied a "man-sion and grounds"? Was he in the navy? When and where did he die?

W. H. COTTELL.

SURNAME OF TAWSE.—I shall feel deeply obliged to any of your Scottish correspondents who can inform me of the origin of this surname. It is chiefly confined to the east coast of Scotland—Aberdeen, Kincardine, and Forfar shires—and is not very common even there. There was a Sir Thomas Tawis (or Tawys) who was Chamberlain of Menteith from 1450 to 1457. His jurisdiction lay in Stirlingshire, and included the district of Menteith and Glengartney, or north side of Loch Katrine. He appeared with his accounts for audit at Stirling and at Edinburgh in July, 1451, June, 1453, and August, 1454. And this is evidently the same surname, although differently spelled from the modern usage. I remember hearing in my boyhood from a namesake that the name Tawse had been inflicted on a courtier of the name of Campbell, who had been guilty of some real or fancied misdemeanour committed before one of the early Scottish King Jameses, who as a

punishment banished him the Court and changed his name from Campbell to Tawse. Although I have long believed this story to be sheer nonsense, there is a curious coincidence connected with it. My paternal ancestors I know at one time lived at Montrose and in Kincardineshire, and I have been told that one of them lived in the same parish in Kincardine with William Burness, the father of Robert Burns, the poet of Scotland, and that he, unlike William, had been "out" in Prince Charlie's rebellion. The coincidence is this—that tradition runneth that a certain Walter Campbell, who had left Argyleshire for his country's good, settled down in Kincardine and changed his name to that of Burnhouse or Burness, and was thus the progenitor of the great Scottish poet. It is curious that two traditions should exist connecting two Campbells getting into disgrace and changing their names—one into Burns, the other into Tawse.

The *taws*, or *twz*, is in Scottish schools what the birch is in English schools. It is a leathern thong ending in a leathern fringe; and to those who remember their *palmy* days at school (N.B. this is a joke—a stripe across the open palm being called a *palmy*) they will recollect how it used to sting. It may have been that the name arose somehow from the innocent-looking instrument of discipline, or *vice versa*, that the article of leather acquired its name from a person of that name; or, what is more probable still, that neither has any connexion with the other, for to my mind the name Tawse bears an uncommon French look about it, and probably came from France, whence so many other Scottish names came. If investigators are of opinion that it arose from the leathern apparatus, then it must have been long prior to 1450, the days when James II. of Scotland sat upon the Scottish throne. If we knew when the *taws* of the school first received its name we should arrive at the knowledge whether this was before or subsequent to the days of Sir Thomas Tawis of Menteith. I shall be glad if any of your readers can throw light on the origin and meaning of this surname.

GEO. TAWSE.

193, Belsize Road, Kilburn.

PORTRAIT OF DR. BASIRE.—In his will, dated Durham, Sept. 14, 1676, Dr. Basire left his portrait to his daughter Mary, wife of Jeremy Nelson, prebendary of the church of Carlisle. Where now can the picture be seen?

L. L. K.

HERMIT'S BELL.—Why do painters often show a hand-bell in the cell of a hermit?

J. D. BUTLER.

Madison, Wis., U.S.

BLOOD ORANGES.—Is there any foundation for the popular belief that the blood oranges are obtained by grafting pomegranates on common oranges? I am credibly informed by an eye-

witness (not a botanist) that this is actually done at Malta, and so far as I have been able to ascertain it is accepted as a fact by every one but authors of articles in cyclopædias, who have, perhaps, not been to Malta. EXPERTO CREDE.

GOODS AND CHATTELS.—A Devonshire tradition asserts that when William III. landed at Brixham he said, "I have come for your *goods*," and a countryman near said, "Yes, and for our *chattels* also." I have heard the same story of a favourite of George I., who in London streets said, "We have come for your *goods*," and the Cockney mob replied, "Yes, and for our *chattels* also." Now both traditions are not likely to be true. The mistake could scarcely have been made by two foreigners, though if made, of course, the reply might have in the second case been a mere quotation. Is there any written authority for this story; if so, where, and to whom does it relate? W. S. L. S.

ILLUSTRATIONS IN THE "POLITICAL REGISTER."—Who was the designer of those remarkably clever and—taking the time into consideration—well-executed illustrations which appeared in the *Political Register and Impartial Review*, 1767 and 1768? and were there more than three volumes of the "Wilkite" periodical published? If I remember rightly there are but three volumes in the British Museum. I have a copy of the third volume only. W. ROBERTS.

REGISTER OF APPOINTMENTS.—Can any reader give me information as to where—at the Record Office or elsewhere—the minor appointments at the royal court and household are to be found registered? The particular offices in question are described as "Paymaster of the Pensions to Charles II.," and "Privy Purse to James II." (more probably to the queen of James II.). These offices are said to have been held by the John Ashton who was executed for complicity in a Jacobite plot in 1690. J. V.

MISS.—Is "miss," as applied to the extra hand dealt in three-card loo, and for which any player may exchange his own hand, an abbreviation of "mistress"; or is it connected with the verb "to miss"? LEXICOGRAPHER.

PORTRAIT OF CHARLES I.—Upon p. 62 of the *Advertisers' Guardian*, 1885, by Louis Collins, 4, Wine Office Court, London, E.C., appears a zincograph of Charles I. with his arm in a sling. The copper-plate engraving from which the zincograph was taken is by Vander Gucht, and is dated 1721. Can any reader say when Charles I. furnished this interesting study; what was the cause of the arm being worn in a sling; and who painted the picture from which the engraving was taken; and, if so, where the painting can be seen? The engraving is in Clarendon's

Civil Wars in Ireland, published 1721 by "T. Welford, three Flower de Luces in Little Britain."
THE AUTHOR "ADVERTISERS' GUARDIAN."

JOHN ATTERSOLL.—Was John Attersoll, who represented Wootton Bassett in Parliament 1812-18, the son of Joseph Attersoll of London? When did he die? He evidently married, March 9, 1820, Augusta, daughter of Thomas Neville, Esq.

TRUTH.

"POEMS BY TWO BROTHERS," 1827.—Having a copy of this work, minus one leaf, would some kind bibliophile lend me the work for a day, or copy me the page?
PHYSICIAN.

379, Glossop Road, Sheffield.

"BALANCE A STRAW."—In an "Essay on the Present State of Music among the Common People," which was published in the *Monthly Miscellany* for Feb. 1774, p. 54, it is said: "What made our sailors despise the French in the late war? *Hearts of Oak*, *Balance a Straw*, and *The Roast Beef of Old England*." What was the song which, a hundred years ago and more, occupied an equal place in the affections of our gallant defenders with such well-known and patriotic ditties as *Hearts of Oak* and *The Roast Beef of Old England*? Perhaps the valued correspondents of "N. & Q." who recently threw some light on the latter of these songs can afford the required information (see 6th S. ix. 108, 137, 155).
W. F. P.

WILLIAM ANDREWS.—What is known of William Andrews, student in astrology, author of *Great News from the Stars*; or, an *Ephemeris of the Year 1724*? Upon the last page of the *Ephemeris* appears the advertisement of John Wing and Tycho Wing, of Pickworth, in the county of Rutland, "where any person may be taught astronomy and astrology." Was William Andrews in any way connected with the Wings? JOS. PHILLIPS.
Stamford.

EMBLEMS OF THE PROPHETS.—Are there any recognized emblems of the four greater prophets?
ERNEST B. SAVAGE.

St. Thomas, Douglas, Isle of Man.

VICO.—The great astronomer Francesco de Vico died in London November 15, 1848, as he was on the point of going to the United States of America, there to settle down for the rest of his days. Is it known where he died? I mean the street and house.
C. A. WARD.

Haverstock Hill.

PIECES FOR RECITATION.—Can any reader inform me where the following pieces are to be found: "Our Eye-Witness on the Ice," "How we Hunted a Mouse," by Josiah Jenkins? The latter was recited by Mrs. Scott Siddons.

JUNIOR CARLTON.

FAMILIES OF HARRISON AND DALE.—Jan Willem (John William) Ermerins, Protestant clergyman at Sir-Jansland (prov. Zeeland) in Holland, married, June 8, 1824, at Ziericzee (*ibid.*), Elizabeth Harrison, born at Folkestone, Yorkshire, 1798, daughter of Robert and Hannah Dale; issue, one daughter. I shall be glad of any information respecting the families of Harrison and Dale, and to know if the marriage is mentioned in their pedigrees; also what are the arms of the said families.
Moscow.

AUTHORS OF QUOTATIONS WANTED.—

"The friend who holds a mirror to my face,
And, hiding none, is not afraid to trace
My faults, my blemishes within,
Who friendly warns, reproves me, if I sin,
Although it seems not so, he is my friend."

T. B.

"Visions of light around me seem to flit
And Phoebus loosens all his golden hair
Right down the sky; and daisies turn and stare
At things we see not with our human wit."

AN INQUIRER.

"Oh, where are you going with your love-locks flowing?
The soft wind blowing along this valley track.
The downward road is easy; come with me and
please thee,
We shall escape the uphill by never turning back."

C. F. S. W.

"How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleep
And perishes among the dust we tread?"

G. G. G.

Replies.

BROAD ARROW.

(6th S. ix. 206, 294, 418; x. 139, 238, 334.)

I think we ought to separate, so far as possible, the broad arrow in its use by the Crown and the broad arrow mark and symbol in its religious or quasi-religious significance. Whether used by the Kelts and Druids, or by the worshippers of Mithras (is not Mithras, 6th S. x. 238, a slip for Mithras?), or in our era, either by Christians to symbolize the Trinity, or by the Bedaween for their tribe-marks, &c., surely no one who sets himself to find out the first use of the mark for denoting Crown property need trouble about it in these its other possible meanings and usages. If not, we might go hunting back for its origin in the ages of flint flakes and chipped arrow-heads.

At present we have to be content with a very few grains of conjecture, and in dealing with the subject it will be necessary to bear in mind Prof. Jowett's hints to students of Greek inscriptions, "A few grains of fact secured to the world once for all are of more value than many brilliant theories, which appear and disappear, like intellectual meteors, in successive generations." Thus

we have what may be roughly called five theories concerning the origin of the mark.

1. Pheon, or royalty theory (Fairholt and Planché, 6th S. ix. 206).—This seems to be the most satisfactory theory; but do we not still want some facts? Cannot heraldic students help in the matter?

2. Mr. WARD's dominion theory (6th S. x. 238).—I venture to think that we cannot place reliance on this ingenious and somewhat involved hypothesis. Facts contradict it, sequence of thought is wanting, and simplicity—a test of workable hypotheses—is utterly absent. Thus, instead of the limit of territorial dominion increasing with the improvement in weapons and extension of range—*i. e.*, as Mr. WARD assumes, from the days of bows and arrows to those of “gonnes”—what do we find? When our archers were at their prime there was English soil on both sides of the Narrow Seas, and the “British seas” had wide and very hazy bounds—at least from the sovereign's point of view. In James I.'s time the assigned fishery limit was fourteen miles; and we are told that the King of France petitioned for leave to fish in English waters for soles for his own table. The same monarch laid down his limits of absolute maritime jurisdiction, “the Chambers of the King of England,” or the King's Chambers, which were traced out on a map by twelve sworn men. These chambers were the tracts of sea embraced by lines drawn from point to point along the coast. Here we have the seventeenth century diplomatic water-limit, while about 1660 the fishery limit in the Narrow Seas was considered to be “half seas over.” Not, I believe, till about 1730 was a general proposal made by European powers to recognize the three-mile territorial water limit. From that time we may take Halleck's expression as being true. He writes: “The maxim of law on this subject is, *terre dominiū finitur ubi finitur armorum vis*, which is usually recognized to be about three miles from the shore.” We therefore find that the limit of our claimed dominion has gradually lessened as weapons have become more powerful. Again, from other facts it may be inferred that the mark was established more as a guard against embezzlement than as having to do with dominion.

3. Anchor theory (6th S. ix. 418).—Pepys's counter-statement about this idea might be thought by some to be opposed to the royal proclamation of 1628 given by Rymer; but we must distinctly remember that only “Muskets and other Armes” are named in the latter.

4. Sydney theory (6th S. ix. 206, Brewer).—This notion must be considered as quite upset by Pepys's evidence, and also by the earlier reference given below.

5. De Lisle theory.—This is similar to the last, but has the merit of a claim to be considered if supported by facts.

I have been able to find the following tittle of evidence. In 1664, when the Dutch war was brewing, there was a great want of men-of-war, and much difficulty was found in treating for merchant ships. It was accordingly declared in Council that “it was the practice in all times to compel the owners on extraordinary occasions, and therefore the Commissioners of the Navy were to put the broad Arrow on any Ships in the River they had a mind to hire and fit them out for Sea.” Not long ago, when working at the Bodleian, I came across a copy of this Order in Council, dated “Whitehall, 2 January, 1664-[5],” in Rawlinson MS. A. 187, f. 3. Thus the broad arrow was in use at the Restoration, and would appear to have been known long enough for its origin to be obscure even to that naval authority Samuel Pepys. It may be interesting to remark that in another MS. volume at the Bodleian, Ashmolean MS. 826, f. 236, are twelve “Quærys relating to the English Admiralty.” These appear from internal evidence to have been Pepys's queries, and the seventh runs thus: “Whence is it that the Broad Arrow comes to bee made the Ordinary Marke of Our King's Propriety in Materials, Goods, &c.?”

GEORGE F. HOOPER.

Streatham.

LORD MAYORS WHO HAVE DIED DURING THEIR MAYORALTY (6th S. xi. 340, 463).—In the fifteenth case given by NEMO at the latter reference it is an error to describe the Lord Mayor as Sir Ralph Freeman, as it so happens he died before he was knighted, and his successor, Thomas Moulson, who was never Lord Mayor before, but only sheriff in the same year that Ralph Freman had been (1622)—the latter is the correct way of spelling the name—was knighted (as no doubt Ralph would have been if he had lived) at Greenwich on June 1, 1634. Ralph entertained Charles I. and his queen, Henrietta Maria, at Merchant Taylors' Hall on January 10, 1633/4, most sumptuously. He was a member of the Clothworkers' Company, and Master thereof in the year 1620; was elected alderman of Bishopsgate ward in 1622, and of Cornhill ward in 1632; died, as stated, on March 16, 1633/4, and was buried at St. Michael's, Cornhill, April 18, 1634. Ralph's dying during his mayoralty not having been noticed by Heylin and others, the dates of the succeeding Lord Mayors between him and Sir Thomas Pilkington in 1689 are incorrectly given, as the successor after Ralph Freman's year was out was Sir Robert Parkhurst, who is put down as serving for the year 1635–6, whereas he really served for the year 1634–5. The list as given in Heylin's *Help to English History* became right again by Sir John Chapman and Sir Thomas Pilkington being both entered as serving for the same year, 1689–90. How does NEMO account for Sir William Calvert, said by Heylin to have

been Mayor for the year 1749, whereas NEMO says Sir Samuel Pennant was so, and that he died May 20, 1750. Should not this date be 1751? Again, NEMO gives Thos. Winterbotham as being elected in 1751, whereas Heylin gives Francis Cockayne, and the former for the year 1752. Heylin's list here is as under :—

- 1749. Sir William Calvert.
- 1750. Sir Samuel Pennant, John Blachford, Esq.
- 1751. Francis Cockayne, Esq.
- 1752. Thos. Winterbotham, Esq., Robert Alsop, Esq.
- 1753. Sir Crispe Gascoyne.
- 1754. Edward Ironside, Esq., T. Rawlinson, Esq.

Which is correct—Heylin or NEMO?

D. G. C. E.

On five occasions it has happened that two Lord Mayors have died consecutively during their regular terms of succession, viz., once in the reign of Henry VII., 1485; once in the reign of Henry VIII., 1513-1514; once in the reign of Elizabeth, 1593-1594; once in the reigns of James II. and William and Mary, 1688-1689; and once in the reign of George II., 1741-1742. Of the one Mayor and twenty-three Lord Mayors who have died in office since the institution of the appointment, one died in the reign of Edward III., one reg. Richard II., four reg. Henry VII., three reg. Henry VIII., five reg. Elizabeth, one reg. Charles I., one reg. James II., one reg. William and Mary, five reg. George II., one reg. George III., and one reg. Victoria; total twenty-four. NEMO.

JOAN OF ARC AT DOMREMY (6th S. xi. 490).—C. H. L. will find a description of the village of Domremy, as well as details of its geographical situation and pictorial representations of this hamlet, in *Jeanne d'Arc*, by H. Wallon (Paris, Didot, 1883). HENRI VAN LAUN.

MARMADUKE (6th S. xi. 205, 337).—The name of Melmidoc was doubtless first given after Maidoc had become an ordinary Christian name without significance. I was aware of what Miss Yonge had written anent Aidan and Madoc in her interesting *History of Christian Names* (vol. ii. pp. 28, 29); that Aidan, the monk of Iona, said to have been a native of Connaught, was surnamed Maeldog or Moedog, *i. e.*, servant of the star, &c.; that St. Aeddán, the Bishop of Ferns, was surnamed Maidoc or Madwg, *i. e.*, the beneficent; that the former was the missionary who came from Iona into Yorkshire befriended by King Oswald; but there is much admitted confusion about them. I forgot to mention one interesting fact. The name of Madug occurs on the fragment of an early cross-incised tombstone found in the churchyard of Healaugh, near Tadcaster. This is probably of the seventh or eighth century, and is the only instance of the name in Yorkshire that I am aware of. There is a woodcut of it accompanying the learned remarks of the late Rev. D. H. Haigh in the

Yorkshire Archaeological Journal, vol. iii. p. 365. That Marmaduke might be compounded of *Maor-mor* and *duke* occurred to me—and others, doubtless—long ago, but was rejected, as there is no parallel for such an origin for a Christian name.

A. S. ELLIS.

Westminster.

BARMKIN (6th S. xi. 385).—Here are further illustrations of the use of this word, spelt also *barnekin* and *barnkine* :—

“And next day lay siege to the castel of Norham, and within short space wan the brayes, overthrew the *barnkine*, and slue divers within the castel.”—Holinshed, *Hist. Scot.*, pp. 419, 434.

“And broad and bloody rose the sun,
And on the *barmkin* shone.”

Border Minstrelsy, ii. 341.

The context would lead one to suppose that the word signified a watch-tower; but the *Ency. Dict.* interprets it as the outermost ward of a castle, within which ward the barns, stables, cowhouses, &c., were placed. GEO. H. BRIERLEY.

Oswestry.

Jameson, *Scottish Dict.*, glosses this word thus: “1. The rampart or outermost fortification of a castle. 2. An aperture for musketry (Wallace). Fr. *barbacane*; or Teut. *barm*, a mound, with the termination *kin*.” Modern English *barbican*. Does DR. MURRAY quite reject such authority?

A. H.

SURQUEDRIE (6th S. xi. 387).—This word is derived from the O.F. *sorcuidre*, to be arrogant, which is from Lat. *super-cogitare*. It is impossible for the first syllable *sur* to be from *outré*.

F. C. BIRKBECK TERRY.

“*Surquedry* (of *surquider*, O.F.), pride, presumption; an over-weening conceit of one's knowledge. O.”—Bailey's *Dictionary*. E. F. B.

Boag, in his *Imperial Lexicon*, has, “*Surquedry* (*sur*, and Norm. Fr. *cuidre*, to think). Overweening pride; arrogance.” GEO. H. BRIERLEY.

Oswestry.

LORD HAVERSHAM (6th S. xi. 388).—Is Mr. BAXTER quite certain of his date. Sir John Thompon, Bart., lord of the manor of Haversham, was on May 4, 1699, created Baron Haversham. His son Maurice, who succeeded as second baron in 1710, died in 1745, when the title became extinct. No other title of this name is to be found in Nicolas, Burke, or Solly's *Index of Hereditary English, Scottish, and Irish Titles of Honour*.

G. F. R. B.

“HE WHO WILL MAKE A PUN WILL PICK A POCKET” (6th S. xi. 166, 215, 254).—In “N. & Q.,” 6th S. ii. 428, I pointed out that this saying could not be Dr. Johnson's, and at p. 451 of the same volume Mr. MOY THOMAS quoted Victor's *Epistole*

to *Steele*, and restored the saying to its rightful paternity. Tom Hood was evidently aware that Dennis was the culprit, as he says in *Miss Kilmansegg* :—

“And however our Dennises take offence,
A double meaning shows double sense;
And if proverbs tell truth,
A double tooth
Is Wisdom's adopted dwelling.”

A later writer, Mr. Godfrey Turner, perpetuates the imputation against the lexicographer in some burlesque verses supposed to be spoken by Boswell, one of which runs thus :—

“Whenever that respected man
To talk in anger once began,
There was no greater nuisance than
The venerable Johnson.
‘The man who'd make a pun,’ said he,
‘Would perpetrate a larceny :
And *punished* equally should be,
Or my name isn't Johnson.’”

JAMES HOOPER.

Oak Cottage, Streatham Place, Brixton Hill.

ILLUMINATED ARMS (6th S. xi. 328).—I have a note of these arms as belonging to Anzeano, of Naples.

W. M. M.

GERMAN PROVERBS : TURCOPOLIER (6th S. xi. 128, 277).—Is there anywhere a printed list—or, better still, biographical account—of the Turcopoliers of the Order of St. John of Jerusalem? If so, will any reader of “N. & Q.” volunteer to make me a brief extract from it relating to one particular turcopolier in whom I am interested?

WM. H. UPTON.

Walla Walla, Washington Territory, U.S.

ENGRAVINGS, VIEWS, &C., OF FAIRS (6th S. x. 249, 376).—A few years ago I saw at Messrs. Sotheby & Co.'s auction-rooms an engraving or lithograph of St. Catherine's Hill Fair, near Guildford, in Surrey. Can any of your readers inform me when and by whom it was published?

J. R. D.

PRESBYTER RESTITUTUS (6th S. xi. 328).—To take a literary view of the subject only, the *Spectator*, No. 184, has an account of Nicholas Hart, the annual sleeper, who slept one year in St. Bartholomew's Hospital; but the typical instance of voluntary trance in modern times is Col. Townhend, whose case is reported by Dr. Cheyne. Jer. Cardan, the famous physician, reports of himself “quoties velit, sese in ecstasin transire” (*De Van. Rec.*, viii. 43). W. C. Dendy, a surgeon, relates instances of voluntary catalepsy, of which Restitutus is one, in the *Philosophy of Mystery*, pp. 371-2 (Lond., 1841). Pliny advances the typical ancient instance of Epimenides and that of Aristas (*Nat. Hist.*, vii. 52). There is Hermotinus also, whose body was burned by his wife while his spirit was away; and the fakeer buried

in the presence of Runjeet Singh. See Crowe's *Night Side of Nature*, chap. vi., “Cases of Trance,” pp. 123, sqq. (Lond., 1852). ED. MARSHALL.

TRUE DATE OF THE BIRTH OF CHRIST (6th S. ix. 301, 379, 413, 438, 471; x. 497; xi. 74, 176, 314, 433).—At the last reference MR. JONAS states that my arguments on this subject were anticipated forty years ago by William Cuninghame, of Lainshaw. Those who have done me the honour of reading my papers on the subject will have seen that I am very far indeed from claiming any novelty for the view which I have taken with regard to it. Indeed I pointed out (6th S. ix. 301) that Scaliger had long ago called attention to the lunar eclipse of B.C. 1, January 9, rather than that of B.C. 4, March 12, as the one which (according to Josephus) occurred during Herod's last illness. What I do claim is to have obviated (at least provisionally) the objections which have been brought forward to this view, and caused its rejection by most modern chronologists.

As MR. JONAS remarks, Cuninghame contends (rightly, as I believe) that St. Luke reckons the years of the reign of Tiberius from the death of Augustus. Nevertheless he assigns B.C. 3 as the date of the birth of Christ, whereas I consider it to have been B.C. 2, one year later. The cause of this difference appears to be that he confounds the time of the commencement of the preaching of John the Baptist with that of the baptism of Christ, which was probably about six months afterwards, in the autumn of A.D. 29. As St. Luke tells us that this latter event occurred when our Lord was about thirty years of age, we are thus brought back to the autumn of B.C. 2 as the date of the Nativity. Augustus died in the August of A.D. 14, fourteen years after which would be completed in that of A.D. 28, so that the following spring, when I consider John the Baptist's ministry to have commenced, would be in the fifteenth year of the reign of Tiberius, reckoned from the death of Augustus.

Many of the arguments in Cuninghame's *Synopsis of Chronology* are exceedingly fanciful; but there is no occasion to allude to them here. He gives A.D. 33 as the year of the Crucifixion and Resurrection of Christ, which I believe to be correct; but this is inconsistent with the date (B.C. 3) assigned by him for the Nativity, which, as I have said, I consider to be one year too early. With regard to the month and day of the Crucifixion, it is most usual in mentioning a date to give it according to the style actually used at the time; in which the most probable date is, if my view be correct, April 3, A.D. 33, so that the first Easter would take place, as its anniversary did this year, on April 5.

W. T. LYNN.

“THE LORD TEMPER THE WIND,” &C. (6th S. xi. 240, 336, 395).—The French equivalent and

probable original of this sentiment has been traced backwards so far as 1594, when it appeared in the *Prémices, ou le Livre des Proverbes Epigrammatiques, &c.*, of Henri Estienne. At p. 47 he says:—

“ Ces termes, Dieu mesure le froid à la brebis tondue, sont les propres termes du proverbe..... Si non que nous voulons changer le mot *froid* en ce mot *vent*, car aucuns, disent *mesure le vent*, non pas *mesure le froid*. Que si queleun disoit que la brebis quand elle est tondue ne laisse pas de sentir autant de froid ou autant de vent, mais Dieu luy donne plus de force pour y resister, ceste opinion semblablement feroit pour la providence divine.”

Thus far the initial volume of “N. & Q.” had brought us thirty-five years ago. On referring now to the *Florilegium Ethico-Politicum* of Gruterus (cited 1st S. i. 357), I find that the French proverbs contained in vol. ii. (1610) were gathered from the collection of J. Lebon—“*translata ex latifundiis nescio cujus Solonis Vogæi, qui et sibi attribuit nomen Appollinaris Boni, in quibus tamen occurrunt que plurima originis planè novitiæ.*” These *Adages et Proverbes*, partly published in 1557 under the pseudonym of Solon de Voge, were completed in an edition bearing the compiler's real name about 1578. Unfortunately the British Museum possesses no copy of this, which Duplessis (*Bibliographie Parémiologique*) considers as perhaps the rarest of all the works in proverbial literature. He further conjectures that Gruterus had access only to the earlier edition of 1557, but the assumption of the *prénom* Apollinaris, mentioned by Gruterus, would appear to have been first made in the dedication, under date of October 1, 1577, of the third book to Baif. We may take it, however, I venture to think, that one of the versions alluded to by H. Estienne was Lebon's (as given in the reprint of 1610) “*A brebis pres tondue Dieu luy mesure le vent.*” Sterne therefore added a poetical touch to a proverb which now is more than three hundred years old by substituting “lamb” for *eve* (*brebis*), though strictly speaking lambs are never shorn—at least, nowadays.

VINCENT S. LEAN.

Windham Club.

This is not quite accurate. In my edition of the *Sentimental Journey* (Lond., 1774, 12mo.), p. 147, the words are: “But God tempers the wind, said Maria, to the shorn lamb.” Coleridge, I believe, somewhere suggests that this has somewhat the same meaning as the proverb “Fortune favours fools.”

HORACE W. MONCKTON.

PREFIX “COLD” IN PLACE-NAMES (6th S. xi. 122, 290).—I cannot help thinking that the suggestions which have been made as to the meaning of this name are unnecessarily far-fetched. But MR. A. HALL's letter is really unintelligible. I wish to draw his attention, if he will allow me, to the following philological facts:—

1. *Fenum* or *fenum* belongs to the Skt. root

bhu-, Gk. *φν-*, Lat. *fu-*, whence *fétus* and *secundus*, &c.

2. It is not connected with *fee* or *fief*, which, with Germ. *vieh* and Latin *pecus*, belong to Skt. *paç us* (Germ. *faihu*=possessions); and *feud* has no connexion with any of them.

3. *Fodder* and *food* are connected with *pasco*, but *φορβη* is not in any way, nor is *herba*. On the contrary, *φορβη* and *herba* are collateral growths from Skt. *bhar*, Gk. *φερ* (Lat. *fer*); and an old form of *herba* is preserved in *fibra*, meta-thesized from *γῆρ-α*.

4. MR. HALL's connexion of *harbour* with *herba* is, I take it, quite indefensible. Where is the difficulty in the whole matter? The word *herbergh*, *harbour*, is constantly used in Chaucer and in mediæval English merely for place, or lodging, or shelter. If the disputants will refer to Chaucer and Spenser, they will, I think, be satisfied that they need go no further. Of course the mid. Lat. *herbergum*=billeting of officers, and Fr. *auberge* are only other similar uses, but there is no more reason, surely, to hunt for far-fetched meanings of the name than there is for investigating the word “Iceland.” Ingenuity is a good thing, but when misapplied, as I for my part think it has been in this discussion, it is mischievous and demoralizing from a philological standpoint.

J. WASTIE GREEN.

Slough.

Your correspondents appear to have overlooked the existence of another locality named Cold Harbour close to London, viz., Cold Harbour Lane at Blackwall. When I was last there it contained a very old half-timbered house, said to have been the “guild” house or hall of the pilots of the port of London, *temp.* Elizabeth, and the home of the Cabots in their visits to England. If it still exists it is worth the attention of the Society for Photographing Relics of Old London.

J. BAILLIE.

E.I.U.S. Club.

Among the things that my tutor at Eton impressed upon his pupils was that “Cold-harbour” (generally an inland place) was the station of the Roman serpent standard, “*colubris arbor*.”

WILLIAM FRASER, of Ledecune, Bt.

I cannot say A. A. is mistaken; but, being a native of Warwickshire, born within a score of miles of Shakespeare's town, I may be allowed to say that I constantly heard my father's servants use *coller* and *collered*, but never *collied*. *Coller*=blackening from coal; *collered*=blackened with coal.

C. M. I.

Athenæum Club.

THE BILLINGSLEY FAMILY (6th S. xi. 469).—Sir Henry Billingsley, Knt., assumed the duty of Lord Mayor of London in December, 1596. He married Elizabeth, daughter and heir of Henry

Boorne, and his third son, Thomas Billingsley, of London, who married Elizabeth Hinde, was the father of Henry Billingsley, of Gray's Inn, Thomas Billingsley, Clement Billingsley, Katherine Billingsley, married William Chilcot, of Isleworth, and Elizabeth, wife to Edward Palmer, "of Deweshall, Essex." The Billingsleys and Lathams both settled at Dover in the eighteenth century. Early in that century Mr. John Billingsley lived there; he married Dorcas, daughter of Thomas Jordan, merchant. Philip Billingsley, one of his sons, was a dissenting minister there, and married Elizabeth, daughter of Philip Yorke, solicitor at Dover, and sister of Lord Chancellor Hardwicke. Another son was Provost of Queen's College, Oxford; and another, Samuel, solicitor, of Chancery Lane, married Hester, third daughter of Michael Russell, and left issue. This lady was distinguished for her beauty and talents, and was one of the party of blue-stockings with whom Richardson the novelist passed much of his time, and whom he used to consult on his works before they went to press. In *State Trials*, opposite the title-page of the volume containing the trials of Lords Kilmarnock, Cromertie, and Balmerino, appears the following notice:—

"In Pursuance of an Order of the House of Peers, of the first day of August, 1746, I do appoint Samuel Billingsley to print the whole Proceedings in the House of Peers, upon the Indictments against Will, Earl of Kilmarnock, George, Earl of Cromertie, and Arthur, Lord Balmerino, for High Treason, in Levying war against his Majesty, and do forbid any other Person to print the same.

"HARDWICKE C."

And accordingly they were "Printed for Samuel Billingsley, in Chancery Lane, M.DCC.XLVI."

In 1764 Samuel Latham, a son of the Rev. Thomas Latham, of Mayfield, near Lewes, settled in Dover as a merchant and banker. He founded his house of business conjointly with Michael Russell, the father of Mrs. (Hester) Billingsley. He married Mary Henshaw, daughter of Richard Henshaw, and had fourteen children. The house of business proved to be insolvent nearly forty years ago, when Henshaw Latham died.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

WILLIAM BECKFORD, LORD MAYOR OF LONDON (6th S. xi. 424).—There are many engravings of William Beckford, Lord Mayor: 1. Whole length, *ad vivum*, by John Dixon, 1769; 2. Half length, *ad vivum*, by John Dixon, 1771; 3. His statue in Guildhall, by Bartolozzi; 4. Sitting at a table with John Sawbridge and James Townsend, by Houston; 5. A bust, with his speech.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

The REV. JOHN PICKFORD will find in Chas. Knight's *Popular History of England*, at p. 316, vol. vi., a portrait of this celebrated alderman, and,

it may be remarked, it bears a resemblance to the late lamented Earl Cairns. HENRY G. HOPE.

WILLIAM JENNINGS, FIRST DEAN OF GLOUCESTER (6th S. xi. 327).—William Jennings, who died November 4, 1565,

"was buried in the middle of the choir, opposite the choristers' seat, and had a large stone laid over him, which was removed in the year 1818 to the east cloister before the old chapter-house door; at each corner of which stone his arms are engraved on a brass plate, viz., 1. On a fess three roundels; 2. A bull's head caboshed; 3. On two bars six martlets; 4. As the first. On another plate is the following inscription:—

'Hic Gulielme jaces Jenings, quem sex quater annos
Edes decanum viderat ista suum.

Milleni, a Christo, quinginti bisque tricen

Et quinti, quarta luce Novembris obis.

Clarus au fueras, clarus patre, clarus et ipse;

Doctrina clarus, clarus et ingenio.

Non tam pane tuo, quam Christi pane replesti

Christicolas, ergo vivis et astra tenes."

Whilst he was dean he was incumbent of St. John's in Gloucester, and of Swindon, Beverstone, and Cromhall. He was a monk of St. Peter's Abbey, the last prior of St. Oswald's, and also the king's chaplain. See Rudder's *Gloucestershire*, p. 161 (Cirencester, 1779). ED. MARSHALL.

STEELE'S POEMS (6th S. xi. 181, 309, 368).—An old copy, published in 1767, of Ambrose Philips's *Distrest Mother* has the following "Prologue, written by Mr. Steele."

"Since Fancy of itself is loose and vain,
The Wise by Rules that airy Power restrain;
They think those Writers mad, who at their Ease
Convey this House and Audience where they please;
Who Nature's stated Distances confound,
And make this Spot all Soils the Sun goes round:
'Tis nothing when a fancy'd Scene 's in view,
To slip from Covent-Garden to Peru.

But *Shakespear's* Self transgress'd; and shall each Elf,
Each Pigmy Genius, quote great *Shakespear's* Self?
What Critick dares prescribe what 's just and fit,
Or mark out Limits for such boundless Wit!
Shakespear cou'd travel thro' Earth, sea and Air,
And paint out all the Powers and Wonders there.
In barren Deserts He makes Nature smile
And gives us Feasts in his *Enchanted Isle*.

Our Author does his feeble Force confess,
Nor dares pretend such merit to transgress;
Does not such shining Gifts of Genius share,
And therefore makes Propriety his Care.
Your Treat with study'd Decency he serves;
Not only Rules of Time and Place preserves,
But strives to keep his Characters intire,
With *French* Correctness, and with *British* Fire.
This Piece presented in a Foreign Tongue,
When *France* was glorious, and her Monarch young,
A hundred times a crowded Audience drew;
A hundred times repeated, still 'twas new.

Pyrrhus provok'd, to no wild Rants betray'd,
Resents his generous Love so ill repay'd;
Does like a Man resent, a Prince upbraid.
His sentiments disclose a Royal Mind,
Nor is he known a King from Guards behind.
Injured *Hermione* demands relief;
But not from heavy Narratives of Grief;

In conscious Majesty her Pride is shewn :
Born to avenge her wrongs, but not bemoan.

Andromache—If in our Author's Lines
As in the great Original, she shines,
Nothing but from Barbarity she fears.
Attend with Silence, you'll applaud with Tears."

The Distrest Mother was an adaptation of Racine's *Andromaque*, and met with great success. Eustace Budgell wrote the epilogue at the time that he was engaged with Steele and Addison on the *Spectator*.
A. A.

There is no doubt, as MR. AUSTIN DOBSON points out, that Steele had entered the army by 1695; and in all probability Mrs. Manley refers to *The Procession* when she speaks of the small poem which Steele dedicated to Lord Cutts. There is direct evidence of a foundation of truth in the statement which Mrs. Manley also makes in *The New Atalantis*, that Steele was in after years discontented with what he had received from Lord Cutts in return for his services.

As regards Steele's poems, the list which I gave in "N. & Q.," 6th S. xi. 309, was not exhaustive, but was put forward in the hope of rescuing some further verses from oblivion. For example, in 1721 there appeared "*A Prologue to The Town*," as it was spoken at the Theatre in Little Lincoln's n Fields. Written by Mr. Welsted. With an epilogue on the same occasion, by Sir Richard Steele." The prologue and epilogue are given in Welsted's *Works*, p. 76.

The *Original Canto of Spencer* and the *Another Canto*, mentioned by MR. FREELOVE, are not by Steele. The title-page of my copy of the *Original Canto* (printed for A. Baldwin) says that it was "Now made Publick, By Nestor Ironside, Esq.," and the preface has the same signature. These pamphlets were, however, written by Samuel Croxall, who, besides sermons and other things, published *Scripture Politics*; a poem called *The Vision*, in 1715; *The Fair Circassian*, 1720, adapted from the Song of Solomon; and assisted in a translation of Æsop. Croxall also wrote a pamphlet called "*The Examiner Examined*. In a Letter to the Englishman: occasioned by the Examiner of Friday, December 18, 1713. Upon the Canto of Spencer." The second edition of this pamphlet is dated 1713. In the *Examiner* above referred to, the one for December 14-18, 1713, there is an attack on the *Original Canto*—very popular among the Whigs—on account of the politics veiled under the allegory.

GEORGE A. AITKEN.

DR. JOHNSON ON DYSENTERY (6th S. xi. 345, 431).—Surely SR. SWITHIN is wrong in censuring MR. SOLLY for using the word "animalculæ." It is the correct plural of "animalcula," which is singular and feminine and of the first declension.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

CAPEL LOFFT AND "SELF-FORMATION" (6th S. xi. 428).—Your correspondent PROCUL has made a strange blunder. He says that the allusions to "Lord" Brougham under that title show the above-mentioned book to have been published "considerably earlier than 1824." He surely must have meant later, for Henry Brougham was not raised to the peerage till near the end of 1830.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

This book is attributed to Capel Lofft the younger in the British Museum Catalogue. He is supposed to have died in Virginia, U.S., on Oct. 1, 1873. It was Capel Lofft the elder who died in 1824. See *Gent. Mag.*, vol. xciv. pt. ii. p. 184.

G. F. R. B.

THE BISHOP THAT SUFFERED FOR THE ANTIPODES (6th S. xi. 408, 432).—While I thank your correspondents for their replies, and more especially for the introduction to Dr. Greenhill's edition of the *Religio Medici*, I am far from satisfied. The knowledge of the name of the bishop has enabled me to identify him, and to examine into the whole question. It is clear that the person referred to is Virgilius, the eminent missionary of Irish birth, who became Bishop of Salzburg in 754, and died in 784. Fagius, however, doubts this, and thinks that the so-called heretical Virgilius was another man than the bishop (*Baronii Annales Eccl.*, A.D. 748). If Virgilius, the missionary, were the man, it is clear that he was not a bishop when accused by Boniface and required by Pope Zachary to explain his errors. He is expressly described as "presbyter." It is further certain that he never was "burnt" or put to death as a heretic. Summoned to Rome, he was evidently able to explain his opinions, which had probably been mistaken by Boniface, to the satisfaction of the Pope. Hence (Wetzer et Welte, *Dict. Théol. Catholique*, sub "Virgile") "Les deux affaires furent appaisées et réglées sans la dignité et le zèle apostolique de ces deux saints en souffrissent, pas plus que la discipline de l'Église." So far from being condemned as a heretic, it is plain that his visit to Rome led to his advancement to the episcopate, and his zealous labours in that office eventually to his being canonized by Gregory IX. in 1233.

A somewhat different view is taken by Bayle, *Dictionnaire*, 8vo., Paris, 1820, vol. xiv. p. 438; but the common-sense and self-evident explanation of this matter is maintained in Robertson's *Church History*, 8vo., Lond., 1862, vol. ii. p. 114; in the notes to Sir G. W. Cox's *Life of Boniface*; and in Drane's *Christian Schools and Scholars*, 8vo., Lond., 1881, p. 98. The conclusion drawn by the last writer is this:—

"The person of whose doctrines Boniface complained was not a bishop, but a priest; the opinions attributed to him bore no reference to the antipodes; he was not excommunicated; and so far from either passing or con-

firming such a sentence, the Holy See examined, and it is to be presumed approved, his doctrine, since it raised him to a bishopric."

Dr. Whewell refers to this subject in his *History of the Inductive Sciences* :—

"When reported to Boniface as holding the existence of antipodes, the prelate was shocked at the assumption, as it seemed to him, of a world of human beings out of the reach of the conditions of salvation; and application was made to Pope Zachary for a censure of the holder of this dangerous doctrine. It does not, however, appear that this led to any severity; and the story of the deposition of Virgil from his bishopric, circulated by Kepler and more modern writers, is undoubtedly false."—8vo., Lond., 1847, vol. i. p. 272.

J. M.

In the life of St. Virgilius, Bishop of Salzburg (Butler, November 27), it is stated, on the authority of Canisius, Mabillon, Ware, and Colgan, that Virgilius, who came from Ireland, was one of the most illustrious prelates who have occupied that see. He rebuilt the cathedral of Salzburg, and baptized two successive Dukes of Carinthia. On his return from a visitation of his diocese he was taken ill of a low fever, and died on November 27, 784. In a note to the life of St. Boniface it is stated, referring to various bishops of Salzburg:—

"This Virgilius is the same whose opinion about the antipodes St. Boniface *mistook*, as if he had taught that there were there another sun and moon, and another race of men not descended from Adam, and not redeemed by Christ, which would have been heresy (*Ger. Sac.*, t. ii. p. 84)."

The story, therefore, of his being burnt as a heretic resolves itself into a mistaken opinion between two bishops, which they, doubtless, settled amicably.

F.S.A.Scot.

"LYCIDAS" (6th S. xi. 428).—It is a passage of considerable ambiguity, but Warton's suggestion that it "anticipates the execution of Archbishop Laud" is far more absurd than Warburton's. It is commonly thought there is some allusion to Matt. iii. 10, "The axe is laid unto the root of the trees," and to Matt. xxiv. 33, *γινώσκετε ὅτι ἔγγυς ἔστιν ἐπὶ θύρας*, it is even at the doors. It has not been suggested, but I think it likely that Milton, amongst other passages, had in view that of Hebrews iv. 12, where the living word of God is represented as more cutting than any two-edged sword: *τομώτερος ὑπὲρ πᾶσαν μάχαιραν διστομον*. Keightley points to the *Hippolytus* of Euripides, 780, *ἀμφιδέξιον σίδηρον*. One thing is clear—that *Lycidas*, being written in 1637, could not have referred to Laud, who was not beheaded till 1645, and there is no reason for supposing that Milton, as *vates*, was poet and prophet too. I do not imagine, either, as Newton does, that Laud was "the grim wolf." In the general corruption, according to Milton, the church or flock of Christ was neglected, and so it was exposed to grim wolves by the hireling shepherds, and a judgment was to

fall upon such a church, whether by two-handed axe or the two-edged word of God, to the dividing of bone and marrow. I think it more poetical to leave it so than to try and particularize the sense; and so, with the king's jester, we will in this interpretation again commit "little Laud to the devil."

C. A. WARD.

Haverstock Hill.

Mr. C. S. Jerram's remarks on the passage quoted are worthy of citation:—

"If the 'wolf' is not any individual, but a system, neither is the 'two-handed engine' the axe by which Laud was to lose his head; an event which no one could easily have predicted in 1637. Milton is merely using the familiar simile of 'the axe laid to the root of the tree' (Matt. iii. 10), which denotes a thorough and sweeping reformation. Elsewhere he speaks more explicitly of 'the axe of God's reformation hewing at the old and hollow trunk of Papacy,' &c."—*Lycidas*, p. 75, 1874 (Longmans, Green & Co.).

F. C. BIRKBECK TERRY.

HUNTING HORNS (6th S. xi. 163, 335).—I saw in an old Derbyshire house last summer a hunting horn which had belonged to John of Gaut, and gives the right of appointing the coroner to three counties. Speaking roughly, it is from nine to ten inches long, and slightly curved. The Hunters of Hunterston, in Ayrshire—the first of whom was venator to the King of Scotland—bear a similar horn on their coat of arms. Up to 1860 in a remote county the servants spoke of the coach guard "winding his horn," and his "horn" was a long, straight tube.

M. GILCHRIST.

Farnham Royal, Slough.

OBSCURE WORDS AND PHRASES (6th S. xi. 307, 333, 415).—I had thought the phrase "Mud honey" was too well known to require explanation; but in the face of the answer by W. C. M. it seems necessary to state that it is a quotation from the Laureate's *Maud*, used to signify the unclean pleasures of men about town.

H. ASTLEY WILLIAMS.

Cardiff.

AN OLD LATIN CHARADE (6th S. xi. 426).—Vol. iii. of the edition of the *Works* of Thomas Love Peacock (published by Bentley & Son, 1875), contains at p. 321 "Ælia Lælia Crispus," an attempt to solve the ænigma" (quoted by J. B. S. at the above reference). The attempt is preceded by a literal translation. Mr. Peacock says that the three lines at the end of the Milanese MS. are a translation of a Greek epigram on Niobe, and do not appear to belong to the original inscription carved in the marble found at Bologna.

ALAN S. COLE.

South Kensington.

KNIGHTS: JAMES I. (6th S. xi. 425).—Hume, quoting Kennet, says that in six weeks' time from the entrance of James I. into the kingdom he

knighted no less than 237 persons. H. says 4,000 "after his arrival in England"; he does not say in what length of time. He would confer a favour, I think, on "N. & Q." if he would state some particulars of this MS. The list is historically most interesting, and it would be well to record where it can be consulted.

C. A. WARD.

Haverstock Hill.

CROXALL THE POET (6th S. xi. 425).—Croxall's *Fair Circassian* may well be allowed to remain in obscurity. Croxall was rector of St. Mary Somerset with St. Mary Mounthaw in the City, besides holding some preferment in Hereford Cathedral. His most abiding claim to literary excellence is his translation of *Æsop's Fables*, with somewhat prolix epilogomena, which is still reprinted. The latest book given to my eldest daughter by her grandfather—one who is not wholly unknown to "N. & Q."—is a new edition of *Æsop*, Croxall's translation, with annotations by the Rev. G. F. Townsend (Warne & Co.).

EDWARD H. MARSHALL, M. A.

Hastings.

ST. WINEFRED (6th S. x. 268, 374, 415; xi. 57).—I have just come across a statement in Bush's *Hibernia Curiosa*, p. 4, which (though I forbear to quote it, as it is not a very rare book) I note, as it supplies an interesting item to the late correspondence, showing that there were more believers than some might expect to find at the date of his journey (1764) in the efficacy of "a holy well." Bush spells the name "Vinifred."

R. H. BUSK.

EPIGRAPH IN THE ABBEY CHURCHYARD, CHRISTCHURCH, HANTS (6th S. xi. 405).—This was printed at 1st S. viii. 147, where the popular legend in explanation is given. See also Bullar's *Companion in a Tour round Southampton*, 1809, p. 99, where, however, the line recording the name and date is omitted, and the word *ten* in the previous line is printed *two*. Which is correct; and is a better explanation now forthcoming?

J. S. ATTWOOD.

Exeter.

TALLEYRAND AND HIS BON MOT "DÉJÀ" (6th S. xi. 405, 431).—Larousse (*Grand Dict. Univ.*) relates the anecdote thus:—

"Talleyrand à son lit de mort, reçut la visite de Louis-Philippe, qui lui demanda comment il se trouvait. 'Ah! sire,' répondit le célèbre diplomate, 'je souffre comme un damné.' 'Déjà,' reprit le roi en souriant avec malice."

R. S. CHARNOCK.

Great Malvern.

ORIGIN OF STAMP COLLECTING (6th S. xi. 406).—In *Young England*, vol. i., published January, 1862, p. 91, there is an article (continued in sub-

sequent numbers) by Dr. John Edward Gray, of the British Museum, entitled "The Postage-Stamps of the World," in which are these words: "I began to collect them shortly after the system was established and many years before it became the fashion, simply because I believe that I was the first that proposed the system of a small uniform rate of postage to be prepaid by stamps." My father made a collection prior to this date, having a letter from a friend dated Chester, May 10, 1858, sending a contribution of postage-stamps.

A. H. W. FYNMORE.

JOSEPH CHEVALLIER, CLK. (6th S. xi. 407).—According to Blore (*History and Antiquities of the County of Rutland*, vol. i. pt. ii. p. 72) it was *John*, not *Joseph*, Chevallier who was instituted to the rectory of Tickencote on August 3, 1692. John Chevallier, of Emmanuel College, Cambridge, took his degree of B.A. in 1685. See *Cantab. Grad.*, 1659-1787.

G. F. R. B.

NOTES ON THE "RELIGIO MEDICI": ATOMIST (6th S. xi. 421).—I have lent my copy of Sir Thomas Browne, so cannot refer to the context. As Locke uses the word, *atomist* is one who holds the atomical philosophy, a philosopher of that school, and not a religionist of any kind. It might by analogy be attributed to triturations by schism. But I should think Browne must use it in the direct sense. There is no such Latin or Greek word, but there is in French *atomiste*, with the same meaning.

C. A. WARD.

Haverstock Hill.

BURNING OF BAIT (6th S. xi. 149, 178, 216, 354).—As showing that *bait* was at one time understood to be spelt *beat*, though pronounced like *date*, may I copy Bailey's definition of the process, which he gives as follows, only changing the word which terminates in *ing*. He gives "Burn Beating, a Way of manuring Land, by cutting off the Peat or Turf, laying it in Heaps and burning it into Ashes." As to the pronunciation of *eat* like *ate*; in Devonshire, at least, it is a well recognized mode, *seat* being always by the country folk called *säte*; meat, *mäte*; wheat, *whäte*; and so on.

W. S. B. H.

THE MAHDI (6th S. ix. 149, 193, 258, 375, 431; x. 359, 453; xi. 356).—From a relative just returned from the Persian Gulf, I have an explanation of this now familiar word, supplied by an Arab educated at Bombay and resident at Busreh. It is as follows: "Converter; comes from the word *Uhedee*=lead to the right way; *Allah Yehedee*=the Lord will convert, or lead you to the right way." I may mention the pronunciation of *Mahdi* in the district referred to will be best realized if it be spelt *Mech-è-dee*, the *ch* pronounced as a Scotchman would the word *loch*.

ALFRED CHAS. JONAS.

DR. JOHNSON AND MUSIC (6th S. xi. 385, 458).—The origin of the remark on music attributed to Dr. Johnson, but which seems the property of William Lamb, Lord Melbourne, must have been the following. I find it among my cuttings from the *Morning Chronicle* of 1816, and send the original scrap, yellow with age. It is well to rescue it from what had nearly proved ephemeral record. The observation having been written down at a time when Johnson was vividly remembered, we may assume it to be correct. I do not find it among the *ana* scattered through Croker's *Boswell* illustrative of the great lexicographer's insensibility to music. The late Daniel O'Connell was similarly constituted. Here is the cutting, and I think it will be found in the *Morning Chronicle* for Aug. 16, 1816, a journal then supported by the best intellect of the time:—

“DOCTOR JOHNSON.—A lady, after performing with the most brilliant execution, a Sonata on the Piano Forte, in the presence of Dr. Johnson, turning to the Philosopher, took the liberty of asking him if he was fond of music? ‘No, Madam,’ replied the Doctor—‘but of all noises, I think music the least disagreeable.’”

Before dismissing this subject it may be well to place on record the following, which went the round of the press about ten years ago. By referring to *Boswell* (p. 94, one-vol. ed.) it will be seen that similar remarks were made, not in correspondence, but colloquially:—

“AN EXCHANGE OF COMPLIMENTS.—When Dr. Johnson had completed his dictionary, the delay of which had quite exhausted the patience of Millar, the bookseller, the latter acknowledged the receipt of the last sheet in the following terms: ‘Andrew Millar sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of the copy of the dictionary, and thanks God he has done with him.’ To this uncourteous intimation the doctor replied: ‘Samuel Johnson returns his compliments to Andrew Millar, and is very glad to find (as he does by his note) that Andrew Millar has the grace to thank God for anything.’”

Vide also the article contributed by me to “N. & Q.” 2nd S. iii. 381, on the letters of *Boswell* addressed to the Rev. W. J. Temple.

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

49, Fitzwilliam Square, Dublin.

GERRYMANDER (6th S. xi. 246, 378).—An erroneous note in “N. & Q.” is liable to mislead. Elbridge Gerry, who signed the Declaration of Independence and was Vice-President of the U.S., ought not to be branded as a “governor named Gery” with one *r*. “Gerrymander,” in the land where the word originated, and where, I regret to say, much gerrymandering is still done, is spelt with two *r*'s, and pronounced *jerrymander*. AMERICUS.

WOMEN AS OVERSEERS (6th S. xi. 368, 455).—The small village of Kewstoke, near Weston-super-Mare, Somersetshire, has had, I found upon going through the parish papers some little time ago, two female overseers, one in 1705 and

another in 1797, named Elizabeth Snowswell and Edith Vowles respectively. I have examined many of the parochial books in the neighbourhood, but the two cases above named are the only two I have noted so far. These references may prove of use to some, therefore I set them out, and make them thereby more matters of record.

E. E. B.

Weston-super-Mare.

At the last reference, under “Women as Overseers,” with which it has nothing whatever to do, the following extraordinary statement is made by W. F. H.: “At the time of the Armada, when Queen Elizabeth rode at Tilbury with her brave troops, she knighted Dame Cholmondeley, of Cheshire, for the brave gathering which she brought to the rendezvous.” Will W. F. H. be good enough to give his or her authorities for the statements contained in the above paragraph? I can scarcely imagine that W. F. H. believes for one moment that a lady member of the Cholmondeley family marched a body of troops from Cheshire to Tilbury, and that Queen Elizabeth knighted her for it; but one would like to know where the idea originated. E.

ANCIENT PRINCES OF WALES (6th S. xi. 128).—It is easy to confuse the various Gruffyds and Fitz Walters of early Welsh song. According to what I take to be the received Scotch and Irish authorities upon these mythical or half-mythical pedigrees, Flaadus, *alias* Fleance, son of Shakespeare's Banquo, fled to Wales about the year 1043, and there married or seduced Nesta, *alias* Guenta, daughter of Gruffyd ap Llewallen ap, &c., Prince of North Wales, and by her became ancestor of the Stewarts, the Fitz-Alans Earls of Arundel, and other families. If the Fitz Gerald trace their line to this Nesta, they are probably aware that the bards have traced hers back to Adam. Has STRIX consulted O'Hart's *Irish Pedigrees*, First Series? For one, I wish he had cited a reference to the two pedigrees to which he refers. From what volume of Burke does he quote? I confess I am heretical enough to consider some of Burke's works poor authority on disputed pedigrees. W. H. U.

CHURCH PLATE (6th S. xi. 446).—C. J. T. will find the subject of the change of the “massing chalice” to the “communion cup” fully discussed in Mr. Cripps's *Old English Plate*; and also in the late Mr. Fuller Russell's paper in the *Archæological Journal*, xxxv. 44; and in the *Papers of the Norfolk and Norwich Archæological Society*, ix. 74-6. Neither Mr. Cripps nor Mr. O. Morgan has been able to discover any order to the bishops or clergy to procure the new cups; but it is thought probable that their introduction is due to a regulation of the Convocation of 1562, of which the records are lost. In the county of Norfolk alone there are

probably some five hundred of these bell-shaped cups, with a circular band of ornament or lettering, remaining, all dating from 1564 to 1570.

C. R. MANNING.

Diss Rectory, Norfolk.

DATES OF ACCESSION OF ENGLISH SOVEREIGNS (6th S. xi. 466, 496).—George II. was born Oct. 30, 1683, died Oct. 25, 1760, and was therefore not quite seventy-seven at his death, not eighty-seven, as stated by DR. BREWER at the second of the above references. NAMELESS.

ROBERT BLAKE (6th S. xi. 429).—If J. H. L. A. will examine Mr. Hepworth Dixon's *Life of Blake* more closely than, perhaps, he has yet done, he will soon convince himself of the hopelessness of the attempt to reconcile statements contained in it with records of any description. A more inaccurate book under the name of a history I am not acquainted with. J. K. L.

WISTFUL (6th S. xi. 425).—To describe any one evidently suffering from sorrow, or in a declining state of health, as *whist*, or *whisht*, is an exceedingly common form of expression with the rural Cornish folk. The same generic term is also applied to places once in a flourishing state, but now undergoing a period of decay and desertion (e.g., mining spots). W. ROBERTS.

AUTHORS OF QUOTATIONS WANTED (6th S. xi. 469).—

"Opulent, vast, and still increasing London," &c.

NEMO does not quote quite correctly. The lines he seeks are by Cowper:—

"Where has commerce such a mart,
So rich, so thronged, so drained, and so supplied,
As London—opulent, enlarged, and still
Increasing London! Babylon of old
Not more the glory of the earth than she,
A more accomplished world's chief glory now."

The Task, "Sofa," ll. 719-24.
C. A. WARD.

Miscellaneous.

NOTES ON BOOKS, &c.

The Real Shelley: New Views of the Poet's Life. By John Cordy Jeaffreson. 2 vols. (Hurst & Blackett.) WITH exemplary fidelity, with unsurpassable earnestness, and with a masterly capacity for detecting error in his predecessors, Mr. Jeaffreson has gone over the life of Shelley, and has shown how far from trustworthy are the portraits of the poet that have won acceptance. His own conclusions are put forward in the vigorous and trenchant language of which Mr. Jeaffreson is master. Much that is true is advanced, and many idle fancies that have adhered to the memory of Shelley are removed. The result is a book that is likely to achieve a *succès de scandale*, using the term with no reference to the writer, and that will pain the warmest admirers of Mr. Jeaffreson. Granting, as we do not, that the world is for the first time shown the real Shelley, and that the book is a fitting companion to *The Real Byron*, the question remains, Was the work worth doing? To this our answer

is in the negative. That Mr. Jeaffreson believes he is in the right, and thinks that in holding up to contempt the youthful Shelley he is fighting on behalf of truth, honour, morality, and decorum, may be granted. That an analyst so keen and a swordsman so expert should, through delight in the exercise of his own skill, go further than he originally proposed, and should appear as advocate instead of judge, might have been expected. None the less, Mr. Jeaffreson's book is an attack on the side of Philistia upon the army of Israel. That the views of Shelley with regard to marriage were as condemnable as those of Milton, or more condemnable even; that his life was irregular; that Shelley, indeed, was guilty of most of the acts of vanity, untruth, and so forth with which Mr. Jeaffreson charges him, may be true. We still, in the words of Hamlet, "hold it not honesty to have it thus set down." In a fine passage in his *Pseudodoxia Epidemica* Sir Thomas Browne says, "Of sins heteroclitical, and such as want either name or precedent, there is oftentimes a sin even in their histories." The very mention, even for purposes of condemnation, of such things may embolden to transgression those in whom lurk the possibilities of crime. Looking through the diminishing end of the telescope, we feel that the publication by a man of Mr. Jeaffreson's name, reputation, and mark of a work of this kind will encourage the detractor to assail the poet, the worm to bite at the heel. The better, in fact, that Mr. Jeaffreson accomplishes his task the more distasteful does the task become. Between *The Real Byron* and *The Real Shelley* there is this difference: the earlier was vindication, the later is arraignment. Where it is possible to wipe from the name of a man of genius some reproach that has stuck to it, there is every justification for so doing. The mud of deserved reproach should not, however, be thrown without adequate motive. If evidence could be obtained that the few profoundly coarse passages in Shakspeare, such as one address of Hamlet to Ophelia, were interpolations, who but would gladly make the fact public? If passages more ribald than any known to exist could be detected, he would render but a sad service to Shakspeare or humanity who should drag them to light. Some of Mr. Jeaffreson's statements have won acceptance—have, indeed, forced acceptance—others have been challenged. Mr. Jeaffreson is well able to fight his own battles, and may be left to meet his opponents, among whom we do not number ourselves. We are of those, however, who regard the publication of the book as a mistake.

Shakspeare as a Dramatic Artist: a Popular Illustration of the Principles of Scientific Criticism. By Richard G. Moulton, M.A. (Oxford, Clarendon Press.)

THIS book covers even a wider ground than its title indicates, for besides the ten "studies" which relate to Shakspeare, Mr. Moulton gives us a "Plea for an Inductive Science of Literary Criticism" and a "Survey of Dramatic Criticism as an Inductive Science." The aim and scope of the book are exceedingly ambitious; but it is only fair to the author to say that he does not disappoint the expectation he raises. The central and principal part of the work contains the application of his theory to five selected plays of Shakspeare, and these studies are to the last degree interesting and valuable. Within our restricted limits we can do little more than present Mr. Moulton's four critical axioms:—1. Interpretation in literature is of the nature of a scientific hypothesis, the truth of which is tested by the degree of completeness with which it explains the details of the literary work as they actually stand. 2. Inductive criticism is mainly occupied in distinguishing literary species. 3. Art is a part of nature. 4. Literature is a thing of development. The author

summarizes his results in these words:—"Inductive criticism will examine literature in the spirit of pure investigation, looking for the laws of art in the practice of artists, and treating art, like the rest of nature, as a thing of continuous development, which may thus be expected to fall, with each author and school, into varieties distinct in kind from one another, and each of which can be fully grasped only when examined with an attitude of mind adapted to the special variety without interference from without." This extract will also serve to indicate the principal fault of the book, the composition of which does not present a very high example of style. The words are not always well chosen, and the sentences are occasionally long and obscure. This is the more unfortunate, as it is a fault which can only be cured by rewriting considerable portions of the book. As it is, this work is well worth reading, presenting, as it does, a new departure in criticism. It is also a practical book, of value to the student as well as to the philosopher.

The Genealogist. New Series. Vol. I. Edited by Walford D. Selby. (Bell & Sons.)

WE should always have felt an interest in the new series of the *Genealogist*, were it only for the sake of our old friend Dr. G. W. Marshall, who while editor found some spare time for valuable contributions to our own pages. But we are glad to feel our interest in the new series aroused by the nature of the varied contents of the first volume, and we hope that a long and useful career is opening before Mr. Walford Selby. It is not possible to touch upon the volume before us without saying a word on the subject of the "New Peerage" by G. E. C., which is in course of publication in the numbers of the *Genealogist*. In such a considerable undertaking there must needs be differences of opinion on points which have been bones of contention among genealogists and peerage lawyers, but we think that the reasons for the position taken up are always fairly stated, and the care bestowed upon the work is obvious. We regret that G. E. C. has thought it best to use a style for the heirs apparent of Scottish peerages which was not used by them till a recent period, and has thus unfortunately obscured the historic antiquity and significance of the title of "Master," which was the oldest and only legal designation of the heir presumptive as well as of the heir apparent of a Scottish peerage. We are, of course, aware that G. E. C. knows this; we only wish he had said it.

Old London Cries. By Andrew W. Tuer. (Field & Tuer).

In a very attractive little volume, which is a marvel of cheapness, Mr. Tuer has reissued his *Old London Street Cries* together with the *Cries of To-Day*. It is in all respects a bright, well-written, curious, and desirable little volume, and its abundant illustrations and quaint cover add greatly to its attractions.

In a volume which strikes us as a marvel of cheapness Mr. Elliot Stock has reproduced in facsimile, from the original in the Royal Library at Brussels, the autograph manuscript of Thomas à Kempis's *De Imitatione Christi*. An introduction by M. Charles Ruclens, Keeper of the Department of MSS. in the Royal Library, affords full information concerning the MS. of a book the authorship of which has given rise to sufficient controversy.

To his *Royal Academy Illustrated* Mr. Henry Lassalle has added a companion volume with the name *Selection from Crowded Out or Not Hung* (Sampson Low & Co.). It supplies well-executed illustrations of works for which space could not be found at the Academy.

THE second annual issue of *The Year-Book of the Learned and Scientific Societies of Great Britain and*

Ireland has been published by Messrs. Charles Griffin & Co. In addition to a comprehensive catalogue of the various societies, with their officers, &c., lists of the papers read during the past year before societies engaged in fourteen departments of research are supplied, with the names of the writers.

MESSRS. SAMPSON LOW & Co. were accidentally omitted from the list of "Les Grands Editeurs Anglais" mentioned last week as described in *Le Livre*.

By the lamented death of Mr. William Sandys Wright Vaux, M.A., F.R.S., Secretary of the Royal Asiatic Society, Vice-President of the Royal Society of Literature, and a valued member of numerous literary and antiquarian institutions, archaeology loses an ardent and an able scholar and "N. & Q." one of its oldest contributors. Mr. Vaux, who died on Sunday last, the 21st inst., at the residence he has long occupied, 102, Cheyne Walk, was the son of the late Rev. W. Vaux, Prebendary of Winchester. He was born in 1818, educated at Westminster School and Balliol College, Oxford, where, in 1840, he graduated B.A. In 1841 he was employed in the Department of Antiquities in the British Museum, and in January, 1861, was appointed Keeper of the Department of Coins and Medals. He wrote *A Handbook to the Antiquities of the British Museum*, *Nineveh and Persepolis*, and many other works, besides contributing important papers to various learned societies.

WITH the July number will be commenced a new volume of the *Antiquarian Magazine and Bibliographer*, which in future will be entitled *Walford's Antiquarian*. It will be published by Mr. George Redway.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

H. E. WILKINSON.—*An Essay for a New Translation of the Bible*, &c., is a translation without acknowledgment by Hugh Ross of Charles Le Cène's *Projet d'une Nouvelle Version Française de la Bible*, Rotterdam, 1698, 8vo. See Halkett and Laing's *Dictionary of Anonymous Literature*, Lowndes's *Bibliographer's Manual*, &c. Le Cène, or rather Lecène, was a French Protestant clergyman, born 1647, who lived many years in Holland and in England, and died in London May, 1703. He was a voluminous writer.

J. TAYLOR ("Dunmow Fitch").—We can trace no note on this subject, and have no recollection of its receipt.

W. G. B. PAGE ("Davenport").—Shall be glad of the reply.

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.

SIXTH SERIES.—VOL. XI.

[For classified articles, see ANONYMOUS WORKS, BIBLIOGRAPHY, BOOKS RECENTLY PUBLISHED, EPIGRAMS, EPITAPHS, FOLK-LORE, PROVERBS AND PHRASES, QUOTATIONS, SHAKSPEARIANA, and SONGS AND BALLADS.]

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