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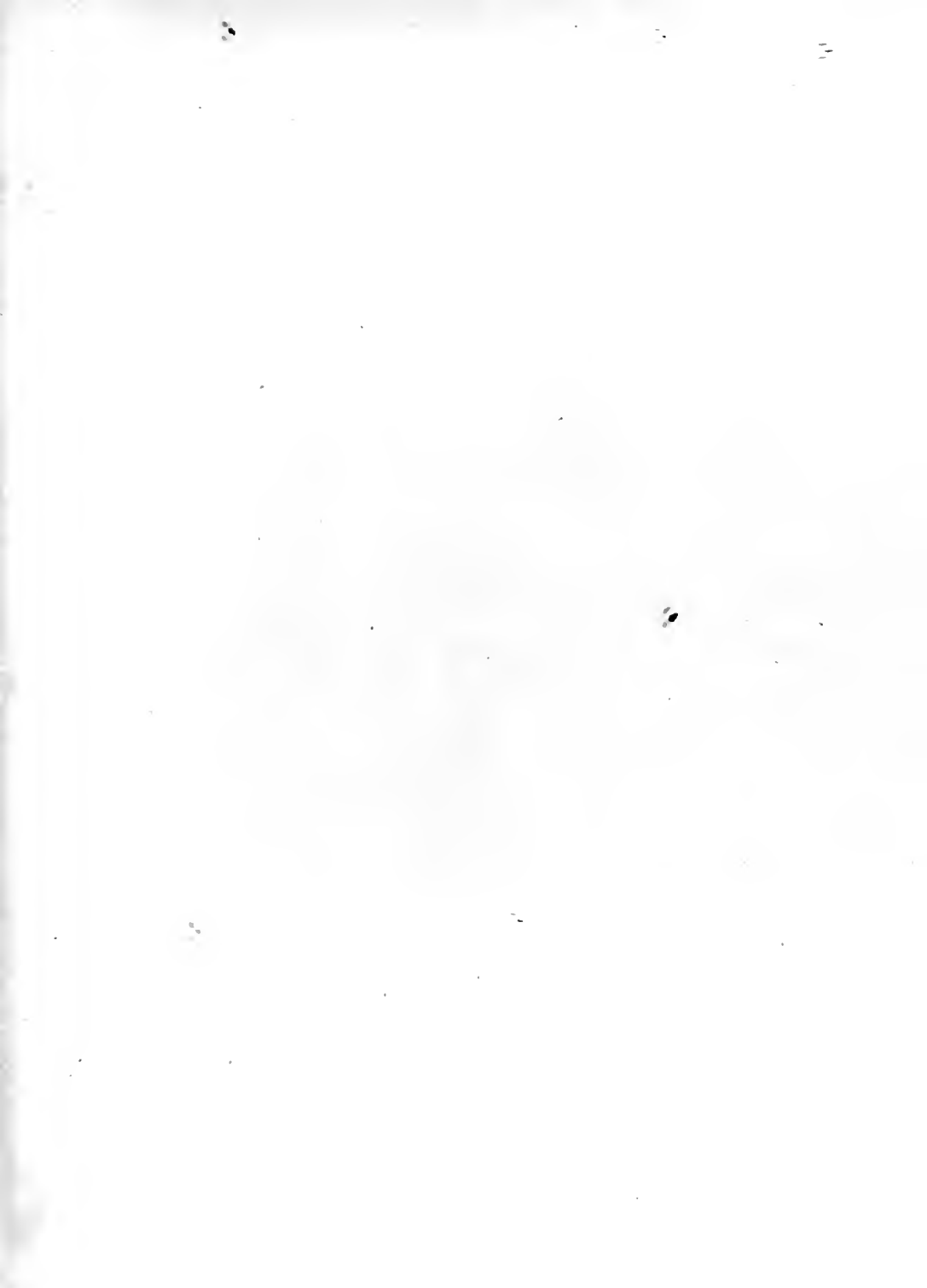
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NOTES AND QUERIES:

ser. 7, v. 5

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

SEVENTH SERIES.—VOLUME FIFTH.

JANUARY—JUNE 1888.

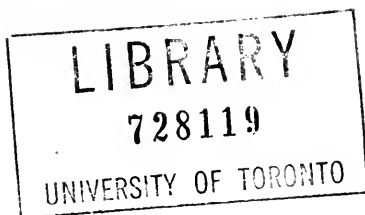
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Notes.

BIBLIOGRAPHY OF THACKERAY'S 'LETTERS.'

The mania for collecting first editions of contemporary authors appears to be of recent date, and it can only be said to have reached its full development within the last fifteen years. I have examined most of the library catalogues of the historic bibliophiles, and have discovered no evidence to show that they had any desire to enhance the fame of their coevals by raising the value of their early works to a fancy elevation. *Editiones principes* of the classical and Elizabethan authors have always been in favour, but not one of the bibliophiles of the last century, for instance, cared to preserve in "original boards uncut," in a "pull-off case," or in a richly decked morocco coat, the early productions of Goldsmith or Fielding, Gray or Johnson. Had they done so, early copies in good condition would not be so rare as they are now, and we should not be called on to pay fifty or sixty guineas for an uncut copy of the 'Vicar of Wakefield.' I have been an assiduous collector of Fielding for several years, but have hitherto failed to procure good uncut copies, say, of his 'History of the Rebellion in Scotland, 1745,' or his 'Dialogue between the Devil, Pope, and Pretender.' In later years, how few people seem to have preserved original copies

of 'Pickwick' or Titmarsh's 'Comic Tales and Sketches.' It is true their authors were not distinguished writers of the day, but any person with a grain of insight might have prophesied great things of "Boz" and "Michael Angelo," and have preserved their works with bibliophilic care from the ravages of the kitchen and the nursery. Although acquainted with all the published bibliographies of Dickens, I have never yet met with a completely accurate description of 'Pickwick' as it originally appeared in parts. No writer of the time thought it worth while to record anything of that rare Part 3, with "Illustrations by R. W. Buss" on the cover, which is now the *crux* of a collector, but which we may hope to learn all about when the long-advertised "Victoria Edition" makes its appearance. It is with a view, therefore, to obviate any controversy with regard to the last work of the greatest humourist of the century that I purpose to crystallize in the columns of 'N. & Q.,' while the book is still wet from the press, a short *discursus* on the 'Letters' of William Makepeace Thackeray. The first instalment of these letters appeared in *Scribner's Magazine* for April, 1887; the last in the number of that periodical for October, 1887. The published book issued from the press in September, 1887. Which, then, is the first edition; and is priority reckoned from the date on which the first letter was published, or from that on which the collection was completed? But a careful observer will perceive that there are variations between the two issues. The collected volume does not contain two of the cuts that appeared in *Scribner*, viz., the "Portrait of No. 913," in the August number, p. 144, and the interesting "Portrait of Thackeray," in the October number, p. 418. Nor does the book republish the little initial signature in the June number of *Scribner*, p. 690. On the other hand, *Scribner* does not show us the facsimile of Clough's MS., "The Flags of Piccadilly," opposite p. 82 of the book. It is evident that the moot point of priority of publication, and the variations between the two issues which I have noted, render it absolutely necessary for the conscientious collector to possess himself of both these editions, to the mutual advantage of New York and London. Having purchased these for the sake of bibliophily, let us hope that he will unite with most people in praying the publishers to produce, at no great interval of time, a volume which one may read in an easy chair without the intervention of a book-rest, and in which the mind will not be offended by such chronological vagaries as a letter attributed to July, 1850, being sandwiched in between one written at Christmas, 1849, and another with the date of February 26, 1850. I do not wish to be ill-natured; but better meat worse cooked has seldom been issued from the literary *cuisine*. This is a hard thing to sa

when the name of Mr. James Russell Lowell figures in the introduction; but it is nevertheless a fact.

W. F. PRIDEAUX.

Calcutta.

MS. SERVICE BOOK: HYDE FAMILY.

Amongst the advantages enjoyed by those who take an interest in tracing out their pedigree are the kindness and courtesy it develops in friends and others who become aware of the object of the search. A friend, knowing my hobby, informed me that he had seen in the City an ancient Missal, in which were recorded many particulars respecting persons of the name of Hyde. In a very short time afterwards I had the pleasure of calling upon the Rev. John C. Jackson, 11, Angel Court, E.C., who most courteously allowed me to inspect the MS. I wanted to see. It far exceeded my most sanguine expectations. It was the Great Antiphoner of Salisbury and Norwich, being the entire Breviary, with all the musical notes, the Kalendar being in the middle. It consists of 359 large folio leaves, and is written on vellum, apparently about the beginning of the fifteenth century. It had evidently been the service book used in Denchworth Church, Berkshire, and had been in use in the reign of Henry VIII., because the word "Pope" was erased, in compliance with his orders, and also the name of St. Thomas of Canterbury, whom the king considered to have been a traitor. In addition to these, several erasures have been made by a line ruling through the words, which does not interfere with their legibility.

Written upon blank spaces in the Kalendar were the dates of the birth and death of many members of the Hyde family, who lived for centuries at Denchworth, and built the church. These are the most numerous. There are, however, several other names mentioned, and in addition is a memorandum, copied below, which seems of earlier date than 1135, when the death of John Hyde, Esq., is recorded in the last year of Henry I. Written in a blank space in January, evidently by a regular scribe, is:—

"Mem. quod etiam tenentes hujus ville de Denchworth tenentur tenere anniversarium cujusdam Johannis Bernardi proxima dominica Post Festum Epiphaniæ pro quo tenendo predicti tenentes habebunt unam vaccam ex ordinatione predicti Joh. Bernardi et predicti tenentur solido le belman id. ibidem qui pro tempore fident annatim et cuiusque vicario ibidem qui pro tempore fident dicenti placebo et dirige iid. ac clerico ibidem pulsanti le Knylle annatim id. ac offerendum dominica die predicta ad altam missam ibidem pro anima dicti Johannis ac aliorum benefactorum Suorum iid. Pro hac materia quære si vis in le Courte Rowll de tenura de Denchworth Secunda linea post conquestum."

The book being a large folio, and a page given for each month, frequent blank spaces occur between the days, some of the lines being only partly

filled. In these spaces were entered the births and deaths which the church desired to remember on their particular days. The Kalendar, being in the centre of the book, could be easily turned to by the priest when performing the service. The entries are made sometimes between the lines, rendering it difficult to determine whether they belonged to say the 11th or 12th; in such cases the day of the month is given in the entry. They come according to the days of the month; in the following list I give them chronologically:—

13 July. "Obitus Johannis Hyde Armiger. ultimo Henrici primi Anno Mill^{mo} C^{mo} Trigisimo V^{to}."

Sept. 9. "Obitus Rodulphi Hyde Armigeri An^o Dⁿⁱ Millis^o C^o L^o vi^o a^o Reg. Reg. Henrici 2^{ndi} 3^o."

Jan. 11. "Obitus Richardi Hyde Militis Mill^{mo} cc^{mo} Septisag^{mo} viii^o Anno Regni Regis Edwardi 1^{mo} Septimo."

May 13. "Obitus Johannis Hyde anno domini Mill^o cccxvi^o et anno Regis Henrici quarti post Conquest quarto."

July 21. "Obitus Johannis Hyde Armiger anno domini Mill^{mo} cccc^o xvii^o anno regni Regis Henrici Sexti post conquestum Angliæ vicessimo sexto litera domicalis F."

May 29. "Obitus Agnetis Hyde anno domⁿⁱ M. cccclxviii^o anno regis Edwardi quarti post conquestum Angliæ xviii^o."

Sept. 18. "Obitus Johnnis Hyde Armiger A^o Dⁿⁱ Millimo cccclxxxvii^o et anno regni Regis Henrici Sept^{mi} post conquestum Angliæ 3^{to} Litera Domin. G."

October 4. "Obitus Oliveri Hyde Armiger. A^o Dⁿⁱ Milimo v^{mo} xv^{to} et an^o Regni Regis Henrici Octavi Septimo Vid^o quarto die Octobris Litera Domin^{ica} G."

April 2. "Will^{mo} Hyde filius et Heres Wyll^{mi} Hyde Suam Accipit peregrinationem in hunc mund^{um} anno nostre salutis M^o v^{centis} xviii^o et anno Regni Regis Octavi 9^{mo} videlicet 2^{da} die mensis Aprilis."

Feb. 29. "Obitus Bartholomei Yate mercatoris Ville Stapule Calisie an^o Dⁿⁱ M cccc vicessimo viz. ultimo die mensis Februarii Cujus Animæ propicietur Deus. Amen litera domicalis H [sic]"

May 5. "Obitus Agnetis Hyde anno domini M^o ccccxxxiii^o et anno regis Henrici Octavi XV^o Videlicet quinto die mensis Maii tunc litera Dominicalis D. Cujus Animæ propinetur Deus. Amen."

The last entry with a date is:—

May 3. "Obitus Willmi Hyde Anno Dⁿⁱ M^{mo} cccclvii^o anno regni Mariæ tercio^o Videlicet tercio die mensis Maii tunc litera dominicalis D."

There are several births registered of Hyde children; and also, but without date other than that of the month:—

24 Jan. "Obitus Wilhelmi Wyblyn et Marion Uxoris Suae et Solutum pro dirige et Missa."

26 Jan. "Obitus Johannis Wyblyn et Willi Marcer et dirige et Missa."

On a tombstone in Denchworth Churchyard it is stated that the Wyblyns were in that parish for five hundred years.

15 Oct. "Will^o Yong obitus."

A man of that name witnessed one of the Hyde deeds mentioned in Clarke's 'Hundred of Wanting,' p. 98, A.D. 1398.

"12 Maji. Obitus Rogeri Merlow xii Maji anno Regis Edwardi quarti post Conquestum 2^{do} [1462]."

He witnessed a deed at p. 99 of Clarke's 'Hundred of Wanting,' A.D. 1448.

The church registers commence with 1538, between which date and 1557 no entry has been made. Probably the book was brought into use again in Queen Mary's reign, and was not used afterwards. It seems as if when this new book was purchased the entries up to 1446 were copied into it from the old book, and that the subsequent records were written as they occurred. Bartholomew Yate, merchant of the Staple of the town of Calais, was probably father or uncle of the Rev. Peter Yate, M.A., the vicar, who was instituted on May 16, 1514, and resigned, his successor being instituted on January 2, 1521.

I presume that this service book would still be legal evidence of the facts it records. It is not often that men can see the actual entries recording the death of ancestors up to twenty, and probably twenty-five generations, as in all likelihood John Hyde (1135) and Rodolph Hyde (1156) were ancestors of Sir Richard Hyde, whose descendant I am.

If any of your readers can give me information respecting John Bernard, John Hyde (1135), and Rodolph Hyde (1156), I shall be greatly obliged.

HENRY BARRY HYDE.

5, Eaton Rise, Ealing, W.

'THE DICTIONARY OF NATIONAL BIOGRAPHY,' (See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 378; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422.)—If your correspondent W. C. B. will be good enough to look again at my article upon Crabbe, he will see that I have mentioned the poet's father, George Crabbe, who was the saltmaster at Aldeburgh. I must confess, however, that the passage is a little obscure, owing to the identity of name between the poet, his father, and his grandfather. Whilst I am writing, may I say that I am much obliged to W. C. B. and to other correspondents who have pointed out errata or omissions in the 'Dictionary'? The errata shall be put right at the first opportunity. In regard to the omissions, I would make another suggestion. It is very difficult to make sure that one has noted all the passages bearing upon any life to which a reference might properly be given. I will confess, for example, that I was not aware that Watts had said anything about Cowley; though I may add that, had I known it, I am not sure that I should have thought it worth mentioning. It would be a great advantage to us if gentlemen would send us beforehand any references which are likely to be overlooked. I would take care they should be properly attended to. We are now employed upon the letter G; but there would also be time to insert references for F, E, or the greater part of D. If, therefore, any one who can give us hints for lives in that part of the

alphabet would communicate them to me, or (if you would allow it) to you, for publication in your columns, it would make the book more perfect, and do us a real service. If I remember rightly, PROF. MAYOR made such a suggestion in your pages when we were starting, and I should be very glad if it could be taken up. LESLIE STEPHEN.

15, Waterloo Place.

TREES AS BOUNDARIES.—In the museum at Carlisle is a small piece of wood labelled "Piece of the last tree of Inglewood Forest, a noble old oak which for upwards of 600 years was recognized as the boundary mark between the manors of the Duke of Devonshire and the Dean and Chapter of Carlisle, also the parishes of Hesket and St. Cuthbert's, Carlisle." In the same collection there is also a sketch of the capon tree, a branchless trunk, perfectly bare, and without a twig or leaf. It was situate near to Brampton, and in olden times it was customary for the High Sheriff of Cumberland to meet the Judges of Assize, when they partook of a luncheon beneath its spreading branches. The sketch of the old tree was taken so long since as the year 1833, by the Rev. W. Ford, B.A., the author of 'Ford's Guide to the Lakes.' There can be little doubt but that this practice of defining boundaries is a survival, or rather a continuation, of customs introduced into this country by the Roman colonists. There is ample testimony in authenticated writings of their surveyors to this fact. Trees were among the objects frequently devoted to terminal uses, and were naturally selected from those in the immediate neighbourhood; for example, at Constantinople, date, almond, and quince were the trees planted, and in Carthage and its vicinity the olive and elder are among those selected. The oak, the yew, and others indigenous to the soil would naturally be those devoted to such a purpose in the province of Britain. An isolated tree would form a terminus; this circumstance would of itself give to it a distinct appropriation. Tree worshiping by the Romans is referred to by many writers of olden time; the superstition has descended, and finds an illustration in the yew tree, so common in the churchyards of our own day. It was ever associated with death and the passage of the soul of the departed to its new abode. The oak is thoroughly our own. It is referred to, with others, in the laws of the Christian emperors. Statius, too, writes

Nota per Arcadias felici robore sylvas
Quercus erat, Trivixæ quam desacraverat ipsa.*

It would be extremely interesting to have a record of other illustrations in this country of the application of trees to such a purpose, for there are doubtless many. JOHN E. PRICE, F.S.A.

* 'Theb.' lib. 9, v. 585.

THE SILVER CAPTAIN.—The following story has been authenticated by the present Lord Digby, and seems to me to be well worthy of a corner in 'N. & Q.'

On October 14, 1799, Admiral Sir Henry Digby, commanding the frigate *Alomene*, shaped his course for Cape St. Vincent, and was running to the southward, in the latitude of Cape Finisterre. At eleven o'clock at night Sir Henry rang his bell, to summon the officer of the watch, and asked him, "How are we steering?"

"South-south-west, sir," was the reply.

"What sort of weather?"

"The same, sir, as when you left the deck; fine strong breeze; starlight night."

"Are we carrying the same sail as at sunset?"

"Yes, sir. Double-reefed topsails and foresail."

Digby looked at the officer of the watch attentively for a moment, and then asked him whether, to his knowledge, any one had entered the cabin.

"I believe not, sir," was the reply; "but I will inquire of the sentry." "Sentry!" exclaimed the officer of the watch, "has there been anybody in the captain's cabin?"

"No sir—nobody."

"Very odd," rejoined Digby. "I was perfectly convinced that I had been spoken to."

The officer of the watch then left the cabin, and returned to the quarter-deck. At two in the morning the captain's bell was again rung—the same questions repeated, and the same answers given. "Most extraordinary thing," said the captain. "Every time I dropped asleep I heard somebody shouting in my ear, 'Digby! Digby! go to the northward! Digby! Digby! go to the northward!' I shall certainly do so. Take another reef in your topsails—haul your wind, tack every hour till daybreak, and then call me."

The officer of the watch acted in strict accordance with these strange orders. When relieved, at 4 A.M., by the officer of the morning watch, that officer expressed great astonishment at finding the ship on a wind.

"What is the meaning of this?" he exclaimed.

"Meaning!" said the other. "The captain has gone stark, staring mad, that's all"; and he told his story, at which they both laughed heartily.

There being no help for it, these strange orders were strictly obeyed, and the frigate was tacked at four, at five, at six, and at seven o'clock. She had just come round for the last time when the man at the masthead called out, "Large ship on the weather bow, sir!"

On nearing her, a musket was discharged to bring her to. She was promptly boarded, and proved to be a Spanish vessel laden with dollars, and a very rich cargo to boot. By this prize the fortunate dreamer secured a large portion of the great fortune which he had amassed in the naval

service. According to Lord Digby—the son of the Silver Captain—the prize was so valuable that each midshipman's share of the prize-money amounted to 1,000*l.*

In C. D. Yonge's 'Naval History' (p. 646) I find a slightly different account. It is there stated that there were two Spanish frigates laden with treasure. These were first engaged by Capt. Young in the *Ethalion*, and, when the day broke, Capt. Gore, in the *Triton*, and Capt. Digby, in the *Alomene*, came up from different quarters." It appears that the treasure was so weighty that sixty-three artillery waggons were employed to convey it to the Plymouth citadel. Each captain received 40,000*l.*, and each seaman 200*l.* This gives some idea as to the value of the prize which was captured on October 15, 1799.

RICHARD EDGCUMBE.

Mount Edgumbe, Devonport.

WAG.—It was suggested by Wedgwood that the sb. *wag* is short for *wag-halter*; and those who know our old plays will accept this. In Saintsbury's 'Elizabethan Literature,' p. 126, there is a striking proof of it in a poem by Sir Walter Raleigh. Sir Walter explains the meaning of the words *wood*, *weed*, and *wag* very clearly, the *weed* being hemp, and the *wag* being the *wag-halter*, or man to be hung. Your readers will no doubt see the application.

Three things there be that prosper all apace,

And flourish while they are asunder far;

But on a day they meet all in a place,

And when they meet, they one another mar.

And they be these—the Wood, the Weed, the Wag;

The Wood is that that makes the gallows-tree;

The Weed is that that strings the hangman's bag;

The Wag, my pretty knave, betokens thee.

Now mark, dear boy—while these assemble not,

Green springs the tree, hemp grows, the wag is wild;

But when they meet, it makes the timber rot,

It frets the halter, and it chokes the child.

CELER.

COCO-NUT, NOT COCOA-NUT.—It may interest readers of 'N. & Q.' to know that a recent number of the new quarterly, *Annals of Botany*, contains a short article by Prof. Bayley Balfour upon the correct spelling of this word. He shows that etymology and early authority alike make "coco-nut" the correct form for the fruit of the coco palm, and that "cocoa-nut" is merely a relic of the ignorance of those who supposed cocoa and chocolate to be obtained from the coco-nut. This "ignorance, madam, pure ignorance!" was unfortunately shared by Dr. Johnson at the time when he prepared his 'Dictionary,' and although he afterwards learned otherwise, and in his 'Life of Drake' correctly wrote *coco*, plural *cocoas*, this was after the publication of the last edition of the 'Dictionary' in his lifetime, so that he had no opportunity of correcting his unfortunate and mis-

leading error. Botanists, however, long continued to use the correct form—some have never ceased to do so—and Prof. Balfour now calls upon them to unite in banishing the blundering “cocoa-nut,” and in putting an end to a mischievous confusion between *coco*, *cocoa*, and *coca*, which are the three entirely distinct vegetable products. For *coco* he is able to cite not only Dr. Johnson’s own use as opposed to his ‘Dictionary,’ but the use of the Laureate, who in ‘*Enoch Arden*’ writes:—

The slender *coco*’s drooping crown of flowers.

Dr. Murray is also quoted as writing, “I shall certainly use *coco* in the ‘Dictionary,’ and treat *cocoa* as an incorrect by-form. E. D.

SPARABLE.—A *sparable*, *i. e.*, a small nail used by shoemakers, is said to be a corruption of *sparrow-bill*. The following quotation helps to prove it:—

Hob-nailes to serve the man i' the moone,
And *sparrowbills* to cloute Pan's shoone.
1629, T. Dekker, ‘*Londons Tempe*’ (The Song).
CELER.

RAPIER.—By this is now understood a sword adapted and used for thrusting only; and very naturally, and generally at least, the same is understood of the rapier that in Elizabethan days succeeded the sword and dagger. But, on consideration, the transition is too abrupt, and the change of weapon a change to a less efficient one. It is impossible to suppose that Bobadil and Brainworm, the professing soldiers in ‘*Every Man in his Humour*,’ could have ever set forth their exploits with either a Toledo or poor provant rapier, if these were only slender thrusting weapons, without exciting risible jeers from every bystander. When, too, we investigate the subject further, we find that the sword then called a rapier was a cut-and-thrust sword. Thence, in ‘*Every Man out of his Humour*,’ IV. vi., we find that Fastidius, when describing his duel, speaks thus: “Now he comes violently on, and withall advancing his rapier to *strike*, I thought to have tooke his arm.....Sir, I mist my purpose.....rasht his doublet sleeve..... He againe *lights* me here [*showing his hat*]......cuts my hatband (and yet it was massie, goldsmith’s worke), cuts my brimmes, which by good fortune [by their gold embroidery, &c.] disappointed the force of the *blow*: Nevertheless, it graz’d on my shoulder.....wee both fell out and breathed.....Hee making a *reverse blow*, falls upon my boss’s d girdle.....*strikes off* a skirt of a thick-lac’t sattin doublet I had, *cuts off* two panes embroydered with pearle, &c.” My italics, perhaps, make more plain what is plain without them—especially the sequence of the blow that cut the hatband, then, descending, cut the brimmes, and lastly grazed the shoulder—that here cuts and thrusts are intermingled.

Vincenzio Saviolo, then one of the three most esteemed masters of fence in England, in his treatise fully and several times confirms the conclusion arrived at from this passage of Ben Jonson, and G. Silver, another master of fence, in his ‘*Paradoxes of Defence*,’ 1599, writes similarly.
BR. NICHOLSON.

EFFECTS OF ENGLISH ACCENT. (See 7th S. i. 363, 443, 482; ii. 42, 236.)—Prof. Skeat in his most useful book ‘*Principles of English Etymology*’ devotes a chapter (xxv.) to the consideration of the effects of the English accent, and refers to a controversy between Dr. Chance and himself on the subject which appeared some time ago in the pages of ‘*N. & Q.*’ I beg to offer a remark on the form of the two rules which appear to be the result of this amicable conflict.

Rule 1 (in the shortened form) asserts that, “in words of augmented length, an original long vowel is apt to be shortened by accentual stress”; compare, for example, *goose* (A.-S. *gós*) and *gosling*. Rule 2 asserts that, “in dissyllabic compounds accented on the former syllable, the vowel in the latter syllable, if originally long, is almost invariably shortened by the want of stress,” the example given being *Dunstan*, A.-S. *Dunstán*. So, then, according to these formulas, the same result, namely a shortening of the vowel, is produced by a specific cause, namely “accentual stress,” and likewise by the absence of that specific cause—“by the want of stress.” This does not appear to me to be quite a complete account of the matter.

The fact is the shortening of the vowel, as in the case of *gosling*, is not due to accentual stress by itself; another condition is required. In dissyllabic words the tone vowel is shortened, as a rule, only when it is stopped by the suffix beginning with a consonant; when the suffix begins with a vowel or the aspirate *h*, the original quantity of the tone vowel persists. For instance, from *dún* are derived *Dunbar*, *Dunstan*, but *Downham*; from *ác* the names *Acland*, *Acton*, but *Oakham*; from *hwit* the words *Whitby*, *Whitstable*, but *Whiting*; from *stán* the names *Stanton*, *Stanstead*, but *stony*, *Stoneham*; from *éast* come *Essex*, *Eaton*, but *eastern*; from *héah* is derived *heifer*, but *Higham*; from *hæð* comes *Heathcote*, but *heather*. Apparent exceptions, such as *heath-er*, *south-ern*, *Ston-ham*, *Stan-hope*, may be accounted for as comparatively modern shortenings, as the spellings in many cases show.

In this connexion it is strange that the Cambridge professor should not have noticed the apparent exception to his first rule, the name of his own university—*Cambridge*. Here we have an instance of the very reverse of that which is asserted in that formula, for in this case an originally *short* vowel is *lengthened* or diphthongized, although it bears the accentual stress. It is lengthened, too, although it is stopped by the

second element of the compound beginning with a consonant.

This phenomenon is, of course, to be explained by the influence of the following nasal; compare, for instance, the pronunciation of the Romance words *chamber*, *cambric*, *angel*.

A. L. MAYHEW.

Oxford.

JOHN DROESHOUT, ENGRAVER.—No particulars of his life are recorded. As "John Droushout of the parish of St. Brides in fleetsstreete, London, Ingraver, being very sicke and weake in body but of sound and perfect minde and memory," he made his will January 12, 1651/2, and it was proved in the Prerogative Court by his widow Elizabeth on the following March 18. He there mentions his nephew Martin Droeshout, his son-in-law Isaac Daniell, and another son-in-law, Thomas Alferd.

L. I. L. A.

LEADEN FONT.—In 'N. & Q.,' 5th S. xii. 443, a correspondent has published a list of baptismal fonts made of lead. Those who are interested in this subject may like to know that in Dawson Turner's 'Tour in Normandy,' vol. ii. p. 97, there is an engraving of a leaden font which exists (or did exist in 1818) at Bourg-Achard, in Normandy. It seems to be of twelfth century date. ANON.

THE STAR OF BETHLEHEM.—It is, perhaps, worth while to "make a note" of the recent craze about the reappearance of the Star of the Magi. Persons completely ignorant of astronomy (and it is melancholy to find how many there still are of these) have apparently taken the planet Venus at her recent season of greatest brilliancy for a new or unusual star. MR. HYDE CLARKE'S informants, however (7th S. iv. 506), were wrong in supposing that it could be seen even in November so early as one o'clock in the morning.

A writer in *Nature* for Dec. 22 has suggested that though Venus is not the Star of Bethlehem, the Star of Bethlehem was Venus; in other words, that the Magi were attracted by a very brilliant appearance of that planet in the morning, similar to that which we have had recently. Surely in this he does not give them sufficient credit for the knowledge of planetary appearances which they, in all probability, possessed, making them aware that there was nothing particularly unusual in the phenomenon. Moreover, is it possible to conceive that they, accustomed as they were to watch the heavens, would be so surprised to catch sight of the planet again after leaving Jerusalem as to rejoice "with exceeding great joy"? It may be added that Venus was not at greatest morning brilliancy in any part of the autumn or winter of B. C. 5, when the Nativity probably took place.

But if this writer attributes too little knowledge of astronomy to the Magi, one in the *Standard*

newspaper of Dec. 23 gives them a great deal too much. He suggests that the two appearances of the luminous object called a "star," seen by them first in their own country, and afterwards on the road from Jerusalem to Bethlehem, was a comet seen before and after perihelion passage. He may set his mind at rest on that point. Before Newton had indicated the laws of cometary motion, it was impossible to identify a comet seen in those two positions as the same body.

W. T. LYNN.

Blackheath.

THE GURGOYLES.—In creating, as he has done, an imaginary society of Gargoyles, *Mr. Punch* has unwittingly committed an act of *lèse majesté* against the real society of that name, which flourished at Lincoln's Inn and the Temple between the years 1855 and 1875, and which has never been formally dissolved. This company of Gurgoyles, affectionately termed "The Gurgs," was a revival of the old Cambridge Shakespeare Society, and it consisted mainly of Oxford and Cambridge men, with one brilliant member of the London University—the Right Hon. Henry Matthews, and one foreigner, an accomplished and energetic Neapolitan. Nearly all the Gurgs have belonged to their brotherhood from the first, and in more than thirty years there have been only two death vacancies. Taking the names as they now stand, they include one Secretary of State, as aforesaid; one of Her Majesty's judges—Mr. Justice Mathew; one colonial judge, who was also an "Essayist and Reviewer"; two thriving Queen's Counsel, and several other more or less successful barristers; one university professor, an Oxford man; one eminent Russian scholar; two fellows (one of them a distinguished fellow) of the Society of Antiquaries; two able editors of London journals; one clever and original artist; and at least one full-grown specimen of the *genus irritabile*. Besides all these, a certain popular novelist (I could not mention his name without pain) did earnestly desire to be enrolled among the brethren, and was enrolled accordingly; but showed his animus soon afterwards by describing them, and describing them inaccurately, in his very next novel.

Mr. Punch will observe that a society of this kind is not to be parodied with impunity; and he should further note that the Gurgoyles still occasionally affirm their existence, subject to the claims of matrimony and politics, by that truly British sacrament which is familiar to him—the sacrament of dinner.

A. J. M.

THE DEVIL'S PASSING-BELL.—A very interesting custom obtains observance in this district every Christmas Eve, or rather morning, for so soon as the last stroke of twelve has sounded, the age of the year—as 1887, 1888—is tolled, as on the death of any person. This is termed "The Old Lad's, or the Devil's, passing-bell." I do not know date of

origin. Perhaps the custom holds elsewhere; it must be ancient.

HERBERT HARDY.

Dewsbury.

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 PUNISHMENT OF "CARTING."—All have heard of whipping at the cart's tail—a punishment inflicted up to the end of George III.'s reign. (See 'N. & Q.,' 6th S. vi., vii., viii., *passim*.) Amongst other malefactors, bawds were specially the subjects of it; so we are told by Chambers, 'Supplement to Cyclopædia,' 1753. But there was formerly in use another punishment, called "carting," which was also commonly and specially inflicted on the class above mentioned. To this many allusions are made by writers of the seventeenth and eighteenth centuries, though the memory of it seems to have been lost among moderns. Under the verb to *cart*, Johnson gives as one definition, "to expose in a cart for punishment." He quotes from Hudibras,

Democritus ne'er laughed so loud
To see bawds carted through the crowd.

And from Prior,

She chuckled when a bawd was carted.

The nature of the punishment is clearly seen from the two passages following:—

"For playing the whore, this is her comfort when she is carted, that shee rides when all her followers goe on foot, that every dunghill pays her homage, and every tauerne looking glasse powres bountifull reflection upon her."—John Taylor, 'Works,' p. 101. 1630.

"Another priest, called Sir Tho. Snowdell, was carted through Cheapside, for assailing an old acquaintance of his in a ditch in Finsbury Field; and was at that riding saluted with chamber pots and rotten eggs."—Strype, 'Eccle. Memis.' ch. xii. a. 1553.

From these places it appears that the person was fastened inside a cart, and dragged through the town, exposed to shame, ridicule, and the peltings of any who chose to pelt. In fact, he was in a moving pillory. Hence the word would seem to have been used to denote the infliction of any shame or ridicule. So I suppose we must understand a line in Fletcher's 'Loyal Subject,' Act III., sc. i.

What, are we bob'd thus still, colted and carted?

Johnson's notice scarcely tells us whether the thing was still practised in his time. Can any one supply further information on the matter, specially as to the latest mention of it, and when it was discontinued? May I ask for direct answers?

C. B. MOUNT.

14, Norham Road, Oxford.

WILLIAM GRANT, LORD PRESTON-GRANGE.—I wish to know the exact date of his birth, the place

of his education, the date of his marriage, and the full names of his father-in-law, the Rev. — Millar.

G. F. R. B.

GOOGE'S 'WHOLE ART OF HUSBANDRY.'—Will some reader of 'N. & Q.' who owns or who has access to Googe's 'Whole Art of Husbandry' (of an edition earlier than 1577, or of any edition other than those of 1577, 1578, or 1596) kindly enable me to collate my copy with one or more of those editions, sufficiently to determine its date? Without troubling the Editor further, I will ask for direct communication with

W. C. MINOR, M.D.

Broadmoor, Crowthorne, Berks.

PALACE OF HENRY DE BLOIS, BISHOP OF WINCHESTER.—May I ask the able writer of 'A Few Particulars of Old Southwark,' contributed to the latest volume of 'N. & Q.,' if he can impart any information respecting the palatial residence of Henry of Winchester, "near London Bridge"? The fact of this residence is recorded in one of the 'Cluni Charters' (vol. ii. p. 82), shortly to be issued to subscribers.

G. F. D.

FIRST INTRODUCTION OF GINGER INTO ENGLAND.—I have in my possession a document of the reign of Edward I. in which mention is made of *ginger*. The rent service of a tenement is reserved, consisting of *ginger*. In Woodville's 'Mediæval Botany' it is stated that ginger was first introduced into England early in the eighteenth century, and was brought from the shores of the Red Sea. Can any one throw light on this? The date of the introduction of ginger into England ought to be more accurately determined.

H. A. HELYAR.

Coker Court, near Yeovil, Somerset.

ENGLISH REGIMENTAL FLAG IN PARIS.—I should be glad of any information respecting the English flag that is now close to Napoleon's tomb in the Hotel des Invalides, Paris.

HENRY GERALD HOPE.

Freegrove Road, N.

CASTLE MARTYR PICTURES.—In the year 1796 my grandfather, Hugh Hovell Farmar, gave five pictures of the Walsingham family to the second Lord Shannon, and I am told all the pictures at Castle Martyr, co. Cork, were sold a few years ago. Can any one kindly tell me in whose possession these pictures now are?

W. R. FARMAR, Major-General.

GRASSHOPPER ON ROYAL EXCHANGE.—Perhaps you could help me in searching for the prophecy relating to the Royal Exchange, viz., that when the grasshopper on the vane of the Royal Exchange met the griffin (?) on a church (what church?) in the City, then some great misfortune would befall the Royal Exchange. How this prophecy was fulfilled—for in 1838 the grasshopper was taken to

a brazier's to be regilt, and it lay on the counter by the side of the griffin (?), which also had come to be regilt. The Royal Exchange was burnt down soon after this meeting (1838), and I want to find out the whole story of the prophecy.

W. B. WHITTINGHAM.

[Is the reference to the dragon on Bow Church, Cheapside?]

"LOOSE-GIRT BOY."—Kindly inform me to whom this epithet was applied. E. K. A.

"THE GOLDEN HORDE."—What was this?

A. OLDHAM.

SIR TIMOTHY THORNHILL, "of Barbados and Kent, Bart.," created 1688.—He was one of the Thornhills of Ollantigh, in Kent. Can any reader inform me where the Barbados branch of this family joined on to the Kentish stock?

F. S. A.

JOHN DONALDSON.—I have searched the periodicals in vain for a biographical notice of this once well-known writer on botany and agriculture. He was alive in July, 1860, when he published his 'British Agriculture'; but had died by 1877, when his 'Suburban Farming' was issued under the editorship of Mr. Robert Scott Burn. On the title-pages of his books he describes himself as "Professor of Botany" and "Government Land Drainage Surveyor." He is best remembered by his useful 'Agricultural Biography,' 1854. Even the approximate date of his death and the place would be of use. G. G.

"PRICKING THE BELT FOR A WAGER."—The above quotation is from Colquhoun's 'Treatise on the Police of the Metropolis,' p. 135. What is its meaning? HENRI LE LOSSIGEL.

BALLADS ON THE SPANISH ARMADA, AND POEMS RELATING TO DRAKE AND OTHER ELIZABETHAN WORTHIES.—I shall be thankful to receive copies of any such curiosities of English literature, which are not to be found in 'The Roxburghe Ballads,' pt. xvii. vol. vi., edited by Joseph Woodfall Ebsworth, M.A. (1837). My collection already comprises many of the ordinary ballads and poems; but there are, doubtless, some appended to miscellaneous works of the period which I may not have met with. Copies of black-letter ballads of the time of Elizabeth will be acceptable.

W. H. K. WRIGHT, Hon. Sec.

Armada Tercentenary Commemoration.
Drake Chamber, Plymouth.

SPANISH ARMADA LITERATURE.—I am collecting bibliographical items relating to the above, and shall be glad to receive information from any of your contributors who may have works in their possession of a curious or out-of-the-way character, or such as may not be easily accessible to the ordinary reader. Dr. Garnett has

kindly sent me a list of some rarities in the British Museum, and I am indebted to Mr. Sam. Timmins, Mr. T. C. Noble, Rev. H. C. Leonard, and others for other valuable contributions. To relieve your columns at this time of heavy pressure, I would suggest that communications might be sent to me direct. W. H. K. WRIGHT, Hon. Sec.

Armada Tercentenary Commemoration.
Drake Chamber, Plymouth.

JOHN HUSSEY.—Can any of your readers throw any light upon the parentage and ancestry of John Hussey, of Old Sleaford, a Commissioner for Kesteven to raise funds for the defence of Calais in 1455; or trace his connexion with any other branch of the family, the main line of which was settled at Harting, in Sussex? John Hussey married Elizabeth Nessfield, and was the father of Sir William Hussey, Chief Justice of England, 1481-95. A. E. PACKE.

1, Stanhope Place, Hyde Park, W.

ARTICULO.—This word occurs in a charter of Edward I., dated April 28, 1298, to the Barons of the Cinque Ports, and is translated by Jeake "tackling," who tells us, however, in a marginal note, that "in the manuscript of Mr. Francis Thynn, Lancaster Herald, where this charter is transcribed, it is 'Atilio' for 'Articulo.'" The whole passage runs as follows:—

"Sciatis quod pro bono et fideli servitio quod dilecti et fideles Barones et probi homines nostri Quinque Portuum nobis et progenitoribus nostris quondam Regibus Angliæ impenderunt et in futurum impendent, concessimus eis pro nobis et hæredibus nostris quod ipsi et eorum hæredes, Barones eorundem Portuum de cætero imperpetuum sint quieti de omnibus tallagiis et auxiliis nobis et hæredibus nostris de corporibus propriarum navium suarum et earum articulo præstand."

Can any of your readers supply other instances of the use of the word in this sense, or explain its derivation? H. H. S. C.

CHRONOLOGICAL DIFFICULTY.—The Latin inscription on a monument in a Devonshire church to the memory of a noted Puritan member of the Long Parliament, states that he died

Annò a Ducis sui { partu 1644
triumpho 1631

This computation, put in the form, 1644—1631=13, appears to give A.D. 13 as the date of the resurrection of Jesus Christ. Failing to comprehend how this was arrived at, I had set aside the problem as possibly, after all, caused by an error of the sculptor until lately, when, in an entirely independent quarter, I met with a precisely similar computation made by a Puritan writer in the same decade. It occurs in a little book entitled 'Mans badnes and Gods goodnes, or some Gospel truths laid down, explained, and vindicated,' &c., London, printed by M. Symmons, 1647. The author,

"John Heydon, Minister of the Gospel," in a prefatory address (not paged) to the "Courteous Reader," says, "The worke of Redemption is fully and freely wrought by Christ, it is done already, not a doing, it was finish'd 1634 years ago and above to the view of Angels and Men," &c. This book was licensed in October, 1647, and there is no doubt that the passage was written in the same year. Here the same formula as before, 1647--1634=13, makes A.D. 13 again the year of the Redemption or Resurrection. The words "and above,"—referring evidently to some odd months, weeks, or days—seem to denote precision in the calculation. I shall be glad to be favoured with an explanation of what is to me a chronological puzzle.

R. W. C.

THE GEM PYROPUS.—In the late Dr. Neale's metrical English version of the poem by Bernard the Cluniac, of which 'Jerusalem the Golden' is the best-known excerpt, the words "moenia clara pyropo" are translated, "thy streets with emeralds blaze" ('The Rhythm of Bernard de Morlaix,' London, J. T. Hayes, 1866, pp. 26, 43). *Pyropus* in Latin, and its derivative *piropo* in Italian, mean a carbuncle. Cf. *Graglia's 'Dictionary.'* Of course the word is originally Greek, and means "flame-coloured," which destroys the emerald theory. Rastall, in his 'Chronicles,' quotes some mediæval Latin hexameters by Christopher Okland, which allude to the *pyropus* flashing in the famous collar of SS worn by the Knights of the Garter. His words are, "flammis interlucente pyropo." The whole passage, which is very beautiful, is evidently derived from the 'Nuptials of Honorius and Maria,' which is either by the great Claudian or by his Christian Græco-Egyptian namesake, wrongly, according to Dr. Ludwig Jeep, of Leipzig, confounded with the great Latin poet of the Silver Age. How did this confusion between the *pyropus*, or carbuncle, and the emerald, or *smaragdus*, arise? Possibly because in an interesting passage in one of the dialogues of Erasmus (Er., 'Dial. Ciceron.,' Lugd., Bat., 1643, p. 120) he couples them, but only to distinguish one from the other: "Quid dissimilius quam *smaragdus et pyropus*?"

H. DE B. H.

'VOYAGE TO THE MOON.'—I have lately purchased from the curious collection of Mr. Henry Gray, 47, Leicester Square, an octavo pamphlet of 44 pp., "A Voyage to the Moon, with an Account of the Religion, Laws, Customs, and Manner of Government among the Lunars or Moon-men. Stamford, 1718." Can any of your readers tell me by whom this pamphlet was written? It is not noticed in Watts.

Jos. PHILLIPS.

CUSTOMS: EXCISE.—Did the receivers of the Excise duties in the North of England, in the last century and the seventeenth century, have an

official residence? Chester's 'Chronicles of the Customs' does not give particulars.

B. F. SCARLETT.

AUTHORS OF QUOTATIONS WANTED.—

Where can I find the following lines; and who is the author?—

She was not very beautiful,
If it be beauty's test
To match a classic model,
When perfectly at rest.
And she did not look bewitchingly, &c.

H. E. WILKINSON.

Who is the "American poetess" who wrote the following lines?—

God of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through countless channels, Lord, from thee.
It leaps to life in grass and flowers,
Through every grade of being runs,
While from Creation's radiant towers
Its glory flames in Stars and Suns.

ROBERT F. GARDINER.

An arch never sleeps.

Is this the correct enunciation of the proverb?

D. K. CLARK.

Replies.

RECORDS OF CELTIC OCCUPATION IN LOCAL NAMES.

(7th S. iv. 1, 90, 134, 170, 249.)

MR. ADDY's rejoinder is weaker than his plea. I suppose that it is the weakness of his case that has induced him to occupy himself with the discussion of the imaginary charge that I have accused him of deriving English local names from Celtic sources. Otherwise I cannot understand why he should revert to a charge that I not only never preferred against him, but actually excepted him from, and whose application to him I have already explicitly disclaimed.

I must protest against the manner in which MR. ADDY accuses me of making reckless charges. I asserted, and I repeat, that certain etymologies put forward by DR. TAYLOR and MR. ADDY implied ignorance of the Anglo-Saxon declensions. The proof of this accusation, which MR. ADDY brands as absurd, is that these etymologies are founded on the assumption that a gen. pl. in *s* existed in Anglo-Saxon, and it is an elementary fact of A.-S. grammar that there was no such gen. pl. form. To disprove this charge MR. ADDY imports the name *Hun-ton* into the discussion, erroneously assumes that it represents an A.-S. **Hūnatan*, and alleges that I have "in effect" stated that to explain such a form as meaning "town of Huns" implies an ignorance of A.-S. grammar. Of course I never made any such absurd charge. It is a charge that no man in his senses would make. MR. ADDY's careful study of his A.-S. grammar renders his adherence to these etymologies involving a gen.

pl. in *s* all the more inexcusable, for his MS. annotations of his grammar argue that he does not wish to put himself, like some etymologists, *supra grammaticam*, although, it is true, he displays some impatience of phonological restraint. His argument that, if a knowledge of the non-existence of an A.-S. gen. pl. in *s* could have been obtained so easily as I said, it is not "likely that any reasonable person would avoid seeking it," is more amusing than conclusive.

Finding that the facts do not agree with his views, MR. ADDY attempts to get over them by an assertion that it is difficult to reconcile with any respect for A.-S. grammar. He tells us that it seems clear to him that both *Huns-ton* and *Hun-ton* represent an A.-S. **Hūna-tūn*, "town of Huns." It is manifestly wrong to state that the Domesday *Hunes-tune* represents an A.-S. **Hūna-tūn*, but MR. ADDY attempts to justify this assertion by saying that the old inflections "were dying out or changing to newer forms" when Domesday was compiled. This is one of those vague, unsupported assertions with which we are only too familiar in local etymology, and, like most of these shadowy generalizations, it is entirely wrong. In the first place, the names in *Hūnes*, &c., do not depend solely upon the testimony of Domesday, for I quoted several A.-S. instances; secondly, even if the gen. pl. in *s* had been in common use in 1086, it would not support MR. ADDY, for these names were compounded centuries before that date; and, finally, there is not the slightest evidence of the existence of this gen. pl. when Domesday was compiled. There is, therefore, absolutely no reason for holding that the Domesday *Hunes-tune* represents an A.-S. **Hūna-tūn*; and there is very little more reason to believe that the Yorkshire *Hun-tone* comes from this **Hūna-tūn*. According to the phonology of Domesday, this latter name would appear as **Hune-tune* or **Hune-tone*, not as *Hun-tone*. And even if **Hune-tune* existed, it would not benefit MR. ADDY's case, for such a form would also represent an A.-S. **Hūnan-tūn*, from the personal name *Hūn-a*.* This **Hune-tone* is precisely the form we should expect **Hūnan-tūn* to assume in Yorkshire, for Northumbrian began to drop the *n* of the weak declensions so early as Bede's time. Moreover, the Domesday scribes frequently represented the weak gen. *an* by *e*, even in cases where we can prove that the full form still existed at that time. Thus the A.-S. *Huntan-dūn*, Huntingdon, is spelt *Hunte-dun* in the Survey; the Derbyshire *Willington* is given as *Wille-ton*;† the Stafford-

shire *Bednall* appears as *Bede-hala* (= **Bédan-heall*); and the Lincolnshire *Bucknall* (= **Buccan-heall*) is spelt *Buche-hale*.*

So far from *Hun-tone* representing **Hūna-tūn*, it is clearly equivalent to **Hūnes-tūn*, and it thus supports my contention. My studies of Domesday phonology soon led me to perceive that the scribes of that work frequently omitted the gen. *es*. I select, to prove this, a few examples of local names compounded with personal names, since these witnesses are free from doubt. In the following table I have placed the modern name in the first column, the Domesday form in the second, and the personal name in the third:—

	Nottinghamshire.	
Thoro-ton	Toruere-tune	O.N. þor-varð-r.
Tor-worth	Turde-tune	O.N. þórð-r.
Egman-ton	Agemun-tene	O.N. Óg-mund-r.
	Osuii-torp	A.-S. Os-wig.
	Derbyshire.	
Alkman-ton	Alchemen-tune	A.S. Ealh-mund
	Lincolnshire.	
Asgar-by	Asgere-bi	O.N. As-geirr.
Aslack-by	Aslache-bif	O.N. As-lák-r.
Hawer-by	Hauuarde-bi	O.N. Há-varð-r.
Thurlby (Bourne)	Tvrolve-bi, Torulf-bi	O.N. þór-ólfr.

These names suggest that the English in forming local names followed the old Teutonic (and Aryan) system of using the stem as the compounding form. But it is evident from the A.-S. charters that they invariably used the later system of compounding with the gen. for this purpose, for amongst the hundreds of local names recorded there are only one or two dubious instances where the gen. of the personal name is wanting. Hence we may conclude that the gen. *es* originally formed part of the names in the above cases, although it is omitted by the Domesday scribes. We have, fortunately, several instances where the Survey gives two forms of the names of certain villages—one with and the other without the gen. sing. Here are a few examples:—

	Nottinghamshire.	
Thurgar-ton	{ Turgars-tone Torgar-tone	{ O.N. þor-geir-r.
Aslock-ton	{ Aslaches-tone Aslache-tone	{ O.N. As-lák-r.
	Lincolnshire.	
Audle-by	{ Adulfes-bi Aldulue-bi	{ A.-S. Eald-wulf.
Aud-by	{ Aluoldes-bi Aluolde-bi	{ A.-S. Ælf-weald.
Osgod-by	{ Osgotes-bi Osgote-bi	{ O.N. As-gaut-r.

* This name occurs as *Buken-hale* in one of the spurious Croyland charters, dated 1051, in 'Cod. Dipl.', iv, 126, 12, and as *Boken-hale*, A.D. 806, in 'Cart. Sax.', i, 453, 23—one of the clumsiest forgeries in the collection. The Staffordshire *Bucknall* is called *Bucken-ole* in the Survey.

† Compare *Aslaches-hou* (now *Aslaco*) Hundred in the same county, the Yorkshire *Aslaches-bi*, and the Nottinghamshire *Aslock-ton* in the next table.

* Compare, A.D. 943, *Hūnan-weg* ('Cart. Sax.', ii, 524, 9); A.D. 947, *Hūnan-héafod* ('Cod. Diplom.', v, 313, 13); and the Norfolk *Hun-worth*, which occurs in Domesday as *Hune-worda*, *Hune-wurde*, and *Huna-worda*, representing an A.-S. **Hūnan-weorðig*.

† This must, on the analogy of *Huntingdon*, represent an A.-S. **Willan-tūn*, from the personal name *Will-a*.

Thurl-by	{ Turolues-bi Turolue-bi	} O.N. þór-ólfr.
Haccon-by	{ Hacones-bi Hacunes-bi Hacone-bi	} O.N. Há-kon.
Scot-hern	{ Scots-torne Scot-orne	} A.-S. Scot.
Worla-by	{ Wlurices-bi, &c. Wlurice-bi, &c.	} A.-S. Wulf-ric.
	Norfolk.	
Hunstan-ton	{ Hunestanes-tuna* Hunesta[n]-tuna	} A.-S. Hún-stán.

Then we have cases where the two forms exist side by side in the same county, although, apparently, referring to different villages. Such are the Derbyshire *Normanes-tune* and *Norman-tune*, *Wales-tune* and *Wale-tune*, the Yorkshire *Ansgotes-bi* and *Ansgote-bi*, and the Northamptonshire *Wendles-berie* and *Wendle-berie*. We cannot resist the conclusion that these two forms are identical in meaning, more especially when the two forms are applied to one village. As it is very unlikely that an unnecessary *es* would be inserted, and as we have seen that the genitival is the typical A.-S. form, we may safely conclude that in the above cases the form embodying the gen. is the original. Then, as Domesday frequently omits the gen. in cases where we know from its own evidence that it still formed part of the name, we may reasonably conclude that the gen. *es* existed in other local names that happen to be recorded in Domesday in only the later, non-genitival form.† Hence I hold that *Hun-ton* is identical in meaning with *Huns-ton*, and that both are derived from A.-S. **Húnes-tún*, which can only mean the town of a man bearing a name beginning with the name-stem *Hún*.

MR. ADDY is not more fortunate with his arguments in support of his *Bright*=*Bryt*, Briton, theory. To prove that a Middle English *gh* does not invariably represent an original Teutonic guttural spirant, MR. ADDY produces an instance dating from 1637, and he does not even then prove that the *gh* is not original.‡ This sound was, as I

* There is in 'Cod. Dipl.' (iv. 58) a grant to St. Edmondsbury by Bishop Ælf-ric (ob. 1038), of East Anglia, of *Húnestanes-tún*, which Kemble identifies with *Hunston*, in Suffolk. The Norfolk *Hunstanton* is called locally *Hunston*, and this form seems to be recorded in the Domesday *Hunes-tuna*. If I am right in this identification, we have here clear proof that *Hún* in local names is derived from a personal name. *Hunstanton* is undoubtedly derived from a personal name, but it is nevertheless cited by DR. TAYLOR as being "possibly due to the Huns."

† The Staffordshire *Ettings-hall* supports this conclusion. The gen. is still preserved in this name, although it is omitted in the Domesday *Etting-hale*. The omission of the Domesday *es* in later times is illustrated by the Staffordshire *Norma-cott*, which occurs in the 'Testa de Neville,' p. 52, circa 1220, as *Normane-cot*. In Domesday it is *Normanes-cote*.

‡ MR. ADDY'S instance, moreover, is one embodying a final, not a medial *gh*.

have stated, "a distinct sound, not produced without an effort," in Middle English, whereas in the seventeenth century the *gh* was almost as much an orthographical tradition as it is now. The early names of *Bright-side* do not support MR. ADDY'S proposition, for it is not easy to derive these forms from *Bright*, and it is impossible to derive them from *Bryt*. His suggested *Brittisc-eard* is a most improbable name, which derives no support from the *Brichisherd* of A.D. 1181. The A.-S. *eard* is a very unlikely constituent of a local name, and there is, I believe, no instance on record of its being so used.

After he has shown us that he is capable of believing, on the evidence of the local name *Frankish-well* and the compellation "omnibus hominibus *Francis et Anglis*," that settlements of Franks existed long after the Norman Conquest, and that he is prepared to introduce a Finnish settlement on the strength of an inadmissible explanation of *Finch-well*, it is scarcely surprising that MR. ADDY should affirm, on the sole evidence of the local name *Yrish Cross*, that an Irish quarter existed in Sheffield in 1499. This is a very improbable assumption. It must be borne in mind, too, that the *Irysh* of our older records were, as their names frequently prove, generally men from the English Pale. The Irish quarters of English towns are, I believe, of quite recent origin. Their existence in the days of the Tudors and Stuarts seems hardly compatible with the firm administration of the harsh laws against vagrancy, and the brutality with which the burgesses of the corporate town treated non-burgess settlers within their liberties. I cannot see that these parasitic Irish settlements, even if they had existed for so long a period as MR. ADDY supposes, support the view that independent villages of Welshmen existed for centuries on English soil at great distances from the Welsh border. The population of an Irish quarter is, to a very large extent, a floating one, and there are forces operating for the maintenance of its Celtic character that must have been wanting in MR. ADDY'S hypothetical Welsh villages. I refer more particularly to the frequent infusions of new blood from the Emerald Isle, and to the facilities of communication. In spite of the numerous forces working for the perpetuation of these Irish quarters, the older families frequently become denationalized, and their Irish origin becomes a family tradition. It is hardly possible that an Irish quarter could, if it were absolutely severed for four centuries from communication with Ireland, successfully resist absorption into the surrounding English population. Yet MR. ADDY'S etymologies of such names as *Wales-by* presuppose that the Welsh inhabitants of such villages maintained their Celtic character unimpaired by four centuries of contact with the surrounding population. Such etymologies ask us "to admit that the human nature and the

economic laws of to-day are wholly different from the human nature and the economic laws of fifteen centuries ago."

But the question of probability need not be considered until the philological objections to MR. ADDY's etymologies are removed. He cannot raise the slightest objection to my derivation from personal names, for he cannot deny the existence of the personal names nor the fact that *es* is the regular genitive of these names. Even if MR. ADDY's etymologies were as philologically unobjectionable as those I have put forward, he would not be able to claim that they were anything more than alternative etymologies. Before we can accept such conclusions as his etymologies involve, the local names upon which these conclusions rest must be absolutely incapable of any other reasonable explanation. MR. ADDY cannot claim that his etymologies fulfil these conditions. The derivation of these names from personal names is perfectly unobjectionable. It involves no historical improbabilities, it transgresses no philological laws, and I strenuously deny that it disturbs the harmony of English history and archæology with "the results of all the best modern research in anthropology, ethnology, and natural science,"* and that it "subverts the whole order of the sciences." And I venture to claim that phonology is quite equal to anthropology as "a ratiocinative process," for it has at least an equal right to be considered an exact science. I cannot admit that there is any necessity to consider anthropology at all in this matter. It is purely and simply a question of philology, which must be settled without reference to any anthropological theories whatever. Anthropology, if it step out of its own domain for its facts, must rely upon better foundations than a philologically inadmissible explanation of a handful of local names.

W. H. STEVENSON.

Other conflicts come to an end: that between the Saxon and the Celt goes on for ever. It is a perpetual Armageddon of philology. But an inch of charter is worth at least an imperial acre of disquisition. The existence or non-existence of Welsh survivals all over England must be decided upon firmer ground than place-names, which, though valuable as corroborative testimony, will not do as proof in chief. Is there any trace of such survivals in Anglo-Saxon charters? Documents of that kind, frequently by slight incidental allusions, give valuable racial indications; for example, an old charter (Norman, not Anglo-Saxon) of lands in Cumberland gives one of the boundaries as "the fosse of the Galwegians."

* Is the Teutonic origin of the Belgæ, which MR. ADDY, in introducing the irrelevant quotation from Cæsar, treats as an unquestioned fact, one of these results?

Regarding *French* I may add one fact. In Annandale there is an estate called *Frenchland*. The lands were held in farm by William French (Franciscus) in the beginning of the thirteenth century under Sir Robert de Brus, who afterwards, about 1218, granted them by charter of exambion to Roger French, the son of William French. The family of French possessed the estate for many generations, and it was certainly from them, and not from a colony of Frenchmen, that the property derived its name.

G. N.

Glasgow.

In his first note upon this subject MR. W. H. STEVENSON disputes the thesis that tribal influences and tribal designations are apparent in English local names, and asserts (p. 3) that "local names in *Weales*-, *Swæfes*-, *Hūnes*-, *Denes*-, *Wendles*-, &c., are simply derived from men named *Wealh*, *Swæf*, *Hūn*, *Dene*, *Wendel*, &c.; or, to put it more accurately, from men whose full names began with those stems." There is a story in the printed Latin edition of the '*Gesta Romanorum*' which narrates "how a certain knight named Albert fought with a spirit and overcame him, and captured his steed, which, however, disappeared at the sound of the cockcrow" (ed. Hertzage, E. E. T. Soc., 1879, p. 525). On this story the editor supplies the following note:—

"This tale is important from the fact of the author in his preface stating that the circumstance occurred 'in Anglia ut narrat Gervasius, ad terminos episcopatus Eliensis,' near a certain castle 'Cathubrica nomine,' and at a place called Wandlebury, a name given, he says, 'quod illic Wandali partes Britannie seve Christianorum peremptions vastantes castrametati sunt.' The circumstance, he further states, was well known to many, and he himself had heard it both from the inhabitants and natives of the place, 'quam ab incolis et indigenis auditeri meo subjecti.'"

I have drawn attention to this note from no wish to enter the lists of controversy, but merely to show that the tribal derivation of local names is not a "fad" of modern philologists, but has the sanction of early tradition. The legend of the knight who meets an elfin foe upon a haunted hill is a very widespread tale, and is known far beyond the limits of Cambridgeshire.

W. F. PRIDEAUX.

Calcutta.

ST. ENOCH (7th S. iv. 447).—St. Enoch is St. Thenew, A.D. 514. Her festival is observed in the Aberdeen Breviary on July 18, "Thenewve matrone." "The popular name of her church in Glasgow at the time of the Reformation," says the Bishop (A. P. Forbes) of Brechin, "was San Thenekes Kirk; afterwards, by a further corruption, St. Enoch's." Bishop Forbes abridges her history from the Aberdeen Breviary:—

"S. Thenew, daughter of the King of Laudonia, brought up in the faith of the Church, but unbaptized,

vowed herself to chastity; being sought in marriage by Ewen, son of the King of Cumbria [*i. e.*, Urien Rheged], 'juvenis quidam elegantissimus,' on her continued refusal her father sent her to a swineherd, that she might be disgraced. The swineherd, a secret Christian, preserved her honour; but, at the instigation of a woman, she was forced by a beardless boy in woman's clothes. On the results of this becoming manifest, her father ordered her to be stoned and cast in a chariot from the top of a hill. Miraculously saved, she was put into a boat made of twigs and pitch, and covered with leather, at Aberlady, and carried out to the isle of May, whence, attended by a company of fishes, she was wafted to Culross, where she brought forth S. Kentigern, and where both she and her child were regenerated in the sacred font by S. Servanus. She came to live at Glasghu, where she was honourably buried."

Bishop Forbes adds:—

"Fordun called her Thanas; Camerarius calls her Themetis or Thennat: Usher, Thenis, or Thenna, or Themi; the Metrical Chronicle of Scotland, Cameda. In the Welsh language she appears as Dwynwen or Denyw, daughter of Llewddyn Lueddog of Dinas Eiddyn."

As it does not happen to every one to possess Bishop Forbes's 'Kalendars of the Scottish Saints,' I have transcribed his abridgment of St. Thenuw's history. In Adam's 'King's Kalendar,' given in Bishop Forbes's 'Kalendars,' she is styled "S Thennow widow mother of s. mungo vnder king Eugenius 2 In Scot." In 'Menologium Scoticum,' on July 18 occurs, "Acta Thennae viduæ S. Kentigerni matris, miraculosae mulieris." On the same day, in the "Scottish Entries in the Kalendar of David Camerarius" is this, "Sancta Thametis, aliis Thennat Scotorum Regina, & in Glottiana præsertim Scotiæ provincia celeberrima."

It may be added here that in 'Vita S. Kente-gerni Ep. et Conf.,' edited by Mr. Pinkerton, it is stated that St. Servanus gave the name Taneu to the mother, and Kyentyern, which means Capitalis Dominus, to the child at their baptism, and that he grew so fond of Kentigern as to address him in a term of endearment Munghu, which means "dear friend"; a name by which S. Kentigern is now best known in Glasgow as the patron saint of the cathedral. Mr. Pinkerton also notes that Cambria is Strathclyde, and Laodonia Lothian; and that at Culross, in Fife, existed in 1789 a chapel dedicated to St. Mungo or Kentigern. Another account mentions that Eugenius III., King of the Scots, was the father of St. Kentigern. See Baring Gould, 'Lives of the Saints,' July 18. WILLIAM COOKE, F.S.A.

[The above notice contains the substance of replies from very many correspondents, which are at the service of H. McL., if he will send a stamped and directed envelope.]

MORUE: CABILLAUD (7th S. iii. 48, 214, 377, 454; iv. 78, 278, 371).—Your contributor's statements (7th S. iv. 371), (1) that no one has disputed the non-existence of the cod in the Mediterranean; (2) that the Ital. *merluccio* and the French

morue "undoubtedly designate the same article"; (3) that *merluccio* means undried cod; and (4) that, on the authority of Mr. G. Dennis, *merluccio* is in Sicily applied even to whiting—although this fish, occurring in the northern parts of the Adriatic, has never been found on the Sicilian coasts—make up an ichthyological puzzle which will probably remain unravelled for a long time to come. Remarkable as this puzzle is, however, it is perhaps not more so than the ingenuity which twists my statement (7th S. iv. 278) that the Italians "have no term for fresh cod—I mean a word denoting the cod proper and no other fish" into an assertion that they "have no term for cod." J. H. LUNDGREN.

WHY BETROTHAL AND MARRIAGE RINGS ARE WORN ON THE FOURTH FINGER (7th S. iv. 285, 475).—The passage from Aulus Gellius is most interesting, and I must retract my suggestion that the vein theory may have been invented to account for the ecclesiastical custom, though I still think it is "just the sort of thing that *would* be invented later on." There can be no doubt that the Church's use of the fourth finger is to be traced through Aulus Gellius (*cir.* A.D. 150) and Apion (*cir.* A.D. 40) to Egyptian antiquity, and that the words "In nomine," &c., have been adapted to it by a most happy coincidence. J. T. F.

Bp. Hatfield's Hall, Durham.

KINGSLEY'S LAST POEM (7th S. iv. 252, 366).—MR. THOMAS'S note is misleading. The 'Last Poem' is in the collected edition of 1880, published by Macmillan. R. F. COBBOLD, M.A.

Kingsley's poem to which MR. WARREN refers appears under the title of 'Lorraine' in a collection of poems published by Canon Farrar, and entitled 'With the Poets.' An American edition of the Canon's book was published in 1883 by Funk & Wagnalls, New York.

FREDERICK T. HIBGAME.

TOOLEY STREET TAILORS (7th S. iv. 449).—A few illustrations, for which I am mainly indebted to your past good records, occur to me. As to the mere saying, it probably turned up some sixty years ago. Certainly Canning, in a speech of his, used the expression derisively, as of three busy-body tailors who affected to speak in their collective capacity on behalf of the "people of England." *Punch* some years ago gave a racy sketch of the three, each riding on a goose, and armed with scissors. Shakespeare, in 'Twelfth Night,' puts it, "Did you never see the picture of we three?" which, as afterwards explained, is, the planting "you two, and to let the fool make a third."

For aught I know to the contrary, Shakespeare may have noted the old sign in Tooley Street, "We Three"; or, to be more exact, from the Beaufoy Collection of Trade Tokens, No. 1025,

Robert Cornelius, in 1665, in the field two heads face to face, below this inscription, "We are three"; rev., "St. Tullis Street." It is, at least, likely that the old sign was there long before the date of the token.

WILLIAM RENDLE.

Forest Hill,

SLIPSHOD ENGLISH (7th S. iv. 85, 157, 278).—Further illustrations may be found in the query on 'Married Women's Surnames,' p. 127. In the sentences, "The custom of a married woman changing her surname," and "The first recorded instance of a woman being called by her husband's surname," the genitive *woman's* should be substituted for the accusative *woman*. Though clear enough to the understanding, this will be more perceptible to the ear in a sentence in which the pronoun is used. For example, I am sure that E. D. would not say, "The cause of *him* being arrested," for "The cause of *his* being arrested." On the last line of the same column, the adverb *merely* is used to restrict the verb, whereas the limitation is intended to affect what follows. The verb and the adverb should be transposed, just as in the expression "I only spoke three words," which should be "I spoke only three words."

To change from consideration of the language to that of the subject of E. D.'s inquiry. It is hardly correct in point of fact to say that it is customary in the United States for a woman to add her husband's surname to her own. It is frequently done, but the proportion of cases is very small, certainly not more than five in a hundred, and these are generally of persons prominently before the public. The Spanish custom of appending the matronymic, to which E. D. alludes, is very common, and is sometimes a source of perplexity to those not familiar with it.

GASTON DE BERNEVAL.

Philadelphia, U.S.

Allow me once more to draw the attention of readers of 'N. & Q.' to the slipshod English which, in spite of the Editor's care, finds its way into its columns. What can be worse, in the way of ellipsis, than the following: "No pupil of Wren's would be likely to make the blunder Gibbs has in St. Martin's." I suppose the writer means to say that "No pupil of Wren [not Wren's] would be likely to make the blunder [which] Gibbs has [made] in St. Martin's." But if that was his meaning, could he not have expressed it at full length? Do, Mr. Editor, try and defend the Queen's English against both ellipsis and pleonasm, two of its sworn foes!

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

[Style is so much a part of the man, that the Editor, in the case of signed articles, does not feel justified in attempting very numerous corrections.]

"ON THE CARDS" (7th S. iv. 507).—I think that this phrase is much older than this century. It is, of course, evidently taken from the custom of

playing at cards and betting on them. Latimer, preaching a sermon 'On the Card' at Cambridge, the Sunday before Christmas, 1529, said:—"Now turn up your Trump, your Heart,.....and cast your trump, your Heart, on this Card." Cotton wrote and published in 1674 his "Compleat Gamester.....together with all manner of usual most Gentile Games either on Cards or Dice." Richard Seymour, in his 'Court Gamester,' 1719, p. 39, says:—"Observe that the Games we have mark'd here, are the smallest that can be play'd upon the Cards." The author of 'Annals of Gaming,' 1775, speaking of Piquet (p. 86), says:—"No one should play at it, unless he is acquainted with everything that can be done upon the cards by the most expert *joueurs de profession*."

That which is "on the cards," therefore, may be a game, a stake, or a trick; and the adoption of the phrase in common parlance seems easy and natural.

JULIAN MARSHALL.

EDWARD UNDERHILL (7th S. iv. 367).—All that is known of this ballad will be found in Edward Underhill's 'Narrative of his Imprisonment,' printed with annotations in Nichols's 'Narratives of the Reformation' (Camden Society). Mr. Nichols was of opinion that even if now in existence, it would probably be impossible to identify it. One of Underhill's ballads is printed at the close of this narrative; and its original, in his tall, upright handwriting, may be found in Harl. MS. 424, fol. 9. It has, however, no controversial tendency, but is a diatribe against avarice and selfishness.

HERMENTRUDE.

ELA FAMILY (7th S. iv. 149, 452).—EBORACUM is mistaken if he thinks that the place Kirk Ella owes its name to any person named Ella. Its original name was Elveley, and remained so until the middle of the sixteenth century; see 6th S. xi. 121, n.; 7th S. i. 245, 375; *Yorksh. Archaeol. Jour.*, vii. 58, n.; *Memorials of Ripon*, ii. 186. Not being aware of this, editors have often been unable to identify "parochia Elvellensis"; thus in 'Fasti Ebor.,' i. 431, and in the *Archaeol. Jour.*, 1860, p. 32, it is printed Elneley, the writer in the latter place adding "probably Emly near Huddersfield." The prefix Kirk, and the other places, East Ella and South Ella, are modern; but West Ella is not. Elshaw likewise, which EBORACUM also adduces, has no connexion with Ella, but was anciently Elveshow; see 'Memorials of Ripon,' i. 60, 263.

W. C. B.

'GREATER LONDON': AN INACCURATE QUOTATION (7th S. iv. 407, 454).—With much respect for MR. WALFORD, I can only charitably assume that he had not compared my transcript of the Lethieullier inscription with what he terms his "version" of it. Had he done so, he would hardly have imagined the only fault I had to find with him

was the trivial one of not dividing it into lines. I did not deem it necessary to take up the valuable space of 'N. & Q.' by specially drawing attention to each individual error, as I inferred the plan I adopted to be the better.

MR. WALFORD'S copy of the inscription in 'Greater London' appears between inverted commas, and should, therefore, I maintain, be an accurate quotation, whether set out in lines or in paragraph form. There can be only one correct copy; and had MR. WALFORD intended merely giving his "version" of the inscription, he should hardly have preceded it with the words, "The inscription runs as follows," and then quoted it.

In conclusion, I may say, I have yet to learn that inscriptions should be given incorrectly in books intended for "popular reading" any more than in "county histories." JOHN T. PAGE.

Holmby House, Forest Gate.

If the whole work is like the portion devoted to this neighbourhood, it is very far from trustworthy. I select three instances in proof.

1. On p. 17 of part i. it is stated: "Some almshouses were built at Strand-on-the-Green in 1725, but they have been demolished." They were repaired in 1816, and are still standing.

2. On p. 21, part i. we read, "Here too [*i. e.*, Ealing Parish Church] lies buried Sir John Maynard." I was told by the late vicar that this is not the case; Maynard's wife is buried in the churchyard. Hence the confusion.

3. On p. 43, same part, is a description of Heston Church. No notice is taken of the singular (and with one exception unique) lych gate, three hundred years old, and its contrivance of a suspended mass of stone, whereby it automatically closes, though the gate figures on a very small scale in the woodcut. As a well-known antiquarian contributor to the columns of 'N. & Q.' once said to me, much of the book gives one the idea of being done at second hand. H. DELEVINGNE.

Ealing.

"Q IN THE CORNER" (7th S. iv. 287).—This pseudonym, according to Cushing, was used by John Harris, an English member of the Society of Friends, who was born in 1784, resided successively at Ratcliff, Wapping, and Kingston-upon-Thames, and died in 1815. He was also the author of 'Tit for Tat: Original Poems for Juvenile Minds,' London, 1830, and 'Parliamentary Letters.' The fourth edition of the 'Rough Sketches of Bath' was published at London in 1819, by Baldwin & Cradock.

GASTON DE BERNEVAL.

Philadelphia.

BIOGRAPHICAL DICTIONARIES (6th S. vii. 48).—If I may be allowed to answer my own query as to the source of error in nearly all the biographical notices of Dr. John Blair, the author of 'Chronology,' I find that the *Gentleman's Magazine* (1782,

vol. lii. p. 312) is responsible. Dr. Blair had a brother William, but he was in the H.E.I.C. army, and was at Benares at the time of the doctor's death, which may account for the error passing unnoticed. Dr. John and Col. William Blair were sons of John Blair of Edinburgh. On the other hand, Capt. William Blair, R.N., who was killed in Rodney's action, and whose brothers Thomas and Sir Robert distinguished themselves in the Company's military service, was a son of Daniel Blair of Burntisland, by Barbara, daughter of Sir John Whiteford of Milntoun, and Robena Lockhart, daughter of James Lockhart of Cleghorn. John Blair of Edinburgh and Daniel Blair of Burntisland were brothers; but hitherto I have not found the place or date of their birth.

A. T. M.

"WHEN COCKLE SHELLS," &c. (7th S. iv. 260, 296).—These lines occur in the old and famous ballad called 'Waly! Waly!':—

When Cockle-Shell's turn siller Bells,
And muscles grow on every tree;
When Frost and Snaw shall warm us a',
Then shall my Love prove true to me.

Maidment, 'Scottish Ballads and Songs,' vol. ii. p. 50.

And again in 'Lady Barbara Erskine's Lament,' *ibid.*, p. 271:—

When cockle shells shall turn silver bells,
And mussells they bud on a tree,—
When frost and snaw turns fire to burn,
Then I'll sit down, and dine wi' thee.

F. C. BIRKBECK TERRY.

GOSS (7th S. iv. 488).—MR. GOSS asks "why a hat is called a *goss*. And is it slang?" It is not the name for a hat, but it was the name of a special sort of hat. Between 1830 and 1836 a London maker invented a hat to which, on account of its lightness, he gave the name of "gossamer," and it was largely advertised under that name. The price was four and ninepence, and a man who wore one was sure to be quizzed—"chaffed," we should say now—about his "four and ninepenny *goss*." *Goss*, thus used, was certainly slang, but only as *cab* and *bus* are slang for cabriolet and omnibus. *Cab* has long since become a legitimate word, and although *bus* is still vulgar, it is so commonly used that not long ago the *Times* described an entertainment given to "busmen." *Goss* is a common mispronunciation of *gorse*. *Furze* is not a very uncommon name, and, by an odd combination, there was a few years ago in London the firm of Heath, Furze & Co.

JAYDEE.

The term *goss* as applied to a hat is of a slangy nature. It denoted in my schoolboy days the ordinary tall silk hat, as distinguished from a cap, or low-crowned hat. I always understood that the name was an abbreviation of a "Patent Gossamer Hat," said to have been largely advertised in the earlier "forties" (at the time when beaver

hats were becoming obsolete), and offered to the British public at the reasonable figure of four shillings and ninepence. Albert Smith sang:—

Then his hat cost about four and nine,
With a brim very broad and quite flat.
'Tis a pity that medical students
Have such love for a gossamer hat.

E. G. YOUNGER, M.D.

The word *goss*, applied to a hat, is usually supposed to be a shortened form of *gossamer*, with reference to the use of gossamer silk in the manufacture of hats. Bardsley thinks that the origin of the surname is to be found in *goose*, cf. 'English Surnames,' p. 494, ed. 1875. Ferguson, in 'The Teutonic Name-System,' p. 309, thinks that the name is connected with *goz*, another form of *gaud* = Goth. F. C. BIRKBECK TERRY.

[Other correspondents reply to the same effect.]

THE SLING (7th S. iv. 427).—The sling, as *σφενδώνη*, is mentioned once in Homer, as part of the equipment of Helenus, and borne by his attendant, in the combat with Menelaus ('Il., N. xiii. l. 600). It appears under the synonym, *ἔυστροφος οἶος ἄστος*, as a part of the arms with which the Locrians came supplied (*ib.*, l. 716). When the Athenians landed, B.C. 425, upon the island of Sphacteria to attack the Lacedæmonian garrison, they feared that in the event of a retreat they might be set upon, *inter alia*, *καὶ σφενδόνας* (Thuc., iv. 32).

Virgil has an excellent description of the use of the sling in the combat between Mezentius and the son of Arcens:—

Stridentem fundam, positus Mezentius hastis,
Ipse ter adducta circum caput egit habena;
Et media adversi liquefacto tempora plumbo
Diffidit, ac multa porrectum extendit arena.

'Æn.,' ix. 586-9.

Pliny attributes the invention to the Phœnicians ('N. H.,' vii. 56). Others attribute the invention to the inhabitants of the *Baleares Insule*, who were famous for the use of the sling. So Livy has, in reference to their alliance with the Carthaginians and opposition to the Roman fleet:—

"Fundis ut nunc plurimum, ita tunc solo eo telo utebantur, nec quisquam alterius gentis unus tantum ea arte, quantum inter alios omnes Baleares excellunt: itaque tanta vis lapidum creberrimæ grandinis modo in propinquantem jam terræ classem effusa est, ut, intrare portum non ausi averterent in altum naves."—B.C. 206, lib. xxviii. c. 37.

Florus writes of another attack upon the Romans at a later time, B.C. 123, in very similar terms:—

"Sed quum venientem ab alto Romanam classem prospexissent, prædam putantes, ausi etiam occurrere; et primo impetu ingenti lapidum saxorumque nimbo classem operuerunt. Tribus quisque fundis præliatur. Certos esse quis miretur ictus, quum hæc sola genti arma sint, id unum ab infantia studium? Cibum puer a matre non accipit, nisi quem, ipsa monstrante, percussit."—'Hist. Rom.,' l. iii. c. 8.

They were not, however, successful, but were overcome by Metellus. Strabo connects the two original sources of the invention very neatly when, in writing of the inhabitants of these islands, he observes:—

Σφενδονῆται ἄριστοι λέγονται, καὶ τοῦτ' ἠσκήσαν, ὡς φασι, διαφερόντως, ἐξ ὅτου Φοίνικες κατέσχον τὰς νήσους.—'Geogr.,' l. iii. p. 168.

Cæsar availed himself of them:—

"Eo de nocte Cæsar, iisdem ducibus usus, qui nuntii ab Iccio venerant, Numidas et Cretas sagittarios et funditores Baleares subdido oppidanis (Remorum) misit."—'De Bell. Gall.,' ii. 7.

The use of slings by the early Britons forms the subject of some notices in 'N. & Q.,' 1st S. v. 537; vi. 17, 377. ED. MARSHALL.

See the following: 'The Use of the Sling as a Warlike Weapon among the Ancients,' by W. Hawkins, 4to., illustrated, 1847; the article 'Sling' in Smith's 'Dictionary of the Bible.'

W. C. B.

See Virgil, 'Æneid,' ix. 665:—

Intendunt acres arcus, amantaque torquent.

JONATHAN BOUCHIER.

PUBLIC PENANCE (7th S. iv. 469).—The instance referred to by MR. WALFORD is not the last. The following appeared in the *Liverpool Mercury* of August 2, 1882, and as the remarks of the clergyman are pertinent, I give the report *in extenso*:—

"On Sunday evening a man named Llewellyn Hartree did penance at All Saints' Church, East Clevedon, for the seduction of a servant girl, who now awaits her trial for manslaughter. The church was crowded, and after the evening prayer, as the vicar was about to enter the pulpit, he requested the congregation to remain seated. He then said: 'We are about to deal with a matter of a most ancient character—a case of Church discipline. It is a very common reproach to us English Churchmen that we are the only body of Christians in the world amongst whom holy discipline is dead. Among the Catholics or in the Eastern Church, the Presbyterians of Scotland, or the English dissenters, I know not any body of Christians where salutary discipline is dead except the Church of England. I as firmly as any one in this church feel it would be a perfectly intolerable evil for a parish priest, at his own discretion, to call before him in the church any notorious offender for public rebuke, but it becomes very different when he is acting with the consent of the churchwardens, congregation, and parishioners. The offender will now come into the church to ask forgiveness of his fellow men, the one he has wronged, and Almighty God.' The churchwarden then brought the man into the church. On reaching the chancel steps the vicar motioned the man to kneel. This he did, and the senior churchwarden then handed the vicar a paper, when he said to the man, 'Do you acknowledge this to be your handwriting?' He in a low voice said, 'Yes.' The declaration was then read as follows: 'I, Llewellyn Hartree, do acknowledge to be guilty of the most grievous sin, for which I do hereby ask the forgiveness of my fellow men, and of the woman I have wronged, and of Almighty God. In proof of my repentance I promise to carry out the penance laid upon me in the presence of this congregation.' The

vicar then said, 'The penance laid upon you is that you go to the assize court at Wells, when it shall next be held, and take your place where I shall set you beside the prisoner at the bar. Will you accept that penance?' The man answered, 'Yes.' Turning to the congregation, the vicar said, 'I am going to ask you all a question. Seeing that this man has humbled himself in the house of God, and provided he fulfils his promise, will you forgive him? If so, answer "I will."' The congregation replied, 'I will.' The vicar continued: 'One thing more. Will you all, so far as opportunity may permit, so help this man towards living a better life, and shield him from reproach in this matter? If so, answer "I will."' The congregation replied, 'I will.' The vicar then, turning to the young man, pronounced these words: 'God be with thee, my son, and give thee the peace of true repentance to live a better life from this time henceforth. Amen.' The vicar afterwards ascended the pulpit and preached a sermon from the twenty-first verse of the eighteenth chapter of St. Matthew."

EVERARD HOME COLEMAN.

71, Brecknock Road.

I have heard of a later case of public penance than 1850, but I do not recollect the details. The sinner's name began with a T, and it occurred in Chester. Doubtless correspondents from that city could give full particulars to MR. WALFORD.

PAUL Q. KARKEEK.

THE MITRE IN HERALDRY (7th S. iv. 486).—There is a view of Ockwells House, Berkshire, with coloured illustrations of four of the window lights, in the additional plates to Lysons's 'Berkshire.' The arms there given are, in one plate, those of Henry VI. and his queen, with the mottoes, "Dieu et mon droit" and "Humble et loial"; and, in the other plate, of Norreys (not Marrays), the owners of the house, and Beaufort, Duke of Somerset. But the arms of Norreys are not those usually borne by that family, but Argent, a chevron between three ravens' heads erased sable. Crest, a raven, wings elevated, sable. Supporters, two beavers. Motto, "Foythfully serve." This coat appears to have been borne by John Norreys, Esq., the builder of Ockwells House, in 1465, as heir of the family of Ravenscroft. The name "Norreys" occurs at the foot of the light. He impales, Quarterly, 1 and 4, Bendy of ten, or and azure (Mountfort); 2 and 3, Or, two bars gules and a bend azure (Wake of Kent). There is no mitre to be seen here or in the other glass that Lysons has engraved. He mentions, p. *705, that among the other arms in these beautiful windows are the Abbey of Westminster, and these were anciently, Azure, on a chief indented or, a crozier on the dexter and a mitre on the sinister, both gules. This is, therefore, probably the coat intended in the report of the law case to which your correspondent refers. The mitre is a very rare charge in the arms of a private family (see Papworth's 'Ordinary,' p. 979), but it occurs in those of several bishops and religious houses, as Carlisle, Chester, Llandaff, and Norwich; and many bishops differenced their paternal arms with

a mitre. Some thirty examples will be found in Bedford's 'Blazon of Episcopacy.' The representatives of some of these continued to bear the mitre in their arms, as in the case of the family of Peplow, of Salop. C. R. MANNING.

Miscellaneous.

NOTES ON BOOKS, &c.

The Real History of the Rosicrucians. Founded on their own Manifestoes, and on Facts and Documents collected from the Writings of Initiated Brethren. By Arthur Edward Waite. (Redway.)

WE have read the 'Anacalypsus' of Godfrey Higgins, and the 'De Miraculis Morteorum' of L. F. Garmann. Having performed these feats, it has been our wont to boast that no book could be so wild, stupid, or ill-arranged as to be unconquerable by us. How vain our pretensions were Mr. Waite has demonstrated. We have found it as impossible to pierce the dense fog in which he has enveloped himself as it would be to read a book in a language the very characters of which were unknown to us. His 'Real History of the Rosicrucians' is not a history of anything in the heavens above or the earth beneath. It is a mere string of facts, fancies, and guesses, which have some relation to the mysticism which the brethren of the Rosy Cross have professed. The 'Percy Anecdotes' might as well be called a "history of men, manners, and morals," or the 'Anatomy of Melancholy' treated as a serious contribution to mental science. The foregoing books are amusing and instructive. The man is indeed to be envied who can derive entertainment from Mr. Waite's pages.

Two things in this book strike us as particularly senseless. We have page after page concerning the mystical meanings of the rose and the sign of the cross. Now, as to the first, it is the most attractive of flowers, and is very widely distributed. It need not surprise us, therefore, that the "flos florum" should have become the flower of Venus, a type of the blessed virgin, a mute symbol at burials, a Plantagenet and a Stuart badge, that the Popes should have sent the "rosa aurea" to kings as a symbol of joy and hope, or that garlands of roses should have been used as a type of joy at the Feast of Corpus Christi. What does astonish is that any one should imagine that the heavenly rose of Dante's divine vision has anything to do with the senseless dreams of those misguided persons, mediæval and modern, who have manufactured a stupid, and in some instances revolting, mysticism from the purest and holiest symbols which nature affords us. It is only fair to say that Mr. Waite is not the originator of the idea. It comes, he tells us, from Eliphaz Levi, who made the profound discovery that the 'Roman de la Rose' and the 'Divina Commedia' are two opposite forms of the same work.

The pages that are given to the cross are even more silly. Mr. Waite has had many forerunners. It is obvious that the cross is one of the simplest of signs, and it is but natural that many peoples should have hit on it as a type or symbol of something. To suppose that the Christian use of this sign has come from heathenism or the secret societies shows a want of imaginative appreciation of the central fact of the Gospel history as well as of ecclesiastical history and art.

Life and Labour; or, Characteristics of Men of Industry, Culture, and Genius. By Samuel Smiles. (Murray.)

DR. SMILES's books are always pleasant reading, and are invariably full of wide and varied information. 'Life and Labour' has been written on the same lines as 'Self-Help' and 'Character.' It treats in eleven chapters of

"The Man and the Gentleman"; "Great Men: Great Workers"; "Great Young Men"; "Great Old Men"; "Lineage of Talent and Genius"; "The Literary Ailment: over Brain-work: Health and Hobbies"; "Town and Country Life"; "Single and Married: Helps-meet"; "Evening of Life: Last Thoughts of Great Men." It is one of those rare books which you may open at any page and immediately commence to read. Turn where you will you are sure to find some anecdote which will arrest your attention. Owing to its clear and attractive style, 'Life and Labour' should be popular alike with old and young. All may profit from the judicious counsel which will be found in its pages. We regret that Dr. Smiles but rarely gives any references to the authorities from which he quotes. It undoubtedly detracts from the usefulness of his book, but we must console ourselves with the fact that an index has been vouchsafed to us.

It may perhaps be accepted as of happy augury that the magazines of the new year deal more largely than has been their wont with literary and artistic matters, and are less occupied with military, social, and political problems. In the *Fortnightly* it is true that the author of 'Greater Britain' gives the third of his series of startling revelations concerning 'The British Army,' and sounds a note of alarm to which our statesmen will do well not to shut their ears. Prof. Tyrrell's paper on 'The Old School of Classics and the New' ridicules very amusingly the affectations of spelling classical names which mar much modern work, both in prose and verse. Mr. Swinburne is once more rhapsodical concerning babies, and Mr. Saintsbury continues his papers on 'The Present State of the Novel.'—Mr. Matthew Arnold, in the *Nineteenth Century*, deals with Prof. Dowden's recent 'Life of Shelley' with a freedom that is likely to bring him a smart castigation at the hands of the Shelley worshippers. Prof. Palgrave on 'The Doctrine of Art' takes what must be regarded as a pessimistic view. Mr. Swinburne's clever skit, 'Dethroning Tennyson,' has already attracted much notice. It contains a little delicately veiled banter as well as some keen and direct satire. Sir Henry Thompson is again eloquent in favour of cremation, and Sir W. W. Hunter, under the title of 'A River of Ruined Capitals,' deals with what it seems we are now to call, *pace* Prof. Tyrrell, the Hugli.—Two excellent literary articles in *Macmillan* are Dr. Birkbeck Hill upon 'Dr. Johnson's Style' and Miss Cartwright upon 'Sacharissa's Letters.' Mr. S. M. Burrows, in 'Something like a Bag,' describes, we are happy to say, a capture of tame elephants, and not a brutal record of slaughter. Mr. Clark Russell's 'Pictures at Sea' are very striking.—An excellent number of the *Gentleman's* contains an admirable paper by the Rev. S. Baring Gould upon Marlit, otherwise Eugene John, the German novelist; an account by Mr. Bent of Samothrace; 'Bonnie Prince Charlie,' an historical sketch from the Stuart Papers; the 'Story of the Assassination of Alexander II.,' and a paper by Mr. G. Barnett Smith upon 'John Hookham Frere.' 'In the Resurrection,' by Mr. Sidney R. Thompson, has unusual excellence.—The contents of *Murray's* are exceptionally light and readable. 'A Voyage in the Northern Light' is, perhaps, the most literary in flavour. 'The London and North-Western Railway' and 'The Royal Irish Constabulary' are dealt with, and there is a reasonable paper on oysters.—In *Longman's* Mr. Archer gives the first series of answers to the queries he put to various actors. Very curious some of them are. Mr. Manston has a readable paper on 'Coquilles,' or printers' blunders. A very touching article is that on 'The Unemployed and the Donna.'—Mr. Frith's Recollections are the subject of a discursive and brilliant paper in

Temple Bar, which brims over with amusing gossip and mirthful anecdotes.—The *English Illustrated* has, under the title of 'Et Cætera,' some delightful literary gossip by Mr. H. D. Traill. The letterpress and illustrations to 'Antwerp' are equally good, and 'Coaching Days and Coaching Ways' is brilliantly continued by Mr. Tristram and his illustrators.—The account of 'Grotna Green' and President Keller are noteworthy in a good number of the *Cornhill*. 'Notes by a Naturalist' should be named 'Notes by a Bird Slaughterer,' since the massacre of birds seems the chief claim of the writer to consideration. 'Our Small Ignorances' is certainly not misnamed, since the first page gives two misquotations.—*All the Year Round* deals with 'Thackeray's Brighton' and 'A London Suburb.'—The *Century* has a capital portrait of Mr. Ruskin. Mr. E. V. Smalley has an excellent description (illustrated) of the Upper Missouri. As regards both letterpress and engravings, it maintains its high character.

PART IV. of the reissue by Messrs. Cassell & Co. of 'Old and New London' is principally occupied with the Temple, of which, in early and late days, many excellent illustrations are given.—'Our Own Country,' Part XXXVI., has the conclusion of the Isle of Wight and the beginning of Dundee. Between the two is singled Dorking, of which a full-page plate is given, with views of Box Hill, Leith Hill, Deepdene, and other interesting spots. The Laureate's house is also depicted.—Part XLVIII. of the *Encyclopedic Dictionary* concludes Vol. IV., to which the title-page is given. Under the heads "Mass," "Marriage," and "Medicine" admirably full and trustworthy information may be found.—Part XXIV. of *Cassell's Illustrated Shakespeare* gives 'Richard II.' The illustrations to this play are strikingly dramatic.—Part XX. of *The Life and Times of Queen Victoria* depicts the visit of the Shah, the marriage of the Duke of Edinburgh, the proclamation of the Queen as Empress, and other events of 1873-6.—*Little Folks* has been increased in size, and forms an attractive periodical.—*Woman's World* improves as it proceeds, and has a pleasing sketch of Mrs. Craik, the author of 'John Halifax,' and a good account of Kirby Hall.—Part I. of a reissue of the admirable *Dictionary of Cookery* has a capital sheet of maxims, which should be hung up in every kitchen.—Part IV. of *The World of Wit and Humour* also appears.

Le Livre for last month, which appears later than usual, contains a very interesting and ingenious account, in part a defence, of Edward Bulwer, Lord Lytton, by Le Vicomte R. du Pontavice de Heuseye, accompanied by an excellent portrait. M. L. Derôme writes on 'Les Vicissitudes de la Mémoire de Perrault,' the famous author of the fairy stories. Lyons, the brilliant record of which as regards printing is known, is founding a society "des amis des livres de Lyons" for the republication of rarities. Of this interesting association the regulations are published.

OUR old correspondent, the Rev. John Pickford, M.A., rector of Newbourne, Suffolk, has printed for private circulation a second edition of his *List of Contributions to 'Notes and Queries.'* The brochure enumerates more than eight hundred articles, written at one time under the signature "Oxonensis," but of later years under his own name. It is inscribed by him to his friends the Dean of Norwich and Mr. J. O. Halliwell-Phillips, and he appends, with reference to the companionship afforded by a love of literature, the fine quatrain of Tibullus:—

Sic ego desertis possum bene vivere sylvis,
Qua nullo humano sit via trita pede,
Tu mihi curarum requies, tu nocte vel atra
Lumen, et in solis tu mihi turba locis,

PART L. of *Parodies* is wholly occupied with travesties of Gray's 'Elegy.'

MRS. M. L. BENNETT, of 332, High Holborn, is issuing two special catalogues, one of English and one of foreign works, into which antiquaries and general readers will be glad to dip.

MR. JOHN H. GRINDROD, of Marine Parade, New Brighton, Cheshire, wishes to connect Henry Penn, born on Feb. 2, 1780, where he cannot say, but thinks it must have been Bristol or Bath, and buried at Preston about 1840, with William Penn, the Quaker, and will be glad of information on the subject.

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."

ROBERT F. GARDINER ("A Greek Gift").—This is obviously intended as a species of rendering of the well-known line—

Timeo Danaos et dona ferentes.

W. M. HARRIS ("The Bar of Michael Angelo").—The bar is the name applied to the ridge of bone which forms the base of the forehead, and along which the eyebrows are traced. When well developed, as in Michael Angelo, it is held an excellent sign. See 2nd S. xii. 56.

KOPTOS ("Banyan Days").—See 5th S. x. 439.

CORRIGENDA.—P. 536, col. 2, l. 12 from bottom, for "Manu" read *Manu*; p. 538, col. 1, l. 11, for "Sangbourne" read *Pangbourne*.

NOTICE.

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Daily Telegraph, Dec. 27th.

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NOTES ON BOOKS :—"Dictionary of National Biography"—Frey's 'Sobriquets and Nicknames'—Sharp's 'Life of Shelley'—Pfeiffer's 'Women and Work.'

Notices to Correspondents, &c.

Notes.

TOASTS AND SENTIMENTS.

The custom of drinking healths and toasts and sentiments has nearly become obsolete, and though Dean Ramsay strongly condemned the practice in his 'Reminiscences,' the custom had much to commend it. It was a pleasant means of warming up the company and breaking the ice of a conventional introduction at a dinner party, whilst at harmonic and social gatherings a song was neatly capped by an appropriate sentiment, which made the complement perfect. As Thomas Rhymer neatly puts it, in his song-book, which I have freely used, "When a person has sung, and another ungifted with vocal powers is called upon, he may contribute his mite to the convivial moment, and thus at once save useless pressing to perform a task for which, perhaps, nature and want of taste had rendered him totally unfit." Again, toasts were loyal in sentiment, embodying the feast of reason and flow of soul in terse, epigrammatic language. The custom was a fine old crusted one, having the charm of antiquity, and owed its origin to the objectionable habit which the Danes had of stabbing or cutting the throats of the English while they were drinking their spiced ale. In order to guard against such a contingency, it became the practice for the individual to request some friends sitting near him to become his surety or pledge while he

drank. Thus the toast or pledge became the means by which the flower safety was plucked from the nettle danger, and the system was, until a comparatively recent period, one of our cherished institutions. As a memento of a bygone custom, I send herewith a collection of these wise saws. The list is rather long, but they embody in one form or another the feelings of Englishmen, they were inspired by a kindly, manly spirit, and are free from the contrariness and dogmatism of those proverbs which Sancho Panza the clown loved, but Don Quixote the scholar and gentleman hated.

The Queen, may she reign long and live happily.
Prince Albert.

The Prince of Wales.

May the smuggler's heart be free from a pirate's spirit.

May the laws soon cease that tempt honest men to become knaves.

The country whose laws are made for revenue, not for prohibition.

May hearts be joined whenever hands are united.

May music inspire joy, and unity allow no discord.

When Apollo inspires our lips may he also drive care from our hearts.

May truth animate Paddy's heart when blarney stimulates his tongue.

A full tumbler to every good fellow, a good tumble to every bad one.

The rose, thistle, and shamrock, may they never be dis-united.

May the poaching friar be whipped with his own cord.

May religion ever be divested of sensuality.

May hypocrisy be stripped whenever it puts on the cloak of religion.

Early hours and hearty health.

Olden times.

Old halls.

Old farms and old pastimes.

May we never abandon present happiness by looking back on past circumstances.

May the game laws be reformed or repealed.

May moonlight sporting cease by employment being given to the labourer.

The abolishment of game-keeping rather than increase of crime.

Liberty without lawlessness.

Old English sports, may they never be done away with.

Old English customs, may modern refinement never introduce habits less healthful.

May we enjoy life, but not, like poor Tom, in doing so hasten the approach of death.

May empty heads never disgrace our country's cockade.

Oaken ships, and British hands to man them.

May hearts of oak man our navy, and plants of oak support it.

May the British tar never lose the oak's firmness or debase his country's character.

May our friendships be independent of time and be matured by character.

May our love be ever young, our charity ever vigorous.

The heart which is open to all worth and shut to all vice.

May we never unfurl our banner but for defence, and never furl it in dishonour.

May just wars be accompanied by good fortune, and aggressive valour be discomfited.

May the influence of the priest be dependent upon character, not custom.

Religion without bigotry, and politics without party.
 May the priest's welcome never be repaid by rapacity.
 May a quarrelsome toper be compelled to be a teetotaler.

May the beam in the glass never destroy the ray in the mind.

When we are tempted to lave the clay may we never deprive it of consistency.

A jolly nose, when it is the sign of a good fellow, but not of a sot.

May we never colour the nose by emptying the pocket.
 May the bloom of the face never extend to the nose.

May our glass be broken rather than we should allow merriment to be succeeded by madness.

May the toils of the day be forgotten in the welcome of night.

May-games; may modern refinements never banish them.

May the spring-time of gladness be succeeded by the winter-time of repose.

Mirth and music uninterrupted by folly or discord.

When our hearts are merry may our heads be active.

May he who would have two loves be punished with double contempt.

May riotous monks have a double Lent.

Merry monks, but not mad ones.

May monastic rule be firm without severity, and mild without weakness.

May we wear our own clothes, but adopt any person's virtues.

May pride never intrude on a wedding day, nor passion interrupt its harmony.

May a bridal promise never be repented, nor the matrimonial bond regretted.

Merry hearts to village maidens.

Harmless joys, with spirits to enjoy them.

May the merry day actions never be succeeded by the next day's regret.

Our country, our Constitution, and our Queen.

Let the lass be good, if even the glass is filled badly.

May a toast to the fair never prove an apology for the conduct of a Satyr.

May woman's charm be dependent on neither eyes, hair, nor complexion, but on heart.

May the gentleman that is be as true-hearted as the gentleman that was.

Old English faces, old English hearts, and old English customs.

May modern landlords by their conduct deserve the tears that watered the biers of their progenitors.

England, the Ocean Queen.

May the Ocean Queen never oppress old ocean sisters.

May Britain ever retain the character of "the home of the friendless."

English liberty without French ribaldry.

A thousand years to our friends, with thousands to assist their enjoyments.

May the cold of Christmas be forgotten in the comfort of its cheer.

May all hearts be merry at Christmas, even when all hands are cold.

May the frosts which bind old Christmas open all hearts to the poor.

Sir John Barleycorn, may he soon be relieved from his fetters.

The times when each village home was never without good beer.

Sir John Barleycorn, may the time soon come when each peasant may have him for a lodger.

Merric England, may her peasant sons resume their ancient independence.

Old sports and village pastimes as they were.

Merric Christmas, may we always have good cheer to welcome it.

The peasantry of England, may they resume their ancient spirit.

May God speed the plough, and reward the men who drive it.

May they who raise the wheat be well rewarded with plenty.

The sports of former and the science of present days.

The golden days of Queen Bess, but may their despotism never be revived.

Our Father Land, its Queen and Constitution.

The merry days of England; may her merriest be yet to come.

May the wassail bowl never be the burial-place of our reason.

May the pastimes of the present generation never disgrace the pleasures of the past.

The golden days of Queen Bess.

May the poor never want relief while the rich have power to administer it.

Country sports and light-hearted players.

May those who put spirits into their mouths never forget that they will ascend to their brains.

May we see so far before we commence drinking as to prevent our being blind when we have finished.

May we never put an enemy into our mouths to steal away our brains.

May all Millwoods share the fate of Barnwell.

May we never forget that the first step into vice is never the last.

May virtuous love be our shield from the harlot's smiles when principle is not.

If the village bells sadden the mind, may the simplicity of their sounds tend to purify the heart.

The village bells, may their sounds awaken the memories of the past and open the heart to reflection.

The English belles, may their society animate virtue and stimulate to glorious enterprise.

The true heart, may it never be despised.

May man's passions never make him forget the brute has feelings.

May man's gratitude never fail to recompense a brute's kindness.

May the words of the absent be more fondly cherished than if spoken when they were present.

W. T. MARCHANT.

(To be continued.)

THE TERCENTENARY OF MARY, QUEEN OF SCOTS: HER HAIR AND PERUKES.

(See 7th S. iv. 81, 121, 281, 361, 381, 441.)

Perhaps it may prove of additional interest to note a few engravings which have been made from portraits of this unfortunate queen, concerning whom so much information has appeared in 'N. & Q.' of the past year, the tercentenary of her execution. No doubt there are many more in existence.

1. In Lodge's 'Portraits,' vol. ii., cabinet edition, 1846, is a portrait of Mary, Queen of Scots, said to be from the picture "in the collection of the Right Honourable the Earl of Morton, at Dalmahoy." This, a half-length, portrays a rather pretty woman with a demure aspect. The account which accompanies it, curiously enough, does not contain any notices of either Mary's life or death,

but is devoted entirely to the discussion of the genuineness of the picture. This is said to have been preserved with the greatest care from time immemorial (?) "in the mansion of Dalmahoy, the principal seat in Scotland of the Earl of Morton." The history of it is curious, for it is said to have been painted during her confinement in Lochleven Castle, and to have been once the property of George Douglas, the liberator of Mary, and to have passed from him to his relative James, fourth Earl of Morton. The earl was, as is well known, beheaded by the "Maiden" at Edinburgh in 1581. The date of this picture would be 1567-68.

2. In 'Illustrations of the Works of Sir Walter Scott,' 1833, is a portrait of Mary, Queen of Scots, "engraved by J. Thomson, drawn by J. W. Wright from a painting by Zucchero." In this, a three-quarter length, she is depicted standing, dressed in black, and holding in her right hand a little dog. The countenance is merely that of a fair, pretty young woman. The following description is appended: "Her face, her form, have been so deeply impressed upon the imagination, that even at the distance of three centuries it is unnecessary to remind the reader of the parts which characterize that remarkable countenance" ('Abbot,' chap. xxi.).

3. In the 'Imperial Dictionary of Universal Biography,' n.d., probably 1867, is an excellent engraved portrait of Mary. This is said to be "engraved by W. Holl from a Painting from the original by Sir John Watson Gordon, P.R.S.A." This is by far the best, and represents a very beautiful woman with dark hair, having in it pearls, but otherwise very simply attired. On a table on her left hand is an imperial crown. Probably this is copied from some painting taken shortly after her return to Scotland from France about 1561.

4. A small *carte de visite* portrait is before me, on the margin of which is inscribed "Marie Stuart," and on the back "E. Neurdein, 28, Boulevard Sebastopol, Paris, Portraits, Vues, Reproductions." This is probably from some picture in France, and represents Mary as a very pleasing looking woman with dark hair, covered by a large hood, the curtain of which hangs down on her shoulders.
JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

I possess a lock taken from the tress which Lord Belhaven bequeathed to Queen Victoria. It came to me from my grandmother, Lady Charlotte Campbell (sister-in-law of Lady Belhaven), and is in a paper docketed as follows in her hand:—

"Friday, November 30, 1816. Queen Mary's Hair, given to me by Lord Belhaven and Stenton from out his Cabinet, which said Cabinet pertained also to her Majesty. The Hair was sent to some of her adherents previous to the Battle of Langside."

I should describe the hair as the fairest auburn,

unusually fine and silky, and shining even now like gold, thereby tallying exactly with the descriptions of Brantôme, Ronsard, and other contemporaneous authors. Can any one suggest to me a good and ornamental way of preserving it without sacrificing the paper in which it is wrapped, which is three and a half inches long by two and a half? At present it is liable to diminution and injury by constant inspection. Were it not for the inscription, I should have put it in a crystal locket.

Sir Francis Knollys, in a letter to Secretary Cecil, dated "Carlyll, 28 June, 1568, at mydnyht," in reference to the servants in waiting on the Scottish Queen, says:—

"Nowe, here are six wayting women, althoe none of reputacion, but Mystress Marye Claton, whoe is praysed by this Q: to be the fynest busker, that is to say, the fynest dresser of a woman's heade and heare that is to be seen in any countrie, whereof we have seen divers experiences since her comyng hether and among other prettie devyce, yesterday, and this day, she did sett sitche a curled heare upon the Queen that was said to be a perewyke that shoed very delicately, and every other day highterto she hath a newe devyce of heade dressing without any coste and yett setteth forthe a woman gaylie well."

W. Udall, in the 'Historie of the Life and Death of Mary Stuart, Queene of Scotland,' 1624, says:—

"Shee came forth maiestically in stature, beautie, and shewe, with a cheerefull countenance, matron-like apparell, and very modest, her head being covered with a linnen veile, and the same hanging very low."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

P.S.—In CUTHBERT BEDE's interesting note, 7th S. iv. 441, "Wisham" should be *Wishaw*.

I think MR. W. T. LYNN's communication (7th S. iv. 444) satisfactorily settles the year in which Mary Stuart was executed, if ever it had been for even a moment in doubt; but, on what day of the week was her sentence carried out? Do not think this an idle question. February 8, 1587 (Ecclesiastical Calendar), was undoubtedly a Wednesday. Mr. Froude ('Hist. of England,' imperial 8vo. edition, 1870, vol. xii., p. 334) adopts this supputation; but in a contemporary letter (see 'Excerpta Historica,' Bentley, p. 18) from Sir Marmaduke Darell, an eye-witness of the tragedy, I find the statement, "Between x and xj of the clocke this presente *Thursdaie* [the italics are mine] she [Mary] was beheaded in the hall of this castle. . . . From Fotheringaie Castle this viijth of February, 1586," which, of course, according to the explanation of Mr. W. T. LYNN, we must read 1587. Is this a mistake of Sir Marmaduke Darell's as to the day of the week? No reference to old and new style helps us here. February 8, 1586 (Church Calendar), was a Friday (new style), a Tuesday according to the legal year (old style). February 8,

1586/7, is Wednesday. How comes the writer of the letter, then, to say "this presente Thursdaie"? Is it a slip of the pen? If so, historical investigators should "make a note of it." NEMO.
Temple.

The work inquired for by CUTHBERT BEDE at the last reference is the 'Inventaires de la Roynie Descosse,' printed by the Bannatyns Club in 1863. Of the prefatorial and illustrative matter, furnished by Joseph Robertson, it is not too much to say that it forms the most interesting and thoroughly readable memoir of all that concerns the social surroundings of the queen that can be met with anywhere, and one can only regret that the limited issue imposed by the rules of the club renders the book practically unprocurable. Among the inventories included in the volume is a list of the articles delivered out of the wardrobe at Holyrood in every month, commencing from August, 1561, and extending to June, 1567. The original is in the Register House, countersigned by the queen. From this we see that in December, 1561, the wardrobe keeper discharged himself of "une aulne de toile pour acouster les perruques de la royne"; in December, 1563, he dealt out "une demie aulne de toile pour faire des attaches pour des perruques pour la royne"; and again in February, 1564, "une aulne de toyllle pour friser de perruques pour la royne." Robertson observes upon this that in October, 1567, Gervais de Conde, the master of the wardrobe, sent to Lochleven "plusieurs perruques," and that in July, 1568, after her flight into England, he sent the queen, then at Carlisle, "ung paque de perruque de cheveux."

The inventories also afford much information upon the literary tastes of the queen, as evidenced by the books which formed her library; but upon this subject exclusively a volume is in the press, which will shortly be issued by Mr. Elliot Stock.

JULIAN SHARMAN.

16, Parliament Street, S.W.

THE BROWNE FAMILY OF STAMFORD, CO. LINCOLN, AND TOLETHORPE, RUTLAND.

(Continued from 7th S. iv. 464.)

I am rather inclined to believe that "my wyfe Covell" named in the will of Francis Browne (who died, says the Inq. p. m. taken at Uppingham on the Monday next after the feast of Trinity, 34 Henry VIII., at Tolethorpe, May 11, 33 Henry VIII., aged about fifty-three, and Anthony, son and heir, was aged twenty-six at his father's death) should read "Colville," probably a mistake of the scribe. A family of that name was seated at Newton, in the Isle of Ely, from a very early period till 1792, when the manor was alienated by Richard Colville, Esq., to a Mr. James Redin, who possessed it when Lysons wrote his 'History of Cambs.' in 1808. I have not at hand a 'Visita-

tion of Cambs.' to verify my opinion. Francis Browne, grandson of Francis whose will is quoted in a former paper (buried at Little Casterton, October 18, 1604), married Lucy, eldest daughter of George Mackworth, of Empingham, Rutland, Esq., and sister of Sir Thomas Mackworth, of Normanton, Bart. Margery Mackworth, second daughter of George Mackworth, married at Empingham, December 1, 1598, Geoffrey, younger son of John Colville, of Newton, Esq., and had a son of that name, baptized at Little Casterton October 27, 1599.

Robert Kirkham, of Cotterstock and Fineshade Abbey, co. Northampton, son and heir of Walter Kirkham, of Fineshade Abbey (who entered ped. in the 'Visit. of Northamptonshire,' 1619), married Anne, eldest daughter (baptized at Little Casterton September 7, 1595) of Francis Browne and Lucy (Mackworth), at All Saints', Stamford, January 4, 1615/6. The registers of this parish supply the following extracts (baptisms):—

- 1617. Anne, daughter of Robert Kirkham, Dec. 7.
- 1623/4. Alice, daughter of Robert Kirkham, esq., Jan. 17 (buried June 8, 1624).
- 1625. John, son of Robert Kirkham, gent., April 15.
- 1627. Robert, son of Robert Kirkham, gent., July 1.
- 1627. Henry, son of Robert Kirkham, esq., Dec. 7.

St. George's, Stamford:—

1618/9. Walter Kirkham, the sonne of Robart Kirkham dwelling at the Blacke Fryers, bapt. Jan. xxxi.

In Blatherwick Church was this inscription, on a marble slab (when Bridges wrote his history of the county of Northamptonshire):—

"Heare lyeth inter'd the body of Robert Kirkham of Fineshad, Esquire, who dyed the 15 day of August in the yeare of our Lord God 1656."

Robert Kirkham, of Fineshade, Esq., an utter barrister (Gray's Inn), and his son Walter, who married, March 14, 1653, Mary (baptized July 2, 1635), daughter of Sir John Norwich, Knt. and Bart., of Brampton, were Royalists, and the father was fined, November 4, 1646, for his delinquency in repairing to the royal garrison at Newark, 763*l*. ('Royalist Comp. Papers,' second series, vol. xiii. pp. 47-88). John, second son of Robert Kirkham, was admitted—from Stamford Grammar School, where he had been four years under the master, Mr. (Symon) Humphreys—pensioner of St. John's College, Cambridge, May 12, 1642, and was then aged eighteen years. In Cranford Church, Northamptonshire, is (or was) a monumental inscription to Walter Kirkham, of Fineshade Abbey, Esq., who died December 10, 1677 (Bridges, vol. ii. p. 230).

Quarles Browne, second son of John and Mary Quarles (daughter of James Quarles, of Romford, Essex, Esq., and sister of Sir Francis Quarles, Knt.), baptized at Little Casterton, July 10, 1622, made his will July 7, 1663, in which he designates himself as Quarles Browne, of London, merchant, but

being designed for a voyage to the East Indies, and employed by the Right Worshipful the East India Company residentiary in London to be their agent at the port of Bantum, in the East Indies.

"First I direct all my just debts to be satisfied and paid. I give to my loving and dear wife Elizabeth [Blore calls her Margaret, daughter of John Dobson] Browne, daughter of Valentine Dobbins, of Kinsale, in the Kingdom of Ireland, gent., the sum of 321*l.*, being the residue of the sum of 500*l.* as yet due and unpaid and due unto me, to her as a marriage portion unto the said Elizabeth my wife from the said Valentine Dobbins, together with the interest thereof accruing as well for the space of five and a half years from the date hereof. I also give her 700*l.*, all that my message, tenement, or now dwelling house of me the said Charles Browne, being in Rivers-street, in the parish of St. Olave's, Hart-street. To my dear brother James Browne 300*l.*; but in case at the time of my decease I shall have more than one child or children living than my daughter Margaret Browne, he is only to have 50*l.* paid him. To my dear brother Chr. Browne, esq., and James Browne, each 20*l.* for mourning. To my loving friend Michael Dunkin, of London, gent., 20*l.*, and 10*l.* to buy mourning and to buy a ring; and to Samuel Sambrooke, of London, gent., 20*l.* to buy mourning. To my sister Priscilla Ayrey, wife of Thomas Ayrey, of London, 10*l.* I appoint James and Chr. Browne, Michael Dunkin, and Samuel Sambrooke to be overseers of my last will and testament, committing to their custody and care my daughter Margaret during her minority. Residue of my goods, &c., I give to my daughter, appointing her sole executrix. If I happen to have a son, my residue of goods, &c., to be divided: he is to have two parts, and daughter Margaret and others a single part."

Michael Dunkin administered to the will as guardian of Margaret Browne November 20, 1667, the brothers and Sambrooke having renounced. Francis Mann, guardian of Margaret Browne, administered October 16, 1673. The latter's guardianship having ceased, Margaret Hodges administered July 1, 1676; on September 17, 1677, Margaret Bridges (*alias* Browne), wife of Robert Bridges, administered; and lastly, on March 14, 1680/1, letters of administration were granted to Margaret Hodges, wife of Francis Hodges, on behalf of Mary Browne, *alias* Blenerhasset—whom Blore calls (Mary) Hanset, of Norwich, and says her sister Margaret, named in the will, was married in Ireland—wife of Edward Blenerhasset.

JUSTIN SIMPSON.

Stamford.

(To be continued.)

LA DAME DE MALEHAUT.—A minor Dantesque problem of some curious interest has been recently solved, as shown in the 'Fifth Annual Report of the Dante Society,' Cambridge, Massachusetts, 1886. Appendix ii. of this 'Report' is named "Dante and the Lancelot Romances," and is the writing of Mr. Paget Toynbee. His theme is that passage in Dante's 'Paradiso,' canto xvi., which runs:—

Ridendo parve quella che tossio
Al primo fallo scritto di Ginevra.

("Smiling, she [Beatrice] looked like her who coughed at the first frailty recorded of Guinevere.") Previous commentators have gone so far as to show that the allusion is to the Lady of Malehaut, who coughed when Lancelot gave Guinevere his first kiss; but it remained for Mr. Paget to light upon the actual passage in one of the Lancelot romances, and to set it forth in print. He finds a French MS., eighteen copies of which, divided between the libraries of the British Museum and of Paris, give the incident in considerable detail. Ten of these writings belong to the thirteenth century, and four to the fourteenth. The Lady of Malehaut is in love with Lancelot, and is intimate with Guinevere. Gallehaut brings together Guinevere and Lancelot in his own camp, the Lady of Malehaut and two other ladies remaining within sight, but at some distance apart. A long dialogue of enamoured courtesy ensues between the queen and the knight. The crucial passage is as follows:—

"Par la foi,' fet ele, 'que uos me deuez, dont nint cest amor que uos auez en moi mise si grant et si enterine?' A ces paroles que la reine li disoit auint que la Dame de Maloaut sestossi tot a exient, et dreca la teste que ele auoit embronchiee. Et li cheualier lentendi maintenant, car mainte fois lauoit oie; et li lesgarde, et quant il la uit si ot tel peor et tele angoisse que il ne pot mot respondre a ce que la reine li demandoit."

This passage settles the question (which Dantesque commentators have differed about) as to what was the feeling or intention with which the Lady of Malehaut coughed, whether to check Guinevere or to encourage her, and consequently what was the feeling or intention with which Beatrice smiled. We now see clearly that the Lady of Malehaut was vexed, and the smile of Beatrice must have had a spice of sarcasm in it. Mr. Toynbee, we may observe, has not correctly translated the words "sestossi tot a exient." They mean, not "coughed all openly," but "coughed on purpose—coughed with full intention"—she "forced a cough." The MS. used by Mr. Toynbee is noted as "Lansdowne 757, fol. 71," &c., in the British Museum. Walter Map (or Mapes), the famous chaplain of Henry II., is the reputed author of this version of the romance.

W. M. ROSSETTI.

SAMUEL LANGLEY'S 'SHORT CATECHISME,' 1649.—

"A Catechisme Shorter than the Short Catechisme compiled principally by Mr. Ball out of which this (for the most part) was taken. Or the Epitome and Contraction of Mr. Ball's short Catechisme. Also A Spiritual Song for the Lords Supper or Communion, put into an ordinary tune, that it may be sung by common people, for their spiritual quickning and edification in that Ordinance. Together with two other Hymns or Psalms, the first concerning Submission, the Second the Lord's Prayer. By S. L., M.A., and F., C. C. Camb. London, Printed by A. M. for Tho. Underhill at the Bible in Wood Street, 1649. 12mo."

The preface is signed S. Langley, and states that the work was "intended for the Congregation

which meeteth ordinarily at Swettenham, in Cheshire." Langley was minister of Swettenham, Cheshire, and is styled "Holy and meek" by Henry Newcome in his 'Autobiography.' His 'Catechisme' is not mentioned by Watt, nor does it appear in the British Museum or Bodleian Catalogues. As he was fellow of Corpus Christi College, Cambridge, there may be found a copy in the libraries of the university or some of the colleges, or some Cheshire collectors may possess one. I shall be glad to hear of the existence of another copy than my own, as mine wants part of the hymn on "Submission" and that on "The Lord's Prayer," perhaps one or two leaves. The 'Catechisme' itself is perfect, filling ten pages.

W. E. BUCKLEY.

Middleton Cheney, Banbury.

ALEXANDER ROSE (NOT ROSS), BISHOP OF EDINBURGH.—The constantly recurring confusion between the names Rose and Ross, a frequent source of trouble to the Scottish genealogist, ought not to be allowed to pass without notice when occurring in the pages of your Scottish name-child, *Northern Notes and Queries*. In vol. i. p. 50, being query xxv. in No. 3 of that valuable medium of inter-communication for all interested in northern history and genealogy, which we owe to the zeal of a well-known correspondent of 'N. & Q.,' the Rev. A. W. Cornelius Hallen, I find the question put, "What was the parentage of "Alexander Ross, Bishop of Edinburgh, ob. 1720?" and the query is headed "Family of Bishop Ross." I desire to point out that heading and query are both alike misleading. Alexander Rose, the last survivor of the outed prelates, as he is called in the late Robert Chambers's delightful and dainty little monograph on 'The Threiplands of Fingask,' published, through the loving care of the late Sir Patrick Murray Threipland, in 1880, was not a Ross, but a Rose. He was, as Dr. Chambers tells us (*op. cit.* p. 11), of the Kilravock family, and he married for his second wife Euphemia, third daughter of Sir Patrick Threipland of Fingask, first baronet, but had no issue by her. A son of Bishop Rose by a former wife is mentioned by Dr. Chambers (*op. cit.* p. 16) as having been out in the '15. It may perhaps save some reader of 'N. & Q.' from sending up a query if I add that "outed" prelates is a term applied to the Scottish Episcopate disestablished in 1689.

C. H. E. CARMICHAEL.

New University Club, S.W.

ANCHOR.—A nondescript anchor, caught on the hook of a fisherman, was lately brought up in thirty feet water at Green Bay, Wisconsin. It is of a type unknown to all the oldest inhabitants. Its general appearance is that of a four-legged stand. Its maker cut off the trunk of a tree, three and a half feet in

girth, about nine inches below where it forked into three branches, each quite like the other two. He left these branches about three feet long, and between the two furthest apart he inserted a stick of similar size. The space between the four limbs he filled with stones, and bound the four together at their ends by morticing them in a Greek cross, composed of sticks three and a half feet long and sixteen inches round, sharpened at the ends. The cable ran through the hole at the crotch. When this anchor was let down, two ends of the cross-arms would plough the ground and hold fast. This contrivance was like the *cúval* of the 'Iliad.' It would be interesting to learn where it is now known; and where or how recently it has been in vogue.

JAMES D. BUTLER.

Madison, Wis., U.S.

AN OLD ENGLISH FOOT-RACE. — Special notes of early foot-races in this country are so exceedingly rare, that I thought you might like to have a copy of the following, which I have just met with in going through Leonard's Reports, 1659. It refers to a case that was tried in the Court of Queen's Bench in Hilary Term, 30 Elizabeth, that is, either in January or February, 1588.

"In an Action upon the Case, upon a promise by Scrogs, against Griffin; The Plaintiff declared, That whereas such a day, one Brown and another, did run for a wager, from Saint-John-Street to High-gate, That he of the said two, that first got thither, and came again, should have 5l. which wager, the said Brown did win; and whereas after the said match so performed, the said Plaintiff affirmed, that there was deceit and covin in the performance of the said match, upon which the Defendant, in consideration of twelve pence, to him delivered by the Plaintiff, promised, that if the Plaintiff can prove, that any deceit or covin was used, or practised in the performance of the said match, that then upon request, he would pay to the Plaintiff 5l. And upon Non Assumpsit pleaded, it was found for the Plaintiff, And it was moved by Foster, in arrest of Judgement, That here is not any request set forth in the Declaration: and also, that this deceit is enforced in London, whereas it ought to be in Middlesex where the Race was run: and it was agreed by all the Justices, That the proof ought to be made in this Action, as in the common Cases of voiajes: and that request now is but matter of conformity, and not of necessity. Wray, Justice, It is clear, That always proof ought to be as it is here; if not, that the matter be referred to a speciall proof before a person certain. And as to the triall, The deceit is not in issue, but onely the promise; and therefore the issue is well tried in London: Also this Action here includes proof and request: for there cannot be made any other proof, and the proof is the effect; for which cause he concluded, that Judgement should be entred for the Plaintiff, which was done accordingly."

J. O. HALLIWELL-PHILLIPPS.

DIACLECT WORDS.—I have within the last few days had occasion to examine many portions of R. W. Dickson's 'Practical Agriculture; or, a Complete System of Modern Husbandry.' The copy I have used is called "a new edition." It

is dated 1807, and is in two volumes quarto. It should certainly be read for the proposed dictionary of dialect. I observed many local words connected with farming and rural life scattered through its pages.

ANON.

Queries.

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

TOIE : DUOS LE CROSS-CLOTHES : CARLIELL ROWLE.—I should be obliged if any reader of 'N. & Q.' would give me information on the following points:—1. In some sessions rolls, *temp.* Elizabeth, I find that certain persons were indicted for bringing into church during divine service, "in most contemptuous manner,.....a *toie* called the *flower of the well*." I should like to know exactly what this *toie* was. I suppose it was connected with well-dressing customs. The presentment was made on January 14, 1597/8, but the date of the offence is not stated. In another instance I find that the custom was kept on January 6th, the *maumet*, as it is called, being represented as having been sought "all the night" (Epiphany Eve), and brought into the church the next day. 2. What are *duos le cross-clothes*, mentioned as stolen in connexion with a petticoat and boots and shoes? 3. What is to be understood by "one Carliell Rowle," also mentioned in connexion with wearing apparel?

JOHN LISTER.

MILITIA CLUBS.—I have come across the minutes of a small local club, which was formed in 1796. The object of the society appears to have been to protect its members from the effects of the ballot for the militia—one of the rules being to the effect that "if one of the society be allotted, each member shall greatly exert himself to procure a substitute." Were such clubs common in other parts of the country?

H. FISHWICK.

Rochdale.

MISS FLEMING, actress, died January 17, 1861, married George Stanley, a low comedian, and played in Manchester and Liverpool Lady Macbeth, Helen McGregor, &c. Subsequently played at Haymarket. Was, according to *Gent. Mag.* (1861, i. 234), grand-daughter of John West Dudley Digges. What was her Christian name; when did she marry; when appear at the Haymarket, &c.? Any information concerning her will oblige.

URBAN.

HENRY FARREN.—Where can any particulars be found of the early life of this son of the eminent W. Farren? I know of the slight biographical sketches which appeared in the *Gent. Mag.* and

in the *Era* newspaper. When and where was his first appearance in London? Is any biography of him to be found in any of the dramatic or theatrical periodicals?

URBAN.

STRUT'S ILLUSTRATIONS TO 'THE PILGRIM'S PROGRESS.'—The first edition of Bunyan's immortal allegory with these quaint illustrations cited by Lowndes is 1760. I have one, an edition of 1728—the twenty-second edition of the book—in which they appear. Is this the first? Is a bibliography of Bunyan, or of 'The Pilgrim's Progress,' in existence?

H. T.

CATHOLIC MISSION IN PHILADELPHIA.—Was there a Sir John James in England about a hundred and fifty years ago, a Catholic who established a fund of 4,000*l.* to assist the poor of London and to support the Catholic missions in Pennsylvania? It is stated that Bishop Calloner made the record "Sept. 29th, 1748," on books in London about this fund. Do the Catholic Church authorities of London know of the fund in olden time? Does any part of it exist? There yet remains 8,000 dollars of the fund here.

MARTIN T. J. GRIFFIN.

Philadelphia.

HAMILTON FAMILY.—Major Otho Hamilton, of the 40th Regiment, was long a resident of Nova Scotia. His service lasted from at least 1727 to 1770, when he died. He left descendants, of whom I am anxious, for genealogical purposes, to find trace. He is said to have had two sons, John and Otho. John, a colonel in the 40th Regiment, is said to have left descendants in Cumberland, England. Otho's son Ralph is said to have had children—Otho William Hawkey, William Frederick, George Burton, Emma Eliza. I earnestly solicit information concerning this family. Can any one give me the present address of any member thereof?

ARTHUR WENTWORTH HAMILTON EATON.
St. Botolph Club, Boston, Mass., U.S.

ÉCARTÉ.—I have 'A Treatise on the Game of Écarté, as played in the first circles of London and Paris,' London, James Harding, 1824, 12mo.; but the original owner has written her name, "Louisa Chase," on the title, with the date Nov., 1823, from which it appears that the book was post-dated. The number of pages is only thirty-six, of which the latter half is taken up with a reprint (in French) of the "Original Rules as published in Paris." I suppose this to be the earliest work in English upon this game. Can any correspondent name one earlier?

JULIAN MARSHALL.

ATTACK ON JERSEY.—Can any one inform me where I can find a more or less detailed account of the French attack on the island of Jersey on

Jan. 6, 1781? I am particularly anxious to find out whether the 78th, or Seaforth's Highlanders, now the 1st Battalion Seaforth Highlanders, were engaged in this affair. In Copley's picture of the death of Major Pearson, in this action, a wounded or dying Highlander is depicted; and as the regiment did not leave Jersey and Guernsey until April 6 in the same year, I imagine that it was present; but the regimental records make no allusion to the fact.

LIEUT. EGERTON.

Rose Villa, Hythe, Kent.

CATHERINE WHEEL MARK.—I shall be obliged for information as to what city or town has used the mark of a Catherine wheel as the official stamp for weights and measures.

T. M. FALLOW.

Coatham, Yorkshire.

THOMAS VICARY, SERJEANT - SURGEON TO HENRY VIII., &c.—Mr. James Roberts Brown kindly sends me the following extract from the 'Diary of John Manningham, of Bradbourne, Kent' (Camden Soc.), p. 51:—

"April 19, 1602.—My cosen told me that Vicars, King Henry viii. his Serjeant Surgeon, was at first a meane practiser in Maidstone, such a one as Bennett there, that had gained his knowledge by experience, until the King advanced him for curing his sore legge."

This is earlier tidings about Vicary than any I had come across before. I hope for still more from the benevolence of 'N. & Q.' men.

PERCY FURNIVALL.

"A HAIR OF THE DOG THAT BIT YOU."—In the third book of the 'Jardin Musical,' published at Antwerp (probably) in 1556, is a madrigal by Hubert Waerlant to the following words:—

Si par trop boire lendemain,
Vous tremble[z] teste, pied ou main,
Prenez bien tost sans contredict,
Du poil du chien que sous mordict.

Is any earlier example of this proverbial expression known?

W. BARCLAY SQUIRE.

British Museum.

SKY OR SKIE THURSDAY.—In the parish books of St. Nicholas's, Durham, circa 1670, we find "Sky Thursday" (or "Skie") repeatedly mentioned as coming between Palm Sunday and Good Friday. The word can hardly be any form of "Shere." What is it?

J. T. F.

Bp. Hatfield's Hall, Durham.

SIR FRANCIS GRANT, LORD CULLEN.—Can any reader of 'N. & Q.' kindly tell me (1) the exact date of Grant's birth; (2) whether he married twice or thrice (according to the inscription under the engraving of Grant's portrait, by Taylor after Smybert, Grant married first, on March 15, 1694, Jean Meldrum, by whom he had three sons and three daughters, and secondly, on Oct. 18, 1708, Sarah Fordyce, by whom he had two daughters; but see Burke's statements both as to the third

marriage and the issue of the first and second —'Peerage,' &c., 1886, pp. 610-11); (3) whether he was buried at Monymusk or elsewhere?

G. F. R. B.

SIR WILLIAM GRANT, MASTER OF THE ROLLS.—1. What was the exact date of his birth? 2. What was his mother's maiden name? 3. Why was he re-elected for Banffshire in March, 1801 ('Parl. Return of Members,' part ii. p. 211)? 4. Where was he buried? He died at Dawlish.

G. F. R. B.

CROMNYOMANTIA ON CHRISTMAS EVE.—The following passage is from Burton's 'Anatomy of Melancholy':—

"'Tis their only desire, if it may be done by art, to see their husband's picture in a glass; they 'l give any thing to know when they shall be married; how many husbands they shall have, by *Cromnyomantia* [*sic*], a kind of divination, with onions laid on the altar on Christmas Eve."—Vol. ii. p. 341, ed. 1837.

A Latin note adds, "His eorum nomina inscribuntur de quibus quaerunt." Is this species of divination anywhere observed at the present time?

F. C. BIRKBECK TERRY.

ARMADA PICTURES AND RELICS.—Can any of your readers refer me to the subjects and present possessors of paintings of the various incidents of the Spanish Armada time. It is intended to hold a commemoration in Plymouth next July, the nature of which has not been determined; but as it will most probably include an exhibition of pictures and relics, I shall be glad to receive information which will be of service when the time arrives.

W. H. K. WRIGHT,

Hon. Sec. Armada Commemoration.

Drake Chambers, Plymouth.

THE ENGLISH FLEET ENGAGED AGAINST THE SPANISH ARMADA.—Borrow, in his 'Life of Sir Francis Drake,' gives a list of the names of the English ships and their commanders, headed by the Ark Royal, the flagship of Lord Charles Howard. On p. 264 he also says, "Lord Charles immediately hoisted his flag in the Ark Royal"; but on the following page (265) occurs a letter, extracted from the MSS. State Paper Office, in which Lord Howard addresses Sir F. Walsingham "from aboarde the Ark Rawly (Royal) the 9 Ma at 12 o'clock at nyght." The "Royal" in parentheses is Borrow's interpretation of "Rawly"; but inasmuch as that was one of the contemporary methods of spelling the name Raleigh, being, in fact, its phonetic equivalent, I should like to know what authority there is for superseding the name given to his ship by the Lord High Admiral himself. The Rev. Philip Morant, in the text accompanying Pine's engravings of the 'Tapestry Hangings of the House of Lords,' mentions this ship as the Ark Raleigh, as well as under the other name. In an account of the invasion written in 1590 the

admiral's ship is throughout called the Ark simply. Where may an authoritative list of the English ships be found that is fairly accessible?

W. S. B. H.

PARTICULARS OF BIRTHS.—

Bickham, George, father and son, engravers.

Bilney, Thomas, martyr.

Billingsley, Sir Henry, translator of 'Euclid.'

Bickerstaffe, Isaac, dramatist.

Cannot the particulars of birth, which are not supplied in the 'Dictionary of National Biography,' be ascertained?

EDWARD R. VYVYAN.

GRIMING.—What is the history of this word, in use in Furness to describe a slight sprinkling of snow? *Bill*: "Have you had any snow your way, Tom?" *Tom*: "Just a griming."

C. W. BARDSLEY.

DRYDEN'S FUNERAL.—After Garth's Latin oration over the corpse of the poet, Horace's ode, "Exegi monumentum," set to mournful music, was sung to an accompaniment of trumpets, hautboys, &c. Is the music extant; and by whom was it?

C. A. WARD.

Walthamstow.

WESTMINSTER ABBEY.—Is there any book on the sculptors of monuments in Westminster Abbey? It would be interesting to know the names of all the artists who have ever wrought in metal, stone, or mosaic in the Abbey.

C. A. WARD.

Walthamstow.

PRINTS BY BUNBURY.—I have two prints by Bunbury, published October 10, 1781, by T. R. Smith, 83, Oxford Street, entitled respectively 'Evening; or, the Man of Feeling,' 'Morning; or, the Man of Taste.' Is there any political allusion in either of them; or are they caricatures of any then well-known individuals? They are somewhat humorous, although not very refined.

RED LION.

"DICK UP' SIS."—Is this expression known anywhere except in the Isle of Axholme, where it is used in the sense of at sixes and sevens? "Come in, and welcome; but we are just about fitting, and are all *dick up' sis*."

C. C. B.

THE WESTONS AND BAYLEYS OF MADELEY.—Can any one assist me in tracing these families back through the seventeenth century and earlier? May I also ask whether the former were related to the Westons of Rugeley and Weston-under-Lizard?

C. W. S.

"LAURA MATILDA."—Is it known what poetess was referred to as "Laura Matilda" in 'Rejected Addresses'; or was "Drury's Dirge" only a satire upon female poetry of the day? I incline to think it was personal; and if so, it must have been aimed at some well-known writer. The author's note in

the later editions, that "they wish this lady to continue anonymous," does not throw any light upon the matter, as it may have been inserted only to excite curiosity. I should also like to know who edited the *Morning Post* in 1812.

CHARLES WYLIE.

SIR FLEETWOOD SHEPHERD.—What particulars are known of the life of this gentleman, who was a prominent star in the constellation of which Rochester and Sedley were the principal luminaries? An anecdote of him is given in the memoir which is prefixed to the 1722 edition of Sedley's 'Works.'

W. F. PRIDEAUX.

JEREMY TAYLOR ON THE BEATITUDES.—Information is earnestly desired concerning this MS. Bishop Rust, in his 'Funeral Sermon for Bishop Jeremy Taylor,' states that at the time of his death, in August, 1667, Taylor was employed upon a discourse upon the Beatitudes. Norris of Bemerton, in the preface to his 'Discourses upon the Beatitudes,' April, 1690, says that he had lately spoken with a gentleman who had seen a MS. of this discourse in Taylor's own hand. Has it been printed; or is the MS. known to exist?

W. C. B.

Replies.

POETS' CORNER.

(7th S. iv. 487.)

I have always understood that Goldsmith was the first English writer to give this name to the south transept of the Abbey. If so, it is a poetical justice that he himself, although buried elsewhere, is commemorated, at least by cenotaph, in this illustrious place. The graves of Chaucer, Spenser, Cowley, Drayton, Dryden, Prior, and Campbell, to mention no others, and the cenotaphs of Shakespeare, Milton, Thomson, and Gray, amply justify the claim of this quarter of the Abbey to its popular designation. And yet, after all, how poorly is English poetical literature represented in this national Walhalla. "There are many poets," says Addison, "who have no monuments here, and many monuments which have no poets." We look in vain for the memorials of Sidney, Marlowe, Southwell, Carew, Donne, Wither, Marvell, Otway, Parnell, Waller, Pope, Collins, Ramsay, Akenside, Beattie, Crabbe, Scott, Coleridge, Shelley, Keats, and Byron. These and other great names are "conspicuous by their absence." On what principle the others were admitted it is difficult to say. Might not the series be even yet made more complete? The earliest use of the term "Poets' Corner" known to me in English literature is in Goldsmith's 'Citizen of the World,' letter xiii.:

"As we walked along a particular part of the Temple, There, says the gentleman, pointing with his finger that

is the Poets Corner; there you see the monuments of Shakespeare and Milton and Prior and Drayton."

This scarcely implies that Goldsmith invented the phrase. His 'Citizen' was first published in 1762, and he apparently employs it as a term already accepted, at least by the Abbey showmen of the day.
J. MASKELL.

P.S.—The name Poets' Corner was accepted by Johnson. See Boswell's 'Life,' by Croker, p. 258.

It may be of interest to note that the tomb of a poet was at an early period used to designate this portion of the Abbey church. Gerarde, in his 'Herball,' 1597, describing the wall pennywort (*Cotyledon umbilicus*, L.), wrote, "It groweth upon Westminster Abbey, over the door that leadeth from Chaucer's tomb to the old palace." This precise indication of locality led to the speedy extermination of the plant, for in 1636 Johnson was obliged to add, "In this last place it is not now to be found."
E. S. DEWICK.

In 'N. & Q.,' 1st S. iii. 381, it was asked, under a signature once familiar to its readers, MACKENZIE WALCOTT, when the name of Poets' Corner was first attached to the south transept of Westminster Abbey. It is now repeated by Mr. C. A. WARD. I cannot refute his assertion that it does not appear to have been in use in the middle of the last century, but it obtained so early as 1760. Goldsmith mentions it in the 'Citizen of the World.' In the 'History and Survey of London, Westminster, Southwark, &c.,' by John Entick, it is stated:—

"At the corner of St. Benedict's Chapel, an iron gate opens into the south cross isle, which from the number of monuments erected therein to celebrated English Poets has obtained the name of the Poets' Corner" (vol. iv. p. 417, London, 1766).

But before this it was spoken of as the "Poetical Quarter." In the *Spectator*, No. 26, March 30, 1711, there is:—

"In the poetical Quarter, I found there were Poets who had no Monuments and Monuments which had no Poets" (H. Morley).

ED. MARSHALL.

RAMICUS 7th S. iv. 387).—It would have been as well if MR. PLOMER had mentioned where he met with the name Ramicus, as it does not occur in the titles of the English translations referred to. That supposed to be printed by Machlinia has the following title, as represented in the facsimile in Dibdin's 'Typographical Antiquities,' ii. 19:—

"Here begynneth a litil boke the whiche traytyed and reherced many gode thinges necessaries for the infirmite & grete sekenesse called Pestilence the whiche often times enfecteth us made by the most expert Doctour in phisike Bisshop of Arusiens in the realme of Denmarke."

Again, in a passage quoted on p. 19, the author speaks of himself, "I the bisshop of Arusiens in

the royalm of Denmark doctour of Phisique will write," &c. The edition by Wynkyn de Worde is mentioned by Dibdin 'T. A.,' ii. 341, under the same title as the previous edition. On p. 342 he says, "This seems to be a different edition from that mentioned by Mr. Ames under the title of 'A passyng gude litel treatyse agenst the Pestilence. By Philip bishop of Arusiens in Denmark doctor in Physickes. Quarto.'" Another copy, in the Public Library at Cambridge, appears different from either, but, like the others, professes to be the work of "the bishop of Arusiens in the Royalm of Denmark, Doctour of Physycke," &c. In none of these does the name of Ramicus appear. They are all without date; but Machlinia's would be about 1480-90, and the others not much later. In the 'Scriptores Rerum Danicarum,' by Langebek and Suhm, Hauniae, 1792, folio, vol. vii. pp. 209-216, chap. cc., we have "Nomina Episcoporum Arhusiensis Ecclesiae," followed on p. 210, chap. cci., by "Series Episcoporum Arhusiorum ex variis Auctoribus, qui nominantur in Catalogo." The list extends from Rembrandus (A.D. 948) to Johannes Aegidii (A.D. 1593), and some particulars are recorded of several of these prelates, among whom, however, neither the name of Ramicus nor of Philip is to be found.
W. E. BUCKLEY.

YORKSHIRE PROVERB (7th S. iv. 447).—Of. "A morning sun and a wine-bred child, and a Latin-bred woman, seldom end well" (George Herbert's 'Jacula Prudentium').
A. E. C.

The Yorkshire proverb quoted by LELAND NOEL is a version of the sixteenth century French, "Suite aux Mots dorés de Caton," given in Le Roux de Lincy's 'Livre des Proverbes Français,' t. i. s. v. p. 149:—

La femme qui parle latin,
Enfant qui est nourry de vin,
Soleil qui luyserne au matin,
Ne viennent pas à bonne fin.

J. H. L. DE VAYNES.

MAJOR DIXON DENHAM, F.R.S. (7th S. iv. 448).—Some information will be found about Denham in Robinson's 'Register of Merchant Taylors' School,' vol. ii. p. 165; Rose's 'Biographical Dictionary,' vol. vii. p. 56; and *Gentleman's Magazine*, vol. 98, part ii. pp. 184, 549.
G. F. R. B.

MR. ROUSE will find a full biography of this traveller in the 'Biographie Universelle,' Paris, 1852. The account therein of his travels is mainly gathered from the book he wrote, with the aid of his fellow-travellers Clapperton and Oudney, entitled 'Travels and Discoveries in Northern and Central Africa.' A shorter biography is given in Thomas's 'Universal Dictionary of Biography,' Philadelphia, 1870. Denham appears to have been a colonel at the time of his death, though

generally known as major. Sir M. H. Denham was his cousin.
DE V. PAYEN-PAYNE.

Short notices of Major Dixon Denham are given by Rose and Thomson Cooper, and in Michaud's 'Biographie Universelle.' His 'Travels and Discoveries in Northern and Central Africa' were published in 1825.

EDWARD H. MARSHALL, M.A.

Hastings.

"CANDID FRIEND" (7th S. iv. 347, 454).—

But of all plagues, good Heaven, thy wrath can send,
Save, save, oh! save me from the Candid Friend!

Thus, and in 'New Morality,' p. 36, reads Canning's couplet, which either must be a paraphrase of C. C. B.'s antithetical version, or your correspondent's memory must have been (in regard to the couplet) very oblivious. Perhaps Canning's couplet may be that referred to by Dr. MURRAY (*ante*, p. 347), as Canning contributed to the celebrated publication the *Anti-Jacobin*; but I do not know if 'New Morality' appeared therein.

FREDK. RULE.

Aahford, Kent.

Give me the avow'd, the erect, the manly foe,
Bold I can meet, perhaps may turn his blow;
But of all plagues, good Heaven, thy wrath can send,
Save, save, oh! save me from the *Candid Friend!*

'New Morality.'

G. P. S.

SCOTCH ACADEMIC PERIODICALS (7th S. iii. 516; iv. 69).—It may be as well to put on record the names of some Edinburgh magazines which have come under my notice since I replied to this query:—

1822. *The College Magazine*. No. 1 on November 30.

1823. *The Edinburgh University Journal and Critical Review*. Twelve numbers, January 1 to March 19.

1824. *Speculum Academicum*; or, *Edinburgh Miscellany*. By Humphrey Hedgehog, Esq. Five numbers, not dated.

1826-27. *The Cheilead*; or, *University Coterie: being Violent Ebullitions of Cheiromaniacs, affected by Cacoethes Scribendi and Fame Sacra Flames*. Sixteen numbers, October to February.

1835. *The University Medical and Quizzical Journal*. Six numbers, January 15 (1834 in error) to April 2.

1837-38. *The University Maga*. Vol. ii. Twelve numbers, December 1 to March 23.

1837. *The Student: a Casual*. No. 1 on November 8.

P. J. ANDERSON.

COUSINS AND COUSINSHIP (7th S. iv. 528).—The following passage from Sir Robert Phillimore, D.C.L., 'The Ecclesiastical Law of England,' p. 733, will answer H. L. T.'s query:—

"By the civil law first cousins are allowed to marry, but by the canon law both first and second cousins are prohibited. Therefore, when it is vulgarly said that first cousins may marry, but second cousins cannot, probably this arose by confounding these two laws; for first cousins may marry by the civil law, and second cousins cannot by the canon law. But now by 32 Henry VIII.,

cap. 38, it is clear that both first and second cousins may marry."

That is by the civil law.

WILLIAM COOKE, F.S.A.

AGRICULTURAL MAXIMS (7th S. iv. 467).—"You may admire a large farm, but cultivate a small one," is a translation of the well-known lines of Virgil's 'Georgics'—

Laudato ingentia rura,

Exiguum colito.

"The master's eye is better than his heel" rather reminds me of an expression in Aristotle's 'Politics,' "What fattens the horse?" "The eye of his master." E. WALFORD, M.A.

Hyde Park Mansions, N.W.

I should recommend your correspondent to have recourse to Thomas Tusser's 'Five Hundred Pointes of Good Husbandrie.'

F. C. BIRKBECK TERRY.

HURRAH (7th S. iv. 508).—Doubtless the same word as the exclamation *whurra!* which occurs within a few lines of the end of Addison's play 'The Drummer,' written in 1715. And probably a mere modification of *huzzah*, spelt *huzza* in Evelyn's 'Diary,' June 30, 1665, as quoted in Skeat's 'Dictionary.' Cf. Dan. *hurra*, Swed. *hurra*, G. *husa*. CELER.

PEELE, OR PIEL, CASTLE (7th S. iii. 47; iv. 318, 455).—For the information of correspondents who are interested in this matter I am able, through the courtesy of Sir George Beaumont, to state that the picture alluded to in Wordsworth's 'Elegiac Stanzas,' addressed to the Sir George Beaumont of his day, is a representation of Peele Castle in Morecambe Bay, and not of that in the Isle of Man. The picture is now in the gallery in Coleorton Hall; and if any confirmation were necessary as to the locality it represents, that confirmation may be found in the preface to the recently published interesting 'Memorials of Coleorton,' p. xxiii.

R. R. R.

SOLUTION OF RIDDLE (7th S. iv. 448, 511).—The riddle is rather a play on the words *pair* and *pear*. There were twenty-four pears, so that there were twelve pairs hanging high. Eleven of the knights took a pear and one of them took a pair, which left eleven hanging there. H. M. P.

IVY BRIDGE (7th S. iv. 428).—Why does not MR. WARD consult so common a book as W. Thornbury's 'Old and New London'? He will find what he wants at vol. iii. p. 101.

MUS IN URBE.

AUSTRALIA AND AUSTRALASIA (6th S. x. 514; xi. 170).—To the examples given three years ago I now add two more: 1770. Adopting De Brosse's three divisions of lands in the southern hemisphere, viz., Magellanica, Austral-Asia, and Polynesia,

Alexander Dalrymple proposed another head of partition — Australia, comprehending the discoveries at a distance from America to the eastward (which, by the way, existed only on old maps). The term "Australia Incognita" is used later on in the same work (see 'Voyages to the South Pacific Ocean,' vol. i., preface, p. xv, and p. 162).

1794. "The vast island or rather Continent of Australia, Australasia, or New Holland, which has so lately attracted the particular attention of European navigators and naturalists, seems to abound in scenes of peculiar wildness and sterility."—Dr. George Shaw, 'Zology of New Holland,' p. 2.

The adjective form of both words is used in the same work: "As in several other Australasian quadrupeds" (p. 7); "As in other Australian Didelphides" (p. 31); "Agrees with the other Australian opossums" (p. 33). The latest of these examples are twenty years before the use of the word "Australia" in Flinders's 'Voyages' (1814).

E. A. PETHERICK.

Brixton Hill.

ALWYNE (7th S. iv. 388, 534).—At the last reference we are told that the original form was *Æthelwine*; but no reason is given for this singular notion, nor is any reference given either. In the translation of the 'A.-S. Chronicle,' in Bohn's Library, we find *Alwyne* mentioned three times. In each case the original has *Ælfwine*, i. e., elf-friend; and the transition of which to *Alwyne* is easy enough, by mere loss of the *f*. We are also told that *ealh* means a hall; but the connexion of *ealh* with *healh* may be doubted, whatever the dictionaries may say. It is much more likely that *ealh* means "a protected place" or "asylum," as Ettmüller suggests; cf. *ealgian*, to protect.

CELER.

CANOE (7th S. iv. 387, 454).—According to Mackenzie's 'National Encyclopædia,' now in course of publication, vol. iii. p. 370, the word is derived from the Spanish *canoa*, a corruption of the Caribbean or West Indian native term for boat; and the canoes of the North American Indians are apparently the model of ours.

M. A. OXON.

DEMON RINGING A BELL (7th S. iv. 448).—The saint inquired for is doubtless S. Theodule, Bishop of Sion (d. 391), and patron saint of the Valais. A pass well known to mountaineers is named in his honour. On the coins of the bishops of Sion he is represented as a bishop, a devil with a great bell being at his feet. See Radowitz, 'Iconographie der Heiligen,' Berlin, 1834; and Husenbeth's 'Emblems of Saints.'

E. S. DEWICK.

BARONY OF TOTNESS (5th S. ii. 268).—William the Conqueror gave the honour or barony of Totness to Jodhael or Joel, who assumed the name of De Totneis. Having been banished the realm by

William Rufus, that monarch gave his barony to Roger de Novant. William de Braose, grandson of Joel de Totneis, held the barony in moieties to Cantalope, who eventually became possessed of the whole. He also possessed Broadwoodkelly Manor and Follaton; the former now belongs to the Cleaves, the latter to the Carys.

W. H. KELLAND.

Southsea.

DR. DEE (7th S. iv. 306).—The account of Dr. Dee's speculum quoted from the 'Penny Cyclopædia' is quite correct. It is preserved in Lord Londesborough's collection, which formed the principal attraction at the late Liverpool Exhibition. It was No. 1290 in the Catalogue, and is thus described:—

"The Magical Speculum of Dr. Dee, thus described in the handwriting of Horace Walpole, which still remains at the back of the case, signed H. W. 'The Black Stone into which Dr. Dee used to call his spirits, &c. his book. The stone was mentioned in the catalogue of the collection of the earls of Peterborough, from whom it came to Lady Elizabeth Germaine.—H. W. To continue its history further. It was purchased at the Strawberry Hill sale by Mr. Smythe Pigott, and at the sale of Mr. Pigott's library in December, 1853, was bought for Lord Londesborough. During Dr. Dee's connexion with Edward Kelly he kept an exact diary of all his visions, with the names of the spirits who answered to his call; many of these were printed by Meric Casaubon in 1659. The Black Stone, as it is called, is flat, and has a highly polished surface, about half an inch in thickness, and 7¼ in. in diameter, perfectly circular except at the top, where a sort of loop is formed, in which is a hole for the purpose of suspension."

It may be added that No. 1291 was a "Crystal Ball, similar to those with which the magicians and sorcerers of the sixteenth century used to perform their incantations, or in which they saw visions reflected of absent lovers or friends."

C. E. DOBLE.

Oxford.

The writer in the 'Penny Cyclopædia' and Mr. G. ELLIS were describing two different articles. What authority there is for calling the glass ball in the British Museum Dr. Dee's I know not; but at any rate it was the "devil's looking-glass," as described in the Cyclopædia. I have myself a small mirror in a black shagreen case, such as those in which old miniatures were put, also ascribed to Dr. Dee, and which exactly answers to the old descriptions. The mirror is intensely black and very highly polished, giving a wonderful reflection of everything within its range. There is nothing but tradition to connect it with the celebrated doctor, though it was almost certainly used for divination of some sort. It has a weird look. J. C. J.

[W. CHAFFERS, ALPHA, and other correspondents are thanked for replies.]

RADMAN (7th S. iv. 309).—Mr. William Beaman, the veteran Cheshire antiquary, in his notes

to the Domesday Book of Lancashire and Cheshire (Chester, folio, 1863, p. xxiii), has the following paragraph on the origin of the above word:—

"The Radmans, who occur constantly in this part of the survey, seem to have derived their name from performing some service on the road with or about horses, from the Saxon word *rad*, signifying a road; and this is their distinction from the *bovarii*, who exercised their calling about their owners' cattle. Some persons have thought that *radman* comes from the word *read*, counsel, the term which Ophelia so aptly uses in warning her brother, after giving her good advice, not to imitate the ungracious pastor, who gives others good counsel 'but reckns not his own read.' Again, others have thought the *radmans* were the same as the *radcnihts* and *radchenistres*. The *radcnihts*, of which *radchenistres* was probably a mere corruption, were *ex vi termini*, knight-riders or soldiers; but they never once occur in this part of the survey; while the *radmans* occur in almost every vill, and are too numerous to have been merely soldiers: they seem to have been a kind of vassals, who were sometimes, but not always, free. One of them, named Leofric, mentioned as holding a hide and a virgate of land of Roger de Laci at Longdene, in Worcestershire, and as having in his demesne one carucate and three villeins and eight bordars with four carucates, could hardly have been any other than a freeman; while, on the other hand, at Powick, in the same county, there were eight *radmans* with ten carucates, and many bordars and serfs with eight carucates, who mowed the lord's meadows one day in the year and did such service as he commanded, and, of course, therefore, could hardly be said to be free."

T. CANN HUGHES, B.A.

14, George Street, Moss Side, Manchester.

[The Rev. W. E. BUCKLEY, G. N., Q. V., &c., are thanked for communications to the same effect.]

LORD MACAULAY'S SCHOOLBOY (7th S. iv. 485).—An earlier and still more exact anticipation of Lord Macaulay's schoolboy appears in 'N. & Q.,' 5th S. x. 306, where W. G. D. inserts the following passage from Burton's 'Anatomy of Melancholy,' "But every schoolboy hath that famous testament of Grunnius Caracatta Parcellus at his fingers' end" (p. 469).

ED. MARSHALL.

WRINKLE (7th S. iv. 328, 377, 474).—It seems to me that the word *wrynkynges*, quoted by R. R. at the last reference, is used simply in the sense of twistings, and in no wise illustrates the use of *wrinkle*=a small trick or stratagem. My edition of the 'Polychronicon' has "wyndynges [not *wyndyng*] and wrynkynges," which, of course, refer to the various intricacies of the maze contrived by Dædalus. F. C. BIRKBECK TERRY.

CARLYLE ON MILTON (7th S. iv. 429).—I think the phrase sought for must be that in which Carlyle calls Milton "the moral king of authors" ('Life of Schiller,' part ii., p. 57, second edition).

W. M. HARRIS.

WILLIAM TELL AND THE APPLE (7th S. iv. 241, 335).—MR. CLOUSTON, following Chodzko, makes a slight mistake in saying that the Persians sit on the four knees. The Persian mode of sitting is

called "Do Zānu" (two knees), in contradistinction to the Arab fashion, "Chabār Zānu" (four knees). The latter may be called tailor-fashion, and is less fatiguing than the former. The Persian in sitting first kneels, then rests his body on his heels, kept close together, just as the camel does.

J. J. FAHLE.

Tehran, Persia.

COMIC SOLAR MYTHS (7th S. iv. 28, 154).—A delightfully humorous solar myth, identifying Prof. Max Müller with the sun-god himself, appeared some years since in *Kottabos*, a Dublin University serial (M'Gee, Nassau Street, Dublin). It will be found in the first vol., pp. 145, *sqq.*

PERTINAX.

Melbourne, Victoria.

"THE GLORIOUS FIRST OF JUNE" (7th S. iv. 444).—I certainly think that MR. HALY is correct in stating that this term applies to Lord Howe's victory on June 1, 1794, as I have a small copper medal in my possession of which the following is a description: *Obv.*, head of Lord Howe, surrounded by the words "Earl Howe and the Glorious First of June"; *rev.*, Britannia seated, with the words "Rule Britannia," and underneath the seated figure the date 1794.

J. F. MANSERGH.

Liverpool.

A 'BIOGRAPHICAL DICTIONARY OF THE STAGE' (7th S. iv. 324, 416).—As I well remember having had the gratification of witnessing the performance of Miss Charlotte Cushman, in co-operation with her equally highly endowed sister, Miss Susan Cushman, I venture to inform MR. VYVYAN that in the edition, in four volumes, of Shakespeare's 'Works' edited by Mr. J. Orchard Halliwell, now Mr. J. O. Halliwell-Phillipps, published by Tallis & Co., London and New York (1852-4), facing p. 212 of the volume devoted to "Tragedies" there is presented what, in my judgment, is an admirable engraving—I fancy from a daguerreotype (photographs were not much in vogue thirty-five years ago)—of these ladies in the characters of Romeo and Juliet, Charlotte playing the male and Susan the female lover. Most of the engravings in this edition of our great poet's works have subscribed the name of the artist operator; the majority are by Payne, of Islington, who, from his propinquity to Sadler's Wells Theatre, then under the management of the late Mr. Samuel Phelps—the reputed home of the "legitimate" drama—was most frequently the delineator commissioned. The engraving to 'Romeo and Juliet,' however, is one of the few unvouched exceptions; but it—and it came into my possession within a few months after having seen the ladies themselves on the boards in those two characters—always impressed me as being a remarkably accurate likeness of the sisters.

NEMO.

Temple.

JOHN KING, Esq., M.P. ENNISKILLEN (7th S. iv. 248).—Possibly, instead of "Haldiman House" it should have been "Aldenham House." See Cussans's 'Hertfordshire,' Hundred of Dacorum, p. 257, where reference is made to "John King, Esq., of Aldenham House."
G. F. R. B.

WORDSWORTH: "VAGRANT REED" (7th S. iii. 449; iv. 16, 95, 491, 511).—A kindly correspondent (there *are* such correspondents, dear reader, even in this world) invites me to say something on this matter, "carefully noting all that has been said at the above references." Well, Wordsworth, shortly after noon, is on Duddon bank, upon the sultry mead where no zephyr blows and no cloud throws its shadow; and in such a time and place he says that

If we advance unstrengthen'd by repose
Farewell the solace of the vagrant reed!

There is nothing in the rest of the sonnet to explain clearly what he means by this. He, poor man, probably thought that we should at once know what he meant; but we do not. Therefore, R. D. W. asks, What *does* he mean? and C. B. M. and MR. JOHN HALLIDAY say, "Oh, he means his walking-stick!" He means, say they, that if you do not sit down and get a good rest, even your walking-stick won't help you to go much further, you will be so very tired. This may be a beautiful idea, and I rather think that Wordsworth *did* like a stout walking-stick. Moreover, a stick is, of course, vagrant, if its owner, being vagrant, takes it with him. But MR. BOUCHIER, and J. T. B., and W. H. say this meaning will not do at all. It was his verse, they say, that was Wordsworth's solace—his verse was the vagrant reed; and they give due authorities for the expression. Then appears a lady (unnamed) who affirms that the reed is *fragrant*, not "vagrant"; and D. supports her by observing that Duddon reeds really are fragrant. So that the poet intends to say, "If you don't sit down and rest here, you will lose the sweet smell of the reeds." Now this statement may be commonplace, but Wordsworth at times was commonplace. On the other hand, if Duddon reeds are fragrant, and you are going along the banks of Duddon, you will have the savour of them as you go, and not at one point merely. This seems to dispose of the "fragrant" theory. As for that of the walking-stick, those who do not see that Wordsworth is speaking throughout the poem of the effects of bodily fatigue, and of the "Idlesse" that comes of summer noons, upon the creative fancy, are welcome to suppose that a strong ash sapling was the solace that he really wanted. It is, at any rate, the solace that one would be inclined to prescribe for *them*.

For my part, I say ditto to MR. BOUCHIER and his allies. Who does not know that the country folk of Grasmere liked to hear Wordsworth "boo-

ing about," as he wandered over the hills, piping ever on the "vagrant reed" of freshly gushing verse?
A. J. M.

Evelyn, in describing Swallowfield, writes in his 'Diary,' October, 1685:—

"The waters [the Loddon] are flagged about with *Calamus aromaticus*, with which my Lady has hung a closet, that retains the smell very perfectly."

CONSTANCE RUSSELL.

Swallowfield, Reading.

CERDIC (7th S. iv. 468).—In Lappenberg's 'England under the Anglo-Saxon Kings,' translated by B. Thorpe, London, 1845, 8vo., vol. i., at p. 286 there is a folding leaf with the "Genealogy of the Kings of Wessex from Woden to Egberht," in which Cerdic is the ninth in descent from Woden. There are numerous references to the 'Saxon Chronicle,' and other sources from which the table has been derived. There is also a small work by John Mitchell Kemble upon this subject, "Ueber die Stammtafel der Westsachsen. München, 1836, 8vo., pp. 35," apparently privately printed, and probably very little known. I have the copy which he presented to the Duke of Sussex, with an autograph letter, in which Kemble says that his work is "an attempt to throw light upon the mythical traditions of the Saxons," and trusts that "the endeavour to bring truth out of the discordant traditions of Mythological History may not be uninteresting to H.R.H." Wóden is the seventeenth in descent from Noah, according to Alfred of Beverley, and the names are thus arranged:—

"Japhet, Sceafa, Bedwig, Hwala, Hadhra, Itermon, Heremod, Sceldwa, Beaw, Taetwa, Geat, Godwulf, Finn, Freodowulf, Freáwine, Freodowald, Wóden. His descendants are then enumerated as in Lappenberg, with some variation in spelling, viz., Baeldaeg, Brond, Freodhogar, Freodhowine, Wig, Gewis, Esla, Eleas, Cerdic (der Gründer des Westsächsis. Reichs.)."—P. 10.

A much longer pedigree from Noah is given on pp. 31, 32, from two MSS., one at Trinity College, Cambridge, the other in the National Library at Paris.
W. E. BUCKLEY.

Your correspondent will find the descent given in Turner's 'History of the Anglo-Saxons,' at one or more of the following pages of vol. i.—160, 164, 166. I copied the whole descent from Japheth, the son of Noah (!), down several years ago, but omitted to note the edition. I have referred to the edition of 1820, but cannot find the tables of descent in it. It is the third edition.
Y. S. M.

[Cerdic's descent is found at the very beginning of the 'Saxon Chronicle,' H. J. MOULE, ST. SWITHIN, C. G. BOGER, G. N. In Anderson's 'Royal Genealogies,' p. 7333, C. F. S. WARREN, M.A. In the historical and genealogical atlases of Le Sage and Lavoisané, 1818 and 1824, W. D. PINK. Forester's translation of 'Florence of Worcester,' ed. Bohn, ED. MARSHALL. 'Old English Chronicle,' K. N. In the Corpus Christi College, Cam-

bridge, MS. of the 'Anglo-Saxon Chronicle,' Thorpe's edition, Rolls Series, A. E. Q. By more than one correspondent the descent is copied. These replies, with much very curious information, are at the service of MR. SMYTHE PALMER. It is regretted that the insertion of the whole would occupy almost an entire number.]

ST. SOPHIA (7th S. iv. 328, 371, 436).—The statement of your correspondent A. J. M. about a recent discovery of church ornaments and vessels in the church of St. Sophia was so remarkable and exciting curiosity that I immediately wrote to very high authorities on the spot to inquire what was known of the matter. A great deal of trouble has been taken and inquiry made by the chief antiquaries in Constantinople, backed by high Turkish and European official assistance, and the answer of one and all is that nothing of the kind is known there by any one. A chief Turkish authority writes, "A formellement répondu qu' aucun objet semblable n'y avait été trouvé et que cette nouvelle était fausse." Your correspondent must have been misinformed. J. C. J.

CAR-GOOSE (7th S. iv. 507).—It appears silly to suggest anything as new to DR. MURRAY, but it may be as well to state that *carr* in the Fylde district of Lancashire still remains as a common term for a low-lying meadow. Marshy ground is *carry* ground there. Meadows apt to be washed by the sea are all *carrs*. I was at Blackpool three weeks ago, and saw a large placard in the Clifton Arms Hotel stating that "all that Meadow, or Carr, containing six acres," and all "that plot of ground called Fayles Meadow, or Deborah's Carr," were for sale.

This seems to clear up the mystery of Kerr or Carr being almost as common as Green in the Yorkshire Poll Tax (1379) as a surname. Every fourth or fifth village has its Thomas del Kerr, or William del Carr. Hence an immense number of Carrs in the present Yorkshire directories. I always understood that this local term meant a high rock, or fortress; but it cannot be so in the cases I am citing. What is the history of this word; and does *car-goose* take its name therefrom? C. W. BARDSLEY.

CHARLES WESLEY AND EUPOLIS (7th S. iv. 227).—The last sentence of the memoir of Eupolis in Smith's 'Dictionary' is "The names of Eupolis and Eubulus are often confounded." The memoir of Eubulus certainly mentions no 'Hymn to the Creator'; but still he may be the author required. C. F. S. WARREN, M.A.

5, St. Peter's Terrace, Cambridge.

Is there not a misprint here, and for Eupolis should we not read Cleanthes? His 'Hymn to the Supreme Being' seems to correspond with that attributed to Eupolis, and translated very freely by Charles Wesley. An English version of

Cleanthes's hymn, by Gilbert West, is in the second volume of West's translation of the 'Odes of Pindar, with other Pieces,' London, 1766, pp. 47-49; and in the first volume of Pearch's 'Continuation of Dodsley's Miscellany,' pp. 68-70. The original Greek is in 'Stobæi Eclog. Physic,' 1, 2, 12, ed. Gaisford, Oxon., 1850; 'Brunck Poetæ Gnomici Argent,' 1784, pp. 141, 149, with Latin, French, and Italian versions; also in his 'Analecta,' tom. iii. part 2; 'Lectones,' &c., p. 224. It is also printed by Cudworth, 'Intellectual System,' iv. 25, vol. ii. p. 354, ed. 1829, Oxford. For other editions see Hofmann, 'Lex. Bibliograph. Scr. Græc.,' Lips., 1832, p. 493. West's version begins:—

O under various sacred names ador'd?
Divinity supreme! all-potent Lord!
Author of Nature! &c.

The Greek is:—

Κύδιοςθ' ἀθανάτων, πολυώνυμε, παγκρατὲς αἰεὶ
Ζεῦ, φύσεως ἀρχηγέ. κ. τ. λ.

This phrase, *φύσεως ἀρχηγέ*, rendered by West "Author of Nature," and by C. Wesley "Author of Being," seems to indicate that the hymn of Cleanthes is intended, although in 'Hymns and Poems,' by J. and C. Wesley, London, 1739, where it first appears, it is headed "Eupolis's Hymn to the Creator." W. E. BUCKLEY.

SCROOPE OF UPSALL (7th S. iv. 488).—Alice, the daughter of Thomas, sixth Baron le Scroope, by Elizabeth, daughter of John Neville, Marquis of Montacute, was aged twelve years when her father died (Inquis. 9 Henry VII., November 6). She married, as his second wife, Henry, Lord Scroope, and had by him only a daughter, Elizabeth, married to Sir Gilbert Talbot (Dugdale). Elizabeth, Lady Scroope, died September 30, 1515, "having been married again to Sir Henry Wentworth. Her heirs were then said to be, Margaret Mortimer, Lucy Browne, widows, her sisters; and Anne Fortescue, wife of Adrian Fortescue, and John Huddleston, were also her cousins and heirs" (Inquis. 10 Henry VIII.).

"So that her daughter Alice.....doth not appear to have inherited, or at least to have enjoyed this [Great Horksley] estate, only during her life" (Morant's 'History of Essex,' vol. ii. p. 237).

This does not agree with the will, as the above mentioned Lucy Browne is spoken of as sister, not niece. In the Cutte pedigree, reprinted from Essex Archaeological Society's *Transactions*, there is also some confusion about Lucy, the wife of Sir John Cutte, of Horham Hall, Knt. She is therein described as

"widow of Sir Anthony Browne, Standard Bearer to Henry VII., by Lucy his wife, dau. and coheir of John Neville, Marquis of Montacute. She remarried Sir John Clifford, 3rd son of Henry Earl of Cumberland."

Evidently for "widow" read *daughter*.

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

CONUNDRUM BY WHEWELL (7th S. iv. 487).—Is it a conundrum by Whewell? MR. FORLONG will find the whole poem in J. O. Halliwell's 'Nursery Rhymes and Nursery Tales of England,' No. cccclxxv., London, Frederick Warne & Co., no date; but the preface has the words "Fifth Edition" after it. The first stanza runs thus:—

Can you make me a cambric shirt,
Parsley, sage, rosemary, and thyme;
Without any seam or needlework?
And you shall be a true lover of mine.

C. W. PENNY.

Wellington College.

ST. NICHOLAS AD MACELLAS (7th S. iv. 467).—Stow writes in his 'Survey of London,' first edition, p. 254:—

"There was there of olde time, a proper Parish Church of Saint Nicholas, whereof the said flesh market took the name, and was called S. Nicholas Shambles. This church, with the tenements and ornaments, was by Henry the eight, given to the Mayor and commonaltie of the citie, towards the maintenance of the newe Parish Church, then to be erected in the late dissolved church of the Gray Fryers: so was this church dissolved and pulled downe. In place whereof, and of the church yard, many faire houses are now builded in a court with a well," &c.

"There" in the first line refers to "Pentecost Lane," where the Butchers' Hall was situated. "Then," continues Stow, "is Stinking lane, so called, or Chicke-lane at the east end of the Gray Fryers church."

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

I doubt if anybody can give the exact locality of St. Nicholas Shambles. Stinking Lane, however, contained the Butchers' Hall, and has enjoyed many *aliases*—Chick Lane, Butcher Hall Lane, Blowbladder Street, and, last of all, King Edward Street. The Board of Works (I suppose) has renamed another street there, and converted Bath Street into Roman Bath Street. It was built by the Turkey merchants in Bagno Court. The designation ought to be removed, for it is a thorough misnomer. I wish we could have a truce to the renaming of places by the ignorant.

C. A. WARD.

Walthamstow.

"RARE" BEN JONSON (7th S. iv. 129, 235, 434).

—The verses and their pendant placed over the door of the club-room in the Apollo are not in the 'Jonsonis Virbius,' as these verses were either then unwritten or supposed to be written by Jonson himself. But they do not either occur in the folio of 1631-41, neither is their date of composition known. As to internal evidence, also, there is to me no sufficient evidence that they are by him. Be this, however, as it may, vain as Jonson undoubtedly was—his Crites in 'Cynthia's Revels' proves this overwhelmingly, and, indeed, *ad*

nauseam veram—it is impossible that he could have signed it "O rare Ben Jonson," as given by Gifford. Moreover, Whalley, though he gives the poem, gives it without this pendant, and without note of any kind as to the discovery or authenticity of the verses. If the addition of this pendant can be verified, it was doubtless added by his admirers, though whether this were done during his life or after his death, as is the more likely, or whether before or after "Rare Ben" was inscribed on his tombstone, are questions the answers to which must remain in doubt. BR. NICHOLSON.

Is not "the curious inscription by which his grave is marked,"

O rare Ben Johnson!
with the *h*?

KILLIGREW.

WEZAND (7th S. iv. 447).—This word, even at the period to which your correspondent's quotations refer, was used for the pharynx as well as for the larynx. In Hall's 'Satires' the opening lines of satire i. book ii. are:—

For shame! write better, Labeo, or write none;
Or better write, or Labeo writt alone:
Nay, call the Cynic but a witty fool,
Thence to abjure his handsome drinking bowl;
Because the thirsty swain with hollow hand,
Convey'd the stream to *wet his dry wesand*.

F. C. BIRKBECK TERRY.

This word is still preserved in our street slang with something like its original meaning. To cut one's throat is described in that classical language as cutting one's *wesand*.

ROBERT F. GARDINER.

"*Wezand*, sb., *Wesin*, Trachea. The *wesin* or pipe of the lungs; the winde pipe" (Cooper, 'Thesaurus,' 1578).

H. F. MORLAND SIMPSON.

Fettes College, Edinburgh.

REV. ARTHUR TOZER RUSSELL (7th S. iv. 468).—MR. GROSART will find an account of this hymn writer in Miller's 'Singers and Songs of the Church' (1869), pp. 486-7. I may add that though it is there stated that Mr. Russell was educated at Merchant Taylors' School, the name of Arthur Tozer Russell does not appear in Mr. Robinson's 'Register of Admissions.'

G. F. R. B.

LONDON M.P.S IN 1563-7 (7th S. iv. 243, 332, 450).—I simply reply to MR. PINK's communication by saying that the Blue-Book returns, to which he rightly surmises I refer, were compiled with the most diligent and extraordinary care.

EDWARD R. VIVYAN.

PUBLIC TRANSLATOR (7th S. iv. 488).—A "public translator" is a man who translates official documents, &c., from one language into another. There are several "translators" in Liver-

pool, as I suppose there are in all large towns where business is done with foreign countries. Firms sometimes receive letters, &c., written in a language they do not understand. The "translator" is then useful, as, under a pledge of secrecy, he will translate the documents into English for them, of course making a small charge. One man here is "Translator to Her Majesty's Government and various Foreign Governments."

Liverpool.

Probably the person to whom the obituary notice referred was a professional translator for legal and other public purposes. The profession is not uncommon.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

"SAPIENS QUI ASSIDUUS" (7th S. iv. 528).—I do not know the origin of the Latin phrase, but in Burke's 'Peerage and Baronetage,' published about thirty years ago, "Sapiens qui assiduus," "he is wise who is assiduous," is given as the motto of "Mitchell, Bart.," but in Mr. Edward Walford's 'Shilling Baronetage' for 1886 the name of Mitchell does not occur from *temp.* James I. to Victoria. I have also a book of Latin mottoes published in 1836, and there the phrase is likewise assigned to Mitchell.

FREDK. RULE.

'TREATISE ON THE HOLY COMMUNION' (7th S. iv. 428).—For an account of this book and the name of its real author see 'N. & Q.,' 5th S. x. 85.

W. D. MACRAY.

"PLAYING AT CHERRY-PIT WITH SATAN" (7th S. iv. 509).—This quotation from Shakspeare, 'Twelfth Night' (III. iv. 129), occurs in the scene where Sir Toby and Maria are fooling Malvolio, and pretending that he must be mad, bewitched, and possessed by the devil; in fact, so much so as to be on the intimate terms of a playfellow. "What, man! 'tis not for gravity to play at cherry-pit with Satan. Hang him! foul Collier." Cherry-pit is a child's game, played by pitching cherry-stones into little holes, as Steevens notes on the above passage. It does not seem to be mentioned by Strutt in his 'Sports and Pastimes'; at least it is not in the index.

W. E. BUCKLEY.

Sir Toby, in 'Twelfth Night,' says to Malvolio, "'Tis not for gravity to play at cherry-pit with Satan." Steevens, in a note, says that cherry-pit is pitching cherry-stones into a little hole. But Sir Toby, I suppose, only means that it is not for a grave man like Malvolio, who had been trying to make love to the countess, to play at any of the devil's games.

E. YARDLEY.

No doubt a loose quotation of Sir Toby's reproof of Malvolio, 'Twelfth Night,' III. iv. 128, 130), "What, man! 'tis not for gravity to play at cherry-pit with Satan. Hang him! foul collier."

The game is thus described by Nares ('Glossary,' ed. 1867, s.v. "Cherry-pit":—

"A puerile game, which consisted of pitching cherry-stones into a small hole, as is still practised with leaden counters called dumps, or with money."

Nares supported his definition with the following quotations:—

"Yee may.....play at cherry-pit in the dint of their cheekes," &c.—Nashe's 'Pierce Penilesse' (Old Sh. Soc.), p. 29.

"I have loved a witch ever since I played at cherry pit."—'Witch of Edmonton.'

"His ill-favoured visage was almost eaten through with pock-holes, so that halfe a parish of children might easily have played at cherry-pit in his face."—Fennor's 'Compter's Commonwealth,' in Brydges's 'Censura Litteraria,' x. 301.

Steevens ('Variorum Sh.,' ed. 1821, xi. 453) quotes from "a comedy called the 'Isle of Gulls,' 1606, 'if she were here, I would have a bout at cobnaut or cherry-pit.'"

W. G. STONE.

ANNAS, A WOMAN'S CHRISTIAN NAME (7th S. iv. 507).—I know a Yorkshire woman of this name. It is the Scottish pet form of Agnes, as Annis is the English and Anneyse the Norman-French. Anice is a horrible modern hybrid. On the Patent Roll for 45 Edw. III. is a charter of John, Lord Mowbray, in which, after quoting a French deed relating to Anneys de Isilham, he goes on to speak of her as "dicta Agnes." Dugdale and his copyists usually render the name Anne, which is certainly a mistake. With all deference to Miss Yonge, I doubt if such a name as Anisia ever existed; it is most likely a misreading of the common form Auisia, namely, Avise, just as Dugdale invariably spelt Aliva for Alina.

HERMENTRUDE.

Crawford, in his 'History of Renfrewshire,' p. 100, gives the following inscription from the parish church of Houstoun, "Here lyes Jhon of Houstoun, Lord of that Ilk, and Annes Campbell, his spouse, who died anno 1456."

SIGMA.

Annas is simply a provincialism for Agnes. It is common to most church registers, north and south, in the sixteenth and seventeenth centuries.

C. W. BARDSLEY.

Ulverston.

J. ASHTON (6th S. xi. 366, 390).—I think he was the son of Thomas Ashton, of Penketh, who for his loyalty was in 1646 fined 192*l.* 8*s.* 4*d.* In the new 'Biographical Dictionary' it is stated that after John Ashton's execution his son was created a baronet by James. What is the authority for this statement; and is anything further known of the son? John Ashton's only daughter, Mary Anne Isabella, married the Rev. Richard Venn, ancestor of the Venns of Freston, co. Suffolk, by whom the Ashton arms are quartered. Was there any relationship between John Ashton and Col.

Edward Ashton, who was executed in 1658 for plotting against the Lord Protector?

E. R. J. GAMBIER HOWE.

48, Duke Street, St. James's.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Edited by Leslie Stephen. Vol. XIII., Craik—Damer. (Smith, Elder & Co.)

The portion of the alphabet covered by the thirteenth volume of the 'Dictionary of National Biography' is dominated by the name Cromwell. Of the bearers of this name the most illustrious, the Great Protector, falls to Mr. C. H. Firth, whose recent contributions to this epoch, notably his editions of Hutchinson's 'Memoirs' and the 'Lives of the Duke and Duchess of Newcastle,' prove his familiarity with it. Of this profoundly stirring life, and especially of the military portion of it, a very animated account is given, and the general estimate is sound and valuable. Mr. Firth holds Cromwell honest and conscientious throughout his career. His "general religious zeal and his ambition were one." The Calendars of the Domestic State Papers from 1649 to 1660 form the groundwork of Mr. Firth's history of Cromwell's administration. Mr. Firth also supplies the biography of Richard Cromwell. Thomas Cromwell, Earl of Essex, is in the hands of Mr. James Gairdner, who also is responsible for the interesting and very important life of Cranmer.

The most important contribution of the editor is the memoir of Mary Ann Cross, under which name it has been judged expedient to deal with "George Eliot." The facts of the life are accessible in the published 'Life' by J. W. Cross, and it is chiefly for its literary criticism that this memoir will be studied. Mr. Stephen pronounces the third volume of 'The Mill on the Floss' to have been "to most readers not only disproportionate but discordant." He regards the end of George Eliot's first literary period marked by 'Silas Marner,' and, it is satisfactory to see, doubts, *à propos* to 'Romola,' whether "any labour could make the reproduction of literary studies equal to her previous reproductions of personal experience." The estimate of character and style is generous and judicious. Allan Cunningham and R. H. Cromek, with both of whom Mr. Stephen deals, have much in common. It is curious, however, to find him dealing with the two Richard Cumberlands, grandfather and grandson, one of them Bishop of Peterborough and the second the dramatist—author of 'The West Indian'—whom Garrick, on account of his sensitiveness, called "a man without a skin." The account of his diplomatic mission to Spain and his subsequent misfortunes is highly interesting. Among other biographies to which the initials of Mr. Leslie Stephen appear are Ralph Cudworth and Anne Seymour Damer, the sculptress.

What a tower of strength to the dictionary is Mr. S. L. Lee will be seen by the reader who turns to the very numerous biographies for which he is responsible. Those of highest value are perhaps the lives of Crashaw, the poet, which is very readable and eminently just; of the Admirable Crichton, around whom so much that is fabulous has grown; T. Crofton Croker, the antiquary; and Wm. Sharman Crawford. Many other lives are, however, in point of excellence scarcely to be distinguished from these. A pleasant and appreciative life of George Cruikshank is from the graceful pen of Mr. Austin Dobson, who also is responsible for Isaac Robert Cruikshank, the brother of George, and their father

Isaac. The Rev. J. W. Ebsworth supplies an account of Madam Creswell, of unenviable reputation, and Mr. A. H. Bullen gives excellent accounts of Crowne and Daborne, the dramatists. The John Wilson Croker of Sir Theodore Martin is long, but constitutes a very zealous and able vindication of the object of Macaulay's unjust and vindictive attack. Dr. Richard Garnett has a valuable life of George Croly, and Mr. H. R. Tedder a very instructive memoir of Curll. Mr. Cosmo W. Monkhouse writes of old Cromie, and Mr. Russell Barker of Brass Crosby, Sir John Cust, and many others. Few lives of primary importance in the present volume come within the scope of Prof. J. K. Laughton. Mr. Henry Bradley, Mr. Louis Fagan, Mr. R. E. Graves, Mr. Robert Harrison, Dr. Norman Moore, Mr. Stanley Lane Poole, and the Rev. Canon Venables, are among the writers whose contributions will be read with pleasure. The volume is, indeed, of more than average excellence—a fact, however, for which the accidental disposition of the letters must be held primarily responsible.

Sobriquets and Nicknames. By Albert R. Frey. (Whittaker & Co.)

This admirable volume is the first of a series of books of reference which seems likely to form a valuable aid to the student, and to find a place on the shelves of most workers in literature. Mr. Frey is known as the erudite librarian of the Astor Library, New York, and as the author of various useful works, principally bibliographical. His latest volume will add to his reputation, and will be warmly welcomed. A work of this class is necessarily tentative. More than five thousand subjects, are, however, given, and the information supplied is trustworthy and often extensive. In the case of the Man with the Iron Mask no fewer than twenty-six double-columned pages are occupied. For this and some other lengthy articles Mr. Frey owns his indebtedness to Mr. Edward Denham. A large number of the entries are obtained from comparatively few sources. That long and wordy feud known as the Mar Prelate controversy supplies a very large number of derivative terms applied to one or other of the disputants. The satirical works of Dryden, Butler, Lord Lytton, and Lord Beaconsfield, have naturally been laid under contribution, and Rabelais supplies material for much, as we think, unsound conjecture, the responsibility of which, of course, does not fall upon Mr. Frey. A close scrutiny of the book shows the work to be thoroughly done, and there are few omissions to which we can point. In the few cases in which we suggest alteration or addition it is with a view to improvement in the second edition, which is certain before long to be demanded.

In the index of true names, a very useful portion of the volume, should appear Hannah Cowley, and in the earlier portion of the work, under "Anna," the name of Anna Matilda, which she assumed, and by which she was derided in Gifford's 'Baviad' and his 'Mæviad.' This lady, and not Mrs. Hester Lynch Piozzi, as is stated p. 235, under "Matilda," is the object of Gifford's satire. Cyrano de Bergerac, the author of 'Le Pédant Joué,' from which Molière, in the 'Fourberies de Scapin,' took the phrase "Eh, que diantre allait-il faire dans cette galère?" was known as "Le Démon des Braves." "Le Poète sans Fard" is the pseudonym of Gacou, the French satirist, author of 'L'Anti Rousseau.' Possibly as such it does not come within Mr. Frey's scope. "The Venusian" is a name constantly, if affectedly, bestowed upon Horace by the late James Hannay. "Piccadilly Jackson" is a well-known nickname of an eminent prelate, author of a treatise on 'The Sinfulness of Little Sins' (peccadilloes). "The French Warrior" is a poor and misleading description of Le Chevalier

d'Eon, the famous diplomatic agent, whose sex remains a matter of mystery. D'Avenant is assigned the nickname of "Daphne" or "Daph" freely accorded him by his friends. He is also sarcastically designated by them "Flying Will" (see the scarce supplement to his "Gondibert"). "Jack ass" is scarcely the correct rendering of the anagram formed by Rabelais upon Calvin. William Henry West Betty was better known as the "Infant Roscius" than as the "Young Roscius," under which name he appears. We stop here our suggestions, which, however, are not exhausted. A vast amount of erudition is displayed in the work, which could scarcely have been assigned to more competent hands.

Great Writers.—The Life of Percy Bysshe Shelley. By William Sharp. (Scott.)

IT is impossible for each volume in a series of this kind to be of equal value, and the book now before us is not so good as some that have preceded it; but it is up to the general level of its companions. Mr. Sharp knows what he has got to tell, and he tells it, perhaps a little after the manner of a guide-book, but, on the whole, clearly and without undue exaggeration. There are few names in the whole range of literature that have been so fiercely fought over as that of Shelley; during the last hundred and fifty years there is only one man who can be compared to him in this respect—Byron; and Mr. Sharp affords a pleasing contrast to most of those who have taken up pen in defence of, or to pour reprobation upon, the memory of one who was, so far as we can now judge, second only to one poet that England has produced. But we cannot judge. We are too near him at present, and too dazzled by the light of his genius, or too repelled by some of his doctrines and acts, to be able calmly to look, in the same way that we study the writings of Milton or Ben Jonson, at the work of the man who wrote "Queen Mab." And until we can do that it is impossible that a fitting life of the poet can be written. Mr. Sharp tells us little that is new; but that is not his fault. He has in a compact form given us all there is at present known, and that in a manner that will please some people and can offend no one.

We have no doubt that this volume will become popular, especially among the members of the Shelley Society, if that society continues to extend its influence. We think that Mr. Sharp has given too much space to explaining the meaning of Shelley's longer poems. Any one who is able to appreciate them may be trusted to find out the meaning for himself; and for those to whom they are a sealed book no amount of explanation can make them clear. We think that Mr. Sharp is scarcely fair in his treatment of Mr. Timothy Shelley. He says, speaking of the poet's elopement with Harriette Westbrook, "If Shelley had wronged the girl who trusted him, and had simply departed for a while with his mistress, Sir Bysshe and Mr. Timothy Shelley would have severely reprimanded, but would not have found it very hard to forgive him." Under the circumstances we know what they did; but it is surely unfair to say what they would have done had those circumstances been quite changed.

Transactions of the Royal Historical Society. New Series. Vol. III. (Longmans & Co.)

THE most important paper in this issue is Mr. Solly-Flood's careful and elaborate investigation into the origin of the traditional story that Prince Henry of Monmouth was committed to prison by Chief Justice Gascoigne for a contempt of court. By a minute analysis of the old chroniclers and a painstaking process of elimination he arrives at the conclusion that the youthful escapades of the prince, which Shakspeare has stereotyped in his 'Henry IV.,' were developed out of a much older

story about another Prince of Wales, son of Edward I., and were first fastened upon Prince Henry by Sir Thomas Elyot in his 'Boke named the Governour,' and that, as he shows, with signal injustice. Mr. Hyde Clarke has two disquisitions, one on the 'Legend of Atlantis,' the other on 'The Picts and Pre-Celtic Britain,' both of them dealing largely with prehistoric linguistics. We confess to feeling always a disagreeable sense of insecurity in treading on this ground, where conjecture and speculation have to do duty for ascertained facts, and probability is scarcely attainable, much less demonstration. Mr. Clarke himself seems conscious of this insecurity of the basis he works on when he concludes his first paper with the pessimistic and sweeping, but happily quite unwarranted, dictum, "In science there is no orthodoxy and no finality." Miss Frere's very full obituary notice of her distinguished father, Sir Bartle Frere, provides a useful store of material for any future biographer.

Women and Work. By Emily Pfeiffer. (Trübner & Co.)

MRS. PFEIFFER'S views on the subject of women in relation to the present position of the sexes as regards their relative capacity for work are well known. In this volume she has got together some statistics on the point which will be useful to those who take an interest in the subject of women and intellectual labour. Part iii. is devoted to physiological and medical evidence as to whether what is usually called "the higher education" is harmful to women as a sex, or rather as to whether it would be harmful to the race if it were to become general. We cannot go into the details, but we do not think Mrs. Pfeiffer proves her point.

Salopian Shreds and Patches. Vol. VII. (Shrewsbury, Eddowes.)

THIS is a book of reprints from a Shrewsbury newspaper, and will be of interest to those connected with Shropshire. People who make a study of folk-lore would do well to look through it, and note the various curious customs that are mentioned as now surviving. It is good that such books should be published, as they tend to create a wider interest in what yet remains to us of past customs.

Méluine (Paris, Libr. Le Chevalier, Quai du Grands Augustins) for December contains an important notice to editors and publishers exchanging with it. M. Rolland retired from the editorship at the close of the past year, and from and after January all editorial communications and exchanges should be addressed to M. Gaidoz, who continues in office thenceforth as sole editor. Mr. Andrew Lang's 'Myth, Ritual, and Religion,' and an elaborate work by M. Gaidoz recently noticed at considerable length, are among the principal features of the December number.

The Bookbinder. Nos. V. and VI. (W. Clowes & Sons.)—This desirable periodical maintains its interest, and is well worthy the attention of book-lovers. Of three illustrations of Grolier designs in No. V. one is coloured. No. VI. supplies a magnificent specimen of a Le Gascon binding by Rivière, and has some very happy designs for cloth bindings.

MR. J. L. STAHLSCHEIDT has reprinted from the *Archæological Journal* an original document giving a return from the Mayor of London and his fellow commissioners of the citizens of London in 1412 liable to pay an impost of half a mark on every 20*l.* of annual rent. This almost constitutes, as the discoverer says, a City directory for the year in question.

THE *Poems of Laurence Minot* have been issued in a scholarly form, with a very valuable introduction and

notes by Joseph Hall, M.A., head master of the Hulme Grammar School, Manchester. The publishers are the Clarendon Press.

In the *Antiquary* appears the first of a series of interesting papers, by Mr. C. A. Ward, entitled 'London Homes of Dr. Johnson.'

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.—Madame de Merteuil, after whom you inquire, is in 'Les Liaisons Dangereuses,' of P. F. Choderlos de Laclos, a very sad product of the last century, of which an English translation, 'Dangerous Connections; or, Letters collected in a Society,' &c., London, 1784, 4 vols., 12mo., sold at Sotheby's in November last for 2*l.* 15*s.*

ARTHUR MEE ("Album").—The earliest recorded use of this word is by Sir H. Wotton, 1651, which is 140 years earlier than that you advance. See 'New English Dictionary.'

J. R. BOYLE ("The Rev. Lawrence Charteris").—A full account of this worthy appears in the 'Dictionary of National Biography,' vol. x. pp. 137-8. You are there referred to the Presbytery Records, Burnet's 'History,' Grub's 'Ecclesiastical History,' Grant's 'History of the University of Edinburgh,' &c.

P. MAXWELL.—The name is pronounced *Tad-è-ma*, with the first two vowels short and equal value assigned to the three syllables.

ALLA GIORNATA ("Psychological French Novels").—The term is vague; but Balzac's works generally come under that head, and are enough to furnish material for study for some years to come.

HUGH CARLETON ("Measure for Measure").—Shall appear when room for it can be found.

GEO. DEWAR ("Orchis").—There is no such plural as *orchises*.

JOHN S. COUSSENS ("Balloons").—The subject is unsited to us.

C. H., Philadelphia ("Oval Portraits").—Consult the *Town and Country Magazine* of the time mentioned.

MACROBERT ("With what measure ye mete," &c.).—Already appeared. See 7th S. iv. 149.

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

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GEORGE REDWAY

York-street, Covent-garden London.

LONDON, SATURDAY, JANUARY 21, 1883.

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Notes.

NEWTON AND THE DOG.

The Dean of Wells has a very interesting article in the *Nineteenth Century* for this month on his predecessors in that cathedral. In speaking of comparatively recent removals of some ancient stained glass windows in that historic building, he refers, by way of illustration, to the very old story about Sir Isaac Newton and his dog. The animal is said to have accidentally burnt some papers of great value, whereat the philosopher exclaimed, "Oh, Diamond, Diamond, thou little knowest what mischief thou hast done!"

The truth of this story has often been called in question. Sir David Brewster thinks it quite a sufficient confutation of it to refer to "the remark of Dr. Humphrey Newton that Sir Isaac never had any communion with dogs or cats." Dr. Humphrey's acquaintance, however, with the habits of his great namesake (he was no relation) appears to have been limited to the five years (1684 to 1689) during which he was occupied as his assistant and amanuensis at Cambridge. Respecting this period he wrote to Mr. Conduitt that Newton "kept neither dog nor cat in his chamber, which made well for the old woman, his bedmaker, she faring much the better for it, for in a morning she has sometimes found both dinner and supper scarcely tasted of." It was whilst Dr. Humphrey was thus employed

that the 'Principia' was composed, and he told Mr. Conduitt that he copied it out before it went to the press. It is evident that if the story be true about the dog having burnt any of Sir Isaac's papers, these formed no part of that great work, as the Dean of Wells appears inadvertently to have supposed. That some of his scientific papers were at some time destroyed by a candle left burning is certain; but when it is difficult to say. Possibly it may have happened more than once, particularly as Newton was undoubtedly troubled with that carelessness which arises from absence of mind. Dr. Humphrey Newton says that it was before he wrote the 'Principia.'

On the other hand, Brewster shows that the natural conclusion from the reference to the unfortunate candle in De la Pryme's 'Diary' is that the burning took place about the end of 1691 or beginning of 1692. He states that the accident arose from Newton leaving the candle alight whilst going to chapel on a winter's morning. Mr. Conduitt wrote a memorandum upon it after a conversation with Newton, and stated that the candle was thus left whilst "he went down into the bowling-green, and meeting somebody who diverted him from returning as he intended." He does not mention any date, but says that Newton "said he believed there was something in the paper which related to both [the 'Optics' and 'Method of Fluxions'], and that he was obliged to work them all over again." Absurdly exaggerated reports got abroad respecting the accident; and Prof. Sturm, of Altorf, mentioned to Dr. Wallis a rumour which had reached him that Newton's "house and books and all his goods were burnt, and himself so disturbed in mind thereupon as to be reduced to very ill circumstances"; on which Dr. Wallis remarks that this "being all false, I thought fit presently to rectify that groundless mistake." An early correspondent of 'N. & Q.' however (1st S. xii. 501), seems to have seen the statement and not its rectification or confutation; for Brewster shows clearly that the temporary clouding of Newton's intellect (whatever it amounted to) could have had nothing to do with the burning of his papers. The cause was loss of sleep and appetite, arising doubtless from prolonged labour and study; and it must have commenced in the autumn of 1692, as his letter to Mr. Pepys, in which he states that he had suffered from it for a twelvemonth and had lost his former "consistency of mind," is dated Sept. 13, 1693.

The statement that the destruction of the papers was caused by a dog called Diamond upsetting the candle was, I believe, first made in a note in Thomas Maude's 'Wensleydale.' Maude says that it occurred "in the latter part of Sir Isaac's days," and that it "is authenticated by a person now living [1780]." Now the fact mentioned by Dr. Humphrey Newton that Sir Isaac, whilst he was with him at Cambridge, kept neither dog nor cat

is no proof that he may not have become attached to a dog in later life. I have only had experience myself of such attachment within the last few years. But I must make two remarks. If Sir Isaac had a second accident late in life of having papers burnt by a candle, so far from relating to the 'Principia,' they could not have been on high mathematical subjects. Secondly, if the candle were really upset by a favourite dog, though I am far from wishing to impugn the general excellence of Newton's temper, I do not think he deserves any special commendation for not adding "a single stripe" to his (real or supposed) celebrated exclamation, "Thou little knowest what mischief thou hast done," since no one who felt any attachment to a dumb animal would strike it for so unintentional an act.

Blackheath.

W. T. LYNN.

FUR SEAL TRADE.

(See 7th S. iv. 445.)

To those who have read the letter of Thomas Chapman to Sir Joseph Banks it may be interesting to see the memorial to the Earl of Liverpool, the original of which is in my possession:—

To The Right Honourable The Earl of Liverpool,
&c. &c. &c.

The Memorial of Thomas Chapman, of No. 5, York Street, Covent Garden.

January 1st, 1816.

Humbly Sheweth,—That your Memorialist in the year 1796 Discovered the means of making the Fur of the South Sea Seal Skins Available to the Manufacturers of this Country. That this Important Invention hath been the means of Creating a new and Advantageous Trade in this Country, Greatly Benefitting the Merchants, the Southern Fishery, the Ship Owners, and the Colony of new South Wales, who are thereby Induce'd to make Voyages of Discovery in Search of Fur Seals, and Generally Send To this Country about one Hundred Thousand Annually. That from those Fur Seal Skins a very Great Quantity of most Excellent Fur is Obtained, Equal in Value to the Fur of the Beaver, from our own Fisheries also great Quantities of Fur Seal Skins are Imported. That the Seal Fur when Taken from the Skin by your Memorialists Invention Constantly gives Employment and Bread to Thousands and Tens of Thousands by Manufacturing it into fine Hats, Spinning and then Wove into most Beautiful Shawls and Cloth Preparing and making it up into Muffs, Tippetts, Trimmings, &c., for warm and Ornamental Clothing. That Previous to your Memorialists Invention of Extracting by the Root the whole of the Inconceivable Quantity of course Hair that grows Intermingled among the Fur on the skin of the South Sea Seal, they were of so little Value as not be worth Importing, and for some years none had been taken, being Deem'd not worth the Freight of the Ship. That the small Quantity that were Imported were Chiefly Purchased by the Tanners at from four Pence to two Shillings Each. That they have since Sold at Two Pounds and Upwards P^r Skin. That their Fur hath been Sold at Eighty Shillings P^r Pound Wt. That, this most Valuable Article Previous to your Memorialists Invention was made no Use of, but was thrown to the Dung-hill. The Tanners by the aid of Lime took off the Fur & Course Hair Altogether and sold it for a few Shillings P^r Load for Manure. That your Memorialist

Struggling with every Difficulty spent some years of the Prime of his Life in bringing the Manufacture of the Seal Fur to Perfection & into General Use. That as soon as he had Accomplish'd this he was Opposed by Monied Men of Large Capital, who year after year Bought up and forestall'd the whole Importation of Fur Seal Skins, and then Employ'd the very Workmen your Memorialist had Instructed with great Trouble & Expence. That your Memorialist by those unfair and Oppressive Proceedings was at Length utterly Ruin'd. He had no Capital to Secure his Invention to himself in the begining, and in a few years your Memorialist, unable to bear up any Longer Against Accumulated Oppression & Misfortune, was Forced into the Fleet Prison, where he Suffer'd Ten Months Imprisonment Previous to the Passing Lord Redsdales Insolvent Act, for some Debts Unavoidably Contracted by Erecting works For the better Manufacturing the Seal Fur, and a farther Loss by some Damaged Skins Completed your Memorialists Ruin. That on the Third of March 1814 your Memorialist was Discharged. Having then no House or Home he Stated his Severe case to Mr. Rose at the Board of Trade Office, who had before Investigated your Memorialists Case. Mr. Rose most kindly sent his Servant with a Letter stating that the sum of one Hundred Pounds should be Advance'd as an Aid to enable me to Endeavour to gain a Maintenance. That on the Nineteenth Day of May 1814 I Receive'd That sum from Mr. Rose at the Board of Trade Office, & Stated by him to be a Royal Bounty for my Discovery of Making the Fur of the Seal Available to our Manufacturers. For this Seasonable Relief your Memorialist most humbly assures your Lordship he is most Gratefull, but it is wholly inadequate to enable your Memorialist to Resume The Business he is the Founder of. Not a Single Lot of Fur Seal Skins can be Purchased at Public Sale for a Less sum than two Hundred Pounds & Upwards, & having no Place of Residence your Memorialist could not with the sum he Received Get even a Proper Place and Purchase the Implements to carry it on. In this Situation your Memorialist lost no time. He Immediately took this house with the sum he had received, but is not able without some farther Aid to go on with the Business he hopes to Establish here. Your Memorialist wishes not to Press your Lordship for a Large sum, he humbly hopes if a Farther Aid is Extended to him to Enable him to Purchase Mateirals and Pay some Rent & Taxes that are Owing he would be able to go on and Provide for himself and Small Familey. To your Lordships Justice and Humanity your Poor Memorialist humbly submits his case, & for your Lordships Health & Prosperity will ever Sincerely Pray.

THOS. CHAPMAN.

GEO. ELLIS.

St. John's Wood.

SOME NOTES AND ADDENDA TO PROF. SKEAT'S 'ETYMOLOGICAL DICTIONARY.'

(Continued from 7th S. iv. 283.)

Apez. "Origin uncertain." Does Prof. Skeat entirely reject the derivation from *ap*, to obtain, to reach, to bind, given by Vanček, as not to think it worth stating? D.M., *i.v.*, gives, "Perhaps *f. ap*, to fit to. Cf. *vertex* from *verte*." This same \surd *ap* we find, e.g., in *aptus*, *apiscor*, *copula* (*co-apula*), &c.
Aphorism. Known since 1528. D.M., *i.v.*
Apiary. Known since 1654. D.M., *i.v.*
Apocalypse. Used as English in c. 1230. D.M., *i.v.*
Apocrypha. The earliest quotation given by M., *i.v.*, shows that the word was first used as adjective, in the sense of "of unknown authorship," hence unauthentic.

The earliest quotation for the word as subst. = the apocryphal books in the Bible is about a hundred and fifty years younger.

Apology. This word is much older than Sir T. More's 'Works,' or than would appear from quotations in D.M. 'Anglia,' vol. viii, pp. 107-96, contains 'Proselegenda,' printed from MS. of the fifteenth century. The first of these (p. 107) is preceded by "be apologe of the compilour," in which he apologizes for having here and there been obliged to translate freely in order to avoid obscurity. For somewhat similar purpose, we find, on p. 195, "A shorte. Apologetik of his englisshe compyloure." The earliest quotation for this word as subst. in D.M. is from 1605.

Apophthegm. Known since 1553. D.M., *iv.*

Apparatus. Known since 1628. D.M., *iv.*

Appear. Here, as throughout in similar cases, Prof. Skeat gives the infinitive of the Old French verb as the form from which the M.E. is derived. This is not correct. Just as, in order to explain the form of French nouns and their English derivatives, we do not give (except in a few rare cases) the nominative of the Latin originals, but the accusatives, so for English verbs of Romance origin we should give a strong form of the O.Fr. verb. *Appear* cannot be derived from *aparoir*. The third p. sing. pres. ind. is *apert*; third sing. pres. subj. *apere* or *apuire*. First sing. must have been, therefore, *apér*. It is from these forms we can derive the English ones, and they should be given even when the infinitive is strong, or where the vowel in strong and weak forms is alike. I give a few examples, the first that occur to me, without, of course, making any attempt at being exhaustive: To (*com*)plain, O.Fr. *je (com)plain*, rather than (*com*)plaine. To despise, O.Fr. *tu despis*, rather than *despire* or than p. part. *despiiz*. To (*pre*)vail, O.Fr. *je (pre)vail*, rather than (*pre*)valoir. To survive, O.Fr. *je (sur)vei*, *voi*, rather than (*sur*)veoir. To (*pur*)sue, O.Fr. *je (pur)suis*, rather than (*pur*)suivre or *suire*. To (*re*)lieve, O.Fr. *je (re)lieve*, rather than (*re*)lever. To suffer, O.Fr. *je souffre*, rather than *soffrir*. To (*ac*)quire, O.Fr. *je (ac)quier*, rather than (*ac*)querir.* To (*main*)tain, O.Fr. *je (main)tiens*, rather than (*main*)tenir. To (*de*)part, O.Fr. *je (de)part*, rather than (*de*)partir. To flourish, O.Fr. *je fleuris (floris)*, rather than *fleurir (florir)*, or than *fleuriss*, base of pres. part., as given by Prof. Skeat, *in v.*, &c.†

Applaud. The argument that this word should rather be derived from Latin *applaudere* than from O.Fr. *j'applaud* (Skeat has *applaudir*, but cf. the foregoing note), because Shakespeare has the verb *applaud* and the noun *applause*, falls to the ground when we again see that Shakespeare was not the first to use the verb, and most likely not the first either to use the noun. Murray, *in v.*, says, "Cf. Fr. *applaudir*.....not the immediate source of Engl." In the earliest known instance, however, of the verb (1536), it is construed like *in* French, with the preposition *to* (*apl. à*). This construction remains in use for about a hundred and fifty years, but is finally ousted by *to applaud*, a transitive verb, of which the earliest instance known is found in Shakespeare's 'Two Gentlemen of Verona,' I. iii. 48, anno 1591, i. e., fifty-five years after earliest known use of the verb in French form and French construction. Why, then, should not the French be the immediate origin? The noun *applause* has, it is true, not yet been met with in writers before Shakespeare, but this argument is extremely weak in two ways. First, suppose we grant

that it was Shakespeare who deliberately formed this word direct from Latin, and as deliberately adopted a new construction of the verb, in imitation of the Latin, instead of the one then in use, this would not make the Latin word the immediate origin of the English verb. And, secondly, if we see that a derivative like *applausible* was used in 1551, and *applausion* in 1576, does it not become probable that it is merely an accident that the form *applause* (noun) is not known to us from earlier authors? Shakespeare's language has undoubtedly very strongly influenced the vocabulary of his readers and students, especially since the spread of education has made the art of reading a common acquirement of all but the lowest. But if in 1596 he had been the first to use *applause* as noun, is it quite probable that in 1602 we would find it already as a verb, and that in a few years it would have had an offspring like *applausive* (1619), *applausful* (1630), *applausing* (1655)? Cf. D.M., *in vv.*

WILLEM S. LOGEMAN.

Newton School, Rock Ferry.

(To be continued.)

'THE DICTIONARY OF NATIONAL BIOGRAPHY. (See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3.)—MR. LESLIE STEPHEN admits that his account of Crabbe's parentage is obscure, and therefore the critic should be satisfied. But in justice to myself let me point out that my statement was that he had forgotten to "specify" (not mention) the poet's father. Of course George, the salt-master, is "mentioned," but he is not said to be the poet's father; and after disposing of his "second," "third," and "fourth" sons, and "two daughters," "George-Crabbe, the son" (of whom?), is introduced, twenty-three lines intervening. Moreover, it would ordinarily be concluded that the "He" of line 7 was identical with the "He" of line 10; and until line 32 is reached one is almost compelled to think that "George" of line 8 was somehow intended for the poet.

I have called my communications 'Notes and Corrections'; giving the least prominence to the corrections, because I did not think that such mistakes as I was able to notice were either many or serious.

If MR. STEPHEN had not instanced Cowley I could scarcely have supposed that he would look upon my notes as "omissions." Some of them, no doubt, may supply overlooked facts or references; but they are only offered as notes such as might be added to any book of permanent value, without it being implied that the writer of such book ought to have known or inserted them. Such notes, however humble, are always valued by general readers, and therefore 'N. & Q.' (the patron, if not the creator, of note-makers) has always welcomed them. It cannot reasonably be expected that such notes should be forwarded on speculation. I can seldom see the lists of names intended to be dealt with in future volumes. Many notes are "on the by," and relate to incidental matters which could

* Prof. Skeat, *in v.* "Acquire," does not mention O.Fr. at all, and only gives Latin *acquiro*.

† Cf. also the now obsolete verb *to appropriate*, from O.Fr. *j'approprier*, inf. *approprier*.

not be foreseen; and nobody would write out long lists of references which might not be used after all.
W. C. B.

"EATING DAYS."—It may possibly be worth while to notice the occurrence of this phrase as signifying those days on which meat was allowed to be eaten before the establishment of the Protestant Church in England. I do not find it recorded in Nares or in Halliwell's 'Dictionary of Archaic and Provincial Words,' or in any modern dictionary. It occurs in "The Rules of the House" of the "Princess Cecill," the mother of King Edward IV., "Upon eatynge dayes at dynner by eleven of the clocke, a first dynner in the tyme of highe masse for carvers, &c." See 'A Collection of Ordinances and Regulations for the Government of the Royal Household,' reprinted for the Society of Antiquaries, 1790. F. A. MARSHALL.

8, Bloomsbury Square.

"LEVEL COIL."—In 'The Game of Écarté,' 16mo., Hearne, n.d. (1845-50?), rule 4 stands thus, "To play with the cards that are taken in, after having discarded, is vulgarly called *level coil*." "To play with the cards that are taken in" is simply a mistranslation of the words of the French rule, "jouer avec des retrans," where the *retrans* are those players who "come in," to take the places of the losers, when the game is played with a gallery. But *level coil* is a very curious expression. Boyer gives "*Level-coil* or *Hitch-buttock* (a Term of Gambling); *cul levé*, Terme de Joueur"; and, under "Cul," "Jouer à *cul levé* (en Termes de Joueur), to play at level-coyl." Bailey's 'Dictionary' says, "*Level-Coil* is when he who has lost the game sits out, and gives another his Place." In "Hoyle's Games Improved, Revised, and Corrected by Charles Jones, Esq.," 1826, we find that "Écarté and Short Whist have been added" as "two new games, greatly in vogue"; and, under the head of "Ecarte," the improver, reviser, and corrector of Hoyle says:—

"Though only two persons can play at the same time, it is not unusual to admit one or more into the game, the winner or loser,* as may be agreed, resigning his seat to the next in rotation, and this is called playing a pool." To this he appends the following note:—

"The term in the French is *cul levé*, somewhat more vulgar, but meaning probably the same as our phrase, *badge out*."

Here, in fact, is clearly the explanation, I think, of *level-coil*—*levex le cul*, used as an injunction from the gallery to the loser, misunderstood by those who were unfamiliar with French; and, therefore, first mispronounced, and then miswritten and misprinted in treatises and dictionaries.

JULIAN MARSHALL.

* In our days it is always the loser who yields his place, and this must surely have been usually the custom.

DERITEND.—This populous suburb of Birmingham is properly a hamlet of Aston parish. Old Leland rode his horse into the river Rea, and entered Birmingham by the ford-way, having passed through Dirty Lane, which he calls "a pratty street."

The late Mr. J. Toulmin Smith, eminent as a social antiquary, had property in this place, and viewed Deritend through rose-coloured glasses. Among his writings we find, 'Traditions of the Old Crown House in Der-yat end,' &c., Birmingham, 1863. The well-worn extract from Leland's 'Itinerary' above referred to stands on the title-page in a mutilated form. This is a damper to begin with.

Mr. Smith remarks that his "Old Crown House" is the oldest house in Birmingham, yet Leland passed it before he got to Birmingham. Again, an extract which Mr. Smith relies on states that Deritend is divided from the parish church (St. Martin's, in Birmingham proper) by a great river. At p. 34 Mr. Smith calls Deritend the oldest part of Birmingham, which again is only "the upper town." It seems to me that this great authority confuses the township of Birmingham, a purely plebeian settlement, with the lordship of Birmingham, a baronial estate that covered several miles of territory.

Thus we find that an early magnate of this family, called De Bremicham, built a castle to the westward, a bowshot from the church, in Bermegeham, not at Deritend. This curious fallacy runs through the whole book. Thus, Deritend in Aston parish was a hamlet in the lordship of Birmingham. Deritend, again, is called the chief town-part of the lordship of Birmingham, but that is not the "ham" itself.

One is astonished that the acute author did not see that the affix "end" was fatal to his theory, for we find a Ward-end. At p. 38 is mention of a Dale-end Barres, at the other "end" of the town, i.e., westwards. An end cannot be a beginning; and where the town began to be founded was the true "ham," across the river.

At p. 45 Mr. Smith deals cautiously with etymology, assuming the full name to be Deer-gate end (Deer=Der, as in Derby). This is unfortunate, for Derby was Derventio (Der=Dwr, water). So I have to suggest a form like the London Dow-gate, the old Roman ferry, and that Deritend is named from the fordway or old water passage crossed by Leland, and now superseded by a bridge.

The baronial line ended with daughters, circa 1367, when Castle Bromwich passed with other property, so I cannot think the succeeding holders had a valid title; but the last was dispossessed by Dudley, Duke of Northumberland, in 1536.

The main interest of the volume centres in the "Old Crown House," but I do not see any explana-

tion as to how the name "Crown" became so applied. The building is ascribed variously to Robert o' the Green, 1382/3, and to John Alcock, Bishop of Ely, circa 1476.

A. HALL.

13, Paternoster Row.

WEIRD.—This word is very much used in the present day, and in most cases, as I think, it is improperly used. People speak of a *weird* story, a *weird* evening, a *weird* picture, and evidently think that the word means "suggestive of the supernatural." *Weird*, as a substantive, signified fate, and as an adjective seems to signify either having a power over fate or having a knowledge of fate. In one sense the Norns or Parcae may be called *weird*; in the other the witches of 'Macbeth'; and Shakespeare is quite right when he speaks of the *weird* sisters. The word may be applied to persons and to spirits which are generally supposed to have a knowledge of futurity. It is not usually applicable to things, but the Poet Laureate, who knows the meaning of the word, speaks of a *weird* seizure; and I do not see why one may not speak of a *weird* trance in which future events are revealed.

E. YARDLEY.

"**QUEM FAMA OBSCURA RECONDIT.**"—The following extracts from the *Morning Post* of December 19 are perhaps worth preserving as a literary curiosity in the columns of 'N. & Q.' They occur in a review of the Christmas numbers of various magazines. Says the reviewer:—

"*Harper's Magazine* has nothing more attractive than Mr. Burbidge's account of 'Old Garden Flowers,' with charming drawings by Mr. Alfred Parsons.....'The Vicar,' whose characteristics are described by Mr. W. M. Praed, and whose appearance (and that of his family and friends) is so well depicted both by author and artist (Mr. E. A. Abbey), must have been a more successful country parson in his time than even his fellow preacher, who was

Passing rich with forty pounds a year, although Mr. Praed's hero would have found life very difficult on such an income. 'The Vicar' was what is known as 'a great conversationalist.'"

And then the reviewer is good enough to quote some of the best-known lines from this well-known poem of "Mr. W. M. Praed," the greatest master of *vers de société* in our language. D. C. I.

THE LAZY FEVER.—Laziness is called a fever in many districts, and there are many sayings in which the term is in some way embodied. I often have heard the following said of idle folk: "Troubled with lazy fever: two stomachs to eat, and none to work." THOS. RATCLIFFE. Workshop.

"**FABRICAVIT IN FEROS CURIOSIS.**"—The story that one who had asked how God was employed before he made the world was answered that he then made hell for over-curious folks, is said by Bishop Stubbs, of Chester, in 'Mediæval Lectures'

(p. 114), to be found in the 'Confessions' of St. Augustine. Is the *locus classicus* really in that work? If so, will some one state the book and section in N. & Q., for I do not remember it there? A writer so old that he has become new again tells the story thus:—

When reverend Austin did in Afric preach,
And in God's house the ruder people teach,
As he the world's creation proved and taught,
How God made all things by his word of nought,
A saucy swain upstarting needs would know,
How God before that did his time bestow,
And what to spend his thoughts upon he had
When neither heaven, nor earth, nor seas were made,
To whom the Father tartly thus: "He then,
Made hell for thee and such audacious men."

Does Mr. Stubbs correctly quote Austin's words as "Alta pententibus gehennas parabat"?

JAMES D. BUTLER.

Madison, Wis., U.S.

POET VERSUS POET. (See 7th S. iv. 85; also s. v. 'The Vacant Mind,' 7th S. iv. 364).—

Marriage *versus* single life:—

Such was that happy garden state
While man there walked without a mate:
After a place so pure and sweet,
What other help could yet be meet!
But 'twas beyond a mortal's share
To wander solitary there:
Two paradises ~~are~~ in one,
To live in Paradise alone.

Andrew Marvell, 'The Garden.'

The world was sad, the garden was a wild,
And Man, the hermit, sighed till Woman smiled.

Campbell, 'Pleasures of Hope.'

[See preface to 'Evdadne.']

Izaak Walton:—

Meek Walton's heavenly memory.

Wordsworth, Sonnet.

That quaint old cruel coxcomb.

Byron, 'Don Juan.'

JONATHAN BOUCHIER.

STANNABURROW.—Students of dialect may perhaps thank you for reproducing the following passage from Mr. William Crossing's 'Ancient Crosses of Dartmoor':—

"Leaving the stream a little to the right, we shall notice several small heaps of stones placed at intervals along the slope. These little mounds, which are met with in various parts of Dartmoor, are called by the moor-men *stannaburrows*, which name is probably derived from the same root as the word *stannary*, and they were probably tin bounds set up by the miners."—P. 69.

ANON.

QU'APPELLE.—I suppose many, like myself, have wondered at the strange name of this Canadian diocese, and wished to know the origin of the appellation. A correspondent of the *Church Times*, writing from the spot, gives us the following: "Katepwa, an Indian word signifying 'who calls,' the same almost as *Qu'appelle*, &c."

E. LEATON BLENKINSOPP.

'HOW TO BE HAPPY THOUGH MARRIED.'—It may interest your readers to learn that the title of this popular book, written, as I understand, by the Rev. E. J. Hardy, one of the chaplains of Her Majesty's Forces, forms the title of an excellent sermon by the late Rev. Philip Skelton, Rector of Fintona, upon the text Ephesians v. 31. The sermon appears in vol. iii. of Mr. Skelton's 'Works,' edited by the Rev. Robert Lynam (London, 1824). The late Mr. Skelton is an esteemed author, and deserves to be more widely read in these days of much book-making than I fear is the case. C. H. EVELYN WHITE.

Christ Church Vicarage, Chesham.

AURORA BOREALIS.—We are told that notices of the aurora borealis are rarely met with until quite modern times. It may, therefore, be well to note that Southey tells us, in his notes to 'Roderick, the Last of the Goths,' Book I., that Saint Isidore, in his history of the Goths, mentions it among the signs which announced the wars of Attila. See 'Poetical Works,' one-volume edition, 1853, p. 633.

ANON.

BAPTISMAL FOLK-LORE.—I was recently in a Worcestershire church at a week-day service, and there were two baptisms. At the conclusion of the service the parish clerk said to the officiating clergyman, "I wonder Mr. Brown and Miss Smith stood to that child." "Why?" "Why, you know, sir, they're engaged to be married." "But what has that to do with it?" "Why, that while they're engaged they ought not to be godfather and godmother to the same child; for it's a sure sign that their engagement will never end in marriage." CUTHBERT BEDE.

LITERARY COINCIDENCE: SCOTT AND TENNYSON.—

In sorrow o'er Lord Walter's bier
The warlike foresters had bent,
And many a flower and many a tear
Old Teviot's maids and matrons lent;
But o'er her warrior's bloody bier
The Lady dropped no flower nor tear.
* * * * *

Until amid his sorrowing clan
Her son lipsped from the nurse's knee,
"And if I live to be a man
My father's death revenged shall be!"
Then fast the mother's tears did seek
To dew the infant's kindling cheek.

Scott's 'Lay of the Last Minstrel,' canto i. stanza ix.

If the foregoing is not the fountain-head of Tennyson's beautiful song, "Home they brought her warrior dead," the coincidence is too remarkable to be overlooked. G. N.

Glasgow.

ARTHUR BURY, D.D.—The date of the death of the well-known rector of Exeter College, "he who moved all Oxford from its propriety," has escaped the researches of his biographers. He

died April 3, 1713, according to Rawlinson MS., C. 915, in the Bodleian. L. I. L. A.

CHARLES DARWIN.—In the autobiographical chapter of Charles Darwin's life, recently published, occurs the following:—

"I told another little boy.....that I could produce variously coloured polyanthuses and primroses by watering them with certain coloured fluids, which was, of course, a monstrous fable, and had never been tried by me."

In connexion with this an extract from 'Curiosities of Nature and Art in Husbandry and Gardening,' published 1707, may perhaps be considered of sufficient interest to merit a small space in 'N. & Q.':—

"To give flowers what colours we please.—In regard to plants, whose stem and branches are strong, we pierce them to the very pith, and work into the aperture, the colours we would give the flower, and then cover up the hole with cow-dung or with clay: and the flowers will have as many different colours as we put in sorts. It should be observed that the virtue or impression of these borrow'd colours, will last but for that year, and that the plant will leave these false colours, to give the flowers those that are natural to them. There are some who say 'tis good to water the earth at the foot of the plant with the same colours we put into the aperture of the stem."

Similar instructions are given for altering the scent of flowers and the medicinal qualities and taste of fruits. J. F. MANSERGH.

Liverpool.

Queries.

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

CAT-GUT. (See 7th S. i. 217, 291, 338, 357.)—I am aware of what has appeared already with reference to this curious word, the "obvious" etymology of which I cannot accept any more than could the late DR. INGLEBY. I believe I may say with safety that fiddle-strings were never made of the gut of the "harmless necessary cat." They have always been made of the intestines of goats, of sheep, or (best) of lambs. Then why called *cat-gut*? Shakspeare uses the forms *catlings* ('Troilus and Cressida,' III. iii.). The pocket-fiddle of the dancing-master is still called a *kit*, as in the time of Beaumont and Fletcher ('Philaster,' V. iv.):—

I'll have his little gut to string a kit with.

PROF. SKEAT derives *kit* from A.-S. *cytere*—Lat. *cithara*. Was *kit* ever corrupted into *cat*, from association with the name of the domestic animal? Was *cat-gut* ever called *kit-gut*?

JULIAN MARSHALL.

'THE CLUB; OR, A GREY-CAP FOR A GREEN-HEAD.'—Can any of your readers give me the date of this book, and tell me by whom it was written?

My copy is the fifth edition. The publisher's reference is as follows: "London: Printed for John King, at Sir Walter Raleigh's Head; and Thomas King, at Shakespear's Head, both in Moorfields, near Little Moorgate." HENRI LE LOSSIGEL.

'NOTE-BOOK OF A RETIRED BARRISTER.'—Who was the author of this book, when was it published, and where can it be seen? G. F. R. B.

DATE OF POEM WANTED.—'Casa Wappy,' a little poem by D. M. Moir (Delta).—In what year was it first published? Was it in *Blackwood's Magazine*? JAYDEE.

BERISTOW OR BERISCALL HALL, CHESHIRE.—Can any of your readers give me any information about Beristow or Beriscall Hall, in Cheshire? I believe that it was in existence in the seventeenth century. Is it still standing under that or another name? JAMES B. SHRIGLEY.

'THE COUNTRY-MAN'S TREASURE, &c., by J. Lambert, Gent., London, printed for J. Norris, and sold at the Looking-Glass on London-bridge," n.d. What is the probable date of this quaint treatise? G. F. I.

MARY, QUEEN OF SCOTS' (SUPPOSED), SONNET TO BOTHWELL.—Who was the author of a pamphlet of 28 pages, entitled, "A Sonnet, supposed to have been written by Mary Queen of Scots to the Earl of Bothwell; previous to her marriage with that Nobleman, translated into English, to which is subjoined a copy of the French Sonnet, written, as it is said, with the Queen's own hand; and found in a Casket, with other secret papers. London; Printed by John Crowder, for G. G. J. and J. Robinson, No. 25, Pater-Noster-Row, M.DCC.XC." On the fly-leaf is the announcement, "Speedily will be published, a new Edition of 'The Country Book-Club,' a Poem, by the same author." In a learned preface of nine pages the author treats of the connexion of Mary Stuart with Bothwell, and, despite the opinion of Hume and Robertson, regards the so-called sonnet to be a forgery, but nevertheless to be a composition of such merit that it was worthy to be translated into English verse. His version, if not very literal, is elegant and powerful. CUTHBERT BEDE.

HOOLE.—I am desirous of ascertaining whether there are descendants living of John Hoole, the poet and translator. His son, the Rev. Samuel Hoole, married in 1803 a Miss Warneford, of Dorking. Are there any portraits of Hoole in existence? As the following particulars of the Hoole family have never been published, they may be of sufficient interest to warrant their insertion in 'N. & Q.' Elizabeth Hoole, sister of John, the poet, married Thomas Hudson, Esq., of London and Yorkshire. Their daughter Elizabeth was married June 24,

1789, at St. Andrew's, Holborn, to John Scott, Esq., of Hadham Hall, co. Herts. Mrs. Hudson died March 27, 1822, aged eighty-eight, buried at Little Hadham. Another sister of John Hoole married — Ellis, Esq., of Tenterden, in Kent. Her daughter married a Mr. Mace, and was the mother of — Ellis Mace, Esq., of Tenterden. I shall be thankful for any additional information. AGENORIA.

"SLEEPING THE SLEEP OF THE JUST."—Will any correspondent tell me whence is derived "Sleeping the sleep of the just"? M. E. W.

HYDE PEDIGREE.—I wish to know which is correct, the "lineage" given under "Hyde of Hyde End" in Burke's 'Landed Gentry,' or that given in the 'Hundred of Wanting,' by Clarke of Ardington. As regards Francis Hyde of Pangborne (*temp.* James I.), they are absolutely different. Burke says he was son of Hugh Hyde, fifth son of William Hyde, of South Denchworth. Clarke says that he was son of John Hyde, fourth son of William Hyde. Burke mentions only one wife, Anne, by whom he says he had four sons and two daughters. Clarke gives him two wives, and only two sons, one by each wife. I am very anxious to clear up these points. CONSTANCE RUSSELL. Swallowfield, Reading.

CONANT.—Was the John Conant at Oxford in the time of the Civil War the head of Exeter College, the ancestor of the Conants of Rutlandshire; or what is the connexion?

EDWARD R. VYVYAN.

JOHN THORLAKSON, IRISH POET.—I have a large copy of the first edition of Samuel Rogers's 'Human Life' (1819), and on the cover is written the following:—

"John Thorlakson the Poet of Ireland and Translator of Milton, his Income 6l. 5s.—nearly half given to another—Ever since I came into the world I have been wedded to Poverty who has now hugged me to her these seventy Winters all but two and whether we shall ever be separated here below is only known to Him who joined us together."

I have tried to find out something about this Irish poet, but hitherto have been unsuccessful. If you can give me any information in the column of your valuable paper I shall be greatly obliged.

W. F. NEWTON.

MINIATURE OF MRS. SIDDONS.—Can any one tell me in whose possession is the original miniature of Mrs. Siddons, painted by Horace Hone; also, if it has been engraved by any one but Bartolozzi; and if the engravings are very scarce? S. H.

MINSTER CHURCH.—Can any correspondent furnish me with the legend in connexion with Minster Church, Isle of Sheppey?

W. SYDNEY.

ACHILLE BIZZONI.—Can any reader of or contributor to 'N. & Q.' tell me anything about this writer, and whether his 'Antonio' has ever been translated into English? 'Antonio' was published at Milan in 1874. J. B. S.

TEMPLE SPECTACLES.—In Oliver Goldsmith's description of Beau Tibbs he says, "His dress was the same as usual, except that he had more powder in his hair, and had on a pair of Temple spectacles." What were "Temple spectacles"? GEORGE ELLIS.

St. John's Wood.

"STORMY PETREL OF POLITICS."—What is the origin of this phrase, and to whom—individual or party—was it first applied? I have seen it often quoted in connexion with French politics, and the rationale of the phrase is quite evident; what I would like to know is, if it is a quotation, or if it has its origin in connexion with some political party or crisis. ROBERT F. GARDINER.

HER MAJESTY'S COMMISSIONERS FOR CAUSES ECCLESIASTICAL IN THE DIOCESE OF CHESTER.—Among the Exchequer Depositions by Commission (calendared in the Appendix to the Thirty-Eighth Report of the Deputy Keeper of Public Records) there is a return of all such fines as had been imposed by the Commissioners upon divers offenders from 28 June, 22 Eliz., to 1 July, 25 Eliz. (*ubi supra*, p. 199). Does this return include cases in the archdeaconry of Richmond; and, if so, can any of your readers inform me whether the whole of the Westmoreland cases are grouped together or scattered through the document? Q. V.

ANONYMOUS WORK.—Who is the author of "The Press and the Public Service, by a Distinguished Writer," published in 1857? KILLIGREW.

BOOK-PLATE: HEYLBROUCK, ENGRAVER.—In a copy of a rare book on heraldry, printed in 1654, is inserted a book-plate, which I attempt to describe: In the foreground is seated a female human figure, probably Minerva, but holding in her right hand the caduceus of Hermes. Her left forefinger touches her forehead. She is reading a large book, which rests upon the head and back of a wingless sphinx. Over her right shoulder appears a well-filled book-case, and over her left a shield bearing arms: Argent, a bar sable, in chief three cygnets of the last. Crest: upon a royal helmet, out of a ducal coronet, a demi-boar rampant sable. The book-plate bears the legend, "N. Heylbrouck F^t: Graueur de sa Majesté." Whose book-plate and arms were these? Who was N. Heylbrouck; and when and where did he flourish? Who was "sa Majesté"? The only other copy of this book known to me bears the arms of Charles II.

Walla Walla, W. T., U.S.

WM. H. UFTON.

THE ORDER OF ST. ANDREW.—

"The principal order of knighthood in this kingdom was that of St. Andrew, instituted by Hungus, King of the Picts, to encourage his subjects in the War against King Athelstane of England. The knights did wear about their necks a Collar interlaced with Thistles, with the picture of St. Andrew appendant to it; the motto, 'Nemo me impune lacessit.' It took this name because after the battle Hungus and his Souldiers went all barefoot to St. Andrew's, and there vowed that they and their posterity would thenceforth use his crosse as their Ensign (which is a Saltaire Argent in a Field Asuze) whenever they took in hand any warlike enterprize."—*Vide* Peter Heylyn's 'Cosmography,' p. 340.

Is not this the oldest known order in Europe? Also, Is there any collar and badge of this ancient order to be seen now anywhere?

JOS. PHILLIPS.

Stamford.

[See 1st S. iii, 221; *Gentleman's Mag.*, Nov., 1732.]

'THE ADVENTURES OF NANNY NOBB.'—Can any one tell me in what book I could find some nonsense story my father used to repeat to me in long years ago, 'The Adventures of Nanny Nobb,' related by "Sir Erasmus Shoot Eye"? H. W. M.

MOUNTJOY.—Is there reason to think this name was originally given to the Judean height on ascending which pilgrims to Jerusalem first caught sight of the Holy City? Ducange speaks of the Vatican hill and the spot near Paris where St. Denis was martyred as each called Mons Gaudii. He adds that other places also bore that name, and makes reference to a writer on Jerusalem.

JAMES D. BUTLER.

Madison, Wis., U.S.

HOLLIGLASSES.—Who are these? They are spoken of by Sir Walter Scott in his 'History of Scotland,' xxxix.: "Mr. Black, speaking of the council, called them holliglasses, cormorants, and men of no religion. It seems to be a similar compound to *galloglasses*, about equal to *rapparees*, Irish mercenaries, called Tories, from a verb signifying plunderers." E. COBHAM BREWER.

NAPOLEON III.—Shortly after Napoleon III.'s accession, a paragraph appeared in some of the papers to the effect that he had applied to a high authority on matters of etiquette to know if he failed in any respect, and that several points of failure were enumerated in reply. I wish for a reference to these points, of which the only one I remember is his omission to break the shells after eating eggs. As a matter arising out of this, I should be glad to know whether the supposed necessity of the observance is connected with some folk-lore or superstition, or what is its origin.

ALEX. BRAZELEY.

HERALDIC.—The Knights of St. John of Jerusalem bore the white cross of the order on a chief

gules. How, then, did a knight whose paternal coat of arms had a field gules emblazon his arms without placing colour upon colour? F.S.A.

AUTHORITY OF HERALDS.—Has a mere herald (I do not mean the College of Heralds) now authority to grant arms? If so, how long have heralds had this right; and how was it conferred? If not, how long since they ceased to claim the right? IGNORAMUS.

[A herald who is not a king at arms has, we believe, no right to grant arms.]

ST. ALLAN.—Where shall I find an account of St. Allan, "a native of England," whose shrine is said to be at Gratz, and who is casually mentioned in 'A View of Society and Manners in Italy,' by John Moore, M.D., sixth edition, 1795, vol. i. p. 5? K. P. D. E.

DOGS.—If any reader of 'N. & Q.' can furnish instances of dogs being admitted on English or foreign navies, or can supply any information on the matter, I shall be obliged. E. S. Paris.

HIGHLAND CLAYMORE.—I have lately seen the hilt, with six inches of blade, of a claymore, which was dug up at Preston (Lancashire) some thirty years ago, and is evidently a relic of 1745. On each side the blade are the letters LIG and the word ECHLIN. The latter may be a place-name, but I cannot find it; the other may be the maker's initials. I should be glad to know the meaning of the characters. The hilt, which is of basket pattern, is slightly crushed, but is otherwise perfect, and has holes in the shape of a heart cut in the basket guard by way of ornament.

S. SANDEMAN.

AUTHORS OF QUOTATIONS WANTED.—

If Love be kind, cheerful, and free,
Love's sure to find welcome from me. L. L.

In all the ills we ever bore,
We grieved, we mourned, we wept;
We never blush'd before. C. S. G. G.

Who is the "quaint English writer" who speaks of a happiness that, "spread out thin, might have covered comfortably their whole lives"? ALPHA.

'The Primitive Christian's Address to the Cross,' beginning—

O! that it were as it was wont to be,
When thy old friends of fire, all full of thee,
Fought against frowns with smiles.

The lines (thirty-one in number) are printed, as possibly by S. T. Coleridge, in the 'Remains,' ii. 379.

The lines beginning,

The Fox, and Statesman subtle wiles ensure,
The Cit, and Polecat stink and are secure,

appended by Coleridge to a letter written in 1796 to Cottle, and printed in the latter's 'Early Recollections,' i. 172, and 'Reminiscences,' p. 89. They may be the composition of S. T. C. himself, but they have never, I believe, been collected as such. J. D. C.

Replies.

MAN-OF-WAR.

(7th S. iv. 428.)

This query appeared in 1st S. iv. 40, and in 4th S. vi. 514. In 1st S. xi. 114 it was suggested that "the origin might be thus, a ship manned for war; or a ship that carries men of war." It must be noted, however, that a merchant vessel is also styled a "merchantman," so that this also needs explanation. If "man-of-war" be the earlier phrase, the other might be suggested by it, especially as in former times the ships of war acted as convoys to the trading vessels—"men-of-war" protecting "merchantmen." Latham, in his 'Dictionary,' quotes an early (perhaps the earliest) use of the phrase from Carew's 'Survey of Cornwall,' published in 1602. The passage is at p. 316 of the 1811 edition, and refers to what happened in the reign of Richard II., A.D. 1379:—

"When Sir Hugh Calverley and Sir T. Piercy being deputed to guard the seas met a Cornish barge belonging to Poy harbour sailing homewards which would not though entreated join company with those knights: but no sooner was the English fleet past out of sight, but that a Flemish *man of war* lighted upon them, and after a long and strong resistance overmastered them, took the barge, sunk it, and slaughtered all the sailors," &c.

In the original Latin of Thomas Walsingham, "obviam habent Cornubienses quandam navem Flandrensem *armatis onustam*," an expression which corroborates the opinion that the term *man-of-war* is derived from its carrying *men of war*; which is the ordinary sense of these words, as in St. Luke xxiii. 11, "Herod with his men of war" (*σὺν τοῖς στρατεύμασιν αὐτοῦ*), a rendering introduced by Tyndale in 1534, Wycliffe's being "with his ooste"; and as in Shakspeare, e.g., 'Richard II., II. i. 286, II. iii. 521; '2 Henry IV., V. i. 31. Crabbe, in his 'Technological Dictionary,' says simply, "Man (Mar.), an epithet applied to a ship, as a *man-of-war*, a *merchantman*, &c."—It may be inferred that it had become an official term by 1760, as Smollett, in his 'Continuation of Hume,' book iii. chap. xiv. at the end, has a "List of *Men of War*, French and English, taken, sunk, or casually lost," compiled, no doubt, from Admiralty records. How much earlier it had become an official term I have not been able to ascertain. On this further information is desired.

W. E. BUCKLEY.

Why should "ship-of-war" be more correct? In nautical language it would often be decidedly incorrect, for a full-rigged ship is one thing, a brig, or sloop, or even a bark, another. A man-of-war on land is a synonym for one experienced in war, given to it and appointed in a manner suitable thereto. That composite unity, a sea man-of-war—an entity composed, so far as use is concerned, of combatants and their arms, while the wooden out-

side itself "walked the waters like a thing of life," seeking what it could devour or make prize of—is a composite entity, at once suggestive, through metaphor, of "a land man-of-war." ALPHA seems to think that figurative thought should not be a formative of speech. Alas! not only for poetry, but for speech, were it not. BR. NICHOLSON.

DUBORDIEU FAMILY (7th S. iii. 329, 458; iv. 71, 213, 398).—MR. SKEVINGTON has anticipated me in calling attention to the marriage of John Armand du Bardieu with Hester Trafford. Is it possible that this John Armand du Bardieu can be identical with the Rev. Jean Armand Dubordieu, minister at the Savoy Chapel, of whom there is an account in the 'Biographie Universelle' (Michaud), and also in 'N. & Q.' 7th S. iii. 458? The latter married the Countess d'Esponage, and died 1720, aged seventy-two; but he may have survived his wife, and married, secondly, Hester Trafford. MR. SKEVINGTON, with a reference to Sleigh's 'History of Leek,' calls Hester Trafford the "only daughter of William and Clare Trafford of Swythamley." I venture to record here the result of a correspondence with Mr. Sleigh as to the pedigree of the Traffords contained in the above-mentioned work. Besides four sons, William and Clare Trafford had at least three other daughters—namely, Charlotte, wife of her cousin Edward Lawton, of Lawton; Elizabeth, unmarried; and Clare Philia Margaretta Alicia, who about the year 1710 married Robert Pennee, or Penny, of Knutsford, Cheshire. I have already stated in the columns of 'N. & Q.' (7th S. i. 27) that the family of Penny of Knutsford was traditionally, like that of Dubordieu, of Huguenot origin, though the truth of the tradition has never been satisfactorily established.

H. W. FORSYTH HARWOOD.

12, Onslow Gardens, S.W.

CONVICTS SHIPPED TO THE COLONIES (7th S. ii. 162, 476; iii. 58, 114, 193; iv. 73, 134, 395).—My best thanks are due to Messrs. R. H. H. and G. F. R. B. for important and interesting details regarding the workings of British statutes concerning early transportation beyond sea. The list of thirty-two names of persons sentenced to transportation in the Old Bailey is exactly what I desired. Yet one thing is lacking, namely, the name of the colony to which these culprits were despatched. That name may not be always found in the original MS. of proceedings, but it must be often. G. F. R. B. will put me under increased obligations if he will send to 'N. & Q.' a list of prisoners sentenced to transportation to Boston or any part of New England. In all specifications of place save one I have detected in the *Gentleman's Magazine* Virginia is mentioned rather than any other quarter of the American mainland.

JAMES D. BUTLER.

HUE AND CRY (5th S. xii. 173).—It has long been recognized by lexicographers and etymologists that each of these words is of French origin; but Fleming and Tibbins (as quoted by SIR. E. MACCULLOCH) seem to have been the first (in their 'English-French Dictionary,' 1844) to point out that the whole expression is French also.* But they give only one example, viz., "*à hus et à cris*, with hue and cry," and this without any reference. They are quite right, however, and whoever takes the trouble to consult La Curne (*s.v.* "Hu" and "Huce"), Roquefort (*s.v.* "Hu"), and Godefroy (*s.v.* "Hu," "Huance," "Hueis," and "Huerie"), will find plenty of examples of the conjunction of the two words (in their different forms) in French, and they are by no means always used adverbially with *à*, as in the example given above; indeed, they are more commonly found in the nom. or the acc. Neither do they always occur in the above order, for I find seven examples (two in La Curne, one in Roquefort, and four in Godefroy) in which *cri* precedes *hu*.† Sometimes, too, there is *huce*, or *huance*, or *huerie*, instead of *hu* (La Curne and Godefroy), and once *criée* instead of *cri* (Godefroy). Sometimes, again, another word, such as *noise* (= our *noise*), *cornerie* (= noise of horns, &c.), *aboi* (= barking of dogs), and *juperie* (= yelping of dogs and cries of persons, mod. French *jappement*), is substituted for *cri*; but *hu* in some form seems always to be there, or a third word, such as *noise* or *brus* (= bruits), is added to the two others (Godefroy, *s.v.* "Huance" and "Hueis"). And this connexion between *hue* and *cry* was kept up in Old French not only in the case of the substantives, but also in that of the corresponding verbs. See Godefroy, *s.v.* "Huer" ("huent, crient de tutes parz") and "Huchier" ("li paiens brait et crie et huce"). And here again either verb may precede, and another verb may be substituted for *crier*, or a third verb, such as *braire*, may be added to the two. It is evident, however, from what I have said, that *hue* was always the more prominent word of the two, and we have, therefore, done well to adopt "hue and cry," and not "cry and hue."

F. CHANCE.

Sydenham Hill.

PARKER'S BIBLE: AMERICA (7th S. iv. 486, 535).—Solomon's navy sent to fetch this "golde of Ophir" was built for the purpose "in Ezeon-Geber, which is beside Eloth and the brinke of the redde Sea" (1 Kings ix. 26). Note to Ophir, "A Region in India where is store of gold." It seems more reasonable to suppose that the shorter

* Sherwood (in Cotgrave) gives "hue and cry," but as he translates it "*huée, huerie*" only, it is evident that the corresponding Old French expressions had already passed out of use.

† Indeed, *cri*, in one or other of its forms, seems commonly to precede *hu* (in its different forms).

journey to the eastward was undertaken than that to an unknown land, as alluded to in the note quoted by MR. J. R. DORE from the copy of the above Bible.* The copy I quote from is a "Breeches," title-page lost; but to a concordance is attached the name of "Thine in the Lord," Robert F. Hervey, 1578; and the Psalms in metre being printed by "John Daye dwelling over Aldersgate, 1583." HAROLD MALET, Colonel.

KNIGHTS OF THE RED BRANCH (7th S. iv. 508).—Has DR. BREWER forgotten the Irish melody, "Let Erin remember the days of old"? There is a note and reference on this which may help him.

C. F. S. WARREN, M.A.
5, St. Peter's Terrace, Cambridge.

HALLETT'S COVE (7th S. iv. 409, 473).—This name was formerly that of a little bay or inlet, with its contiguous neighbourhood, on the Long Island shore of the East River, which separates it from the city of New York at its north-eastern extremity, where the rushing tides of the Long Island Sound and of this narrow arm of the sea meet *ex opposito*, in fierce conflict, over huge hidden rocks, much to the terror of former navigators, and form what the old Dutch sailors named Hel-Gat, the present well-known Hell Gate in geographical nomenclature. The whole is embraced in the pretty village precinct of Astoria, recently absorbed by the growing city of Brooklyn. Its original name was from the very respectable Hallett family, its early English settlers, with the Blackwells, closely interconnected with them by marriages. This family once had a farm on the little adjacent island in the East River, called Blackwell's Island, long since occupied by New York charitable institutions. The most prominent person of the Halletts in its record was Joseph, a New York merchant during the revolution, who was an active American patriot. One of his daughters married Mr. John Delafield, who came to New York from London in the British letter-of-marque *Vigilant* in 1783. Bringing capital with him, and being enterprising, he soon became a leading business man, and his children and grandchildren have been conspicuous for intelligence, benevolence, and wealth. Late in the last century he built a country seat at Hallett's Cove, and named it Sunswick, from an ancestral estate. It was one of the finest near New York, and he used to speak of it as "a bit of old England." John Delafield was the feudal head of an ancient English family, for an account of which see Burke. He left one brother in England, Joseph, who married Frances, daughter of Henry Christian Combe, Esq., of Cobham Park, in Surrey, M.P., and founder of the house of Combe, Delafield & Co., "who at one

time supplied one-half of the British empire with beer." There were three sisters, one of whom, Martha Delafield, married William Arnold, Esq., of Slatwood, Isle of Wight, and was the mother of the admirable Dr. Thomas Arnold, of Rugby.

WILLIAM HALL.

New York.

Hallett's Cove is at Astoria, on Long Island Sound, opposite the end of Blackwell's Island, and is to be found in Colton's (N.Y.) 'Atlas.' Being near the extremely dangerous Hell Gate, where so many British and other vessels were lost during the troublous times between England and America, Col. Blackwell probably lost his life in that seething cauldron. Can it be that our present penal settlement (Blackwell's Island) takes its name from the gallant but unfortunate colonel?

THOS. S. NEDHAM.

Eastchester, N.Y.

According to 'Lippincott's Gazetteer' (Phila., 1867), Hallett's Cove, or Astoria, is a village of Queen's County, New York, on the East River, six miles N.N.E. of the city of New York.

E. G. KEEN.

Pennsylvania.

ST. SOPHIA (7th S. iv. 328, 371, 436; v. 35).—I have not been misinformed; but I have, I regret to find, mistaken the purport of information that was itself accurate. Here is my friend's reply to me concerning J. C. J.'s paragraph:—

"You must have somewhat misunderstood our conversation. What I said was that, in going over St. Sofia, my guide pointed out a part of the building which, he said, had been blocked up, but subsequently opened in recent times. On a door thus disclosed there were Christian emblems; in particular, a small ancient cross—or rather, I think, a crucifix—apparently of bronze, which I saw and was much interested in, as it had, in all probability, been put there long before the capture of the city by Mahomet II."

A. J. M.

GRASSHOPPER ON ROYAL EXCHANGE (7th S. v. 7).—The following note, written some years since, from recollection, for a work on some of the City churches which I have now in progress, may assist your correspondent in his research, premising that there may be some trifling discrepancy as to particular dates.

The steeple of Bow Church was partially rebuilt and restored about the year 1843 (on the model of its predecessor) by Mr. George Gwilt, F.S.A., an eminent architect and antiquary, whose name is also associated with the repair and reconstruction of St. Saviour's Lady Chapel in Southwark. Residing at that period within the sound of Bow bell, I occasionally watched the progress of the work. One circumstance connected with it is indelibly fixed in my mind, viz., an old prophecy which foretold that when the dragon of Bow met the grasshopper of the Exchange some great event

* The translation in my copy reads "among thine honourable wives."

would come to pass. While fixed in their elevated positions such a meeting seemed very improbable; but it did actually occur, and the two were in juxtaposition in a brazier's yard when being regilt previous to their removal to their exalted summits, the one on Bow steeple, the other on the new Royal Exchange. Doubtless some great event did follow, but if I ever knew it has altogether escaped me. The Royal Exchange was opened in 1845 for business, and in 1848 the French Revolution followed, to either of which the fulfilment of the prophecy may be assigned. The dragon of Bow was, of course, much earlier in date than the grasshopper of the Exchange, and on the silver seal of the first part of the seventeenth century (still preserved), the ancient church steeple of St. Mary de Arcubus, with its arches, is surmounted by the dragon. The dragon is symbolical of Satan or Paganism, as in Psalm xci. 13, where it says, "The Saints shall trample the dragon under their feet"; also in Revelation xii. 9, Satan is termed "the great dragon." It may be noted that the grasshopper of the Old Gresham Exchange escaped the fires of 1666 and 1838. W. CHAFFERS.

New Athenæum.

See "Little Britain," in Washington Irving's 'Sketch-Book.'

EDWARD H. MARSHALL, M.A.

"PRICKING THE BELT FOR A WAGER" (7th S. v. 8).—This is a well-known old cheat. Goldsmith, in the "Life of Nash," p. 545 of 'Works' (Globe ed.), describes "the manner in which countrymen are deceived by gamblers, at a game called Pricking in the Belt, or the Old Nob. This is a leathern strap folded up double and then laid upon a table. If the person, who plays with a bodkin, pricks into the loop of the belt, he wins; if otherwise, he loses. However, by slipping one end of the strap, the sharper can win with pleasure." It is usually known now as pricking the garter.

GEO. L. APPERSON.

Wimbledon.

Hone's 'Every-Day Book' (8vo., Wm. Tegg & Co., London, 1878, vol. i. p. 219): "Then there is 'pricking in the belt,' an old exposed and still practised fraud."

I have seen this done. A leathern strap is doubled and coiled upon itself in such a way that two holes, identical in appearance, are left at the centre. An object placed in one hole retains the strap, which can be pulled away if the other hole be selected. You select your hole; but as the operator can make either of the holes become the retaining or the releasing one at his pleasure, you only win when there is "nothing on."

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

For a notice of the venerable old swindling game known as pricking the belt or garter, see

Brand's 'Popular Antiquities.' In Shakespeare's time it was called "fast and loose":—

Like a right gipsy, hath, at fast and loose,
Beguiled me. 'Antony and Cleopatra,' IV. x.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

MANUAL FOR COMPOSING THEMES OR ESSAYS (7th S. iv. 68, 198).—There are scores of books on this subject. Frost's 'Exercises in English Composition' and Parker's 'Treatise on English Composition' occur readily to me, because they have gone through many editions in this country during the past thirty or forty years.

GASTON DE BERNEVAL.

Philadelphia.

When I was a boy, about the year 1837, Reid's 'Composition' was such a book as MR. WALFORD considers to be a desideratum. C. T. M.

"NOM DE PLUME" (7th S. iii. 348; iv. 17, 331, 494).—I beg to thank your correspondents who have written on this subject. As I was the propounder of the query it would be unbecoming in me to offer an opinion myself; but may I point out to DR. CHANCE and M. GASC an instance of the use of "nom de plume" by a French writer which I have just met with? In the glossary to the 'Modern French Reader, Prose, Senior Course,' edited by MM. Charles Cassal and Théodore Karcher (Trübner & Co., 1885), is the following: "Saintine, nom de plume de J. X. Boniface, romancier, publiciste, et auteur dramatique, 1798-1865," &c. The glossary, for which M. Cassal says he is solely responsible, has a separate title-page, dated 1881. May I ask M. GASC to kindly give an opinion upon this; and also to say why the phrase "nom de guerre"—which I believe the French do use—is better than "nom de plume"? Scott has "nom de guerre" in 'Quentin Durward,' chap. iii. Does Thackerary, who was fond of introducing French phrases in his books, use either "nom de guerre" or "nom de plume"?

The above-mentioned 'Modern French Reader' is one of the pleasantest lesson-books I have ever seen. The editors certainly cannot be called "ungracious pastors," who "show us the steep and thorny way" to knowledge.

JONATHAN BOUCHIER.

PROSAIST (7th S. iv. 369).—The word is not invented by Carlyle. It seems to grate upon the ear, and I think is manifestly defective in structure, being derived from *prosaic* instead of from *prose*, which is the thing wanted here. If we must have an unnecessary word of this sort to distinguish "versing and prosing," let us introduce *prosiat*, "poets and prosists." I imagine the beautiful writers of "lyrical prose" would not like to be called *proser*s, or "rhymer and *proser*s" would do very well for poets and *proser*men. No amount

of authority can make *prosaist* a good word. Besides, dictionary makers are not authorities; they only record the use of words—such use as custom and time have engendered.

C. A. WARD.

Walthamstow.

Webster-Mahn's 'Dictionary' gives the word, with the following example from "I. Taylor": "Then comes Hannah More, an admirable *prosaist*."

EDWARD H. MARSHALL, M.A.

Hastings.

"DIRTY ACRES" (7th S. iv. 466).—This expression is employed also by T. Nabbes, in 'Covent-Garden':—

"*Dung*. He sell some few *dirty Acres*, and buy a Knighthood: He translate my *Farme of Dirt-all* into the *Manner of No-place*."—Act I. sc. ii. vol. i., p. 10, 'The Works of Thomas Nabbes,' A. H. Bullen's edition, 1857.

The play was first acted in 1632.

F. C. BIRKBECK TERRY.

"OTHER" AS A PLURAL (7th S. iv. 406).—The phrase "some other" may be out of fashion grammatically speaking, but it certainly is not so colloquially. "Call again some other day" is a common enough mode of excuse for not listening to an unwelcome visitor. The Revised Version is, to all intents and purposes, a nineteenth century production. In Acts viii. 34, and 1 Cor. xv. 37, "some other" is retained, and in the first-mentioned passage it certainly sounds better than "another person," as some hyper-critical revisers have it (*e. g.*, Bowes and Doddridge, in their respective translations of the New Testament). In Acts xvii. 18 "other some" is also retained by the Revisers.

ROBERT F. GARDINER.

In case of triumphant exposure of ignorance, it may be as well to state—what, perhaps, should have been done in the original note—that by certain grammarians *other*, in the expression "some other of our English novels," would be construed as an adjective. This would get rid of the difficulty as to number, but it would still leave the word open for consideration as a pronoun. It is in the latter capacity that I take it to be used by Beattie in the sentence quoted, and if this surmise is correct then the illustration of the Elizabethan form is perfect.

THOMAS BAYNE.

Helensburgh, N.B.

HANDS CLASPED AT COMMUNION (7th S. iv. 468).—This seems to refer to the rule laid down in the 'Directorium Anglicanum,' second edition, by Rev. F. G. Lee (London, 1865, p. 64), "The Sacrament of the Lord's Body should be taken in the palm of the right hand, which should be carefully raised to the mouth supported by the left." In the notes these passages are quoted: "Approaching therefore come not with thy wrists extended, or thy

fingers open: but make thy left hand as if a throne for thy right, which is on the eve of receiving the King. And having hollowed thy palm receive the Body of Christ, saying after it Amen" (S. Cyril of Jerusalem, 'Cat. Lect.,' xxiii. 21). "Let us approach then with a fervent desire, and placing our palms in the fashion of a cross receive the Body of the Crucified" (Damascen., 'Orthodox. Fid.,' lib. iv. c. 13). "These Catholic usages are endorsed by Bishop Sparrow. See 'Rationale,' p. 272, Lond., 1657" (p. 235, Lond., 1684).

W. E. BUCKLEY.

The tradition referred to may have originated in the oft-cited injunction of S. Cyril "to receive the Body of Christ in the hollow part of the right hand, supporting it by the left," so that the hands are presented in the form of a cross. Wheatly gives Cyril's 'Catech. Myst.,' 5, § 18, p. 300, as his authority (*vide* 'Rational Illustration of the Book of Common Prayer,' chap. vi.). ST. SWITHIN.

In a foot-note in 'Steps to the Altar,' by the Rev. E. Scudamore, it is thus stated: "It was a custom in the primitive Church to receive in the hollow part of the right hand, which was supported by the left crossed under it. When this plan is adopted it prevents the falling of any portion to the ground." CELER ET AUDAX.

THE GREGORY FAMILY (7th S. iii. 147).—Through the courtesy of Mr. Philip Spencer Gregory I am able to add another professor to the thirteen formerly enumerated by me as belonging to this family. Isabel, daughter of David "of Kinnairdie," married in 1681 "Patrick Innes of Balnaboth, afterwards of Tillifour, who died in 1697. Her eldest son John had a son Alexander, Professor of Philosophy at Marischal College" ('Records of the Family of Gregory,' 1886). Mr. Innes held office 1739–42, but had previously taught as assistant professor for three sessions.

P. J. ANDERSON.

NURSERY RHYME (7th S. ii. 507; iii. 35).—Your correspondent supplies certain lines of a nursery rhyme. I did not tell my sister what these were, and found that our recollection of the rhyme agreed with M. A. M. H.'s, except that we had thought the third line was "when the wind began to blow," and could not recollect the first line. "Part" in M. A. M. H.'s version was "smart" in ours, and the last line ran—

I'm dead, I'm dead, I'm dead indeed.

The intervening lines I give, and, as my sister did not recollect lines 9 and 10, and thought I might have supplied "lower" and "door" unintentionally for the rhyme, I wrote to an old servant and asked for her version, which agreed in all respects with mine, except that she was not sure whether the word "rainbow" in the eighth line has not to be replaced by "eagle." Her daughter's

friends had repeated a version in which it was "eagle," and it might have put the old rhyme out of her head. I give also the other versions she sent me, the old servant's version coinciding with our recollection :—

There was a man of double deed,
Who sowed his garden full of seed,
And when the seed [wind] began to blow
'Twas like a garden full of snow,
And when the snow began to fall
'Twas like a bird upon the wall,
And when the bird began to fly
'Twas like a rainbow [eagle] in the sky,
And when the sky began to lower
'Twas like a footstep [knocking] at my [the] door,
And when the door began to crack
'Twas like a stick about my back,
And when my back began to smart
'Twas like a penknife at my heart,
And when my heart began to bleed,
I'm dead, I'm dead, I'm dead indeed.

The daughter's two friends' versions, both being Gloucestershire girls,* I give below, and shall mark the variation "No. 2":—

There was a man in double deed (No. 2, double Dee)
Who sowed his garden full of seed,
And when the seed began to grow
'Twas like a garden full of snow,
And when the snow began to fall
'Twas like a bird upon the wall,
And when the bird away did fly (No. 2, began to fly)
'Twas like an eagle in the sky,
And when the sky began to lower
'Twas like a lion at the (No. 2, my) door,
And when the door began to crack
'Twas like a stick across your (No. 2, about my) back,
And when your back began to smart
'Twas like a penknife at your heart (omitted by No. 2),
And when your heart began to bleed
You're dead, and dead, and dead indeed.
(No. 2, And when my back began to bleed
'Twas like a chucky pig indeed.)

I do not know what "chucky" means.

C. COITMORE.

The Lodge, Yarpole, Leominster.

CASTOR (7th S. iv. 507).—No castors are to be seen in "the most elegant and useful designs of Household Furniture" given in Thomas Chippendale's 'Gentleman and Cabinet-Maker's Director' (1762).
G. F. R. B.

I can already answer one of the queries which I submitted under the above heading. I asked whether castors were known before the latter part of the last century. Writing in 1748, Mrs. Montagu says, "One of the ladies looks like a state-bed running upon castors" ('A Lady of the Last Century,' by Dr. Doran, 1873, p. 53).

J. DIXON.

ZENNOR QUOIT (7th S. iv. 489).—This cromlech is said to be the finest in the district. Its position

* Each girl wrote separately, one being at a distance from the other.

is half a mile east of the church (Murray's 'Hand-book to England and Wales,' 1878). According to W. H. Tregellas ('Guide to Tourists in Cornwall,' 1887) "Zennor Cromlech is probably the largest example in Europe," but does not give its position; in the map it lies two miles (as the crow flies) direct east of Gurnard's Head. G. S. B.

DURLOCK (7th S. iv. 489).—Canon Taylor, in 'Words and Places' (p. 236, ed. 1873) writes :—

"The Celtic name of Durlock, more than a mile from the sea, means 'water lake,' and indicates the process by which the estuary was converted into meadow. This navigable channel, which passed between the Isle of Thanet and the mainland, has been silted up by the deposits brought down by the river Stour."

F. C. BIRKBECK TERRY.

There is a farm in Strathdon popularly known as Durlock, or Durlick. The real name is Durlrick (the black hill). Is there any possibility of the *r* and *l* having interchanged in the cases mentioned.

J. A. MCHARDY.

Old Aberdeen.

LAMBERT FAMILY (7th S. iv. 347).—Ralph Lambert, D.D., Bishop of Meath, was married twice, first, to Susanna, only dau. of Smythe Kelly, Esq. (son of Capt. Kelly, of Portadown, by Judith, dau. of John Smyth, Esq., of Dundrum, co. Down), and, secondly, Aug. 4, 1716, to Elizabeth, dau. and heir of — Rowley, but by her had no issue. By his first wife the bishop had two sons and three daughters. The eldest son, Thomas, born 1700, died after 1716, probably in his father's lifetime, the second son, Montague, an officer in the army, died 1740, leaving issue. The bishop's daughters were married. He had several brothers and sisters, most of them married. If your correspondent wishes I can give many other particulars of the bishop's family.
Y. S. M.

JAMES II. AT TUNBRIDGE WELLS (7th S. iv. 407, 431, 495).—The 'Mémoires de Grammont' contain an account of the visits of Charles II.'s court to Tunbridge Wells; and Arnsinck, in his description of the place, says :—

"It would seem that at this period there were no houses on the spot now called Tunbridge Wells, capable of affording the requisite accommodation. Such at least is the tradition, which records that the court took up their residence chiefly at two houses, yet in existence, though now occupied only by paupers, near the turnpike road at Southborough; whilst others were accommodated at Summer Hill, then the property and residence of Lord Muskerry. It is, however, to be observed, that there were at this time several houses in the vicinity of Southborough much better calculated for this purpose, which have been pulled down. There was one in particular of large dimensions, adjoining to the spot now called Nonsuch Green, which was named Nonsuch House. It has long since been destroyed, and the inn at Tunbridge and some adjoining houses, as report says, were built with the materials."

B. F. SCARLETT.

TOOLEY STREET TAILORS (7th S. iv. 449; v. 13).—It is supposed by many that the three tailors of Tooley Street were a mythical creation of Canning (some say of O'Connell) during the agitation for the removal of Catholic disabilities. But this is not so; for although all three were not tailors, yet the men had a living existence, and the facts associated with them had an actual reality.

The three men were John Grose, tailor, Tooley Street; Thomas Satterley, tailor, Neston Street; and George Sandham, grocer, Bermondsey Street. The last was known by the *sobriquet* of "Spinmischief," from his irritating interference in other people's affairs. These three men were great local politicians—local dictators, in fact—who met in the evenings, after business, at a public-house in the neighbourhood to discuss, over their pipe and glass, the affairs of their neighbours and of the nation, no subject being too great or too insignificant to escape their critical supervision. At the time when the Catholic Emancipation movement was at its height, the Tooley Street politicians were agitated to the highest pitch, and, having a firm belief in their own powers and the righteousness of their cause, they resolved at one of their meetings to petition the Houses of Parliament on the subject, and actually prepared a petition which commenced with the words, "We, the people of England."

These facts were related to me more than thirty years ago by an old and much respected inhabitant of Tooley Street, Mr. John Brighton, now deceased; but as some of the characters were then living, he bound me not to give publicity to the story until they had passed away. I, however, made a record of the facts as related to me by Mr. Brighton at the time; and as the time has arrived when the confidence enjoined upon me need no longer be preserved, I send them for publication.

Although the place of meeting and much of Tooley Street have been demolished of late years, there are, no doubt, many people still living in Bermondsey who remember these three busybodies.

ROBERT HOGG.

GREEK INSCRIPTION (7th S. iv. 367).—The word ΟΑΟΚΩΝΟC is probably the name of the owner of the amphora. Birch, in his work on 'Ancient Pottery,' second edit., 1873, p. 329, mentions "a krater found at Girgenti, on the foot of which is the word ΧΑΡΙΤΩΝ, Chariton, probably a proper name." This is not certain; and he adds, in a note, "The word also means 'of the Graces,' i.e., the krater of the Graces." But as Oloconos has no second meaning, it may be fairly assumed to be the name of the owner. It appears that the maker of a vase, if he inscribed his name, added the verb ἐποίησεν, which was rarely, if ever, replaced by the ἐποίηε of the later school of artists (Birch, p. 322). "The artists, however, who designed and

painted the subjects of the vases often placed their names upon their finest productions, accompanied with the words ἐγράψεν or ἐγράφε" (Birch, p. 321). If this rule may be applied to amphoræ, the absence of the verb may warrant the conclusion that Oloconos was neither maker nor artist. Hitherto the name has been taken to be in the nominative case, like Τιθωνός, Κολωνός, κ.τ.λ. But it might be a genitive formed in -ωνος, from Ὀλόκων, as in the names Κίμων, Πλάτων, κ.τ.λ. On this hypothesis it might be the name of some magistrate in whose period of office the amphora was made, such inscriptions seeming to have been stamped by means of a label or seal. Birch, p. 137, has drawings of two, and says, "The letters ΙΑΣΟΝΟΣ, 'of Jason,' give the name of the magistrate disposed round the head of Apollo Helios, between the rays of the crown. Sometimes the month was added, and sometimes the preposition ἐπι." These instances are from Rhodian amphoræ. Against this hypothesis must be admitted the fact that this amphora from Cyprus has no device, so that the most probable view is that the name is that of the owner.

W. E. BUCKLEY.

Surely ΟΑΟΚΩΝΟC, i.e., Holokonos or Olokonos, is the genitive of the owner's or potter's name.

J. C. J.

Liddell and Scott give ὀλοκωνίτις, a plant with a knotted root, and κωνίς (κώνος) is a conical water vessel (Hezych). This may explain COL. MALET's query.

ARTHUR MESHAM, Colonel.

FLEMISH WEAVERS (7th S. iv. 508).—They have left traces of their residence in East Yorkshire in the street Flemingate, in Beverley, and in the name of the place Burton Fleming, near Bridlington, a few miles east of Weavertorpe. A few of their names may be gathered from Poulson's 'Beverlac.' Beverley was celebrated for a brown cloth called burnet. Nicholas Fleming was Lord Mayor of York.

W. C. B.

MARGINAL NOTES TO BIBLES (7th S. iv. 110, 255, 515).—MR. ALDIS will find the Latin New Testament of Erasmus, printed at Lyons in 1550 by Sebastian Gryphius, in the list of the editions of this version given by Masch, 'Bibliotheca Sacra,' part ii., vol. iii. cap. iii. sec. ii. § xliii. A copy is to be found in the Crevenna Sale Catalogue of 1789, p. 29, No. 106, and in the 'Bibliotheca Bigotiana,' part iii. p. 5, No. 157. Like the other editions of the version of Erasmus printed by Seb. Gryphius, it is an uncommon book. I have for some years sought, but without success, for a copy. To be complete, it ought to have at the end a tract of three pages with the following title, which I take from my own copy of the edition of 1547: 'De Libris utriusque Testamenti, partim rejectis, aut non sine contradictione admissis, partim apocryphis ex Athanasio, tametsi mihi suspectus est

titulus.' This tract, according to Baumgarten ('Nächrichten von merkw. Büchern,' cited by Masch), first appeared in the edition of the Greek and Latin Testament of Erasmus given by Froben in 1522. Masch enumerates three editions of the Latin Testament of Erasmus as printed by Sebastian Gryphius, namely, in 1547, 1549, and 1550. To these I can add an edition of 1542 (in the La Vallière sale, 1767) and one of 1543 (in the Crevenna sale).

R. C. CHRISTIE.

'GREATER LONDON': AN INACCURATE QUOTATION (7th S. iv. 407, 454; v. 14).—In spite of Mr. PAGE, I am quite content to leave my version of the monument in Ilford Church just as it is, though, if it will make him the happier, I will omit the inverted commas. As for MR. DELEVINGNE, I thank him for his corrections relating to Strand-on-the-Green and Heston; but I really must ask him to allow me, with all respect, to maintain that I am right in asserting that Sir John Maynard is buried at Ealing. At all events, he died at Gunnersbury in 1690; and in the parish register of Ealing is the entry, "John Maynard was buried the 3rd day of June, 1690." I would add, however, that, kind as it is of these gentlemen to supplement my ignorance by writing on such matters to 'N. & Q.', it would be far more kind to communicate them to me privately. It will be time enough to publish them to the world and to accuse me of carelessness when I have declined to pay heed to such communications. I am not above being taught, and my address can hardly be unknown to any of your contributors.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

"HALF SEAS OVER" (7th S. iv. 526).—I think ALPHA is mistaken. "Jack," with "a wife in every port," may have changed the direction of his toast as he completed the moiety of his voyage, but any seafaring man will, I imagine, endorse my assertion that no connexion exists between "half way over" and "half seas over." The latter is a nautical trope, and signifies partial intoxication. A man "half seas over" would be described in the police reports as having "been drinking, but not drunk"; if drunk, he would be "water-logged." Conf. "sprung," to have one's "jib well bowsed," to be "three sheets in the wind," "channels under," &c.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

FIRST INTRODUCTION OF GINGER INTO ENGLAND (7th S. v. 7).—There was once a poet and playwright named William Shakspeare, who I think lived before the eighteenth century, and he certainly had acquired in some manner the conviction that ginger was "hot i' the mouth." The first mention of ginger which I have myself found in the records is in 1243, when Henry III. orders "six bales of

gingiuere" to be imported for his hostel. In 1255 he requires one bale of "zinziberis," and "unus quatron' zinziberis" in 1258 for the queen's use. Edward I. imports 502½ lb. of it in 1288. Half a quarter of ginger and cinnamon, price one penny three fathings, are purchased for Prince John of Eltham in 1326. Edward III. laid in 254 lb., at 14d. per pound, in 1330. Hugh Le Despenser the elder, in his petition concerning the Earl of Lancaster's depredations on his property, presented to Parliament in 1321, particularly laments the destruction of a chessboard "faitz de noitz Muge dune part, et de la racine de gingiuere lautr." Among the items of a cargo brought to England from Genoa in 1379 are "2 ollas zizing' virid', aqua limonis, 22 belas paperi scriuabil', unam casseram succurri candid'." It is not easy to suppose, after this, that the eighteenth century witnessed the introduction of ginger into England.

HERMENTRUDE.

"Ginger appears to have been well known in England even before the Norman Conquest, being often referred to in the Anglo-Saxon leech-books of the 11th century. It was very common in the 13th and 14th centuries, ranking next in value to pepper, which was then the commonest of all spices, and cost on an average about 1s. 7d. per lb."—'Encyclopædia Britannica,' ninth edition, s. v. "Ginger."

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

Surely Woodvile can hardly be considered an authority on this subject when he speaks of ginger being first brought to England early in the eighteenth century. It was some time before that epoch when the second carrier had "a gammon of bacon, and two razes of ginger, to be delivered as far as Charing Cross."

H. J. MOULE.

Dorchester.

GOULD FAMILY (7th S. iv. 509).—The Goulds were *armigeri* here at the period mentioned by M^r. A. GOULD; and Gabriel Gould, master of Trinity Free School in 1668, was very likely son of Christopher Gould, master 1632, who again may have been collaterally connected with the Goulds first named. I do not see, however, that Christopher and Gabriel can have belonged to the main or senior line of that family. The registers of Dorchester St. Peter begin only in 1653; and, from several entries in the same respecting Goulds, I judge that to have been their parish. In this case Gabriel Gould's baptismal certificate cannot be obtained. I am writing with Hutchins's 'Dorset' and a contemporary MS. copy of the Dorset Visitation of 1623 before me. The name survives here.

H. J. MOULE.

Dorchester.

FEMALE SAILORS (7th S. iv. 486, 536).—ALPHA says that further information on this point is desirable. The following, which I find among my

cuttings, is from the Paris correspondent of the *Daily Telegraph* :—

"The Paris Prefect of Police has for some time past allowed several women to wear male attire. Among these is a female from Marseilles, who is blessed with a hirsute appendage on her chin which would do honour to an athletic *sapeur*. This woman was, of course, followed by a crowd of small boys whenever she appeared in public, and her full, flowing beard, resting on a bodice instead of on a waistcoat, caused men, women, and children to stare at her in bewilderment. At last the bearded women resolved to discard the petticoat for ever, and to don the pantaloons of the stronger sex. To this intent she made an application to the Prefect of Police, which was granted at once. The woman may now be seen in certain Paris cafés attired as a man, and in order to do away as much as possible with the real nature of her sex she has adopted the masculine habit of smoking pipes.

"The other women who are allowed to assume man's habiliments are a few female painters or copyists, who work on high ladders in the picture galleries, and about half a dozen persons who have left off the proper garb of their sex for motives connected with health. On the other hand, there are three men in Paris who are allowed to wear female costume for the purpose of concealing certain physical infirmities. Since Madame Dieulafov appeared at the Opéra Comique in the evening dress of a copurchic, M. Gragnon, the Prefect of the Police, has recalled to his subordinates the edict issued by Dubois in the sixteenth Brumaire towards the end of Year VIII. of the First Republic, that is to say, Nov. 7, 1809, against the wearing of men's clothes by women. But nobody has been punished, and it is probably in view of this leniency that some females continue to appear in public dressed as men, while the Prefect is himself continually pestered with applications from women who want to walk about Paris in male attire like Georges Sand, and who allege medical motives, which M. Gragnon prudently and diplomatically professes not to understand. But if Madame de Valesayre's proposed petition to Parliament be rejected, as it undoubtedly will be, that belligerent dame will at least have the satisfaction of knowing that she will have given another impetus to the prevailing fashion among her countrywomen of making their garments as masculine as possible. This year, for instance, men's felt hats have been largely taken into wear by the ladies, and the modiste has been frequently abandoned for the hatter. In these circumstances it may be safe to predict that the days of the divided skirts, at least, are not far off."

W. J. FITZPATRICK.

LITTLEHAMPTON PARISH CHURCH (7th S. iv. 368, 490).—An account of this church, with an engraving, will be found in the *Gentleman's Magazine* for June, 1834. I shall have pleasure in forwarding an illustration to your correspondent.

J. B. MORRIS.

Eastbourne.

For a view of the old structure see *Gentleman's Magazine*, 1834. The sketch is taken, apparently, from the north, and shows a nave, aisle, chancel, and porch. There is little else to notice, except a fine decorated east window. The low dwarfed spire is after the usual Sussex style.

F. S. SNELL, M.A.

ANECDOTE OF DR. FRANKLIN (7th S. iv. 427).—The anecdote concerning Dr. Franklin's story

of the criticisms on a hatter's signboard is so good that it can never grow old. It is as true of that sage as of Cleopatra that "age cannot wither nor custom stale his infinite variety." But had MR. HALLIWELL-PHILLIPS given any fraction of his Shakespearian research to American literature, he could not have doubted for a moment whether the hatter's signboard criticisms "had ever been printed." He would have noted them in Jefferson ('Works,' viii. 500) and Franklin ('Writings,' i. 407). But the anecdote occurs in connexion with the declaration of American independence—a phrase as repulsive to British ears as Waterloo to French, and so likely to make them deaf to every detail concerning it.

JAMES D. BUTLER.
Madison, Wis., U.S.

WAR MEDALS (7th S. iv. 449, 471, 518).—Bars for engagements are to be found on Peninsular war medals when the honours for the same are not borne on the standards or colours of the regiment to which the soldier belonged. This is explained by the man having been on detachment duty, and it would apply particularly to men serving in the cavalry. Even the officials' rolls are not certain test. A medal belonged to Capt. Grigg which, although its bars did not agree with those named on the roll, was issued. It is presumed that it had been returned for correction, but that the entry had been left intact (see catalogue). The 88th Regiment claim to be entitled to the honour "Pyrenees." In this case the men would have the bar.

STUDENT.

CHAMOUNI (7th S. iv. 67, 215, 375).—Is your correspondent S. acquainted with a description of the Alps and their glaciers in J. A. Roucher's poem 'Les Mois'? I do not know what Frenchmen generally think of Roucher's poetry, but this description seems to me very fine. It is quoted in M. Chapsal's 'Modèles de Littérature Française, ou Morceaux choisis en Prose et en Vers' (Hachette et Cie.). If S. cannot easily meet with this description, I shall be very happy to copy it for him if he will let me know. Poor Roucher was unfortunate enough to get into the path of that fearful, though withal purifying tornado, the French Revolution, and he died on the guillotine in the last month of the Reign of Terror.

JONATHAN BOUCHIER.

Ropley, Alresford.

BOBSTICK (7th S. iv. 508).—In a list of cant terms and phrases given in George Parker's 'Life's Painter of Variegated Characters,' 1789, pp. 139-180, there is this entry on p. 162, "*Bobstick of rum slim*. That is a shilling's worth of punch."

GEO. L. APPERSON.

Wimbledon.

CAMBRIDGE UNIVERSITY LIFE IN 1550 (7th S. iv. 486).—The extract from Lever's sermon is well

known, and has not been overlooked by Mr. Wordsworth in his work on 'University Life in the Eighteenth Century,' Cambridge, 1874. The passage will be found by consulting the index under "Lever." This book is a treasury of information on the subject of university life.

W. E. BUCKLEY.

TOBIAS SMOLLETT (7th S. iv. 507).—A burgess of Dumbarton of this name married, circa 1550, Agnes, eldest daughter of John Montgomery, of Heselhead, and niece of the author of 'The Cherry and the Slae.' Mary Montgomery, heiress of Heselhead and last of her line, married Macaulay of Ardincaple, whose daughter was the novelist's grandmother.

SIGMA.

HOBBLEDEHOY (7th S. iv. 523).—DR. CHANCE'S reference "*Phil. Trans.* for 1885-6, p. 302," needs amending. *Phil. Trans.* is the recognized abbreviation for *Philosophical Transactions*. There is no note by Prof. Skeat in the *Philosophical Transactions* for 1885-6.

HERBERT RIX, Asst. Secretary R.S.

AUTHORS OF QUOTATIONS WANTED (7th S. iv. 329).—

East or west home 's best.

The above is to be seen on a villa residence at Buckhurst Hill, near the Congregational Church. Perhaps your correspondent might be able to get the author's name from the resident.

T. R. SLEET.

(7th S. iv. 450, 518.)

I know not the way I am going, &c.

This hymn will be found in the little volume of 'Spiritual Songs' published many years since by the Bishop of Liverpool. It has here only two verses of eight lines each, and no authors' names are given. Perhaps the bishop might be induced to say from what source he obtained it, if his memory retains the impression through thirty years.

HERMENTRUDE.

Is ascribed to Mrs. Malcolm.

W.

Miscellaneous.

NOTES ON BOOKS, &c.

The Visitation of Middlesex, 1663 (*College of Arms*. D. 17). Edited by Joseph Foster. (Privately printed.) *Durham Visitation Pedigrees*, 1575, 1615, 1666. (Edited and printed as above.)

THESE are two of Mr. Foster's most important recent contributions to genealogical and heraldic literature, and each has its special point of interest. The 'Middlesex Visitation of 1663-4' had so long ago as 1820 been made known in print by the late Sir Thomas Phillipps among his various, always rare, and now often practically inaccessible Middle Hill Press publications. But Sir Thomas's edition, even had it been more generally accessible, was unfortunately defective in accuracy, as Mr. Foster found on becoming possessed of the MS. from which he has printed the present edition. We have now, therefore, two editions of this Visitation, and the student of genealogy may be congratulated on this accession to history. The pedigrees in 'The Middlesex Visitation, 1663-4,' are usually brief, but they are of more than ordinary value to the genealogist, from the well-known

circumstance of London and its immediate neighbourhood having, for more than the two centuries to which we here go back, been a common point of attraction for the active and stirring younger sons of families from all parts of England, and, since the Jacobean era, at least, from Scotland also. Nor are the United States without an interest in the 'Middlesex Visitation,' which records several generations of the Garfields of Teddington, while our own country cousins from Northamptonshire will be found pointing to recent illustrations of this Presidential surname in olden Northamptonshire in the pages of *Northamptonshire N. & Q.* The close interdependence upon each other of genealogical studies in the various parts of the United Kingdom and of the United States is, indeed, a lesson strongly enforced by every such publication as those now before us. Of the plan upon which Mr. Foster has proceeded in his 'Durham Pedigrees' we must say that we should have preferred, for clearness, changes of type, showing at a glance to which particular Visitation any given portion of a pedigree should be referred. The attestations seldom suffice for this purpose, nor are they usually to be found in sufficiently close connexion with the parts to which they refer, and which alone they authenticate. Subject to these drawbacks, which we regret that Mr. Foster did not see his way to avoiding, the Durham volume, an offering to his own native school of genealogy, is of special value from the number and extent of the Visitations comprised. We have, naturally, in the 'Durham Pedigrees' a certain infiltration of Scottish blood, evidenced by such names as Boswell, Lister, Maxwell, Rutherford, &c., and for which further evidence might be adduced, for the north of England generally, from the valuable publications of the Yorkshire Archaeological Association and kindred societies. We cannot but wish, indeed, that some system of references to Visitations, county histories, and publications of local archaeological societies, and local Notes and Queries, could have been adopted by Mr. Foster both in his Durham and Middlesex volumes. A few such references there are in each, we gladly admit, but they are brief, few and far between, and for the most part confined within narrow limits. We believe that any Visitation printed with such a system of references would be of great use and be widely appreciated.

Monastic London: an Analytical Sketch of the Monks and Monasteries within the Metropolitan Area during the Centuries 1200 to 1600. By Walter Stanhope. (Remington & Co.)

THE monastic houses which were in England at the time when reigned that Tudor "whom we must, with all his faults, call great," have had very hard things said of them by after generations. Generations, like individuals, are apt to take up unreasoning prejudices against things and people whom they only imperfectly understand. In a great measure the misconception that has arisen as to the way in which the monastic houses were conducted was brought about by the lies invented by Henry VIII.'s visitors. Abuses no doubt there were, and abuses of a very grave nature; but that the religious orders had turned their houses into the sinks of iniquity that we are told by some writers they did, scarcely in this day needs refutation. If it did, we should recommend all those persons who hold what may be called the "glorious Reformation" point of view to read Mr. Stanhope's book on the monasteries in and near London. No one can read it without gaining much valuable information. Mr. Stanhope writes with the spirit of a true historian; he has not sat down and compiled a book as a special pleader, but has given us a clear statement of certain important facts. We have only one fault to find with

Mr. Stanhope; and unfortunately he has much impaired the usefulness of his book by it. He gives his reference in a very imperfect manner. On page 92 he refers to "Froude's 'History of England'" and "Fosbrooke's 'British Monachism,'" edition, chapter, and page are not given, and so it is almost useless for the reader to try to find the passage. Would it be too much to ask him to correct this and similar errors in a new edition? Why does not Mr. Stanhope give us a work on the whole of the English monasteries? It would be a useful and valuable addition to the literature which has gathered round the remains of what was once one of the most powerful agents for progress in the world.

A Genealogical and Heraldic Dictionary of the Peerage and Baronage, together with Memoirs of the Privy Councillors and Knights. By Sir Bernard Burke, C.B., LL.D., Ulster King of Arms. (Harrison & Sons.)

CONTAINING as it does all the Jubilee creations of the past year, this, the fiftieth edition of this all-important work, is bulkier than any of its predecessors. To the merits of a work to which the genealogist and the historian naturally turns we annually testify. Not easy is it, indeed, to find anything new to say concerning a book which has stood the test of fifty editions. Genealogies are ticklish matters with which to concern oneself, and some of these, Scotch genealogies especially, cause some strong divergences of opinion. So far, however, as regards what is legal and accepted Sir Bernard's "monumental" work is authoritative. In the compilation of the latest edition Sir Bernard has, as heretofore, been assisted by his son and private secretary, Mr. John E. Burke. His obligations are, moreover, once more acknowledged to Sir Albert Wood, Garter; to Lyon King of Arms; and to Somerset Herald. Twelve additions to or alterations in the peerage, including the Connemara creation, which preceded the Jubilee celebrations are chronicled, and eighteen names are added to the baronetage. As it happens, the first name in the book, the order of which is alphabetical, is Abercorn, the dukedom of which changed hands during the past year. With the exception of the Duke of Buckingham and Chandos and the Earl of Verulam, the Duke of Abercorn is the only peer who enjoys distinct peerages in the three kingdoms. Under this heading, as well as any other, including even the great historic house of Derby, the thoroughness and extent of the information supplied can be traced. To readers of 'N. & Q.' however, all this is a thrice-told tale, and our task is accomplished in mentioning the reappearance of a work which has encountered much opposition and little serious rivalry.

Sherryana. By F. W. C. Illustrated by Limley Sambourne. (Privately printed.)

READERS of 'N. & Q.' will find in this quaintly and prettily illustrated volume some pleasant gossip on Jerez, its bodegas, its life, and on other matters concerning the growth and consumption of sherry. Historical and philological subjects are treated with a light hand, and the whole constitutes very pleasurable reading. A privileged or an appreciative few will recognize the initials as of occasional and welcome appearance in these pages.

Chaucer's Canterbury Tales. Edited by Alfred W. Pollard. (Kegan Paul, Trench & Co.)

THE lovely Elzevir volumes of Messrs. Kegan Paul & Co. look even more like the works of their great predecessors now that the old system of marking the year with the quaint M's and D's affected by seventeenth century printers is adopted. The eminently desirable volume now issued consists of a second selection from the 'Canterbury Tales,' including the 'Tale of Sir Thopas,' the

'Monkes Tale,' &c.—all, indeed, that can be issued for general circulation. Mr. Pollard claims for his text, which is compiled by taking from various MSS. the reading which most nearly conforms to modern orthography, that it may have some small critical value. It is at least well suited for general perusal. With its useful glossary this edition of Chaucer's selected tales may be commended for utility as well as for handiness and beauty.

The Names of those Persons who Subscribed towards the Defence of the Country at the Time of the Spanish Armada, 1589, and the Amount each Contributed. With Historical Introduction by T. C. Noble. (Privately printed.)

THIS list of names, the interest of which can scarcely be overestimated, is arranged under counties. It is reprinted from the scarce quarto copy of 1798, the genuineness of which, though the original cannot be found, is abundantly proven. To all concerned in topographical and historical pursuits and kindred subjects it is a work of extreme importance. The list is accompanied by an admirable historical introduction by our contributor Mr. T. C. Noble; of 110, Greenwood Road, Dalston, to whom applications must now be made.

Johnson.—History of Rasselas, Prince of Abyssinia.

Edited, with Introduction and Notes, by George Birkbeck Hill, D.C.L. (Oxford, Clarendon Press.)

ALL who have made any acquaintance with Dr. Hill's *magnum opus* will hear with pleasure that he has edited 'Rasselas' for the "Clarendon Press Series." By his edition of Boswell's life Dr. Hill has fairly established his claim to be the Johnsonian scholar of the day. The present edition of 'Rasselas' leaves little to be desired. The introductory sketch of Johnson's life, slight though it is, is admirably written, the notes at the end of the volume are judiciously made, and the text is excellently printed.

WE have received the second part of an historical paper concerning St. Thomas's Hospital, reprinted from the *Transactions of the Royal Society of Literature*. The first part, read in 1882, comprised the account from about 1200 to 1508, and gave the words of a sermon or address of 1228, by Bishop de Rupibus, on behalf of the new hospital, built instead of the former just destroyed by fire. It gave also many early historical references. The account in this second part comes down from 1508 to the foundation of Guy's, which grew out of the older hospital. The fundamental idea of Thomas Guy in his good work was that the sick poor had not time allowed for complete recovery, or that the diseases were some incurable, or rather that the majority of them required a much longer time for recovery. Hence he called his foundation the Hospital for Incurables, of which a quaint picture with that title is in the Grace Collection. In other words, it was originally intended to be a convalescent hospital for the reception of the classes referred to, whether from St. Thomas's or other hospitals, or from the people direct.

A SIXTH edition of *The Household of Sir Thomas Moir*, by the author of 'Mary Powell,' reaches us from Messrs. Roper & Drowley, of Ludgate Hill.

THE new issue of the *Royal Navy List*, edited by Lieut.-Col. Lean, has been published by Witherby & Co. Such special features as recording the services of officers recommend it strongly.

WE are glad to draw attention to the Archaeological and Historical Sub-section of the International Exhibition of Industry, Science, and Art, to be held in Glasgow during the present year. Objects of prehistoric times, illustrative of Scottish art, of household and personal

use, historical portraits, &c., will be exhibited by the sub-section, the proceedings of which cannot but have great interest for our readers. An influential sub-committee has been appointed. Communications should be addressed to Mr. James Paton, at the Corporation Galleries, Glasgow.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

G. A. L. SKERRY ("Christmas Carols").—See 'N. & Q.' 4th, 5th, and 6th S. *passim*, where you will find very much information on the subject.

CORRIGENDUM.—7th S. iv. 449, col. 2, line 13, for "Keyner" read *Keynes*.

NOTICE.

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

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

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Gratis on application.

A CHAPTER from the BOOK called the INGENIOUS GENTLEMAN DON QUIJOTE de la MANCHA, which by some mischance has not now been printed.

GEORGE REDWAY, York-street, Covent-garden.

LONDON, SATURDAY, JANUARY 28, 1883.

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Notes.

SHAKSPEARIANA.

'HENRY VIII.,' V. iv. (7th S. iv. 303).—It was to spare space in the columns of 'N. & Q.' that, in indicating a correction in the text of 'Henry VIII.,' I omitted lines of the speech which were unaffected by the argument. I accept, however, the challenge of my critic to vindicate my metrical arrangement of the whole. Shakspeare's commentators have, I believe, read his metre without knowing it to be metre as frequently and innocently as they have talked nonsense without knowing it. Mr. Collier was so little sensitive to Shakspeare's regular, but less narrowly regular versification, that he only reluctantly prints as verse the conclusion of this scene, which even the folio exhibits in metrical order :—

MAN. The spoons will be the bigger, Sir.
There is a fellow somewhat near the door, he should
Be a brazier by his face, for, o' my conscience,
Twenty of the dog days now reign in 's nose ;
All that stand about him are under the line,

They need no other penance :
That fire-drake did I hit three times on the head
For kindling such a combustion in the state,
And three times was his nose discharged against me,

There was
A haberdasher's wife of small wares near him,
That railed upon me till her pinked porringer
Fell off her head,
I missed the meteor once and hit that woman,

Who cried out, 'Clubs!' when I might see from far
Some forty truncheoners draw to her succour,
Which were the hope o' the Strand where she was
quartered ;

They fell on ; I made good my place ; at length they
Came to the broomstaff to me ; I defied 'em still,
When suddenly a file of boys behind 'em,
Loose shot, delivered such a shower of pebbles,
That I was fain to draw mine honour in, and

Let 'em win the work.

The devil was amongst 'em, I think, surely.

The Cambridge editors have a note on this speech to the effect that "Capell cut up these thirty lines of prose into verse ; Sidney Walker made a similar attempt," and that "with the same license it would be easy to convert an Act of Parliament or a leading article into verse."

If this is true of the licences which Capell and Walker availed themselves of, it is only a proof that they were as ill qualified as many critics of much later date to apprehend what licences Shakspeare allowed himself and employed, or rather what qualifications of rigid pedantry he sanctioned for the sake of rhythmical and characteristic variety. Chief among these is the system of occasional interlacement—that is, the extension of lines in such a manner that the middle section will read as the end of a normal line if taken with the first section, or the commencement of a line if blended with the last. These final half lines are printed in all the editions as commencements of lines, and so the whole rhythmical sequence is thrown out of gear. Other licences affect the quickened time of syllables.

In the matter of dramatic metre, as of other matters dramatic, Shakspeare is a law unto himself, and unless we can discover and apply his principles we shall doubtless share the misfortune of those who go through a literary life without a sense of the marvellous metrical construction and harmony of what they plod through contentedly as pedestrian prose. Theories of English versification are curiously and unfortunately dominated by Eton reminiscences of "longs and shorts." The monstrous misconception of Horace that the greatest ancient master of metre composed his dithyrambs "numeris lege solutis" is only paralleled in the repudiation of the proper metrical character of Shakspeare's reputed prose, as I have set it forth in my edition of 'Much Ado about Nothing.'

In vindication of the reading "Haberdasher of small wares," in correction of "small wit," which is that of my critic, it may suffice to refer to Bacon's twenty-second essay :—"Because these cunning men, are like haberdashers of small wares, it is not amiss to set forth their shop."

W. WATKISS LLOYD.

SONNETS LXVI., XXV. (7th S. iv. 304, 405).—Line 8 of Sonnet lxxvi. seems unmelodious because it is apparently wanting in metre, and I think it is through this, and not through its "unsatisfying

rhyme" that it "is impaired in the strength of its impression and the music of its movement." Read it as it was meant to be read,

And strength | by limping sway | disa|beled,
and the melody at once shows itself; and if there be an unsatisfying rhyme it is—by me, at least,—not noticed. I say if there be an unsatisfying rhyme because—merely alluding to the less exactness in rhyme of Shakespeare, an exactness less than that of our poets (our true poets) of a later age—I would simply say that Shakespeare sometimes rhymed merely in ---ed, just as he rhymed monosyllabically with monosyllables, as, for instance, *be* with *see*. Hence, whereas we have a quasi-bisyllabic rhyme in *strumpeted* and *disabeled*—bisyllabic, that is, so far as the preceding vowel is the same and is followed by only the one consonant *t* or *l*—we find these: Sonnet xxv., *leaves spread—buried*; Sonnet xxxi., *supposed dead—buried*; Sonnet lxxiv., *being dead—remembered*; Sonnet lxxxvi., *me dead—astonished*; lastly, in Sonnet xlvi., we have *impannellèd—determined*, an ---ed rhyme pure and simple, just as we have only the *y* rhyme in the Lucrece triplet *melody—company—society* (ll. 1108-11).

Might I add a word on ll. 9-11 of Sonnet xxv., though Theobald, in suggesting the possible changes, may have reasoned in the same manner as myself?—

The painfull warrior famosed for worth

Is from the book of honour rased quite.

Here I believe that Shakespeare, led partly by alliteration, but chiefly by the natural sequence of such a word after warrior and before

After a thousand victories once foild,
first wrote "fight"; but afterwards, seeing that *raised forth* was more emphatic than *raised quite*, altered *fight* to *worth*, but (he or his copier) omitted to change the *quite* to *forth*. BR. NICHOLSON.

And strength by limping sway *disabled*.

I have no doubt or difficulty regarding the metre of this line as it stands, and I expressed none. I do not like its rhyme and its melody, and I ventured to suggest that perhaps Skakespeare's version was not exactly that given in the texts. I am unable to see that in this there was any warrant for the benevolent insinuation of C. B. M. that when I speak of melody I mean something else, or for the stern, magisterial solemnity with which he warns me off his preserves. Even the exclusiveness of Sir Thomas Lucy need not be incompatible with courtesy. THOMAS BAYNE.
Helensburgh, N.B.

WAY IN SHAKESPEARE (7th S. iii. 511; iv. 105, 405).—I can testify that what R. R. says of the common meaning of *way* in Lincolnshire is true of Essex, or, at least, was true in the days of my boyhood. E. WALFORD, M.A.

EPITAPHS ON WILLIAM SHAKESPEARE.—On a fly-leaf at the end of a copy of Shakespeare's plays, first folio edition of 1623, is written in a handwriting of the time:—

An Epitaph on Mr. William Shakespeare.

Stay passenger why go'st bye so fast
Read if thou canst, whom envious death hath plast
Within this monument: Shakespeare with whom
Quite nature dy'd; whose name doth deck this toombe
Far more then rest* its all that hee hath writt
Whues living art but gage unto his witt.

Another upon the same.

Loord Shakespeare lyes whome none but death could
shake
And heere shall ly till iudgement all awake,
When the last trumpet doth uncloze his eyes
The wittiest poet in the world shall rise.

An Epitaph (upon his Toombe Stone incised).

Good friend for Jesus sake forbear
To digg the dust inclosed heere
Blest bee the man that plac'd these stones
But curs'd bee hee that moves these bones.

The book will be sold by Messrs. Christie in the ensuing season. RALPH N. JAMES.

HEIBERG AND MENGE'S 'EUCLIDIS ELEMENTA,' BOOKS IV. V. AND VI.

(Concluded from 7th S. iv. 425.)

To "inscribe" a figure *in* another is $\epsilon\gamma\gamma\rho\alpha\phi\epsilon\sigma\theta\alpha\iota\ \epsilon\iota\varsigma$. To "circumscribe," or "describe about," is $\pi\epsilon\rho\iota\gamma\rho\acute{\alpha}\phi\epsilon\sigma\theta\alpha\iota\ \pi\epsilon\rho\iota$. To "place" a straight line within a circle is our rendering of $\epsilon\nu\alpha\rho\mu\acute{o}\xi\epsilon\sigma\theta\alpha\iota\ \epsilon\iota\varsigma$, which is more adequately expressed by "to fit.....into" ("aptare in," Heiberg). In proposition 2 we meet with yet another word, $\epsilon\pi\alpha\phi\acute{\eta}$, for "point of contact," the only reference in Liddell and Scott for this signification of contact being C. I., 3546, 11. Proposition 3 contains $\delta\iota\alpha\iota\rho\epsilon\iota\tau\alpha\iota$ in the sense of "dividing" a figure into two parts, but in book v. we shall find $\delta\iota\alpha\iota\rho\epsilon\iota\sigma\iota\varsigma$ in the sense of subtraction. Propositions 4, 5, 8, exhibit the curious phrase $\delta\iota\alpha\sigma\tau\acute{\eta}\mu\alpha\tau\iota\ \epsilon\nu\iota\ \tau\acute{\omega}\nu\ EZH$ for $\delta\ \Delta H\ \Delta Z\ \Delta E$, which Heiberg characterizes as "Græcam locutionem satis miram et negligentem." The MS. evidence, however, is too strong for him to dare to disturb it, "quam ut corrigere audeam"; the peculiarity consisting, of course, in calling a point, instead of a line, $\delta\iota\alpha\sigma\tau\eta\mu\alpha$. In 5 the geometrical figure accompanying the text is referred to as $\kappa\alpha\tau\alpha\gamma\rho\alpha\phi\acute{\eta}$. The proof, in our English version of this proposition, that the perpendiculars to the sides will intersect was supplied by Simson, and moreover Heiberg considers only the first paragraph of the corollary as genuine. In 12 occurs the unusual word $\nu\epsilon\nu\theta\acute{\iota}\sigma\theta\omega$, *tingamus*, concealed beneath the unobtrusive "let." The corollary to 15 seems to be that referred to by Proclus, p. 304, 2, as $\tau\acute{o}\ \epsilon\nu\ \tau\acute{\omega}\ \delta\epsilon\upsilon\tau\acute{\epsilon}\rho\omega\ \beta\epsilon\beta\lambda\acute{\iota}\omega\ \kappa\acute{\epsilon}\iota\mu\epsilon\nu\omicron\nu$, because there is

* Than the rest.

no other place where it can be inserted; τ δ pointing to its being the *only* corollary in the book in which he found it. And δευτέρω is no argument against this view, as it has arisen from a mistaken expansion of δ ἰ. e., τετάρτῳ. In proposition 16, notwithstanding his definition 15 of bk. i., Euclid repeatedly uses κύκλος for περιφέρεια, ἰ. e., an area instead of a length.

Some of the most difficult passages in the 'Elements' occur, as might be expected, in book v. Definition 3 of "Ratio" is as follows, "λόγος ἐστὶ δύο μεγεθῶν ὁμογενῶν ἢ κατὰ πηλικότητά ποια σχέσις. Now π here is certainly "quantity," as distinguished from μέγεθος, "magnitude," and is so rendered by Heiberg, "quantitas," "magnitudo." Turn we to Liddell and Scott, and we find a reference given for π, viz, the Scholiast on the Plutus of Aristophanes, 377, and "magnitude," expressly opposed to "quantity," as the equivalent. Σχέσις, "habitudō," again, in its technical sense of relation is not noticed, the nearest approach to its force here being the relation between the strophe and antistrophe of a chorus. The celebrated fifth definition is not much clearer in its Latin dress than in Greek, and Heiberg has done well by inserting here, as in other places, the algebraical equivalents. In definition 6, *Ανάλογον* is the adj. "proportional"; in vi. 2 it is the adv. "proportionally"; and in vi. 11, 12, 13 it is the sub. "a mean, &c.....proportional," a usage not confined to Euclid. The terms of a proportion are ὄροι, as in Logic. "Antecedents" and "consequents" are τὰ ἡγούμενα and τὰ ἐπόμενα respectively. The latter sense is in Liddell and Scott; I cannot find the former. Τὰ ἄκρα are the "extremes," τὰ μέσα the "means," logical terms also. "Inverse" ratio is ὁ ἀνάπαλιν λόγος. The incorrect and misleading "dividendo" of our definition 16 Heiberg replaces by "substractio"; "Convertendo," representing ἀναστροφῆ, in like manner gives way to "conversio"; the familiar "ex æquali" (for δι' ἴσου) to "ex æquo." The propositions of this book present nothing unusual in the way of diction, except some compounds of -πλάσιος, such as ὀσαπλάσιον τοσάνταπλάσιον.

Similar figures are δύοια σχήματα. In definition 2 of the sixth book, attributed to Hero, and condemned both by Heiberg and Simson, "reciprocal figures" are ἀντιπεπονητά σχ. The corresponding expression occurs in propositions 14 and 15, and there Heiberg has "latera in contraria proportione" as the translation of ἀντιπεπόνθησιν αἱ πλευραί. I prefer the old word "reciprocal," as it fits in better with the algebraical definition of a reciprocal quantity, and with the symbolic representation of the kind of proportion in question. We find σχῆμα for figure (as in the earlier books) till we come to the corollary to proposition 19, where εἶδος first appears. There are, however, the conflicting readings τρίγωνον (probably added by

Theon to make the corollary clearer) and τετράγωνον εἶδος occurs again in 27, 28, 31, &c., without various readings. It may be mentioned here that Heiberg, in his note on proposition 22, gives a neater proof of the step omitted by Euclid than Dr. Todhunter does, who prints the explanatory lemma which, in agreement with Simson, he considers spurious.

In the enunciation of proposition 2, *παρὰ μίαν τῶν πλευρῶν* is found for *παράλληλος μίαι τῶν π*, into which it has actually been changed by the copyists of two excellent manuscripts.

Our editor carefully notices, in proposition 23, that ἐκ τῶν πλευρῶν, though genuine, is a loose phrase for ἐκ τῶν τῶν πλευρῶν, the first τῶν referring to λογῶν; and this note is but one of the many scattered through the work, showing that Heiberg is not only an able mathematician, but an acute textual and grammatical critic. The only English work I am acquainted with giving evidence of the same twofold capacity is Dr. Gow's 'History of Greek Mathematics.'

That portion of vi. 33 relating to sectors is an addition by Theon, and it is singular that Dr. Todhunter, who gives the authorship of propositions B, C, and D, makes no mention of this circumstance.

Very significant is the liberal assistance given to the editors of this important work by the Danish Minister of Education, as well as by various learned societies on the Continent. At the expense of the state, and equipped with the best introductions, they were able to make repeated journeys into France and Italy, and to consult all the first-class MSS., including the Bodleian, known to exist. Neither did jealous officialism prevent the transmission of the 'Codex Parisinus' to Copenhagen, a courteous act of M. Léopold Delisle which Heiberg acknowledges in graceful terms. The state in England does little or nothing for literary or antiquarian research. To private enterprise and liberality is left the maintenance of a British School of Archaeology at Athens, in sorry contrast to the state-aided societies of the Germans, the French, and the Americans. We allow priceless pictures and manuscripts to leave the country, and *proh pudor!* stint every department of the British Museum.

H. DELEIVINGNE.

Ealing.

IMMORTAL YEW TREES. (See 7th S. iv. 449, 532.)—Before you dismiss the subject of yew trees in churchyards, I beg to draw attention to the apparent immortality of certain yew trees, which has not hitherto been discussed, so far as I know. At several meetings of the Hampshire Field Club I have had occasion to direct attention to the growth of young yew trees from the bases of the old trees, in some instances inside the hollow trunks of the old trees, in other instances the growth of a number of vigorous young trees from the bottom

of the old trunk, and in other cases the growth of young wood among the old, so that the trunk as now seen is partly composed of very old and partly of much younger wood, gradually squeezing the old out of existence.

A vigorous young yew tree growing inside the hollow trunk of a very old tree about twenty-two feet in girth may be seen in the churchyard at West Tisted, and a similar example may be seen at Deerhurst, Gloucestershire, at the west of the church containing the remarkable early Saxon stonework. At Breamore, in Hampshire, there is a very old yew tree in the churchyard, much decayed, which has eight or ten vigorous smaller trunks, a foot or more in diameter, now growing round the centre of the old trunk, with some parts of the shell of the old tree, which is about thirty feet in circumference, measuring round the centre group of young trunks. At Upper Clatford, near Andover, there is a tree in the churchyard which also has many vigorous trunks springing from near the ground, as if growing from around the shell of an older tree. At Corhampton, in this county, there is a very old yew tree in the churchyard, one of the finest in Hampshire. This must be as old as the Saxon church close by it. This tree shows the wood of the old trunk between the trunk-stems of the wood of the younger trees, the old wood sapless, and the younger vigorous, much intermingled, the old gradually giving place to the younger. Such a tree, under favourable conditions, may renew itself again and again.

Considering these circumstances, and many other similar instances which must exist in other counties, I think the ancient planters of yew trees in churchyards must have had some knowledge of this remarkable vitality of the tree.

T. W. SHORE.

Southampton.

MAGHERA MORNE, OR MAGHERAMORNE. — The following account of Magheramorine was sent to me last summer by Sir James McGarel Hogg, when he was about to be raised to the peerage. It is too long for insertion in my 'County Families,' but it may interest the readers of 'N. & Q.':—Maghera-morne, as its name implies, is the place of settlement of one of the most famous of the ancient Irish tribes—the Mornes. It is the name of a "tuogh," i.e., the possession of a family or tribe; and the original area of the district was at one time much larger than that now embraced under the name. It is situated on the borders of Lough Larne, which was one of the landing-places for the Viking settlers in Ireland; and it is most probable that the Mornes were among the Viking tribes who came to assist the Celts of Ireland, just as the Saxons were called in to assist the Celts of Britain. The evidence for this fact has been succinctly stated by

Mr. H. F. More, in vol. vi. of the *Ulster Journal of Archaeology*, and it goes far to prove that the district took its name at the time of the first landing of the tribe on the coast in the fifth century. It is certain that the name was known in the next century; for, in A.D. 511, the famous Irish saint, Comgall, was born, according to all his biographers, at Magheramorine. In the thirteenth century a fresh immigration of Mornes into the district of Magheramorine took place, in consequence of a portion of the tribe having quarrelled with its chief. From this date no event of special importance has taken place in connexion with Magheramorine. The estate has belonged to various families of distinction; and in 1842 it came into possession of the late Charles McGarel, Esq., after whose death, in 1876, it passed into the hands of its present owner, Sir James M'Garel Hogg, who, upon being elevated to the peerage, in July last, took his title from his Irish estate as Baron Magheramorine. E. WALFORD, M.A.

AUSTRALIAN NATIVE LANGUAGE. — With the kind permission of the Editor of 'N. & Q.' I beg to offer a small vocabulary of the language of the Australian aborigines which I have taken down from the dictation of an old soldier whose father was stationed at Sydney, where my informant was born on August 16, 1796. He remained at Sydney until he attained the age of fourteen or fifteen years; and during that period, the most receptive period of life, he became tolerably intimate with the language spoken by the natives. The intelligence of the aboriginal inhabitants appears to have been of a very low order, and, as a natural consequence, they used but few words, and those they did use were entirely expressive of their condition, habits, and surroundings. They appear to have had many very curious customs, which perhaps I may be permitted on another occasion to record in these pages.

They were ignorant of the art of writing, and never made any records by marks of any kind. The only attempt of the kind that my informant ever observed was a drawing of a fish—or, more correctly speaking, a scratching—for he saw a native depicting a fish once on a rock by the aid of a sharp shell. I have written down the following words phonetically:—

Tarra, the teeth.	Cöbbän, big.
Yabba, the mouth.	Narrang, small.
Noggërra, the nose.	Moggerra or Moggra, fish.
Cöbbërra, the head.	Gybbä, stone, rock.
Mi, the eye.	Gull, a man.
Mundoroy, the foot.	Gin, a woman, wife.
Budgëré, good.	Gilliegillie, a girl.
Wirré, bad.	Wongërra, a boy.
Bardo, water.	Gummai, a spear.
Gooräh, wind.	Waddy, wood.
Urogä, hot.	Goomia, a sleeping-place.
Tuggërrä, cold.	Wal'and, rain.
Cooyong, fire.	

These are some of the words I gleaned from the old man of ninety-six years, who has since died, having retained his intellectual faculties to the very last. I should imagine that if one thing more than another demonstrates the extremely limited mental capacity of this people it is their powers of numeration—they could not count beyond four. Their expressions for the first four numbers were, wögle, bullä, brüé, browé.

I do not know much of etymology, but shall look forward with the greatest interest to the remarks that "the masters" may make, and think that, guided by a similarity of sounds, they may perhaps see some remote relationship between some of the words in this partial vocabulary and some English words.

If the subject should be sufficiently interesting, I shall be happy to contribute a few more words of which I have made notes.

W. F. MARSH JACKSON.

SIR WALTER SCOTT AND HIS "PROOFS."—The following, which I cut from the *Globe* of November 25, seems to me well worth preserving in 'N. & Q.'

"The article on 'Authors' Proofs' which appeared in your columns a few days ago recalled to my mind that I was in possession of a very interesting document of this kind, which, however, I had not looked at for a very long time. Some years ago I purchased *en bloc* a collection of about one hundred letters of Sir Walter Scott, all, with a very few exceptions, addressed to Mr. James Ballantyne, his publisher. The letters, which extend over a series of years, are largely devoted to the financial relations existing between Sir Walter and his publisher, or rather his partner (for such the letters and accompanying documents clearly show him to have been), but they also give many interesting glimpses of the workings of the great author's mind in connexion with the various works upon which, at the time of the correspondence, he was engaged. One of the documents which accompanied these letters was a printer's proof of Sir Walter's 'Ode on the Field of Waterloo,' all complete except as to the first stanza, which is wanting. This proof is endorsed—

"Abbotsford, September 30.

"Mr. Hodgson,—I beg these sheets and all the MS. may be carefully preserved, just as they stand, and put in my father's desk."

"J. BALLANTYNE."

The only document, except the proof itself, which I find is a lengthy list of suggested alterations, made apparently by Ballantyne, to whose critical judgment the poet seems to have submitted the MS. From these suggestions I make a selection of a few of the most interesting, with Sir Walter's marginal remarks thereon, which show that, while yielding on some points, he was very tenacious on others.

"Ballantyne writes, page 18, stanza 8:—"And cease when these are past." I must needs repeat that the deadly tug did cease in the case supposed. It lasted long, very long; but when the limits of resistance, of human strength, were past; that is, after they had fought for ten hours, then the deadly tug did cease. Therefore the "hope" was "not vain."

"Scott writes:—"I answer it did not, because the observation relates to the strength of those actually exhausted; other squadrons were brought up. Suppose you saw two lawyers scolding at the bar. You might

say, this must have an end; human lungs cannot hold out; but if the debate were continued by two senior counsel, your well-grounded expectation would be disappointed. "Cousin, thou wert not wont to be so dull."

"Page 23, stanza 11:—"Pealed wildly the Imperial name." Ballantyne writes:—"I submit, with diffidence, whether this be not a somewhat tame conclusion to so very animated a stanza. And, at any rate, you will observe that, as it stands, you have no rhyme whatever to "The Cohorts' eagles fly." You have no rhyme to fly; flew and fly, also, are perhaps too near, considering that each word closes a line of the same sort. I don't well like "Thus in a torrent," either. If it were "In one broad, &c., torrent," it strikes me that it would be more spirited."

"Scott writes:—"Granted as to most of those observations—the imperial name is true, therefore must stand."

"Again, page 30:—

So mingle banner, wain and gun,
Where in one tide of horror run,
The warriors, &c.

Ballantyne writes:—"In the first place, warriors running in a tide is a clashing metaphor; in the second the warriors running at all is a little homely. It is true, no doubt, but really running is little better than scampering. For these causes, one or both, I think the lines should be altered."

"Scott writes:—"You are wrong in one respect—a tide is always said to run—but I thought of the tide without attending to the equivocal, which must be altered."

"On the proof itself are a number of marginal notes and corrections, with a few suggestions of changes also by Ballantyne, with Sir Walter's remarks thereon; of these I add a few of the most interesting. In the 12th stanza occurs the line—

As their own ocean-rocks hold stance.

On this Ballantyne remarks:—"I do not know such an English word." To which Sir Walter rejoins, "Then we'll make it one for the nonce."

"Later on in the same stanza occurs this line—

Or can thy memory fail to quote.

"To Ballantyne's criticism: "Would to God you could alter this quote," Scott replies: "Would to God I could, I certainly should."

"In the second note to the Ode appears the word Bonaparte, against which appears the following marginal note:—

"I would spell the accursed name correctly as an Italian word, and not as the miscreant himself wished to use it, as a French one."

Whether Scott accepted this suggestion or not, I shall not be able to satisfy myself until I have an opportunity of referring to the Ode as it was published.—I am, Sir, yours obediently,

"R. G."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

"WHEN THE HAY IS IN THE MOW."—In a recently issued work by Charles Mackay, LL.D., called 'Through the Long Day; or, Memorials of a Literary Life during Half a Century,' chapter vi. is devoted in an amusing manner to "Musical Epidemics in London"; and the author, not without cause, inveighs against the stupid and offensive music-hall songs of the period, quoting as examples, amongst others, such songs as 'We're about to have a baby' and 'The Girl in the eelskin dress,'

which certainly would give one the impression of being deeply tinged with vulgarity. He then continues :—

“And even when these inferior songs of the million are morally unobjectionable, they are too often contemptible in a literary sense for the ignorant misuse of the beautiful and copious English language which their writers display. One of the least offensive of these effusions is entitled ‘When the Hay is in the Mow.’ If this is good English, why should it not be followed by such companion compositions as ‘When the Corn is in the Reap,’ ‘When the Sheep are in the Sheer,’ or even ‘When the Cows are in the Milk’?”

Is not the learned doctor labouring under a misapprehension? Ogilvie’s ‘Dictionary’ defines a “mow” as a heap or pile of hay, and surely the song only means when the hay is placed in heaps, or in a rick. “Mow,” pronounced so as to rhyme with “how,” is the common name for a rick in the West of England. ERNEST E. BAKER.

DUEL IN WHICH THE WRONG MAN WAS SHOT.—The duel described in the following extract from “Local Notes and Queries” in the *Cork Constitution* of November 25, 1882, is said to have suggested to Charles Lever the scene in ‘Harry Lorrequer’ in which Mr. O’Leary is “kilt” :—

“Old citizens of Cork still often speak of a sanguinary duel, at which the bloodshed was of a singularly unexpected kind; and as the affair was curious, I give the facts as narrated by my father, who was an eye-witness.

“A couple of years after the battle of Waterloo, my father, then a big boy, was one morning early having a scamper up the Dyke, when he was overtaken near the top by the most experienced surgeon in Cork at the time. The old gentleman was mounted and in a hurry, and my father, noticing that he looked anxiously ahead in one direction, determined to follow him. When they got to the end of the Dyke, the horseman, with my father close at his heels, turned off to the right, and entered the passage which runs at the north side of ‘The Red House,’ and in a minute they emerged upon the river’s bank; then the doctor forded the shallows, and my father scrambled across the weir to the Inch, where the lower waterworks now are, and they soon arrived at a spot on the further Inch, where two groups of people were quietly standing near each other. At once the doctor dismounted, and the principals were placed by their seconds on the battle-ground (which was near the road), within twelve paces of each other—one facing Carrigrohane Castle, and the other facing in the direction of Blair’s Castle, and the people formed a lane, with one of the combatants at each end, the lane being so narrow as to endanger the life of every one present. Then one of the seconds dropped a white handkerchief, bang went the two shots, neither combatant was hit, friends intervened, and the matter ended amicably. Presently every one began to move off the ground, and my father was about to return home by the way he came, when he perceived that there was a small commotion on the road somewhat nearer town than the spot where the duel had taken place; of course he ran off to the road, and when he came to the little crowd he saw a poor carpenter sitting on the ground, holding his wrist (from which blood was dropping), and moaning piteously that he was killed entirely. Soon the doctor came up, and on examination found that the bullet fired by the gentleman who had had his back towards Carrigrohane

Castle had lodged just under the skin in front of the poor man’s wrist, whilst he was walking along the road towards town. The doctor extracted the ball, bound up the wound, gave the patient a drink of brandy, and the carpenter and every one went away. That was what my father saw; but he used to say that what he heard shortly after the duel was that the invalid, having been taken charge of by a sharp attorney, had matters so managed for him that when he arose from his bed recovered he was considerably better off than when the handkerchief was dropped at that—to him—very amusing duel.”

A. DAIR.

SADISINE.—The following, extracted from the *Echo* of December 19th last, is worth preservation :—

“It is curious to note how new words spring into national existence and recognition from time to time, after the manner of ‘boycotting,’ which rose from the name of a man who was shunned by his neighbours. The latest example is given by the French, who, noticing that M. Sadi Carnot dropped the name ‘Sadi’ when he rose to the dignity of the presidency, now apply the word ‘sadinine’ to every case where a man who rises desires to ‘cut’ his old acquaintances. Forgetfulness of friends will in future be ‘sadinine.’”

FRANK REDE FOWKE.

BALDERTON CROWS: NEWARK JACKDAWS.—Some of the pastimes of the village youth twenty-five years and more ago were rough and peculiar. A regularly pitched battle was one form, in which sticks were the weapons, or stones, sometimes fists. In the first and last the fights were at close quarters, and youth to youth. I have seen a few of these in Derbyshire, and can remember the bitterness which was shown on both sides. Contests of this kind took place at times between the youths of Balderton and the youths of Newark, the places being close together. A record of one of these contests is in doggerel as follows :—

Balderton crows an’ Newark jackdaws

Went into a field ter feight;

Balderton crows licked Newark jackdaws,

Though there wor ten ter eight.

The Balderton youths were called “crows” because of the rookeries about the village, and the Newark youths “jackdaws” because then the towers of the old church were inhabited by a large colony of jackdaws. THOMAS RATCLIFFE.

Worksoop.

“TO DEBUTER.”—It may not be amiss to note the appearance of this verb. The *Daily News* was the first to use it, in announcing the first appearance of a singer or actor (I am, of course, open to correction if I am wrong). Since then I have seen it frequently employed. As it is a desirable acquisition to the language, I hope that Dr. Murray will give it a place in his ‘Dictionary.’

ROBERT F. GARDINER.

LEMMACK, LEMBER.—These words are in constant use in these parts, and are used when the folks have occasion to speak of things supple,

flexible, or limp. For example, "It was quite *lemmack*," free from stiffness; "As *lember* as a willow." The forms in Halliwell are *limmock* and *limber*.
THOMAS RATCLIFFE.
Workshop.

Queries.

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

EARLINGS : EARLY.—Is anything known of the meaning of the word *earlings*, which occurs in the schedule of "Rates Inwards" to an Act of 12 Car. II., quoted in 'N. & Q.,' 3rd S. ix. 451? It is also mentioned in a list of imports from France in King's 'British Merchant,' 1721. My guess is that it may be a translation of the French *oreillons*, "parings of skin for making glue." Can any other example of the word be furnished?

I should be glad of quotations exemplifying the phrases *to keep early hours*; *early habits* (in the sense of habits of early rising, retiring, &c.); *small-and-early*; *early-bird*, colloquially applied to persons with allusion to the proverb. Examples are also wanted of such combinations as *early June*, *the early nineteenth century* (in which the substantive acquires a partitive sense); of the adjective *early* (not the adverb) in the sense of "timely, done in good time, or before it is too late"; also of the adjective as applied to future dates or events in the sense of "not remote," and as denoting serial and not chronological order, as in "the early prime numbers."
HENRY BRADLEY.

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

CARTE.—I want early quotations for *carte de visite*, and its shortened form *carte*. The *carte de visite* was introduced at Paris in 1858, and the English newspapers of the day recorded its appearance. Quotations from these, or from any source during the subsequent two or three years, will be welcome. Send direct. J. A. H. MURRAY.
The Scriptorium, Oxford.

SIR WILLIAM GARROW, BARON OF THE EXCHEQUER.—1. Who was Garrow's mother? 2. Where was he buried? 3. Is there any portrait of him? With reference to the first query I should perhaps add that I know of the reference to 5th S. vii. 194, but the information there given seems to be not altogether accurate.
G. F. R. B.

STOCKDALE'S SHAKESPEARE.—I do not remember to have seen noticed a singular feature in an edition of Shakespeare's plays published by John Stockdale, 6 vols. 4to., 1807, from the corrected text of Johnson and Steevens, embellished with plates. I have never been able to get an explanation why these plates are so few in

number, and so peculiarly arranged. The first two plays in each volume have one large plate and one vignette each, making twenty-two plates in all to the whole thirty-eight plays, the last volume having only one play illustrated. Was it intended that these illustrations to the other plays not illustrated should follow; or how is this singular way of book illustrating to be accounted for? The plates are engraved by Heath from designs of T. Stothard, R. A. My copy has, unfortunately, but five out of the six, vol. iv. being in duplicate. I have examined several copies of vol. vi., but failed to find any explanation in the concluding volume. Some gentleman may have a copy, or can, perhaps, give some information of this singular and unsatisfactory arrangement.
J. W. JARVIS.

Avon House, Manor Road, Holloway, N.

COCKYOLLY BIRD.—Two somewhat unsavoury trials have brought this term into prominence. Most newspaper readers doubtless thought it was merely modern slang; but Messrs. Besant and Rice, in 'This Son of Vulcan,' the first edition of which came out some fifteen years ago, treat the term seriously in an excerpt which I give below. What is a cockyolly bird?

"Trout may be tickled: the salmon takes the fly, and then, entering into the full measure of the sport, makes his run, pretends to sulk, and suffers himself to be landed: the tiger and the bear fall into the pit: the little cockyolly bird is taken in the net."

DE V. PAYEN-PAYNE.

A BIBLIOGRAPHICAL ENCYCLOPEDIA.—One of the great needs of the age is a bibliographical encyclopædia, where the student or writer could find the authorities which he should read in getting up any speciality. Does such a book exist in any language—English, French, Latin, or German? Ordinary encyclopædias are of little value to specialists; they tell what the student already knows, even if they refer to the subject at all which he has in hand. It is, on the other hand, unreasonable to expect any book or series of books to contain all human knowledge. What the student wants is to have a guide which will tell him what books deal with his speciality; then he will be able to read up all that is known on his topic (in any great library, e.g., the British Museum or Bodleian). As it is, the question is, What books shall I read on the subject?—and it is a question often hard to answer. An encyclopædia of this kind would not be so bulky as those which give elementary facts or articles. All that would be wanted after the name or word would be a list of books bearing on the subject. I believe for specialists this would be an invaluable work.
W. S. LACH-SZYRMA.

CUNNINGHAME, DISTRICT AND FAMILY NAME.—Buchanan states that in the Danish language this name means "King's home." Camden says similar, in that it signifies "king's habitation."

The leading families of the name, I believe, adopt Buchanan's derivation. Robertson says the place-name is derived from the Celtic *Quinneag* (a butter churn) or *Quinneag'an* (the churn district). In a charter of David I. (so says Paterson's 'History of Ayr and Wigton') to the Cathedral of Glasgow, prior to 1153, the district is designated Cunegan, and in later documents it is styled Conyghame. In the introduction to the Scottish History Society's 'Diary of William Cunninghame, of Craighends,' it is stated, the founder of the family name of Cunningham is said to be Neil Cunningham, born in England 1131, and that he was one of Becket's murderers (something to the same effect is said by Camden in one place, but in another the four generally known names are only given), and that he married a daughter of the laird of Arnot. In another place Wernebald is said to be in possession of the manor-place of Cunningham, and that his grandson was the first to assume the surname of Cunyngham. In the 'Descent of the House of Rowallane' we read that at the end of the eleventh or beginning of the twelfth century Hugh de Morville, of Norman descent, whose family had previously settled in the north of England, coming to Scotland, obtained a grant of regalities of Cunningham and Largs. There seems to be something in all this that points to the murderer Hugh de Morville and Cunningham being one and the same. From my transcriptions of portions of Kilmaur's Burgh Records, there appears to have been a Jonat Arnot (Lady Lochrig), 1671, thus pointing to a family of the name, into which Neil Cunningham is said to have married. Further, it is a curious circumstance that an Englishman named Cunningham should take up his abode in a district of the same name in Scotland, while I imagine the earliest record of the place-name in Scotland is not anterior to the English family name here given. I should much like if your readers better able than myself would probe this interesting question.

ALFRED CHARLES JONAS.

Swansea.

CURATAGE.—I lately received a begging letter headed from "The Curatage," presumably the abode of a curate, as a *vicarage* is of a vicar, or a *parsonage* of a parson. The word is, however, new to me, and I should be glad to know if it occurs in any printed work, or was coined for the occasion.

FREDERICK E. SAWYER, F.S.A.
Brighton.

GEORGE DE MELBOURNE, CIRCA 1150-1200.—In vol. ii. 'Monastici Anglicani per Dodsworth et Dugdale,' 1661-82, p. 869, is an account of Guiscardo de Lymosin, Lord Molyns, benefactor of the Abbey of Ramsey, and his descendants, from which it appears that his grandson Henry, Lord Molyns, having been drowned on his way

from Normandy to England in 1166, another grandson, Thomas (first cousin to Henry), became Lord Moleyns. This Thomas married a sister of Lord de Montfort, and had issue, Walter, Lord Molyns, and four daughters, one of whom (her Christian name not given) married George de Melbourne. I shall feel obliged for any information relating to this Melbourne and his family.

T. MILBOURN.

12, Beaulieu Villas, Finsbury Park.

'OZMOND AND CORNELIA.'—In the revived controversy respecting the authorship of the Shakesperian plays, it is stated that Bacon wrote a drama called 'Ozmond and Cornelia.' In no edition of Bacon's works at hand, including that of Spedding, is such a play even mentioned. Can any of your readers supply information on this subject?

F.

'AS YOU LIKE IT.'—Where shall I find an account of the stage history of this play? In particular, I am anxious to know something about the last century adaptations of the piece. In Dutton Cook's 'Nights at the Play' there is a brief account of one of the versions produced on the eighteenth century stage, but it is not full enough.

W. A.

[Of 'Love in a Forest,' the principal alteration of 'As You Like It,' produced at Drury Lane Jan. 9, 1723, a full description is supplied in Genest's 'Account of the English Stage,' iii. 10-12.]

'CARLISLE YETTS.'—Sir Walter Scott, in the first volume of 'Border Antiquities,' gives the fragment of a ballad called 'Carlisle Yetts,' which was, he says, "collected from oral tradition by one whose genuine love of the Scottish muse was unquestioned." To whom does he refer?

J. W.

BLACK SWANS.—In Thomas Heywood's 'Chalenge for Beauty,' published in 1636, Actus Secundus, Scena Prima, I read:—

Alas poore Lord :

To see what thy bold rashness brings thee to
That thou art forc'd to wander through the world,
To finde out a blacke Swan to rivall us.
Thou seek'st at a thing that is not.

When were black swans first brought into England?

EVERARD HOME COLEMAN.

71, Brecknock Road.

PASQUIN IN THE ABBEY.—Mr. Walford says, in 'Old London,' iii. 421, that epigrams have been pasted on monuments in the Abbey, and gives one which was affixed to André's when some of the figures had suffered mutilation. The lines cited have no point whatever. But can anybody, or Mr. Walford himself, give any others that have been thus affixed? If this is the only instance adducible, it is poor enough!

C. A. WARD.

Walthamstow.

POUNTEFREIT ON THAMIS.—By writ tested at Pountefreit-on-Thamis November 30, 15 Edw. II. (1321), the king appointed certain commissioners to assemble the forces in the counties of Somerset and Dorset (Palgrave's 'Parliamentary Writs,' ii. 1166). Can any of your readers state where upon the river Thames this Pontefract was situated?

B. W. GREENFIELD.

Southampton.

"SENECÆ (L. ANNÆI) Opera Omnia quæ supersunt ex recensione F. Ern. Ruhkopf. Augustæ Taurinorum ex typog. Josephi Pomba anno MDCCCXXVIII." I have vols. i., ii., and iii. Was this edition ever completed?

ROBERT PIERPOINT.

Warrington.

["Augusta Taurinorum" is unmentioned in Cotton's 'Typographical Gazetteer.']

MARRIAGES IN ST. PAUL'S CATHEDRAL, LONDON. (See 7th S. ii. 326).—What led to the discontinuance of the above? M. A. Oxon.

COL. MAITLAND.—In Burke's 'Peerage,' article "Grierson of Lag," it is stated that Sir Gilbert, the third baronet, married Elizabeth, daughter of Col. Maitland, of the Coldstream Regiment of Guards. Sir Gilbert died 1766. Of what family did this Col. Maitland come? From different sources I learn that his wife was either a Miss Bell or a Miss Allan. His Christian name was Richard.

J. M. H.

AMUSS.—This adverbial expression is not given in the 'New English Dictionary,' nor in any other dictionary to which I have referred. The word is used in the following passage from 'The Metamorphosis of the Town; or, a View of the Present Fashions,' 1730, p. 16:—

Let's to the Abby now repair,
And view the sacred Relicks there;
Th' Antiquities of England see,
Well worth our Curiosity.
The Tombs run o'er with canting Tone
Of con'ring Edward; Princess Joan;
Huddled amuss, and tack'd together,
Or right or wrong, no Matter whether,
It serves the Turn, and gets the Pence,
Chronology is banish'd hence.

The word *mus* seems to mean a scramble, and is found in 'Antony and Cleopatra,' III. xiii. 90-2:—
Authority melts from me; of late when I cried 'Ho!'
Like boys unto a *mus*, kings would start forth,
And cry 'Your will?'

What is the origin of the word? Cotgrave, under "Mousche," gives, "also, the play called *Musse*."
F. C. BIRKBECK TERRY.

"YE SEE ME HAVE."—"A spirit hath not flesh and bones, as ye see me have" (Luke xxiv. 39). Is not this sentence wholly indefensible? "Me having" is the Greek, which is correct; "that I have" would be English. "Me to have" might

pass muster, but "me have" is unparsible (if Dr. Murray will allow the word). "You see me having flesh and bones, which spirits have not"; or "You see that I have flesh and bones"; or "You see me to have flesh and bones." These forms are unobjectionable, the last the most uncouth; but "You see him have flesh and bones" is about equal to "Who do men say me be?" or "him be."
E. COBHAM BREWER.

GRANVILLE, FIRST MARQUIS OF STAFFORD.—It appears from Leslie and Taylor's 'Life of Sir Joshua Reynolds' that the marquis sat twice to Sir Joshua, viz., in May, 1760, and January, 1761. Where are these pictures? Are they both, or either of them, in the possession of the Duke of Sutherland; and have they been engraved?

G. F. R. B.

Replies.

THE PRAYER-BOOK VERSION OF THE PSALMS.

(7th S. iv. 202, 354, 512.)

MR. DORE is in error in stating that "One of the changes made in the November, 1541, issue [of the Great Bible] is in the fourth verse of the 68th Psalm, which there reads, 'Praise Him in His name, yea, and rejoice before Him.'"

It struck me a day or two ago that, as so many errors are kept on foot by people quoting each other blindly, without referring to the originals, I would look for myself, and see if the statement was quite correct. And this is what I found—that the reading of the fourth verse of the psalm is not "one of the changes made in the November issue," but it reads exactly the same in the one for May. I have two later editions of Cranmer's Bible, and in both it is the same as in the one for May, 1541.

Some of the readers of 'N. & Q.' may like to see the verse as given in some of the more important Bibles.

"O syng vnto God/ syng praysses vnto his name: magnifye hym that rydeth aboue the heauens (whose name is the Lorde) and reioyce before hym."—Matthew's, 1537.

The reprint of this Bible by Day & Serres in 1549 has "about the heavens" instead of *above*.

"Oh syng vnto God, and syng praysses vnto his name: magnifye hym that rydeth vpon the heauens as it were vpon an horse: prayse hym in his name: yea, and reioyce before him."—Cranmer's May, 1541.

The Bishops' Bible, 1572, with the double version of Psalms, gives the black-letter one exactly as above; and in Roman letter:—

"Sing vnto the Lorde, sing psalmes vnto his name: magnifye him that rideth vpon the heauens as it were vpon an horse in his name † everlasting, and reioyce before his face. [Note.] † Iah a name of God that signifyeth him to be alwayes, and other thinges to be of him."

Same text with same note in Bishops' Bible, 1585, and other editions; but in the folio of 1602 "everlasting" is left out.

In the "Breeches" Bible, also with double version of the Psalms, 1578, the black-letter is given exactly as in Cranmer's, May, 1541. The Roman letter version is as follows:—

"Sing vnto God, & sing praises vnto his name: exalt him, that rideth vpon the heauens, in his name Iah,* and reioyce before him. [Note.] * Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared that all idola are but vanitie, and that the God of Israel is the only true God."

Both text and note are the same in other "Breeches" Bibles which I have consulted.

It is twelve years since MR. DORE wrote as follows:—

"It would be interesting to know to which edition of Cranmer's Bible we are indebted for the Prayer Book Psalms. They are usually ascribed to the first edition, but they could not have been taken from the first, second, or third edition, for it was not until the issue of November, 1541, that in the lxxviiiith Psalm, 4th verse, 'Praise Him in His Name, Ja, and reioyce before Him' was changed to 'Praise Him in his name, yea, and reioyce before Him,' and as this latter rendering is adopted in all Prayer books from the time of Edward the VI. to about George I., the Psalter could not have been taken from an earlier edition than November, 1541."

He has made this statement over and over again, and it is altogether wrong. He must have been copying what some one else had carelessly written, without examining the Bible for himself. Or the Bible he examined was not a genuine one, but made up of a mixture of leaves of different dates, as they often are. My copy of the May, 1541, Bible has Mr. F. Fry's written declaration that every leaf is genuine, and that it and his own are the only genuine copies he had seen. He sold it to Sir W. Tite for 100 guineas, at whose sale it was bought by Mr. F. S. Ellis, of Bond Street, of whom I had it. Mr. Fry's opinion on such a subject is conclusive.

Having access, down here, to no other Bibles than my own, I am not prepared to positively state which of them the Prayer-Book version of the Psalms was taken from, but at present I am inclined to think it may have been from the May, 1541. I will look further into it when I have an opportunity.

R. R.

Boston, Lincolnshire.

It may, perhaps, be considered worthy of notice that the blunder made in the Great Bible in Psalm lxxviii. was continued not only in the Prayer Book, but also in the later editions of the Bishops' Bible. I have the 1602 edition of that Bible and Common Prayers of 1611 and 1628, and the reading of the fourth verse is the same in all of them. A remark made by Lewis, in his 'History of the English Translations of the Bible' (1739), explains this. Describing this 1602 edition,

he states that "in all these later editions [of the Bishops' Bible] the Psalter is according to the translation of the Great Bible.

J. F. MANSERGH.

Liverpool.

R. R. says that MR. DORE and I probably both got our information respecting the edition of the Great Bible whence the Prayer-Book version of the Psalms was taken "from the same source." Undoubtedly, for it was from consultation of the editions themselves. I was led to do so (as I stated in my communication) by a letter from MR. DORE, pointing out to me that I was in error in supposing that the version in question was taken from the first edition of the Great Bible, as emendations are contained in it which were introduced by, or under the authority of Cranmer into the later editions. It is a mistake, though a very common one, to suppose that Cranmer had anything to do with the first edition.

My principal object, however, at present is, as R. R. appears to wish for a book containing a short account of the English versions, to advise him to obtain a small and interesting work published by MR. DORE a few years ago under the title 'Old Bibles.' Dr. Westcott's 'Short History of the English Bible' is also very valuable and trustworthy; but MR. DORE's work is more full on some points.

W. T. LYNN.

Blackheath.

May I refer R. R. to 'A General View of the History of the English Bible,' by Brooke Foss Westcott, D.D., where he will find the information he requires?

F. R. S. E.

MASLIN PANS (6th S. vi. 47, 158; x. 289; xii. 471; 7th S. iii. 385, 485; iv. 57, 310, 451).—MR. HALLEN'S derivation of *maslin* from the name of the city of Malines or Mechlin depends absolutely upon the assumption that *Maslin* was the Middle English name of that city. It is obviously unnecessary to follow MR. HALLEN into the history of the pan-making trade until he has proved that this assumption rests upon a foundation of fact. The only proof that he is able to produce is a quotation from a French work published at the Hague in 1734, and, bad as is this authority, it does not even support MR. HALLEN'S assumption. It states clearly enough that the name was *Maslines*, not *Maslin*. Now, in the fourteenth century a final *s* was pronounced in French. Hence it is impossible for *Maslines* to appear in English or French as *Maslin*. Nor is this all. In the sixteenth and seventeenth centuries the French were familiar with such spellings as *masle* (= *mâle*) where the *s* was not pronounced although it was historically part of the word. It is not to be wondered at that, under the influence of analogy, a medial *s* was occasionally inserted in a word

where it had no historic place. This seems to have been done in the case of *Maslines*, for the Middle English and the modern French forms go to prove that *Malines* was the mediæval form of the city name. Froissart, I find, writes the name *Malinnes* and *Malignes*, which proves that there was no *s* before the *l* in his day. Any one who knows the history of French pronunciation will agree with me that it is impossible for a Middle English *Malines* to represent a contemporary French *Maslines*, for both *s*'s would have been pronounced in French at that time. It is *luce clarius* that, *Malines* being the Middle English form of the name, pans deriving their name from that city must have been described as "pans of Malines" not of "Maslin." We can prove this by a parallel. The most famous industry of Malines was cloth-weaving. Can Mr. HALLEN produce a quotation where "cloth of Maslin" is spoken of? I feel sure that he cannot, for, to the best of my knowledge, this cloth is invariably described as "cloth of Malines."

There cannot be the shadow of doubt that "patellæ de *maslyn*" were pans made of the metal *maslin*, and that that word is simply a later form of the Old English *mæstling*.* Mr. HALLEN has either not looked out the M.E. references given in my letter, or he shuts his eyes to facts. Otherwise he would not repeat the assertion that *mæstling* was "as good as obsolete" by A.D. 1200, and that, "leaving all other things [this word] attached itself fondly and solely to brass pans." We require something more valuable than the opinions of "persons connected with pan-making" before we can believe that the *s* was not pronounced in M.E. *maslin*. Such spellings as *masselen* and *masselyng* assure us, apart from the lessons of phonology, that the *s* was pronounced in *maslin*.

W. H. STEVENSON.

Perhaps I had better quote the York and Ripon examples to which I referred in 7th S. iii. 485.

In the York Fabric Rolls (Surtees), vol. xxxv. p. 10, among expenses of new bells in 1371 we find, "Et in xxj lb. de messyng emptis de Ricardo kyng, 3s. 6d." The examples given in the glossary, p. 347, would be referred by Mr. HALLEN to Mechlin, so I will not quote them. But what does he say to the following, from 'Memorials of Ripon' (Surtees), vol. iii. 99, 100 (in the press)?—1379, "In ij petr. ij lb. de messyng emp., 4s. 2d. Et in cariago supradict. messyng cum ollis æneis et messyng de stauro cum dicta

campana de Burghbrig—Ebor per aquam, 16d. Et Will. de Stutford existenti cum batella in aqua pro salvacione campanæ et messyng, 10d."

J. T. F.

Bp. Hatfield's Hall, Durham.

CARAVAN (7th S. iv. 504).—It would appear from a paragraph in the 'Liverpool Directory' for 1821 that the word *caravan* was then used to signify the same kind of conveyance for goods that its contraction *van* now does. T. & M. Pickford then despatched "Caravans, on Springs and Guarded, for the conveyance of Goods only, in 32 hours to London," from Liverpool.

J. F. MANSERGH.

Liverpool.

COLET (7th S. iv. 505).—F. J. F.'s note reminds me that in 6th S. iii. 108 information was asked for to enable the Mr. Alf. Collett (not Alfred Colet) referred to by F. J. F. to trace his connexion with the English Colletts. No replies were received, but I know that his desire to establish the relationship still exists, and that he would highly esteem any assistance to that end. All that is known of his English ancestor James Collett, who went to Norway in 1683, will be found at the above reference, and more fully in the family history, published by Mr. Alf. Collett at Christiania in 1883, wherein, also, the connexion with the Müller family is recorded.

J. C.

SIR T. BROWNE (7th S. iv. 508).—There is the following note in Dr. Greenhill's very learned edition of the 'Religio Medici,' p. 267:—

"In accordance with this opinion [on p. 63 of 'Religio Medici'] Sir T. B. amused himself with the whimsical conceit of 'A dialogue between two twins in the womb, concerning the world they were to come into.' Lucian and others have written dialogues of the *dead*; Sir T. B. is probably the only person who has imagined a dialogue of the *unborn*. Whether this dialogue was ever actually written is uncertain; but Mr. B. Dockey edited (Lond., 1855) a 'Conjectural Restoration of the lost Dialogue between two Twins, by Sir Thomas Browne.' See 'Extracts from Common Place Books,' vol. iv. p. 379 (Wilkin's ed.); and 'Urn Burial,' ch. iv. p. 38 (Bohn's ed.)."

EDWARD H. MARSHALL, M.A.

Hastings.

JOHN WHITSON (7th S. iv. 507).—Whitson was born of obscure parents at Clearwell, in the parish of Newland, Gloucestershire. He started in life as a servant to a wine cooper in Nicholas Street, Bristol, and was promoted for his diligence to the post of first clerk in his master's counting-house. On his master's death he carried on the business for his master's widow, whom he ultimately married. He served the office of mayor in 1603 and in 1615, and was elected one of its representatives in Parliament in November, 1605, 1621, 1625, and 1626. He died in the seventy-second year of his age, and was buried on March 9, 1629, in the church of St.

* Why will Mr. HALLEN persist in using such an impossible form as "A.-S. *mæstlyone*"? This has not even the merit of being a form of the metal name, for it is a form of *maslin*=*miztilio*, "mixed corn," which Mr. HALLEN, p. 57 above, treats as the same word as the metal name. He now introduces Chaucer's *maselin*, "mazer," a word that has no connexion with either the metal or the corn.

Nicholas, Bristol, where a large monument was erected to his memory. He was thrice married, but left no children surviving him. He was the author of 'The Aged Christian's Final Farewell to the World and its Vanities.' See the edition of 1789, to which is prefixed some account of the author by G. S. Catcott, and official return of list of members of Parliament, part i. pp. 443, 451, 464, 469. G. F. R. B.

"Will of Wm. Sternholde, Cooper, of the City of Bristol, 1587, Dec. 10th—brother Robert Sternholde—my wife Agnes—my daughter Margaret—Cosen Robert A. Deane—brother-in-law John Whytson—my Coson Xtop'fer Aileway—the two latter to be overseers. Witnesses, Robert A. Deane, Mathew Cable, Wm. Sternholde, and John Whytson. Proved before Wm. Drury, Dr. of laws, Feb. 8th, 1587."

The above is from the 'Great Orphan Books of Wills' at Bristol, published for the Bristol and Gloucestershire Society, 1886, and it is the only will in the book (up to 1595) in which the name of Whytson occurs. B. F. SCARLETT.
Ryde.

BROWNE (7th S. iv. 529).—The Sir John Edmund Browne after whom MR. WARD inquires was probably the first baronet of Johnstown, co. Dublin, who died in 1835, or his son and successor, also Sir John Edmund Browne, who assumed the name of De Beauvoir, was M.P. for Windsor in 1834-5, and died in April, 1869.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SONNETS ON THE SONNET (7th S. iv. 429, 532).—Josephin Soulyar has written a sonnet on the sonnet in 'Pastels et Mignardises.' The sonnet is famous in French modern literature, and excited Sainte-Beuve's warmest admiration. The sonnet is worth quoting, as Soulyar's works (Paris, Alph. Lemerre, éditeur) are, I believe, little known in England:—

Je n'entrerais par là,—dit la folle en riant—
Je vais faire éclater ce corset de Procuste !
Puis, elle enfie son sein, tord sa hanche robuste,
Et prête à contre-sens un bras luxuriant.
J'aime ces doux combats et je suis patient.
Dans l'étroit vêtement qu'à sa taille j'ajuste,
Là, serrant un atour, ici, le déliant,
J'ai fait passer enfin tête, épaules et buste.
Avec art maintenant dessinons sous ces plis
La forme bondissante et les contours polis.
Voyez ! la robe flotte et la beauté s'accuse.
Est-elle bien ou mal en ces simples dehors ?
Rien de moins dans le cœur, rien de plus sur le corps,
Ainsi me plaît la femme, ainsi je veux la Muse.

This sonnet is the third of a volume of about three hundred sonnets. JOSEPH REINACH.

Paris.

HISTORICAL MSS. COMMISSION REPORTS (7th S. iv. 528).—The only Report I have had any difficulty in procuring is Part II. of the Sixth Report. This

is said (I do not know with what foundation) to have never been circulated. Part I. was issued in 1877. It will be interesting to learn why Part II. of the Sixth Report was not, at the time of issue, as readily procurable as the other parts named, if issued at all. F. W. C.

T. ONWHYN: "PETER PALETTE" (7th S. iv. 527).—They were one and the same person, the latter name being the pseudonym of the former. The "Illustrations to Nicholas Nickleby, by T. Onwhyn," were published in eight monthly numbers at one shilling, by Grattan & Gilbert, 51, Paternoster Row, in 1839, and include ten heads of chief characters and ten scenes from the novel. Their publication had been preceded by the issue in monthly numbers of twenty scenes from 'Nickleby,' edited by "Peter Palette," published in 1838 by "E. Grattan, 51, Paternoster Row." I was a schoolboy at the time, and saved up my pocket-money to possess myself of these monthly numbers of illustrations, which I still possess, bound up with twenty-four "Heads from Nicholas Nickleby, by Miss La Creevy," published in six parts, at sixpence each, by Robert Tyas, Cheap-side, 1839. They are wood engravings, unsigned, apparently by Kenny Meadows, and greatly superior to those by Thomas Onwhyn, whose talent was better adapted for those etched headings for note-paper—Malvern Hill scenes, sea-side scenes, hunting scenes, Welsh groups, cockney subjects—many of which were executed by him, and of which I still have several in my possession. In illustrations to 'Nickleby' or Cockton's novels he could not "hold a candle" to Hablot K. Browne. Under the pseudonym "Sam Weller" Onwhyn issued thirty-two 'Additional Illustrations to the Pickwick Papers,' in eight monthly parts at one shilling, published by E. Grattan, 51, Paternoster Row, 1837. I possess a few of them. CUTHBERT BEDE.

LEASE FOR 999 YEARS (7th S. iii. 450; iv. 72, 176, 334, 416, 495).—There would appear to be no such limitation as E. L. G. supposes. I hold several parcels of land in Oxfordshire under long leases,—1 acre 2 roods under a lease for 1,000 years, at one penny yearly rent when legally demanded, granted in 1767; 1 rood under a lease for 999 years, granted 13 Car. II., at a peppercorn rent; 1 rood 27 poles under a lease for 1,000 years, granted 17 Jac. I., at a yearly rent of one penny; and, lastly, a parcel of land and a house under a lease for 2,000 years, granted in 1657 for a payment in cash of 42*l.* and one penny yearly rent. No rent is ever paid or demanded, legally or otherwise. HENRY H. GIBBS.

St. Dunstan's.

Your correspondents quote a lease of 5,000 years and two of 9,999 years. Why is the stoppage

so frequent with the odd nine? I still own, and until a few months since occupied, a house and garden; one half of the land is freehold, and one half under a lease of 10,000 years, which I believe dates from early in this century.

THOMAS KERSLAKE.

Wynfrid, Clevedon.

WHITEFOORD FAMILY (7th S. iv. 508).—This name does not appear in Townsend's 'Catalogue of Knights from 1660 to 1760' (1833). There seems to have been a baronetcy in the family of Whitefoord of Blairquhar, but Burke does not state when it was created. See 'Extinct Baronetage' (1844), p. 638.

G. F. R. B.

BIRKS (7th S. iv. 528).—*Birk* is simply northern English for *birch* (cf. "Kirk" = church, &c.). Birch was used for decoration at Whitsuntide. Thus Herrick sings ('Ceremonies for Candlemasse Eve') :—

When yew is out, then birch comes in,
And many flowers beside,
Both of a fresh and fragrant kinne,
To honour Whitsuntide.

Gerarde speaks of its use in "decking up of houses and banqueting rooms, for places of pleasure, and for beautifying of streets in the Crosse and gang weeke, and such like."

C. C. B.

There is an old Scotch proverb, "He's as bare as the birk at Yule E'en," the *birk* meaning a block of the birch tree, stripped of its bark, and dried against Yule Even (Brand's 'Popular Antiquities'). An old writer says :—

"On the Vigil of St. John the Baptist every man's house is shadowed with green Birch, long Fennel, St. John's Wort, Orpin, White Lillies, and such like."

CONSTANCE RUSSELL.

Swallowfield, Reading.

LOOKING-GLASS COVERED AT A DEATH (7th S. iv. 507).—The custom of covering, not looking-glasses only, but various articles in the apartment where the corpse is laid, was, and is even yet, a well-known custom in Scotland. When a death takes place, another custom is to stop the clock, or clocks, if there be several in a house. In the South of Scotland, I am told by a native of Annan, when a death occurs the window blinds are taken down and the window covered with a white sheet, which is kept for the purpose. I have been in a house in this city where the family were Irish, my visit being in connexion with the death of a little girl—their daughter—and the room where she was laid was literally smothered in white. Different individuals have different whims (*frets* as they call them); for example, I have heard of persons turning the face of a looking-glass to the wall on the occurrence of a death, while some turn the face of a portrait of the

deceased in like fashion, should there chance to be one in the house.

ROBERT F. GARDINER.

Glasgow.

This custom "still prevails in some parts of England, the notion being that 'all vanity, all care for earthly beauty, are over with the deceased.'" As this solution of the question is the first stated by Rev. T. F. Thiselton Dyer in his 'Domestic Folk-lore' (London and New York, Cassell, at p. 113 *sq.*), I presume it has the sanction of his special knowledge in this department of science. PROF. BUTLER will be interested in the other suggestions made (*ubi supra*) some of which seem more probable than that mentioned above.

Q. V.

PROF. BUTLER asks how widely prevalent is the superstition of covering the looking-glass at a death. In my west country home it was done always, though I could never get at a reason of it. Neither why no one was allowed to stand at the feet of the dying, nor why the door of the house was left open, after the corpse was carried out, till the coffin was put into the grave. Perhaps PROF. BUTLER may not have heard of the last two superstitions of Wiltshire.

A. L. CLARK.

Bedford Park.

This custom is prevalent here in Wales; but the reason does not seem very apparent. A lady who is wont to drape in white the mirrors, and put ornaments, &c., away in the room where the departed lies, tells me it is done out of respect for the dead, who are no longer in need of such accessories.

ARTHUR MEE.

Llanely.

[C. C. B., MR. JOHN ROBINSON, MR. E. H. MARSHALL, MR. W. RENDLE, and MR. J. B. FLEMING are thanked for replies.]

TREES AS BOUNDARIES (7th S. v. 3).—The "Bound Oak," a glorious tree and in a lovely situation, marks the boundary of Bere Regis and Bloxworth parishes, Dorset.

H. J. MOULE.

Dorchester.

Some instances of trees serving as boundary-marks have been collected in Bright's 'Early English Church History,' p. 74, n., and in the *Yorkshire Archaeological Journal*, vii. 49, n. Athelstan gave to Beverley the privilege of sanctuary, "metamque constituit ad spinam prægrandem quæ ultra Melescroft sita" ('Historians of the Church of York,' i. 297). See also the communication on 'Stockholm,' 6th S. xii. 331.

W. C. B.

THE LADY MAGISTRATE (7th S. iv. 469, 536).—It may be worth noting that in the seventeenth century the highest office in Westmoreland was filled by a lady, and one in no other instance hereditary, that of High Sheriff. It was filled by that remarkable woman, Anne Clifford, Countess of Dorset, Pembroke, and Montgomery, who was

born at Skipton Castle in 1589, and died at Brougham Castle in 1675. She was buried at Appleby, where her funeral sermon was preached by Rainbow, Bishop of Carlisle.

She is styled in an inscription on a stone slab, which may be seen at the present time over the gateway of Barden Tower, near Bolton Abbey, in Yorkshire, "Lady of the Honor of Skipton in Craven, and High Sherifesse by Inheritance of the Countie of Westmoreland." This was one of the many dilapidated structures "repayed" by her. The office of Sheriff of Westmoreland had descended to her through the Veteriponts, to whom Brougham Castle originally belonged. A good memoir of her may be found in 'Northern Worthies,' by Hartley Coleridge. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

NOLL (7th S. iv. 268, 392, 514).—*Nym* was the mediæval diminutive for Edmund, and I have known a lady named Emma who was often addressed by her relatives as *Nem*. Arthur, Lord Lisle, the son of Edward IV., was rather addicted to this style of speech. His letters to his wife constantly begin, "My nown suet hart," and he writes, "I will haue the piece of old French wine kept for my nowne drinkyng."

HERMENTRUDE.

[We have heard in modern days the phrase "the nother" justified as a parallel to "a nother"=*another*.]

SIR JOSIAH CHILD, BART. (7th S. iv. 247, 534).—See Sir B. Burke's 'Extinct Baronetage.'

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

THE HALSEWELL, EAST INDIAMAN (7th S. iv. 189, 296, 477).—This sad shipwreck, which occurred on January 6, 1786, has been already ventilated in 'N. & Q.,' 3rd S. iii. 9, 34, 80, 159, and much additional information concerning it could no doubt be found at the references there given to contemporaneous periodicals. The family of Capt. Pierce, one of the highest respectability, seems to have been long resident at Kingston-upon-Thames, and it is said that there was a hatchment put up in the church of that town commemorative of him (see 3rd S. iii. 9). This, in all probability, has long since been either destroyed or removed. At the same reference allusion is also made to a funeral sermon preached upon his death by the Rev. Matthew Raine, on St. James iv. 14.

The shipwreck of the Halsewell is alluded to by Erasmus Darwin in his 'Botanic Garden,' and, unless my memory is at fault, a very good account of it may also be found in 'Old Stories Retold,' by Walter Thornbury, which appeared originally in the pages of *All the Year Round*. The story of it has been told and depicted many times.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PALACE OF HENRY DE BLOIS, BISHOP OF WINCHESTER (7th S. v. 7).—I can probably satisfy the inquiry of G. F. D. as to this the palatial residence near London Bridge of Henry of Winchester if he will pardon my quoting myself—'Old Southwark and its People,' pp. 203, *et seq.* I will ask him in return to give me, if he will, a copy of the passage in the Cluni Charter, vol. ii. p. 82, to which he refers.

Winchester House was built in 1107 by Gifford, Bishop of Winchester, as a town residence or palace for himself and his successors. On his death Henry of Blois became bishop, and no doubt lived in the superb new palace. The last who lived, and in 1626 died, in this house was Bishop Andrewes. Gifford must have built a fine place; in its pristine style it consisted of numerous buildings, with courts and gardens, and bounding them on the south and west a park of sixty or seventy acres. The splendour of the whole may be inferred from authentic sketches of the great hall, &c., given by Hollar (*temp.* Chas. I.), Gwilt, Carter, and others (*Gent. Mag.*, 1814-15), but, *ex pede Herculem*, by the window of the great hall, which John Carter, a great authority, considered to have been the finest window in England. I saw the ruin of it *in situ* left by the fire of 1814. The palace has been occupied by many distinguished people. To Earl Simon de Montfort and his wife, the princess Eleanora, daughter of John, it was assigned as a residence during a temporary vacancy of the see. It was the Southwark palace of the rich Cardinal Beaufort. Here Gardiner perpetrated some of his hardinesses towards those who differed from him, and at Winchester House the same bishop made pleasant meetings for his master Henry. It has since been occupied by other less noted people, either as residence, prison, or what not; for instance, by Sir Edward Dyers, Sir Kenelm Digby, by the member for Plymouth, a Trelawney, and by Col. Lilburne. It has been by turns a storehouse, a workhouse, a conventicle, and a lodging house. A very pleasant history—enough for a small volume—might be written of Winchester House in Southwark, for which there are ample materials, and not many little books would be more interesting.

WILLIAM RENDLE.

Treverbyn, Forest Hill.

Bishop Walter Giffard founded, about 1107, the palace of the Bishops of Winchester, in the parish of St. Saviour, formerly called St. Mary Overey. Stowe says that in his time it had a wharf and landing-place, called the Bishop of Winchester's Stairs. The Presbyterians turned the palace into a prison for the Royalists in 1642, and in 1649 it was sold to Thomas Walker, of Camberwell. The site is now occupied by wharfs and warehouses.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

CHINA PLATES (7th S. iv. 227, 334, 437).—Some plates in possession of my family are emblazoned with Or; a crescent gules, in chief two mullets of the second. Crest, on a wreath sable and azure a death's head proper, holding between the jaws a bar or flaming ends proper. Motto, "Morire Vivere." These arms I find attributed to the family of Bolney of Berkshire and Sussex. The plate is, in my opinion, Oriental. How it was acquired by my grandfather I know not, but many of his other Oriental possession were brought home by a naval friend. That armorial bearings do occur on Oriental china will be apparent on reference to the 'Illustrations of Armorial China,' privately printed, one hundred copies only, 1887. A copy is in the Art Library of the South Kensington Museum. FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

BATTLE GAINED BY THE HELP OF A FLIGHT OF LOCUSTS (7th S. iv. 468).—Classical authors do not record any battle in which locusts helped to determine the result, but some still more insignificant insects are said to have contributed to the defeat of the Persians under Sapor II. in his final assault on the city of Nisibis in 350. Theodoret, in his 'Ecclesiastical History,' ii. 26, thus narrates the prodigy. Sapor having dammed up the river Mygdonius, which flows through the city, and then having suddenly let the waters burst out like an engine of war against its walls, effected a breach of 150 feet, through which his troops were driven to the assault. The bishop, however, Jacobus, "the Moses of Mesopotamia," was equal to the occasion, and having been urged by Ephraem Syrus to mount the wall, and, Balaam-like, to curse the enemy, uttered, indeed, no curse, but begged that swarms of gnats and mosquitos might be sent against them, in order that the people might acknowledge the power of their protector from the diminutive size of the creatures sent to their succour. These insects coming in vast clouds and fastening on the trunks of the elephants, the ears and nostrils of the horses and the other animals, so irritated them that the Persians were thrown into the greatest disorder, many trampled to death, and the forces obliged to take to flight. These *μίκρα ζώδια* are called *σκήνιτες και κώνωπες*, and the historian winds up his story with saying that this thrice wretched king was thus taught *τῇ συμκράει και φιλανθρωπίω παιδεία* how the Deity watches over and protects his worshippers. An account of this siege, and the miracle attributed to St. Jacobus, is in Gibbon, 'Decline and Fall,' chap. xviii. If any similar result is attributed to locusts it must be sought in Oriental histories. Whether the insect rendered hornet (and which I understand in the literal sense), promised to help in the conquest of Canaan, and, in Joshua xxiv. 12, referred to as having driven out "the two kings of the

Amorites," ever took part in a battle we are not told.

W. E. BUCKLEY.

NICKNAME OF BEAUGLERC (7th S. iv. 509).—In order that the nickname may be intelligible, the circumstances that led to it must be referred to. Henry I., soon after his accession to the throne, married the daughter of Malcolm Canmore, King of Scotland. "Her baptismal name was Eadgyth, which on her marriage was changed to Matilda. She was the granddaughter of Prince Eadward, son of Eadmund Ironside, the niece of Eadgar Ætheling, and daughter of his sister Margaret" (Lappenberg, 'Norman Kings,' p. 276). This marriage established a joyful association with the greater, or Anglo-Saxon portion of the people, and was in an equal degree distasteful to the Normans, who were apt at giving nicknames, and called the king and queen by the Anglo-Saxon names of Goderic and Godithe, in allusion, probably, to some lost love-story, as Lappenberg conjectures. The authority for this bit of court scandal is William of Malmesbury, who says, near the beginning of his fifth book, "Cæterum, omnes vel clam pro Roberto, ut rex fieret, mittere, vel palam contumeliis dominum inurere; Godricum eum, et comparem Godgivam appellantes" (ed. Duffus Hardy, 1840, p. 620; ed. Savile, 1596, p. 88, who prints the queen's name "Goditham, al. Goddivam"). Sharpe, in his translation, notes: "These appellations seem intended as sneers at the regular life of Henry and his queen. Godric implies God's kingdom or government" (p. 486). This marriage is referred to by Robert Wace, in 'Le Roman de Rou,' 15253-7:—

Henris se contint noblement
E tint la terre sagement.
Fille Malcolme, Rei de Scoce,
Prist por avoir aie è force;
Mahelt out nom, forment li plout.

On which lines the editor inserts a note by M. Auguste le Prevost:—

"Il paraît que ce ne fut la politique seule qui amena ce mariage, et que depuis longtemps le prince recherchait Mathilde, malgré la modicité de sa dot. Parvi pendens dotales nuptias ammodum illa cupitis potiretur amplexibus (Will. Malmesb.). Dum illa jam olim dimisso velo à rege amaretur (Eadmer, 'Hist. Nov.').....Si le mariage de Henri lui concilia l'affection des Anglais, il déplut, en revanche, beaucoup aux Normands, qui prodiguèrent aux nouveaux époux les sobriquets injurieux de *Godric* et *Godithe*, ou *Godive*. Il n'est peut-être pas inutile de rapprocher ces noms de celui de *Bigods*, que les Français donnaient aux Normands eux-mêmes."

W. E. BUCKLEY.

"Multi de proceribus clam vel palam a rege Henrico se subtraxerunt, fictis quibusdam occasiunculis, vocantes eum godric, godfader."—Polychronicon Ranulphi Higden, vol. vii. p. 421 (Rolls ed., No. 41).

Compare Lappenberg, 'Anglo-Norman Kings,' p. 277, where it is stated that "the king and queen were called by the Normans by the Anglo-

Saxon names of Goderic and Godithe." On the name Goderic and its subsequent history, see that most useful book, Bardsley's 'English Surnames' (index of names). A. L. MAYHEW.
Oxford.

[Innumerable replies to this query are thankfully acknowledged.]

NOAH, a BIBLE NAME FOR A WOMAN (7th S. iv. 505).—With regard to CUTHBERT BEDE'S note under this head, I have already pointed out (7th S. ii. 232) that, although the name of Zelophehad's (presumably youngest) daughter is the same as that of the patriarch Noah in the English versions ordinarily used, it is not the same in the original, the Hebrew having an additional letter, so that the lady's name in Num. xxxvi. 11 is זֵלוֹפְהָדַיִם. The difference is marked both in the Greek of the Septuagint and the Latin of the Vulgate. Also Wycliffe's version spells this name Noha; and in the Douay version it appears as Noa. Both the Authorized and Revised Versions, however, spell it Noah. It seems to me (as I remarked in the place referred to above) that it would have been better to give the woman's name in the form Noyah, so as to have an additional letter, as in the Hebrew.
W. T. LYNN.
Blackheath.

Ebenezer Elliott, the Corn-Law Rhymer, had a daughter named Noah, or Noë, whom I knew. It subjected her to unspeakable difficulties when her passport had every now and then to be inspected in France and elsewhere.
W. C. B.

SKY OR SKIE THURSDAY (7th S. v. 28).—I have been in correspondence with philological friends, and have made out that *Skír-dagr* or *Skíri-porsdagr* is Old Norse, and that *skír* means "pure, clean," and probably refers to the washing of feet on Maundy Thursday. In the South of England it might take the form of *schere* or *shere*, and in popular etymology be confounded with *shear*, as by the homilist quoted by Brand ('Pop. Ant.,' Ellis's ed., i. 142). Brand sagaciously says, "Perhaps, for I can only go upon conjecture, as *sheer* means *purus, mundus*, it may allude to the washing of the disciples' feet (John xiii. 5, *et seq.*), and be tantamount to clean." In the north the *k* would be retained.
J. T. F.

Bp. Hatfield's Hall, Durham.

The word *sky* may easily be a form of *shere*, when it is remembered that the Icel. word is *skírdagr*. If in the Icel. *skír* the (radical) *r* be mistaken for the case-ending of the nominative case, it may be dropped, and the resulting form is precisely *skí*, *i. e.*, *sky*.
CELER.

THE CAMPANION OF SALISBURY (7th S. iv. 247, 377, 455, 533).—Probably MR. MOULE is right in thinking the designer meant his massive

basement of seventy feet to be vaulted, and carried higher in a corresponding style, and that the timber belfry and spire were only a makeshift. But on the centre of the cathedral it is certain that no more than a wooden finish was prepared for; and all such have perished, I think, by fire. The *flèche* of Amiens is no exception, being a mere external ornament above the vaulting. It was an egregious error of Richard de Farley (if that be the name of the architect of Pershore tower) to begin his addition to Salisbury by repeating that design with such excessive mass. Nowhere else, I suppose, has so heavy a story been imposed on one so weak. Moreover, all the sixteen windows might, with great advantage, have been in one story instead of two.
E. L. G.

DATE OF POEM WANTED (7th S. v. 47).—'Casa Wappy,' a poem, by D. M. Moir, was published in *Fraser's Magazine*, vol. xvii. p. 535, being the first volume of 1838.
C. L. THOMPSON.

Guildhall Library, E.C.

[MR. F. REDD FOWKE, MR. THOS. BAYNE, and other correspondents are thanked for replies to the same effect.]

DONALDSON (7th S. v. 8).—John Donaldson, author and land agent, was presented to this house by the Prince Consort in August, 1855, and died March 22, 1876, aged seventy-seven. His death being rather sudden, an inquest was held, but, not being resident at that time, I do not know the verdict.
G. S.
Charterhouse.

ELLIS'S 'EARLY ENGLISH PRONUNCIATION' (7th S. iv. 508).—Mr. Ellis's book has been published by three learned societies—the Chaucer, the Early English Text, and the Philological Society—but there is no index to its 1,432 pages.

G. F. R. B.

FINNISH LANGUAGE (7th S. iv. 280).—L. will find the following books serviceable for the study of Finnish:—

1. Kellgren: Die Grundzüge der Finnischen Sprache. Berlin, 1847.
2. Kellgren: Die Finnische Sprache. Berlin, 1847.
3. Ujfalvy et Hertzberg: Grammaire Finnoise d'après les Principes d'Eurén et de Budenz. Paris, 1876.
4. Meurmann: Dictionnaire Français-Finnois. Helsingfors, 1877.
5. Bonaparte, Prince L. L.: Langues Basques et Finnoises. London, 1863.

The above can be procured of Williams & Norgate (the publishers of No. 5); also of Trübner & Co., Quaritch, and others. 'Petraei Linguae Finnicæ Brevis Institutio,' 1649, was the first Finnish grammar ever published, and is very rare. It furnishes matter for the curious, however, rather than for the elementary student.

GASTON DE BERNEVAL.

Philadelphia.

'THE CLUB; OR, A GREY-CAP FOR A GREEN-HEAD' (7th S. v. 46).—The author is James Puckle. Lowndes, 2005, gives the editions in 1711, 1713, 1723, 1733, all in 12mo., and fifth edition, Lond., no date, 8vo.; also Dublin, 1743; Chiswick, 1834, cloth, 12mo.; and, with woodcuts by Thurston, Lond., 1817, royal 8vo. W. E. BUCKLEY.

[Lowndes, to which we referred, gives the title of this: "Puckle, James. The Club, a Dialogue between a Father and a Son. Lond., 1817," and this prevented us from replying in the column to correspondents.]

I find the following note among Edgar Allan Poe's 'Marginalia':—

"In the way of original, striking, and well-sustained metaphor, we can call to mind few finer things than this—to be found in James Puckle's 'Grey Cap for a Green Head': 'In speaking of the dead, so fold up your discourse that their virtues may be outwardly shown, while their vices are wrapt up in silence.'" J. V. H.

"Puckle (James). The Club, a Dialogue between a Father and Son. London, Johnson, 1817, gr. in-8, avec fig. sur bois par Thurston. Réimpression d'un ouvrage dont la première édition, date de 1711."—Manuel du Libraire, par J. C. Brunet, 8vo., Paris, 1860, vol. viii. p. 958.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

SCROOPE OF UPSALL (7th S. iv. 488; v. 35).—If MR. GRIFFINHOOFE will consult the will of Elizabeth Scrope of Upsal, as printed in 'Testamenta Vetusta,' ii. 587, he will see that Alice Lady Scrope of Bolton predeceased her mother, the mention there made of her implying her death. She died in 1501, and as her daughter Elizabeth Talbot survived her but two years, dying in 1503, it is evident that the testatrix had when her will was written no descendants alive. Her nearest relatives, then, were her four sisters and their issue, namely:

1. Anne, wife of Sir William Stonor, dead July 14, 1492, leaving issue John, aged four on May 4, 1483, and Anne, married before Oct. 17, 1499, to Sir Adrian Fortescue. Elizabeth, Lady Scrope, had been herself the next sister, and was aged twenty-two in 1483; she died, according to the Exchequer Inq., 9–10 Hen. VIII., on Sept. 20, 1517.

2. Margaret, aged twenty in 1483; she was unmarried in July, 1492, but by Nov. 14, 1494, had become the wife of her first husband, Sir John Mortimer; she is said to have married (2) Robert Downes and (3) Sir Robert Horne; her last husband was Charles Brandon, Duke of Suffolk, and whether he did or did not divorce her is a vexed question. She died Jan. 21, 1528, leaving no surviving issue.

3. Lucy, aged eighteen in 1483; married (1) before July, 1492, Sir Thomas Fitzwilliam, and (2) Sir Anthony Browne. She died at Bagshot, March 25, 1533, and was buried at Bisham on the 31st, leaving issue (by her second marriage)

Sir Anthony and Lucy, to which last her aunt Lady Scrope left lands, with the proviso that "in case she do disagree"—i.e., refuse to fulfil her betrothal to John Cutt—"she shall have no part of my lands." Apparently Miss Lucy did disagree (unless John Cutt died in boyhood), for she married Sir Thomas Clifford. This younger Lucy was buried at Westminster, Nov. 26, 1557.

4. Isabel, aged sixteen in 1483. She is said to have first married Ranulph Dacre, of which alliance I can find no corroborative evidence. In July, 1492, she was the wife of Sir William Huddleston; and after November, 1494, of Sir William Smith. I must leave it to some one better acquainted with the Huddleston and Smith families than I am to recount her issue.

HERMENTRUDE.

THE DEVIL'S PASSING-BELL (7th S. v. 6).—This curious custom did not escape the notice of the late Dr. Male, who wrote a carol on the subject, which is worth preserving:—

Toll ! toll ! because there ends to-night

An empire old and vast :

An empire of unquestioned right

O'er present and o'er past.

Toll !

Stretching wide from East to West,

Ruling over every breast,

Each nation, tongue, and caste.

Toll ! toll ! because a monarch dies

Whose tyrant statutes ran

From polar snows to tropic skies,

From Greenland to Japan.

Toll !

Crowded cities, lonely glens,

Oceans, mountains, shores, and fens,

All owned him lord of man.

Toll ! toll ! because that monarch fought

Right fiercely for his own,

And utmost craft and valour brought

Before he was o'erthrown.

Toll !

He the lord and man the slave,

His the kingdom of the grave

And all its dim unknown.

Joy ! joy ! because a babe is born,

Who, after many a toll,

The scorner's pride shall laugh to scorn

And work the Foiler's foil.

Joy !

God, as man, the earth hath trod,

Therefore man shall be as God,

And reap the Spoiler's spoil !

The melody is very fine, adapted by Mr. Helmore from ancient sources—'Carols for Christmas-tide' (Novello). E. LEATON BLENKINSOPP.

"ON THE CARDS" (7th S. iv. 507; v. 14).—I think the quotations given by MR. JULIAN MARSHALL are hardly to the point. At any rate, they do not explain the phrase in the way it has always been used in my hearing. A single sentence will illustrate this. It was quite "on the cards" a month or two ago that Mr. W. H. Smith was to

be raised to the Upper House, his place being taken by Mr. Balfour, who in his turn was to be succeeded by Mr. Ritchie. In other words, the change was exceedingly probable, and though not authoritatively announced, it had been under the consideration of the responsible parties, and was so nearly certain as to become an important item in the calculations of those who could in any way be affected by the change.

My own impression is that the expression arose in betting circles in days before every newspaper announced the arrivals and the scratchings, when there was scope for ingenious scheming and occasional underhand work to ascertain whether a horse was on the cards for a particular race, or whether such a race was on the cards for a certain day.

Q. V.

This phrase occurs in O'Keefe's musical farce, 'The Farmer,' II. ii. ('Dramatic Works,' 4 vols., London, 1798, vol. iv. p. 296). "But poor things! it wasn't on the cards—couldn't be." 'The Farmer' was first performed in 1787 at the Theatre Royal, Covent Garden, and from the way in which the phrase is used it appears to have been quite familiar at that day.

H. G. ALDIS.

This phrase is used by the Prince of Wales in writing to Lord Malmesbury, who was conducting Caroline of Brunswick to England ('Diaries and Correspondence of First Earl of Malmesbury,' vol. iii. p. 222). I may as well note here that in the same book (vol. i. p. 540) Sir James Harris writes, "Joseph [of Austria] will keep it up till he has got Bosnia and Servia, and then *plant* her Imperial Majesty," Catherine II. of Russia.

J. J. FREEMAN.

Halliford-on-Thames.

Miscellaneous.

NOTES ON BOOKS, &c.

The Ancient Crosses of Dartmoor. With a Description of their Surroundings. By William Crossing. (Exeter, Commin; London, Mathews.)

THIS is a useful guide to the crosses which still remain on Dartmoor. Mr. Crossing is, of course, aware of their religious signification and uses, but he has come to the conclusion—indeed, we think we may say, demonstrated—that many of the Dartmoor crosses were also boundary marks and guides by which the wanderer might be helped in finding his way in that trackless wild. That there were crosses scattered about in almost every parish in England during the Middle Ages we know from many converging lines of evidence. Except, however, those on buildings and in churchyards, few have passed safely through three centuries of violence and neglect. We had no idea until we read this little book that so many still existed on Dartmoor. We suppose their preservation is due to the fact that the region where they are has always been thinly inhabited. It is sad to know that some have perished, and others suffered mutilation, during living memory. We trust that the Dartmoor Preservation Association will put a stop to these acts of stupid right in the care of that body some of those

that had fallen have already been re-erected. How wanton the destruction has been the following extract will show. Petre's cross stood erect, and, we believe, in a perfect condition, until about 1847. It stood in the centre of a cairn known by the name of Western Whitaburrow. The cairn was, we may assume, without any wild improbability, a place of heathen burial, which had in Christian times acquired an evil reputation, and the cross had been placed there to make it holy. Some labourers employed in extracting naphtha from peat built for themselves "a house on the cairn with the stones of which it was composed, and, requiring a large stone as a support for the chimney-breast, they knocked off the arms of the cross and used the shaft for that purpose." The socket-stones of some of the crosses have been overturned by simple people, who imagined that gold was buried beneath them. This superstition we had imagined had died out long ago. In 1527 some persons got into trouble with the ecclesiastical authorities for digging for treasure "in a bank besides the crose nygh hand to Kettering"; and John Bale, a sixteenth century writer, mentions "cross-diggers" in the evil company of witches, dreamers, devil-raisers, dog-leeches, and the like.

A Bookseller of the Last Century: being Some Account of the Life of John Newbery. By Charles Welsh. (Griffith, Farran & Co.)

THAT some delay has occurred in noticing Mr. Welsh's 'Bookseller of the Last Century' is due to causes over which the editor has no control. Not yet too late is it to do justice to a work which has strong claims upon attention, and is, in one respect at least, unique. Of the famous old bookseller whose life he writes, and whose publications, so far as they can be ascertained, he chronicles, Mr. Welsh is the direct successor. The famous premises of Newbery and Harris are occupied by the firm of which Mr. Welsh is a member, and the business of publication of books has continued in what we believe to be an unbroken succession. John Newbery himself, concerning whose personality and whose proceedings 'N. & Q.' has had much to say, is a sufficiently prominent individual in that world of letters and arts which numbered in its ranks men such as Johnson, Goldsmith, Reynolds, and Burke. A man whom in 'The Idler' Johnson chooses to depict under the pseudonym of Jack Whirter, and whom Goldsmith, in 'The Vicar of Wakefield,' characterizes as "the philanthropic bookseller in St. Paul's Churchyard," is secure of immortality were no other tribute to his worth to be obtained. Many such are, however, collected by his biographer. In literary interest, accordingly, Mr. Welsh's volume forms part of the Johnson and Goldsmith cycle. In bibliographical respects it is excellent, and the list of Newbery's publications, extending over near two hundred pages, gives the volume special claims upon the bibliophile. Many new facts, to some of which reference may be found in 'N. & Q.,' are crystallized. The descendants of Newbery are also traced by Mr. Welsh, who supplies extracts from the note-books of more than one bearer of the name. Mr. Welsh's book has been a labour of love. The information concerning Newbery is conveyed in an agreeable form, and the work, which in typographical respects is excellent, will prove a pleasant addition to every library, it may almost be said, whatever its character.

Travels in Tunisia. By Alexander Graham, F.R.I.B.A., and H. S. Ashbee, F.S.A. (Dulau & Co.)

THE volume issued by Messrs. Graham and Ashbee is the result of three successive visits to Tunisia between the winters of 1883 and 1885. It embodies the outcome of personal explorations, is, as the authors claim, free from

padding of every kind, describes nothing the writers have not seen, and records no incident outside their direct experience. In this, as in other matters, accordingly, it is far in advance of books of its class. It is, moreover, written with great vivacity, and makes direct appeal to two classes of readers. For the archaeologist it has the recommendation of brimming over with illustrations of spots of antiquarian interest, reproduced by phototype or heliogravure from drawings made upon the spot. As specimens of these it is only needful to refer to the Aqueduct of Carthage, the Ruined Temple at Zaghouan, the Forum at Utica, the three temples at Sbeitla, &c., and especially to the fine representation of the Amphitheatre at El-Djem. The building known as the Amphitheatre of Thysdrus is second only in size to the Coliseum, its arena being 213 ft. by 172 ft., as against 282 ft. by 177 ft. Over other amphitheatres at Arles, Nîmes, Verona, &c., it has a great advantage. To the more general reader, meanwhile, it appeals by its pictures, no less vivid and striking, of the life of to-day. Representations such as those of Jewish girls, Tunis, a street in Kairouan, an Arab lady, a Bedouin woman, &c., combine the freedom of drawing with photographic accuracy. No small amount of perseverance and endurance is involved in journeys such as Messrs. Graham and Ashbee have undertaken. The space of ground they covered is, indeed, extensive, as is shown by the map of the country with which the volume concludes. A journey to many spots of extreme interest may now, however, be undertaken with ease and comfort and with no appreciable element of danger. We are yet far from the period when Tunisia will be a haunt of the British tourist. It will be strange, however, if this work, equally bright and scholarly, does not send some adventurous spirits upon journeys of exploration. A feature of special value in the book is a bibliography of Tunisiana, towards the compilation of which 'N. & Q.' was of some assistance. This is ample, and it may be supposed exhaustive, and is admirably arranged.

Life of Oliver Goldsmith. By Austin Dobson. (Scott.) To the series of "Great Writers" of Mr. Walter Scott Mr. Austin Dobson has supplied a model biography. Fortunate indeed would it be for the series could the standard therein supplied be generally reached. Such, however, is not to be hoped. Mr. Dobson has exceptional advantages. He has complete mastery of his subject, a humour, it may even be said a genius, kindred to that of the man with whom he deals, a wealth of happy illustration, and a grace of style not elsewhere to be found. We can but recommend our readers to a book which when once it is read will need no eulogy of ours to enhance the estimate or the gratification of the reader. Mr. Anderson's admirable bibliography forms once more a valuable feature in a volume of the series.

The Philology of the English Tongue. By John Earle, M.A. (Oxford, Clarendon Press.)

IN the fourth edition, now issued, of this admirable and authoritative work of Prof. Earle important additions and alterations have been made. From Prof. Hales, Mr. Mayhew, Dr. Geddes, and other able philologists, Scotch and English, Prof. Earle has received "a wealth of suggestion and contribution." To make room for this, without such augmentation of bulk as will deprive the work of its character of a handbook, much compression has taken place, some portion having been entirely rewritten. So far as regards its historical treatment of the language, it may be regarded as a manifesto of the soundest English scholarship. What, however, is its rarest merit is, that while dealing with a species of teaching that many are inclined to regard as crabbed, it is written with so much spirit and vivacity that

perusal, instead of being a penance, is a pleasure. Upon the general question of its treatment of the English language there is now no need to re-enter.

The Story of some Famous Books. By Frederick Saunders. (Stock.)

To the "Book-Lover's Library" has been added this volume, containing some pleasant gossip on books, principally English and American, from Chaucer to the Laureate.

Days and Hours in a Garden. By E. K. B. (Stock.) THE sixth edition of this agreeably-written and sympathetic work is convenient in shape, and has a few extra plans and illustrations.

The Scottish Jacobites and their Poetry, by Norval Clyne has been published by John Avery & Co., Aberdeen.

MR. CHARLES TOMLINSON, F.R.S., has reissued (London, Nutt) an interesting lecture recently delivered at the north-west division of the Goethe Society on 'Goethe's Early Years.'

MESSRS. CASSELL & Co. have issued the first part of a *Miniature Cyclopaedia*, to be completed in six parts.

MR. L. M. GRIFFITHS, M.R.C.S., has reprinted, under the title of *Shakspere and the Medical Sciences*, the presidential address he delivered last October before the Bristol Medico-Chirurgical Society.

MR. E. H. MARSHALL, M.A., a frequent contributor, has reprinted from the *Hastings and St. Leonards Observer* a very interesting sketch of the *First Seven Years of Lord Brassey's Library*. Of this no one is in a position to speak with so much authority as Mr. Marshall, who is the librarian.

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. J. PALMER ('In Memoriam').—It is difficult to interpret a poem into prose. Line 111, however, means that no passage of time can suppress or injure love. Line 10 means that in a prolonged life the love which constitutes true life will have ceased to exist. Line 13 expresses his wish that under such conditions he might find death. Line 12,

And Love the indifference to be,
we hesitate to explain.

CESTRIAN ("Public Penance").—We do not see our way to further gibbet an individual, whatever his offence, who has made public amends.

JAMES T. SMITH.—Samuel William Reynolds, the engraver, came, it is believed, from a family distinct from that of Sir Joshua.

CLIFF.—We believe that under the recent regulations a priest released from his orders is eligible for member of Parliament.

IGNORAMUS ("Minster").—A monastery, contracted from *lat. monasterium*.

B. ROWLANDS ("Books" by Count Tolstoi published in England).—'Anna Karénina,' 'War and Peace,' and

'Childhood, Boyhood, and Youth,' have been published by Vizetelly & Co. 'What People Live By' is published in Boston, U.S. The third work will supply biographical particulars.

CORRIGENDA.—P. 27, col. 2, l. 18, for Bishop "Caloner" read Bishop *Chaloner*; Mr. ROBERT HOGG points out that "Neston Street" (see "Tooley Street Tailors," ante, p. 53) should be *Weston Street*; p. 59, col. 2, l. 11 from bottom, for "Moir" read *More*.

NOTICE.

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

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

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LONDON, SATURDAY, FEBRUARY 4, 1888.

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Notes.

THE DIARY OF A HALF-PAY BOOK-HUNTER FOR 1887.

I have so entirely left off anything like active book-hunting that I may fairly be called a book-hunter on half-pay. But the love of old books is perhaps the only earthly passion to which a man is always faithful; and I am still occasionally tempted to buy a second-hand volume when I find something curious in eighteenth century literature. I propose to record, for the benefit of readers of 'N. & Q.,' some of my acquisitions, and also some of my disappointments in books during the past year.

My purchases have been chiefly in Johnsoniana. Among them are copies of the first edition of 'The Vanity of Human Wishes' and of 'Miscellaneous Observations on the Tragedy of Macbeth,' &c. "London, printed for E. Cave in St. John's Gate, and sold by J. Roberts in Warwick Lane. Price 1s. MDCCXLV." The former, a clean, fairly large copy, I picked up in Great Portland Street for five shillings, out of a volume of old pamphlets. The latter, one of the rarest of Johnson's works, was bought out of Mr. Bertram Dobell's catalogue for two shillings. Another Johnsonian volume, purchased only a few weeks ago, was a copy of 'Rasselas,' third edition, uncut, in its original boards, and as clean as the day it issued from the press. The price was six and sixpence; and to make up the half-sovereign, I gave the bookseller,

Mr. Harding, three and sixpence for a set of Johnson's 'Lives of the Poets,' first edition, in ten volumes, of which the first four appeared in 1779, the remainder in 1781. I had on several previous occasions, in Mr. Harding's shop, looked at the books without seeing anything in them worthy of note, and it was not till I brought them to my house, and carefully examined them, that I discovered that the second part (vols. v.-x.) was a presentation copy from Johnson to his old school-fellow and life-long friend, Edmund Hector. In vol. v. (the first volume of the second part) is an inscription in Hector's writing: "A Tribute of Friendship from y^e Author to E. Hector '81." And in each of the last five volumes Hector has written his name on the reverse of the title-page. This was Johnson's last published work; and a copy of his first separately published work, a translation of Father Lobo's 'Abyssinia,' 1735, also a presentation copy from Johnson to Hector, was sold last summer in Sotheby's rooms. I left a commission for it, but it fetched more than the price which I had named. Another volume, with an autograph, which I bought during the past year is 'Mrs. Piozzi's Anecdotes,' first edition, 1786. It appears to have been formerly the property of Lady Cork; and on the title-page is her autograph, "M. Cork and Orrery." This lady, the Hon. Mary Monckton of Boswell's 'Life,' was a favourite with Johnson; and she was certainly not wanting in wit and liveliness. But if the traditions preserved in her husband's family are true, she must have been extremely worldly, not to say wicked. One of the stories about her relates that, for some reason or other, she was anxious for the death of an extremely nervous lady in delicate health; and to hasten this event she daily sent a hearse to wait opposite the invalid's house. "Whom the gods love die young," said the men of old; and in this case perhaps the converse of the wise saying proved true, as Lady Cork died, in 1840, in her ninety-sixth year, and a short time before her death was entertaining her friends at routs and dinners. There are two portraits of this remarkable personage in the present Exhibition of Old Masters at Burlington House. One was painted by Reynolds in 1779, when Mary Monckton was in her thirty-fifth year; the other, by H. P. Briggs, R.A., represents her in extreme old age.

Only two Pope volumes were added to my library in 1887—a copy of the extremely rare first edition of the 'Dunciad,' and a collection of poems, 'Cythereia,' published by E. Curll in 1723. The former I purchased at the sale of the Chauncy Collection, at Sotheby's rooms. The little volume is clean and quite uncut; and I thought myself fortunate to become its possessor at the price of seven guineas. An inferior copy fetched twenty-one pounds at the sale of Mr. Crossley's library, two or three years ago, in the same rooms. My 'Dun-

ciad' has some annotations on the margins, transcribed from Pope's own copy by the poet's friend Jonathan Richardson the younger, whose autograph, "Jonat. Richardson jun. Queen's Square," appears on the title-page. The other piece of Pappiana, 'Cythereia,' is also extremely interesting, and is perhaps even scarcer than the 'Dunciad.' It contains the first printed version of Pope's 'Character of Atticus.' I purchased this desirable volume, at a very moderate price, from Mr. Bertram Dobell, who was, however, quite aware of its literary value.

Other purchases of less importance were some other publications by Curl; a collection of poetry, published at Edinburgh in 1765, containing 'The Traveller,' which had appeared that same year; and a translation of a French romance by Sam Derrick. It has no particular merit; but it is uncommon to find Derrick's name on a title-page; and as a man for whom Johnson confessed "to have a kindness," as Boswell's first guide to London, and as successor to Beau Nash at Bath, Derrick has some claims to attention. The last acquisition I shall mention is the extremely scarce ninth volume of the *Spectator*, the existence of which I had not previously known. It is, however, described in Lowndes.

There is little space left for a record of my failures, and I shall only allude to two of them. The first was in pursuit of a large-paper copy of 'The Christian Hero,' first edition, which is not in the British Museum or in the Bodleian. It occurred in a catalogue issued by Mr. J. Salkeld, but I arrived at his shop too late; and my only consolation was that it had passed into the hands of my friend Mr. Austin Dobson, who was well able to appreciate the prize. The other disappointment, which I can still hardly bear to think of, happened at Sotheby's rooms. One of the lots at Mr. Gibson Craig's sale was an early edition of Swift's 'Works,' in four volumes, published by Faulkner. The intrinsic value of the set was a few shillings, but the bindings were contemporary in old red morocco, and each volume contained Lady Betty Germaine's book-plate, which I had never seen before. For the sake of this interesting person, the friend and correspondent of Swift, I resolved to bid up to two pounds for the lot; and on the morning of the sale I cleared a space on my shelves for the intended purchase. I had counted my chickens too soon. An agent on behalf of a rich nobleman, richer and more foolish than myself, contested the prize; and though I went as high as ten pounds, I failed to procure the coveted treasure.

F. G.

ADDITIONS TO HALLIWELL'S 'DICTIONARY.'

Now that Dr. Murray is at work upon the letter C, the following MS. notes from my interleaved copy of Halliwell's 'Dictionary' may be of interest.

I have been too busy to copy them out earlier. I send the list unweeded. Many of the words are common enough, but references are always useful.

Cadove. "A *Cadove* is the name of her," Golding's 'Ovid,' fol. 85 b. It translates *monedula* in Ovid, 'Met.,' vii. 468.

Caddle, to worry. See 'Scouring of the White Horse,' p. 71.

Calc, to calculate, reckon, 'Bale,' 443; *calked*, 'Tynd.,' ii. 308 (Parker Soc. Index).

Caltrop. See 'Bradford,' ii. 214 (ditto).

Cambri. "His crooked *cambri*s armed with hoof and hair," Drayton, 'Muses Elysium,' Nymphal 10.

Camelion. In Coverdale's Bible, Deut. xiv. 5, where the A.V. has *chamois*. This does not mean *chameleon*, as in Levit. xi. 30. Coverdale renders that *stellio*.

Camisado, a night attack, 'Jew.,' i. 110 (Parker Soc.).

Carle, one of low birth, 'Pilk,' 125 (ditto).

Carling-groat. See Brand, 'Pop. Antiq.,' ed. Ellis, i. 114.

Cast (see "Cast" (3) in Halliwell), a calculated contrivance, 'Becon,' ii. 575; 'Tynd.,' ii. 335 (Parker Soc.).

Casure, cadence, 'Calphill,' 298 (ditto).

Caterpillars to the *Commonwealth*. So in Dekker, 'Olde Fortunatus,' 'Plays,' ed. 1873, i. 140; (with of for to), Hazlitt, 'O. Eng. Plays,' vi. 510.

Cat-in-pan. See Wyclif's 'Works,' ed. Arnold, iii. 332.

Causesys. See Somner, 'Antiq. of Canterbury,' ed. 1640, p. 3.

Cawthernes, cauldrons. Parish documents at Whitchurch, near Reading, about A.D. 1574. The singular is *cawtron* in 1584 (so I am told).

Chafis, chops (Aberdeenshire). I probably found this in John Gibbie.

Cham, to chew. 'Tynd.,' iii. 163 (Parker Soc.).

Chap, a fellow. Cf. the use of *merchant*.

Chavel, *Chavle*, *Chevole*, to keep on chewing (Tadcaster, Yorkshire). So I am told.

Chaws, jaws. 'Bul.,' i. 4 (Parker Soc.).

Cherry-fair. See Brand, 'Pop. Antiq.,' ii. 457; my 'Notes to P. Plowman,' p. 114.

Chopine. See Puttenham, ed. Arber, p. 49.

Chopological. 'Tynd.,' i. 304, 308 (Parker Soc.).

Cholder in (see "Chalder" in Hall.), to fall in, as the sides of a pit (Brandon, Norfolk).

Chowder, a kind of stew, a fish (Boston, U.S.). See 'N. & Q.,' 4th S. iv. 244, 306.

Clamb, climbed. 'Tynd.,' ii. 256 (Parker Soc.). *Clomb*, Byron, 'Siege of Corinth,' l. 6.

Clam-bake, a picnic with clams (U.S.). 'N. & Q.,' 4th S. v. 227.

Clang-banger, a gossiping mischief-maker. 'N. & Q.,' 4th S. v. 487.

Clawbacks, flatterers. 'Lat.,' i. 133 (Parker Soc.).

Clayen cup, an earthenware cup full of liquor, used on the eve of Twelfth Day (Devon). See Brand, 'Pop. Antiq.,' i. 29.

Cleck, to hatch (Hall.). Precisely Swed. *kläcka*.

Clene Lente. "The ij Munday of *clene Lente*," 'Paston Letters,' ed. Gairdner, ii. 149.

WALTER W. SKEAT.

TOASTS AND SENTIMENTS.

(Continued from p. 22.)

Our native place.

To the scenes upon which our hearts first opened to enjoyment, may the prospect return a portion of that time of purity.

When we contemplate the place of our birth, may we ask whether we are prepared for death.

May personal enjoyment never make us forget those who depend on us for peace.

May our wishes be for the happiness of those we love, and our actions secure it.

May the valour of England never yield to an equal foe. Death before dishonour.

May England remain the friend of the sufferer and the pride of the brave.

May the old mariners' stories impart enterprise to young seamen.

May remembrance of an absent home never divert a sailor from his duty.

May the old man's loneliness be soothed by the consideration of the young.

May those who exert the industry of the bee be, like him, laden with riches.

Woodland pleasures, may they never be associated with town vice.

The beauties of nature, may our hearts never become callous to their influence.

May truth animate Paddy's heart when blarney stimulates his tongue.

As fate frowns may the heart be strengthened.

May neither circumstances nor place interrupt friendship.

May our friends be in our hearts, whether they be remembered in wine or in water.

Sweethearts and wives.

The wind that blows, the ship that goes, and the lass that loves a sailor.

May distress ensure sympathy and misfortune assistance.

May woman be our companion; may we never make her a slave.

The pleasures that will bear reflection.

Woman, may she ever remain the guard of man's virtue.

The chase, its pleasures, may they never be lessened by its dangers.

May we seek the society of woman, but never chase her happiness away.

May each innocent heart be gifted with a cautious head.

May woman's trust ensure man's truth.

May each wedding begin with joy, each marriage increase happiness.

May sorrow never induce a resort to wine.

Let us never attempt to lighten care by drowning reason.

When sorrows weigh heavy on the heart may reason be strong in the head.

May want never drive the gipsy out of the pale or within the grasp of the law.

May punishment attend idleness, fortune accompany exertion.

May contentment accompany labour, and fortune exertion.

May matrimony stimulate to honest exertion and to industry.

Unity of hearts wherever is unity of hands.

May care never cause us to abandon innocent amusements.

The memory of those who deserve to be remembered.

When we view Death may his aspect never appal us.

May unjust jealousy prove its own punishment.

May true love ensure hearty confidence.

May the vows of the lover never in the husband be dismissed by the rigour of the tyrant.

When women cease to be led by appearances soldiers will cease to be fops.

The woman who makes appearance succumb to principle.

The land we live in.

May the experience of the wanderer endear to him more firmly his native home.

May foreign pleasures never banish from the mind a relish for home scenes.

May the spirit of affection preside over the happiness of the fair.

May pure love never fail in receiving a warm return.

May the sorrows of the fair be evanescent as the dew, their hopes bright as the sun.

May courage inhabit the sailor's breast, and danger nerve his heart.

May the sailor's cares be driven away by the winds, his comforts be firm as his planks.

May the heart of the sailor never be blighted by care, nor his health by debauchery.

May the sailor ever have a home when he comes to land, and never find a traitor.

Honest Jack, may he ever be kept from land sharks.

May Jack suspect extraordinary civility, and ask himself what he is to give in exchange.

May the man who deserts his banner be disgraced by the traitor's name.

May the name of woman ensure respect, her presence inspire it.

May love be stronger than old wine, and ever discard the zephyr's wing.

May our wine brighten the mind and strengthen the resolution.

A stout ship, a clear sea, and a far-off coast in stormy weather.

May the heart of a British sailor be firm as his native oaks, his activity equal to his ocean winds.

May hope accompany the sailor, and ever prevent the appearance of despair.

May our wants be subjected to our reason.

May we never want that which we ought not to require.

May our requisitions never be disparaged by the urgency of our wants.

May mankind never cease to produce heroes.

The time when wars shall be spoken of only as a specimen of bygone insanity.

May myrtles crown him who has concluded, cypress he who would originate an unnecessary war.

May the cup close, but never produce strife.

May mirth and reason, wit and wine, never be opposed to each other.

May age ensure wisdom, youth innocence.

May the young keep in mind that they die, the old that they must die.

May fair forms ever enshrine pure hearts.

May we rise to behold the smiles of morning, and retire with the shades of night.

May pleasure never tempt us to forget that night was made for repose, day for action.

May we seek acquaintance with the "rising sun," that we may be introduced to "many days."

May we rise with the lark that we may participate in his animation.

The fountain of beauty, the sight of morning's dew.

May our spirits be like the lark, our principles like the oak.

May cunning ever be defeated in its attempts to kindle strife.

May the village lass never be deceived by the gipsy's guile.

The Zingaree when he ceases to be a wanderer, or wandering ceases to be a thief.

Old wine, old friends, and young cares.

May friendship, like wine, improve as time advances.

May the memory of the past be grateful, and hope for the future animated.

Health to the fair, and may happiness accompany it.
When we speak of the fair in our toasts may our minds be purified by the introduction.

May our fair friends command respect; even Bacchus should approve their rights.

While our wine brightens the eye may it never burden the brain.

May love and music be allies, never enemies.

May music in the mind produce harmony in the heart.

When the ear is entranced by sweet sounds may the passions be equally subdued.

May the bottle inspire warmth, but never sufficient heat to fire us.

May our wit never be dependent upon wine.

When wine ceases to inspire, may we banish it from our presence.

Though wine cannot deceive us, may we never be deceived by its intimacy.

May Bacchus always be found to keep company with Solon.

May we never trust Bacchus so far as to rely upon his truth.

May cunning be ever opposed and conquered by force.

May the female flirt be laughed out of, the male flirt be scoured out of, its folly.

May flirts never know the real devotion of hearts.

May we never gratify our passions at the expense of another's feelings.

May beauty ensure the protection of manhood, and never, like the eagle, feather the shaft for its own destruction.

The sovereignty of beauty; but may we never be its slaves.

May the glee of the night never trench on the hours of the morning.

May we close the bottle before the good fellow becomes the great fool.

May length of life ensure strength of wisdom.

May we enjoy our lives without spending them.

Life is short, may we never lose an opportunity of improving it.

May the life of a beast ensure the death of a dog.

May we never allow any servants to become our masters.

May we never have a pain that champagne will not cure.

May the sweet sounds of music never be interrupted by the discord of performers.

May music elevate the mind, not lull its senses.

May love always keep company with harmony.

The road, but not to rob.

May our lead become gold, but not by turning the property of others to dross.

A short shrift and a long cord to every scoundrel.

W. T. MARCHANT.

(To be continued.)

The chief thing to be noted in MR. MARCHANT'S list of these is the contrast between the phraseology of some of them and their evident history. For instance, those aimed at monastic life must, of course, date from before the Reformation, and yet their form seems modern. As an example, this: "May monastic rule be firm without severity, and mild without weakness," can hardly be considered as ancient English. It would be a curious and interesting survival if it should turn out that these sentiments so long survived the state of things which gave rise to them. Can MR. MARCHANT

give or find any instances of their actual use after the Reformation? In any case, a reference to their source would be acceptable.

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

5, St. Peter's Terrace, Cambridge.

"Third Edition, improved. The Royal Toastmaster, containing many thousands of the best Toasts, old and new, to give brilliancy to Mirth and make the joys of the Glass supremely agreeable. Also the Seaman's bottle Companion, being a selection of exquisite sea Songs. 12mo. London, printed for J. Roach, Russell Court, Drury Lane, price 6d."

Engraved title. Frontispiece, a cabin of a ship, three officers at a table, with a decanter of wine and pipes; Prince W. Henry (Duke of Clarence) standing up with glass in hand; below the toast, "May Neptune for ever acknowledge Britain's king as his sovereign." "Published as the Act directs by J. Roach, June 1, 1793." Toasts (36 pp.), pp. 1-36; songs, pp. 37-54.

EDWARD HAILSTONE.

MR. MARCHANT cannot have seen 'The Toast Master,' n.d., published in C. Daly's small editions (1846-50), in which Dr. Johnson quotes the origin of the custom from the bath-room anecdote mentioned in the *Tatler*. The preface (fourteen pages) gives a spicy epitome of the custom of drinking and toasting, and the book (170 pp.) is divided into toasts loyal and patriotic, naval and military, masonic and bacchanalian, amatory and sporting, political, sentimental, and miscellaneous, in three sections, ending with a selection of convivial songs.

I in my younger days had a song and recitation book—I think published by Milner & Sowerby—which had a selection of toasts and sentiments. One anecdote very much disgusted me. It was "How Paddy saved his Bacon."

Chambers, in his 'Encyclopædia,' gives the origin of toasts from the *Rambler*, No. 24, but the 'Book of Days' gives the bath-room anecdote as its origin, quoting the *Tatler*. Brand gives many instances in his 'Popular Antiquities.' Hone, though giving many examples of drinking customs, is reticent regarding toasts.

The Irish in the good old times, and also before the Union, showed their political opinions in their toasts, as they did their Jacobite proclivities in their songs, such as 'The Royal Blackbird,' &c. Even the canny Scotch is quoted by Dean Ramsay, who gives a list of toasts in his 'Scottish Life and Character.'

M. DOREY.

Dublin.

The available literature on this subject would repay investigation. It is especially to be found in pamphlets published during the last century. One of these—'The Toast Master, being a Genteel Collection of Sentiments and Toasts, &c.,' printed for John Abraham in London, 5, Lombard Street, in the year 1792—is before me. It extends to fifty-six pages. In another collection of political

toasts, fifty years earlier, the sentiments are best described by the word "brutal," and show how far political differences could be carried.

W. FRAZER, F.R.C.S.I.

[A very curious toast, the apparent irreverence of which disappears upon reflection, used to be common thirty years ago at commercial tables on Sundays. It was, "Rusty swords and dirty Bibles."]

A CANDLE AS A SYMBOL OF DISAPPROBATION.—A very extraordinary scene was enacted at Covent Garden Theatre on January 25, 1772. The play for that evening was 'An Hour before Marriage,' from Molière's 'Forced Marriage.' The notice of its complete failure is so short, and at the same time so remarkable, that I transcribe it:—

"This execrable thing met the following extraordinary damnation. When Mr. Shuter, in the character of Sir Andrew Melville (a Scotchman), brought on two swords, to demand satisfaction for Stanley's (Mr. Yates) refusing to marry his sister, Miss Melville (Mrs. Mattocks), a candle was thrown upon the stage from the Boxes, as a signal of general censure, upon which the curtain dropped, leaving the piece unfinished. Author unknown."—'History of the Theatres of London,' by Oulton, vol. i. p. 6, 1796.

Though not altogether unfamiliar with the literature of the drama and the stage, this is the only instance I have met with of ending a distasteful performance by so simple a process as throwing a candle on the stage; yet from the record I have quoted there can be no doubt that it was a recognized expression of public opinion. The question naturally occurs, How was the unanimous verdict of the audience obtained? Was some well-known and trusted person, whose judgment and experience qualified him to represent the audience whose opinion he expressed, chosen before each first night? Without some such arrangement it seems impossible that the curtain could have been dropped and the unfinished play abruptly terminated without riot and disorder.

One can hardly avoid thinking that Fielding had this method of imposing silence in his mind when writing Murphy's conversation with Miss Matthews, "*Tace, madam, is Latin for a candle*" ('Amelia,' chap. x.).

CHARLES WYLIE.

THE STUDY OF DANTE IN ENGLAND.—In writing on Dante in 'N. & Q.,' 5th S. vi. 6, I said:—

"Although Dante is one of the four greatest poets of the world....I fancy Englishmen knew very little about him and his poetry until the present century. Here and there a choice spirit, like Milton or Gray, was acquainted with and appreciated him; but to the great majority of even intellectual men I suspect he was little more than a name. Our literature contains few traces of his glorious footsteps before the nineteenth century, at least so far as I can ascertain."

In turning over the pages of Boswell's 'Life of Johnson' (Croker's edition, 5 double vols., 1876) I have met with a confirmation of this statement

which is both curious and amusing. In vol. vii. p. 58 there is a note which, as it is unnamed or uninitialled, I conclude is by Boswell himself, in which he quotes, on the authority of Rhedi (qy. Redi?), the following *terzina* by an "Italian writer":—

Sempre a quel ver ch'a faccia di menzogna
De' l'uom chiuder la labbra quant' ei puote,
Però che senza colpa fa vergogna.

Boswell does not appear to have had the remotest idea that the "Italian writer" was no other than Dante ('Inferno,' xvi. 124-6).

Boswell must have heard of Dante from Johnson himself (see the same edition of his 'Life of Johnson,' *sub anno* 1773, vol. iii. p. 282). This answers a query of my own ('N. & Q.,' 5th S. x. 7) as to where Johnson alludes to Dante, to which, so far as I am aware, no one ever replied.

JONATHAN BOUCHIER.

[The work from which the quotation is extracted is 'Francesco Redi Esperienze intorno alla generazione degli Insetti.']

POUND LAW: TALLYSTICK.—In the *Manchester City News*, November 5 last, it is stated that within the last fifteen years the pound in Withington, near Manchester, was used, and the keeper of the pound stated to the informant (Mr. W. Higginbottom, of Heaton Mersey) that the horse must be driven (not led) at least a distance of fifty yards from the pound gate. When the keeper had impounded the stray animal he produced a stick, in which he cut several notches on each side, and then split it down the middle, giving the informant one half, and saying the horse would not be released until its owner presented the informant's half (called a tally), and paid all the charges, about a shilling a day besides its keep. It would be interesting to hear of other instances of these usages.

H. T. C.

THE BURNING OF THEATRES.—Goethe, seeing that the fate of every theatre, including his own beloved house at Weimar, is to be burnt down, wrote the following lines:—

Wie ist denn wohl ein Theaterbau?
Ich weiss es wirklich sehr genau:
Man percht das Brennlichte zusammen,
Da steht's denn alsobald in Flammen.

How build a playhouse, can'st thou tell?
Indeed I know it but too well:
Inflammable things together raise,
And soon thou'lt have them all ablaze.

C. TOMLINSON.

Highgate, N.

ALLEGED ECLIPSE AT THE BATTLE OF ZAMA.—It is stated by some authors that the date of the battle of Zama can be fixed as the 19th of October, because an eclipse of the sun occurred on that day, it having been thought, without much examination, that the eclipse took place on the

day of the famous battle; and in the life of Hannibal in the 'American Cyclopædia' the phenomenon is stated to have greatly contributed to Scipio's victory. Mommsen, however, remarks that it is impossible to determine its exact date. "The fixing," he says, "of the day as the 19th October, on account of the solar eclipse, is not to be depended on." One thing seems to me to be tolerably clear; that the battle took place *not* on the day of the eclipse, but some time afterwards. It was in Europe but a small partial eclipse; and the only authority, I believe, for its having been noticed is Livy, who says (xxx. 38) that several prodigies occurred when the news of the "rebellio Carthaginiensium" arrived, one of which was that at Cumæ "solis orbis minui visus." By "rebellio" I presume he means the breaking of the armistice concluded with Scipio, which the war party effected on the return of Hannibal from Italy. This proceeding took place before the battle of Zama; and allowing for the time the news of it would occupy in reaching Rome, the eclipse in all probability preceded by a few weeks the battle, with which there is nothing in the history to connect it. That decisive contest was probably fought in the month of November, B.C. 202.

Blackheath.

W. T. LYNN.

COINCIDENCES OF FRENCH HISTORY.—The following extract from Victor Hugo's 'Things Seen' ('Choses Vues'), London, 1887, is curious, and, though known to many, is worth noting. In an article on 'The Death of the Duke of Orleans' (vol. i. p. 57) he writes:—

"Louis XIV. reigned, his son did not reign; Louis XV. reigned, his son did not reign; Louis XVI. reigned, his son did not reign; Napoleon reigned, his son did not reign; Charles X. reigned, his son did not reign; Louis-Philippe reigned, his son did not reign."

To this list, written in 1842, may now be added the name of another sovereign of France of which the same must be said—Napoleon III. reigned, but his son did not reign.

HUBERT BOWER.

Brighton.

NOM DE GUERRE.—Much has been said of the English-French phrase *nom de plume*. It may, perhaps, be of interest to some readers of 'N. & Q.' to know that *nom de guerre* means a man's regimental name. To quote the words of Les Professeurs Fleming et Tibbins, "*Nom de guerre*, nom que chaque soldat prenait autrefois en entrant au service."

E. COBHAM BREWER.

MISTAKES IN THE ORDNANCE SURVEY.—The Ordnance Survey of England is, taken all in all, a grand piece of work; and, generally speaking, the accuracy of the maps is marvellous. Nevertheless, a few strange mistakes have occasionally crept in, especially in the names of houses on the large-scale maps—what are known as the "Parish

Plans." One such I noted in these columns (5th S. xii. 278). I have just found another which is, perhaps, worth recording, as I have also found out the reason of the mistake.

On one of the sheets of the township of Helsby, co. Chester, there is a house set down as Newton Lodge. Now the real name of the house is Rake House, but the owner, an intimate friend of my own, formerly lived at Newton Lodge, in the township of Newton, which is some five miles from Helsby, and he had Newton Lodge painted on his carts. The day the surveyors came to measure his premises, my friend was from home; but one of his carts, with the old name painted on it, happened to be standing in the yard. The surveyors, naturally enough, supposed Newton Lodge was the name of the premises they were surveying, and have so recorded it.

Such mistakes are unfortunate, because, in all probability, these maps will one day become the authority as to boundaries in all legal matters. It is difficult, even now, sometimes to identify land, and it will become more difficult if old names are not kept up. Any mistakes of this kind, therefore, that are detected, seem worth putting on record.

ROBERT HOLLAND.

WILLS OF SUICIDES.—Roman laws encouraged suicide. The wills which had been made by persons who suicided while under accusation were valid. On the other hand, the property of those who stood trial and were condemned was confiscated. "Damnatorum publicatis bonis, eorum qui de se statuebant manebant testamenta, pretium festinandi" (Tacitus, 'Annals,' vi. § 29). The last two words, "pretium festinandi," show with what favour the Romans viewed a man who would save them from the task of executing him. Even Nero, who seized the estates of those he butchered, spared something of the wealth of those who bequeathed the larger part of it to him and then killed themselves. Hence L. Vetus, when, through fear of the tyrant, he had resolved on self-slaughter, was advised to make Nero his principal heir, and so save the rest of his money for his posterity, "Nec defuere, qui monerent, magna ex parte hæredem Cæsarem nuncupare, atque ita nepotibus de reliquo consulere" ('Ann.,' xvi. § 11). It would be well to have other classical proofs that the rapacious monster would not take all a victim's belongings if the victim would take himself off?

JAMES D. BUTLER.

Madison, Wis., U.S.

PATRON AND CLIENT.—The true relation of these terms seems to be rapidly disappearing. I heard a West-end tailor not long ago, and a photographer, and a pawnbroker quite recently, speak of their "clients." I am told that it is a common thing among tradesmen to do so. Until lately bankers spoke of their "customers," but now they

speak of their "clients." A still greater revolution, however, is to find that theatrical managers talk of their "clients." Where, then, are the "patrons of the drama"? Fancy living to read in a leading article in the *Standard* on the fire at the Islington theatre, "Managers [of theatres] for their own sakes, as well as their *clients*, ought to lose no time in modifying it [danger]." Does it not seem clear that the correlative of "client" is now no longer "patron"? COLL. REG. OXON.

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.

WITCHES SAYING THEIR PRAYERS BACKWARDS.—Can any of your readers refer me to an account of the origin of this superstition or belief with regard to witches? I have searched all through Scot, Conway's 'Demonology and Witchcraft,' Sir Walter Scott's letters, and many other pamphlets and books on witchcraft, but I can find no instance in which this characteristic of witches is mentioned. It does not seem to have formed part of the indictment against any of the English or Scottish witches in the latter part of the seventeenth and the beginning of the eighteenth centuries. There is a manifest allusion to this reverse mode of praying in that amusing play 'Look about You':—

Then nine times, like the northern Laplanders,
He backward circled the sacred font,
And nine times backward said his orisons :

* * * * *

And so turn'd witch.

Hazlitt's 'Dodaley,' vol. vii. p. 468.

There is plenty of evidence that the belief was common enough; nevertheless, I can find no particulars about it. There are many instances in cases of witchcraft where the accused witch was asked to say the Lord's Prayer or the Apostles' Creed, but in no case that I have found is it alleged that the said witch attempted to say the prayer backwards. In many cases the unhappy culprit seems to have got through the Lord's Prayer very fairly, and to have broken down only in one or two sentences—no extraordinary thing, considering that these supposed witches were generally persons of very little education, and were naturally nervous at being subjected to an ordeal on which so much depended. I suspect that if no witch had been condemned unless she could say the very simplest prayer backward, there would have been far fewer unhappy persons murdered by the laws under the imputation of witchcraft.

F. A. MARSHALL.

PORTRAITS OF SIR THOMAS MORE.—I find that the portrait of Blessed Thomas More, by Holbein,

at Nostel Priory, from which is taken the well-known engraving, differs wholly from the supposed portrait of More, said to be by Holbein, which is in the gallery at Brussels. The latter appears to be a portrait of some French gentleman by one of the Clouets. Whence did it come to Brussels? What other portraits of More are known? Did More at any time in his youth wear a beard?

D.

GAMAGE FAMILY.—In 1856 and again in 1866 some interesting information was given in 'N. & Q.' about this family. I should be glad if any one could assist me in a search into the more recent history of the Gamage.

William Dick Gamage, a captain in the old East India Company's marine service, died on board the *Indianan Belmont*, of which he was the commander, in 1793. He commanded the *Asia* in 1773, and married a Miss Jane Steward, descended from the *Stewards of Garlies*, in 1781. He was probably born between 1730 and 1740. I want the place of his birth, his father's name, and the name of his mother. He is said to have been connected with the families of Dick and Preston. His arms and crest are, Or, a fess lozengy gules, on a chief of the last three escallops argent (Gamage), impaling Gules, a chevron or between three foxes' or wolves' heads erased proper; crest, On a staff raguly or a cock's head proper between four branches of broom (?), two and two interlaced, also proper; motto, "Virtute vivo." I have so far been unable to find any actual clue to his parentage. After his marriage he lived at Walthamstow, but his widow removed to London in 1793. NEPOS.

QUEEN CAROLINE, CONSORT OF GEORGE IV.—Information desired as to when, where, and by whom her effects were disposed of. I. P.
102, Richmond Road, Earl's Court, S.W.

COL. THE HON. ROGER ELLIOTT.—Was governor of Gibraltar in 1706. Would any reader of 'N. & Q.' be good enough to give me information concerning him? R. STEWART PATTERSON,
Chaplain H.M. Forces.
3, Farleigh Place, Cork.

COGONAL.—I should be glad to know the meaning of this word, used in the Spanish Philippines, but not to be found in any Spanish dictionary. It occurs in the following expressions: "Cubierta de arbolado con manchones de cogonal," and "Hasta la punta de Cogonal, llamada de Talagel."

J. P. M.

SALISBURY ARCHIVES.—Has any one published, or is any one engaged in preparing for publication, any extracts from the archives of the corporation of Salisbury? Are any old Wiltshire wills preserved in the Chapter House or in any public office at Salisbury; or have all the old wills been

placed in Somerset House? Can the burial registers of Salisbury Cathedral be freely examined now?—because a few years back I remember that they could not be personally examined.

WILLIAM WILFRID WEBB.

CHARLES, A MINIATURE PAINTER.—Is anything known of an artist of this name, who lived at 130, Strand, London? Perhaps some of your correspondents can furnish me with a few particulars of the career, date, and value of the works of this artist.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

[John Charles sent twelve portraits to the Royal Academy between 1875 and 1880. See Graves's 'Dictionary of Artists.']

TEMPERANCE SOCIETIES OF THE FIFTEENTH AND SIXTEENTH CENTURIES.—Such societies are referred to by Dr. A. Brigham in 'Remarks on the Influence of Mental Cultivation.....upon Health,' Edinburgh, reprint, 1847, 12mo., p. 67, two being known as the Society of St. Christopher and the Golden Band. How would such societies be classed; and where can I find an account of the two named?

W. H. SEWELL.

Yaxley Vicarage.

MEDAL FOR INDIAN TREATY.—To whom and for what reason was the following medal struck? A rubbing was sent to me some time ago of a very large medal, which contained on its obverse a young head of Her Majesty, crowned, VICTORIA REGINA; reverse, a general officer with cocked hat shaking hands with an Indian warrior, tomahawk at his feet, tents and rising sun in background; above are the words INDIAN TREATY. The medal is numbered 187, weighs nearly seven ounces, and has a loop for suspension.

GEO. TANCRED.

Weens House, Hawick, N.B.

ATELIN.—In an inventory of church goods in the Hexham churchwardens' book under date of 1702, occurs, "Itm. An *atelin* in the Abbey Great Kitchen." What is an *atelin*? The inventory is in the handwriting of and signed by the Rev. Geo. Ritschel, the incumbent of the time. R. B.

FIRBANK CHAPEL, KIRKBY LONSDALE: THOMAS TAYLOR.—I am anxious to ascertain the name of the curate of Firbank Chapel in 1652, when George Fox preached his celebrated sermon in the chapel yard. It has been suggested that it was the Thomas Taylor who is mentioned in the 'Histories' of William Sewel (i. 99, 100, ed London, 1811), John Gough (ii. 554-557, ed. Dublin, 1789), and elsewhere; but I can find no evidence of this. The following documents (among others) have been consulted, and either are too late in date, or throw no light on the question: Firbank registers, originals and archdeaconry transcript; Kirkby Lonsdale

registers, original; Kirkby Lonsdale churchwardens' books; Chester diocesan records.

Q. V.

DANDELION.—Where can I obtain particulars of an "old gateway at Dandelion," of which I have a print from the *General Magazine and Impartial Review*, dated August 1, 1791? In the British Museum they have this publication down to June, 1791, only. Where can the latter issues be seen?

ARTHUR KING.

Staines.

SWORDS.—Can any of your readers inform me when the custom of wearing small swords as part of a gentleman's dress was discontinued; and whether they were laid aside by legal enactment or by force of public opinion?

RURAL NEW YORKER.

'DIANA OF THE CROSSWAYS.'—Is there any key to the personages of Mr. George Meredith's 'Diana of the Crossways'?

ALLA GIORNATA.

ARMS WANTED.—Where can I find a full description of the arms of the kingdom of Westphalia under Jerome Bonaparte?

W. S. A.

THE NEW TESTAMENT.—In a work entitled 'The People's Dictionary of the Bible' it is stated that "The division of the New Testament into verses is the work of the learned printer, Robert Stephens, who made it on horseback during a journey from Paris to Lyons in 1551. The execution corresponds in no small degree with the occasion." Is there any authentic evidence as to the correctness of the assertion?

JOHN E. PRICE, F.S.A.

25, Great Russell Street.

LONDON INCLUDING WESTMINSTER.—*Apropos* of "Suburbs" and "Environs," can any of your readers give me instances of the expression "London" being used to include Westminster in the seventeenth century?

BLANK.

'CHOROGRAPHIA.'—Of William Gray's 'Chorographia; or, a Survey of Newcastle-upon-Tyne,' some copies of the original edition bear the imprint, "Newcastle, Printed by S. B., 1649." Other copies bear a Gateshead (spelt "Gateside") imprint of the same year. I have been told that copies exist bearing the imprint of London, and others that of York. Is this the case?

J. R. BOYLE.

HERALDIC.—I shall be much obliged if MR. WOODWARD or some other heraldic contributor to 'N. & Q.' will kindly interpret these arms of D. Antonio Conde de Mariz, one of the first conquerors of the Brazils, "Sobre a porta do centro desenhava-se um brasão d'armas, Em campo de cinco vieras de ouro, riscadas em cruz entre quatro Rosas de prata sobre pallas e faixas" ('Annales de Rio de Janeiro,' i. 328). I also desire to know the "ancient coate"

of the Kirke family, to which Charles I. granted the augmentation of the arms of the French admiral M. Rockmond, in consideration of his capture and the conquest of Canadian forts by Captains David and Lewis Kirke ('First English Conquest of Canada,' by H. Kirke, M.A., London, 1871).

W. M. M.

BISHOPS' BIBLE, 4TO., 1570.—There is no copy in the British Museum nor in any private collection that I know of. Archdeacon Cotton quotes it from Lewis, and states that it was printed by R. Juge. I should be glad to know if any one has ever seen a copy.

J. R. DORE.

Huddersfield.

ROBERT SPITTAL.—In 1535 Robert Spittal, tailor at Stirling to the queen of James IV. of Scotland, erected the bridge across the river Forth, near Doune Castle. He built two others, one at Tullibody, and the other at Bauknock, near Stirling. He founded, also, a hospital in that town. He generally blazoned his scissors in the masonry, and one inscription asks the reader not to forget "that the scissors of this man do more honour to human nature than the swords of conquerors."

Within four miles of Stirling, at the foot of the Ochill Hills, stands the old castle of Blairlogie, with the date 1513. This belonged to a family of the name of Spittal. Can you help me to ascertain the connexion, if any, between the worthy and generous tailor and the lairds of Blairlogie, who seem to have been men of consequence in their time? Alexander Spittal possessed the lands before 1580, when his son Adam succeeded him. Another son of Alexander was presented by Adam Bothwell, Bishop of Orkney and Zetland, to the vicarage of the parish of Nesting and Whalsay, in Zetland, and was probably the first Protestant minister of the parish. In 1598 Adam Spittal was one of the jury for valuing the lordship of Culross. In 1621 Alexander Spittal was appointed by Parliament member of a committee for collecting and inbringing of taxation and relief to prelates, in connexion with "charges which His Majesty has been constrained even by the straitest bands of religion to undergo of late and by all likelihood shall lye under a long time by procuring, by treaty or arms, ease and liberty to those which suffer for the Gospel of Jesus Christ professed in this land."

In 1647 he was on the Committee of War for Perthshire, having been appointed with various noblemen and proprietors "who are not under suspicion for classing." On other occasions, and for other purposes, he also held appointments. I shall be glad to have information.

J. L. A.

GILBERT LEIGH, OF PRESTON AND OF ASFORDBY.—In Berry's 'Sussex Pedigrees' John Lee, of Plaistow, co. Sussex, is said to be descended from Gilbert Ley, of Asfordby, co. Leicester. In Nichols's 'Leicestershire' this Gilbert is said to be descended from a younger brother of Ley, in

Cheshire, and I should be glad of the link to prove this. Also for the names of the wives of Gilbert, the first of Asfordby, and of Parnell, the wife of his son John. The later names are given both in Nichols and in Berry.

In the Visitation of Cheshire, 1580, Gilbert Leigh, of Preston, is given as the youngest and fifth son of John Leigh, of Bouthes, and his wife Ellin, daughter and heir of Sir William Baguley. Is this Gilbert the same as "of Asfordby," in Leicestershire?

The two elder sons of this John Leigh, of Bouthes, kept the original arms; the third and fourth sons differenced them. The Lees of Sussex and Leicestershire bear the original arms of Leigh of Bouthes, Azure, two bars argent, over all a bendlet gules, quartering Baguley, Corona, and Levenshulme.

B. F. SCARLETT.

Ryde.

'THE DIVERSIONS OF BRUXELLS.'—A character in 'The Man of Mode' says, "Tell us, is there any new wit come forth, songs, or novels?" To which some one replies, "A very pretty piece of galantry, by an eminent author, called 'The Diversions of Bruxells.'" I do not understand the reference; can any one explain? The play is full of French words, usually misspelt. What should be made of the following?—"I have his own fault, a weak voice, and care not to sing out of a *Ruël*." "A *Ruël* is a pretty cage for a singing fop indeed (*aside*)." What can the *Ruël* be? What, again, is meant by a *flutes-deux*? "A set of balladins whom I picked out of the best in France, and brought over with a *flutes-deux* or two, my servants." Elsewhere it appears as *flutes-doux*. The latter must be wrong. Any suggestion welcome.

W. A.

Oxford.

WATCH LEGEND.—A gentleman, who if now alive would be nearly a century old, told me the following anecdote:—Once upon a time a young man who was heir to a considerable estate in Lincolnshire was shooting in a wood on his father's estate where the cover was very thick. In the wood he lost a valuable gold watch. Diligent search was made for it, without result. In process of time the young man's father died, and he came into the enjoyment of the estate. When he was an old man he directed that a certain part of the wood should be felled where he had lost the watch. When this was done the watch was found hanging on one of the boughs of a lofty tree. It had been pulled from his pocket by a small branch, on which it had remained suspended. The tree had grown to be large and lofty, and carried the watch up with it. I am anxious to know whether this incident ever happened; and, if so, where, and to whom. If it be folk-lore, not fact, I should be glad to be referred to other versions of the story.

EDWARD PEACOCK.

Replies.

BADDESLEY CLINTON.

(7th S. iv. 267.)

During the fifteenth century the manor of Baddesley Clinton appears (according to Sir Wm. Dugdale) to have passed through various hands. In the year 1400 Richard Bushell and his wife Margaret sold it to Robert Burdett and his wife Johanna. This Robert Burdett is denominated "Dominus de Baddesley" in the years 1402, 1409, and 1414, when he held the advowson and presented as patron of the church, and after his death his widow held the right of presentation and exercised it in the year 1418. The manor of Baddesley then passed by sale to Nicholas Metley, a lawyer, who was the nephew of Joane Burdett, being a son of her sister Margaret, the wife of Edward Metley of Wolston. Nicholas Metley held the manor of Baddesley down to the time of his death, and this occurred shortly after Nov. 12, 1437, when he made his last will and testament. His will was a singular one, for he bequeathed his manor of Baddesley to be sold "for the good of his soul," and left as his executors, Joane his wife, Margaret his mother, and a certain Robert Catesby. Of what family this Robert Catesby was there is no direct evidence to show, but Margaret Walford, the grandmother of Nicholas Metley had (by her first husband, Robert Cranford), a daughter Emma who was married to John Catesby of Lodbrook. Of this marriage there were two sons, Robert and John, and since the younger of these married the heiress of De Montford, and thus came into possession of Lapworth, a village adjoining Baddesley, there seems reason to conclude that the executor of Metley was the brother of John Catesby of Lapworth. This probability is further strengthened by the fact that Robert Catesby, the executor, purchased the manor of Baddesley, where he lived for twenty years down to the time of the battle of Northampton (July 9, 1460). About this time John Hugford of Emscote made a forcible entry into the manor. His wife Margaret was the daughter and heiress of Metley, and he probable considered that the pious bequest of her father had deprived him of an estate which otherwise he would have possessed. At all events he ousted Catesby and took possession of the estate, and in this he was countenanced by Richard Neville, Earl of Warwick, to whom he was steward. How long he held Baddesley is not clear, but probably down to the death of his old master and friend, who fell at Barnet Field on Easter Day, April 14, 1471. About this time Robert Catesby died, and his son and heir Nicholas Catesby then obtained possession of the manor which his father had purchased, and lived at Baddesley, apparently unmolested, during the remaining years of Hugford's

life and eleven years after. John Hugford died on Dec. 6, 1485, possessed of Wolston, Merston, Wappenbury, Eyethorpe, and Wolsthorpe in Warwickshire, and the manor of Shenston in Staffordshire. Shaw, in his 'History of Staffordshire,' includes Baddesley Clinton amongst his Warwickshire estates, but from the foregoing relation of his mode of entry into it his claim to possession would appear to be slight. He left three daughters, coheirresses,—Joane, married to Humphrey Beaufoy, Alice, married to Richard Cotes, and Ann, the wife of Gerard Danet. Nicholas Catesby, as previously stated, lived unmolested at Baddesley till about 1496, when (the daughters of Hugford laying claim to the manor) he passed away his title to Nicholas Brome, who entered upon the manor and successfully resisted the claim of the Hugfords.

The above account has been drawn chiefly from Dugdale's 'History of Warwickshire,' and Sir William Dugdale was eminently well qualified to write on the subject, for he had before him all the Baddesley records obtained from Edward Ferrers in October, 1650. This branch of the family of Brome seems to have been originally founded at Warwick, but early in the fifteenth century John Brome (the grandfather of Nicholas) married Johanna, the daughter and heiress of Thomas Rody, whom Dugdale in the pedigree styles "of Baddesley Clinton." At the present day there exists in the vicinity of Baddesley, though within the parish of Lapworth, an old house which is still denominated Brome Hall, and there is little doubt but this was formerly the home of the Rodys and Bromes. Edward Ferrers (the son of Henry Ferrers, the antiquary), in writing to Sir Wm. Dugdale, appears to have considered that the Rodys were formerly lords of the manor of Baddesley, since Dugdale, in his reply to him bearing date Oct. 16, 1650, says, "That which you say concerning John Brome, his writing in the margin of the Survey in some places, that the lands were *ex hereditate matris*, does not prove that he was lord of Badsley by descent from her, but rather that her father had some lands in Badsley which she inheriting brought to y^e family of Brome." This opinion is doubtless the correct one, viz., that the family of Rody held lands in Baddesley which came to John Brome by his marriage with the heiress Johanna, whilst the manor and Hall were first possessed by Nicholas Brome (grandson of John) by purchase from Nicholas Catesby.

There is heraldic evidence also of the union of the Brome and Rody families. In the east window of Baddesley Church a large shield contains the impaled arms of Sir Edward Ferrers and his wife Constance (who was one of the coheirresses of Nicholas Brome), and therein may be seen Sable, on a chervon argent, three broomsprigs vert (Brome), quartering Gules, a cross moline, voided, between four fishes hauriant or (Rody). In the windows

of the Gild Chapel at Knowle appeared also the arms of Nicholas Brome (Brome, Rody, Shirley, and De Braose) impaling those of his wife Elizabeth Arundell (Arundell, Carminow, Courtenay, and Coleshull). The east window of the south aisle in Lapworth Church formerly contained the arms of Brome, Arundell, and Carminow, and within the memory of those now living was denominated the "Brome Hall window," which appears to point to Brome Hall as the home of the Bromes and previously of the Rodys. Brome Hall, in the parish of Lapworth, is situate within the manor of Kingswood, and this manor was purchased by Nicholas Brome on Jan. 16, 1497, the year after he is recorded to have purchased Baddesley from Nicholas Catesby. H. NORRIS, Tamworth.

NURSERY RHYME (7th S. ii. 507; iii. 35; v. 53).—This is the version of your correspondent's nursery rhymes which was taught to us when youngsters. I venture to think there is a slight degree more of coherence and sequence in the setting:—

A man of words and not of deeds
Is like a garden full of weeds;
When the weeds begin to grow,
He's like a garden full of snow;
When the snow begins to melt,
He's like a sword without a belt;
When the sword begins to canker,
He's like a ship without an anchor;
When the ship begins to sail,
He's like a bird without a tail;
When the bird begins to fly,
He's like an eagle in the sky;
When the sky begins to lower,
He's like a lion at your door;
When the door begins to crack,
He's like a whip across your back;
When your back begins to smart,
He's like a penknife in your heart;
When your heart begins to bleed,
It's sudden death, and death indeed!

E. LYNN LINTON.

I will not presume on your good-nature by sending another version of this curious statement; mine would differ but little from that registered by Mr. Halliwell-Phillipps in his 'Nursery Rhymes of England,' pp. 70, 71, together with the interesting note that the form of the song which he believes to be the genuine one "is written on the last leaf of the MS. Harl. 6580, between the lines of a fragment of an old charter, originally used for binding the book, in a hand of the end of the seventeenth century; but, unfortunately, it is scarcely adapted to the 'ears polite' of modern days." As a child I always felt as if there were something sinister in the rhyme, and the comparisons struck me as being far-fetched and inexact. I shuddered sadly many a time as I thought of the lion at the door, of my suffering back, and of the penknife in my heart!

A "chucky" pig is, no doubt, the Gloucestershire form of that which is heard as *checky pig* in eastern England. There a *chucky* is a fowl. ST. SWITHIN.

In reply to MR. C. COITMORE, I beg to say that my Yorkshire housekeeper tells me that in her county a young pig is generally called a *chucky* or *checky* (not *chucky*) pig.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

[*"Chucky*, in Yorkshire, means 'little' (HERBERT HARDY). Very many variants are acknowledged.]

WASHINGTON ANCESTRY (6th S. xi. 85).—It may interest some to know that in a collection of colonial wills I am making is one that mentions the Washingtons of Virginia as "kinsmen" of the testator, and that gives the name of another kinsman; and that I have found the latter name and that of Washington in the same county, and at the same date, in England. I am following up the clue with great hope of ultimate success. VERNON.

PRE-EXISTENCE (7th S. iv. 8, 51).—As I have not noticed any reply to MR. WALKER'S query from some one who is acquainted with the literature sought after, I desire to help him as much as I can, and therefore write to say that a short time ago I came across two books, 'The Honeymoon' and 'Through the Ages,' both written by the Marquis de Medina Pomar, son of the Countess of Caithness. In these volumes there are copious references and notes bearing on the doctrine of pre-existence, and both the Marquis and his mother seem to be firm believers in the idea.

R. STEWART PATTERSON,

Chaplain H.M. Forces.

3, Farleigh Place, Cork, Ireland.

CATHERINE WHEEL MARK (7th S. v. 28).—The official stamp of the Portuguese city of Goa, India, is the catherine wheel of the scutcheon of the same city. These arms were given to Goa by her founder, the celebrated Albuquerque, who stormed the Hindu town of the same name on St. Catherine's Day, November 25, 1510.

E. PRADO.

226, Rue de Rivoli, Paris.

HUSSEY FAMILY (7th S. v. 8).—Sir William Hussey, the Lord Chief Justice, was appointed December 23, 4 Henry VII., one of the commissioners for the array of archers for the county of Lincoln, to be sent for the relief of Brittany. He died September 8, 11 Henry VII., having married Elizabeth, daughter of Thomas Berkeley, of Wymondham, co. Leicester, Esq. Designating herself as "Dame Elizabeth Huse, widow, sometime wife to Sir William Huse, Knight, Chief Justice of England," made her will August 6, 1503, and proved December 11, 1504, in which

she desires to be buried in Sempringham Monastery, under the tomb of her husband, and bequeathed *5l.* to Vaude (Valle Dei) Abbey in Grimsthorpe Park. Blore, in his 'History of Rutland,' gives a pedigree of the Sleaford family, but does not say whence they came.
Stamford.

JUSTIN SIMPSON.

ATTENDANCE=ATTENTION (7th S. iv. 446).—It strikes me DR. CHANCE rather exaggerates the usefulness of the word he champions. The difficulty of substituting another word or phrase arises mainly from the fact that "writing" is used as a verbal noun, and not as a gerund. If we alter this, and put gerunds for both words, we find the difference in connotation between *attending* and *attendance* almost infinitesimal. Thus, "He must add that attending to the number of petitions sent to him, and writing notes and letters upon them, is as much as one man can do." Why, by the way, does DR. CHANCE put "*sic*" after "is"? Let him but read the sentence with "are" substituted, and I feel sure he will see his criticism destroy itself.

Q. V.

SHOPOCRACY: 'GORDONHAVEN' (7th S. iv. 485).—*Shopocracy*, which ALPHA justly condemns, belongs to an objectionable class of words, the use of which is very common at the present day, but which ought to be carefully avoided. In times when class distinctions are being uprooted, it is rather inadvisable to coin words expressive of the distinctions which are the cause of debate. In a small book, recently published, entitled 'Gordonhaven,' by an Old Fisherman (Edinburgh, 1887), a similar word—*mobocracy*—is used,* to which a writer in the *Academy* for October 8, 1887, takes exception.

My note may serve a double purpose, by recording the fact that "an Old Fisherman," is the Rev. George G. Green, M.A., a clergyman of this city; 'Gordonhaven' being some reminiscences of a former charge.
ROBERT F. GARDINER.

The word occurs in Mrs. Gaskell's 'Ruth,' and is given in my 'Supplementary Glossary.' 'Ruth' was published in 1853. It must have been somewhere about that time that a tradesman, speaking of a public ball which had been attended both by gentry and tradespeople, said to me, "It is very nice to see the aristocracy mixing with the shopocracy, for it raises the shopocracy above the mobocracy."
T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

THE LADY OF THE HAYSTACK (7th S. iv. 469, 495).—I find that I have a portrait of "Louisa, or

* Neither of these two words can be said to be entirely new, both *shopocracy* and *mobocracy* being given in the 'Library Dictionary' (1870); strangely enough they are not to be found in the latest edition (1886) of Nuttall's 'Standard Dictionary.'

the Maid of the Haystack, published June, 1801, by Verner & Hood, Poultry." It has been taken out of a ladies' magazine of that date.

J. F. MANSERGH.

Liverpool.

SEALED PRAYER BOOK (7th S. iv. 487).—I suppose there is little doubt that the Sealed Book, and every edition of the Book of Common Prayer down to about 1700, read by mistake *yea* for *Jah* in the sixty-eighth Psalm. I believe it was first corrected—certainly not by authority, but probably at the instigation of some learned person—in an Oxford edition of 1703, but it was still printed wrongly in London as late as 1725. An Oxford edition of 1697 has *yea*, and a folio of 1715, without printer's name or place of publication, has *yea*; a London edition of 1707 has *yea*; an Oxford one of 1710 has *Jah*.

NICHOLAS POCOCK.

SACK USED AS COMMUNION WINE (7th S. iv. 287, 457, 516).—The prohibition against the intentional use of anything but pure wine of one sort for the Eucharist is implied in the decrees of many councils, as well as in the custom of the Church universal. It must be understood that I am not writing in any spirit of religious controversy, which would be quite foreign to the pages of 'N. & Q.,' but simply in an archaeological spirit. It has been in all ages considered necessary that the wine for the Holy Communion shall be of the "best and purest that may be had" and that no kind of liquor, although it may bear the name of wine, can be used unless it be "the fruit of the grape vine." The species and colour of the wine has been regarded with indifference, although anciently a general preference was accorded to red wine. In all times great care has been bestowed upon the selection of the proper wine for altar use. In wine-making countries, like France and Spain, wines of home growth are generally preferred, and foreign wines of some very distinguished vineyards alone are employed. The products of special vineyards even in wine-making lands are also preferred, to avoid the suspicion of impurity or *mélange*. The Copts have always "refused wine from the wine-shops, because it is liable to be mixed, or improperly treated." Migne asserts:—

"Il n'est pas à propos d'user des vins étrangers, parceque les marchands y mêlent, pour les multiplier, différentes drogues qui quelquefois les altèrent considérablement. Si l'on mêlait du vin de France avec du vin étranger qu'on eût lieu de croire n'être point falsifié, la consécration n'en souffrirait point.

But the deliberate mixture of two sorts of wine is still tacitly forbidden, because of the possibility of impurity.

We read in the Middle Ages of the planting of vineyards for the special production of Eucharistic wine, and at the present time monastic vineyards

have the preference. On the whole subject the works of Scudamore, Jules Corblet, and l'Abbé Migne, already referred to, may be consulted with advantage. It is impossible, of course, to avoid the use of wine which has been mingled with other wine in the process of preparation for the market by the wine-maker, nor is it necessary to suppose that such wine is either impure or injurious, if carefully made; but the practice of mixing two sorts of wine together in preparation for use at the Lord's table is manifestly irregular and unworthy of the sacred character of the ordinance.

In an interesting *brochure*, 'De la Falsification des Substances Sacramentelles,' par Rouard de Card, Paris, 1856, I find:—

"On conçoit combien cet état de choses rend nécessaire, de la part du prêtre, une grande circonspection pour l'achat de cette substance; il ne doit, autant que possible, s'adresser qu'à des personnes sûres dont la moralité lui soit bien connue. Il doit se défier des vins étrangers, que leur haut prix rend susceptibles de falsifications plus nombreuses, plus difficiles à découvrir et pour lesquels on ne peut obtenir de garantie suffisante."

J. MASKELL.

SOURCE OF PHRASE SOUGHT (7th S. iv. 188, 395, 476).—When this query was first propounded, it occurred to me that in Goldsmith's works, probably in 'The Vicar of Wakefield,' was a passage to this effect:—

"I resolved to write nothing but what was true, and nothing but what was new; but I soon found out that what was new was not true, and what was true was not new."

I went to George Primrose's life, the most likely place, but there it was not. A literary lady suggested to me that it was in Boswell's 'Johnson.' There (eighth edition, 1816) I find the following:

"Johnson: I remember a passage in Goldsmith's 'Vicar of Wakefield,' which he was afterwards fool enough to expunge: 'I do not love a man who is zealous for nothing.' Boswell: That was a fine passage. Johnson: Yes, sir; there was another fine passage, too, which he struck out: 'When I was a young man, being anxious to distinguish myself, I was perpetually starting new propositions; but I soon gave this over, for I found that generally what was new was false.'"

This expunging and striking out must have been after the first publication; for it is a well-known fact that Johnson called on Goldsmith in his great distress, asked him if he had nothing ready for printing, turned over the pages of the MS., took it to a publisher, and got twenty guineas for it. Johnson could not have seen these passages in so cursory an examination. Therefore they must be in the earliest editions. And in one of these I feel confident I have read them; and whoever will be at the pains of examining the early edition will assuredly find them. Johnson only repeated the half of the passage which sticks in my memory. He does not give the other—"whatever is true is not new." But Johnson quoted from memory, and

Boswell from memory took down his words. Between them the latter half may have been forgotten.

J. CARRICK MOORE.

CHRISTIANS IN ENGLAND IN ROMAN TIMES (7th S. iv. 449).—If ANON. will give himself the pain of walking from Cheltenham to Birdlip (whence he will see the Roman road running straight into Gloucester) and from Birdlip through the woods to Chedworth, he may discover, at the lovely Roman villa there which looks down on Icknield Street, more than one satisfactory proof that the later occupants, at any rate, of that charming house were Christians. Has he referred to the volume of 'Romano-British Remains' reviewed in the same number of 'N. & Q.' which contains his query; or to Mr. Cooté's 'Roman Britain'; or to Mr. Thomas Wright's 'Uriconium'? Very possibly he has, and without effect. I can remember no Christian remains at Uriconium.

A. J. M.

[ANON. is referred to Stubbs and Hadden, 'Councils,' 39, 40, criticized and extended in Raino's 'Historians of the Church of York,' vol. i. p. 20, by W. C. B. and the Rev. Ed. MARSHALL; to the *Journal of the British Archaeological Association*, September, 1867, by Miss I. H. L. DE VAYNES; and to Romilly Allen's 'Early Christian Symbolism' by Mr. F. E. SAWYER, F.S.A.]

JEWELS (7th S. iv. 507).—January, garnet; February, amethyst; March, bloodstone; April, diamond; May, emerald; June, agate; July, cornelian; August, sardonyx; September, chrysolite; October, opal; November, topaz; December, turquoise. These are the precious stones for the months according to the Polish fashion. Planetary rings were formed of the gems assigned to the different planets, each set in appropriate metal. Particulars of these may be found in Ragiel, 'Book of Wings.' I think that King's 'Antique Gems' gives the list of virtues attributed to the various gems in the Middle Ages. I have a list of significations, but it would be too long to send to 'N. & Q.' and take up room that might be better employed.

B. F. SCARLETT.

Ryde, I.W.

REGARD will find full and interesting information on this subject in 'Precious Stones,' by William Jones, F.S.A., published by R. Bentley & Son, 1880.

HENRY GERALD HOPE.

Freegrave Road, N.

Most of the supposed magical properties of precious stones and other medical superstitions attaching to them are described in 'Albertus Magnus,' bk. i. chap. ii. The following, of chalcedony, will show the character of the whole. I quote from a French version, published at Cologne in 1707:—

"Pour chaffer les illusions, et toutes sortes de vaines imaginations, qu'on prenne la Pierre Calcedoine, qui est pâle et obscure; si on la perce par le milieu, et qu'on la pende au col avec une autre Pierre appelée Seneribus,

on ne-craindra point les illusions phantastiques. Par sa vertu on vient à bout de tous ses ennemis, et elle conserve le corps en force, et en vigueur."

C. C. B.

REGARD may find many curious things in the 'Boke of Saint Albans' (reprint) in the section treating of "Coote Armuris," sig. A ij. and onward. There he will see that the "lawe of armys was grounded vppon the .ix. orderys of angelis in heuen encrowned with .ix. dyuers precious stonys of colowris and of vertuys dyuers"; and he will find many curious properties attributed to the various stones. There are also very full accounts of the same kind in 'Bartholome de Proprietatibus Rerum' (1582), liber xvi.

R. R.

Boston, Lincolnshire.

[A series of contributions by the REV. W. E. BUCKLEY, MR. FRANK REDE FOWKE, MR. E. H. COLEMAN, MR. ARTHUR MEE, and MR. E. O. SPURGIN are at the service of REGARD if he will send a stamped and directed envelope.]

"WORK IS WORSHIP" (7th S. iv. 508).—Frances Sargent Osgood (1812–1850) is the author of a very beautiful hymn entitled 'Labour is Worship.' It consists of six eight-line stanzas. If MR. DAKIN requires it, I shall be very happy to send him a copy.

ROBERT F. GARDINER.

In answer to MR. DAKIN'S query in reference to poems on work and worship, I beg to refer him to a collection of 'Church Songs,' by S. Baring-Gould, M.A., and H. Fleetwood Sheppard, M.A., where he will find (No. 4 in the first series) a poem entitled 'Laborare est Orare.' The refrain of each verse is:—

Then, working men, be brave, be strong
To serve the Lord alway;
Remember what Augustine said,
"To labour is to pray."

ALICE.

PEEL CASTLE, ISLE OF MAN (7th S. iii. 47; iv. 318, 455; v. 31).—It may interest R. R. R. in regard to the picture alluded to as representing Peele Castle, Morecambe Bay, and not its namesake in Man, to learn that at Knowsley, the Earl of Derby's seat, is a picture, No. 2 in the private catalogue, of the latter fortress, including two lofty towers on a rock rising out of the water, boats, &c.

F. G. S.

BISHOP KEN'S APPEAL FOR THE FRENCH PROTESTANT REFUGEES (7th S. iv. 348, 453).—Such briefs were very common. In the parish papers of Woodstock Church, among others, there are the following entries:—

1686. "Collected for the relief of persecuted French Protestants, 34l. 6s. 4d."

1689. "For the relief of the Irish Protestants, 6l."

1689. "For distressed French Protestant refugees, 2l. 5s. 1½d."

1693. "For the redemption of captives in Algeria, Saley, &c., 4l. 12s. 5d."

1699. "For the relief of the Vaudois inhabitants of the valleys on this side the river Clusen, excluded and banished their native country, and of several French refugees in Switzerland, 6l. 5s."

Great abuses arose from the collections under letters patent. They were controlled by 4, 5 Anne, c. 14. An attempt was made to reform the system in 1821. It was abolished by 9 George IV., c. 28. Royal letters, which were in use subsequently on behalf of certain Church societies, were put an end to in the present reign by Lord Palmerston.

ED. MARSHALL.

SOU'-WESTER (HAT) (7th S. iv. 486).—MR. J. D. CAMPBELL has made a curious, though perhaps not a surprising mistake. *Suroit* is not the Breton equivalent of the French *sud-ouest*; it is simply a French sailor's corruption of *sud-ouest*, and will be found as such in Littré, as will also the meaning assigned to it by MR. CAMPBELL of *sou'-wester* (hat). The corruption looks difficult, but is really easy of explanation. The changes are as follows: *sud-ouest*, *sud-ouè* (the *t* being dropped to mark that it is no longer pronounced), *sur-ouè* (given in Littré, *r* being substituted for *d*, no doubt in order to assimilate the word to *nor-ouè* = *nord-ouest*),* *sur-ouoi* (the *è* being changed into *oi* much as the Lat. *re-gem*, Ital. *re-ge*, into *roi*), *sur-oi* (the *ou* being discarded as adding little or nothing to the pronunciation), and finally, *sur-oi* (a silent *t* being added at the end, perhaps as a souvenir of the original word *ouest*). Similarly, *sud-sud-ouest* has become corrupted into *su-sur-ouè*, and *sud-est* into *sue* (Littré). These forms show us that *su-ouè* (with the *d* dropped) may have intervened between *sud-ouè* and *sur-ouè*. *Est* and *ouest*, when alone, do not appear to be ever so corrupted.

F. CHANCE.

Sydenham Hill.

GOSS: GOSSAMER (7th S. iv. 488; v. 15).—Sam Weller uses the word *gossamer*, applying it to his old white hat:—

"'Tant a werry good un to look at," said Sam, "'but it's an astonishin' un to wear; and afore the brim went it was a werry handsome tile. Hows'ever it's lighter without it, that's one thing, and every hole lets in some air, that's another—ventilation gossamer, I call it.'"—'Pickwick,' ch. xii.

The date of this part of 'Pickwick' is 1836.

ROBERT PIERPOINT.

St. Austin's, Warrington.

CONVENTION OF BRIGHAM (7th S. iv. 529).—"The resolution"—of the Scotch Regents to agree to the proposal of Edward I. that his son should marry the "Maid of Norway"—"is dated at Briggeham in April" (1290), and "the Com-

* Littré gives *nor-ouè* (which he inconsistently divides and accentuates *no-rouè*, as he has *sur-ouè*) only, but I myself have heard *nor-oi* (corresponding to *sur-oi*), and this form will be found in the *feuilleton* of the *Figaro* of December 27, 1885.

missioners of the two nations meeting at Bingham [July 18] agreed upon several articles." See Rapin's 'History,' where the reference given is to "Rymer's 'Fœdera,' tom. ii. pp. 472 and 484. There is a Bingham in Cumberland, and a Bingham in Nottinghamshire. Whether they are the places referred to or not I am unable to say. J. F. MANSERGH.
Liverpool.

This treaty ("infandum jubes renovare dolorem") was so named because it was made at Brigham (now sometimes spelt Birgham), a Berwickshire village, not quite a quarter of a mile across the Tweed from Carham. G. N.
Glasgow.

Wrongly spelt. It should be Birgham, a spot on the Tweed, near Norham, well known to fishermen now. C. H. W.

MARTIN OF TOURS (7th S. iv. 467).—The authorities for the incident recorded of St. Martin all agree in calling the cloak "chlamys." First, Sulpicius Severus, in his 'Life,' chap. iii., "Nihil præter chlamydem, qua indutus erat, habuit.....arrepto itaque ferro, quo accinctus erat, mediam dividit, partemque ejus pauperi tribuit, reliquâ rursus induitur." At the beginning of the chapter he calls it "simplex militiæ vestis," the word *simplex* being, according to Hieronymus de Prato, the editor of the Verona edition of 1741, equivalent to *unica* or *sola*, the word used by our next authority, Paullinus Petrocorius, Gallus, A.D. 460, in his metrical life of the saint, book i. p. 70:—

Sola superfuera corpus tectura beatum,
Ut semper, duplicata chlamys, quas frigus et imbrem
Ventorum et rabiem geminato arceret amictum.
Nam si truncatam compensat pendula partem,
Si quod defuerit capiti crevisse calor,
Sentiat adjecto tepefactum vellere corpus.

Paullinus here represents the *vestis* as *cucullata*, with a hood or cape, and so resembling the Arab burnous (*pace* MR. HALL), the meaning of the last three lines being "vestem ejusmodi fuisse, ut quæ pars capiti fovendo secus humeros pendeat, compensare posset partem abscissam" (H. de Prato). Thirdly, Venantius Fortunatus (A.D. 576?), in his metrical life of St. Martin, lib. i. 55–65, writes:—

Occurrenti igitur portæ Ambianensis egeno,
Qui sibi restiterat, chlamydis partitur amictum;

and a few lines after he indicates that the *chlamys* was white:—

Hac se veste tamen tectum obtulit ipse Creator,
Martinique Chlamys texit velamine Christum:
Nulla Augustorum meruit hunc vestis honorem;
Militis alba chlamys plus est quam purpura Regis.

Artists, I think, generally paint the *chlamys* scarlet, or some shade of red, influenced by St. Matthew xxvii. 28, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. On the *chlamys* see the article in Smith's 'Dict. of Antiquities,' 'Pitisci Lexicon,' W. B. Marriott, 'Vestiarium Christianum,' 1868,

and the authorities therein cited. The last, p. 84, says, "the χλαμύς of the Greeks answered to the *sagum* or *paludamentum* of the Romans, sometimes used by travellers, but generally part of a soldier's dress. In shape it was not unlike the cavalry cloak worn in our own army." Several of the statements in the query seem to me doubtful.

W. E. BUCKLEY.

If MR. A. HALL will look at the contemporary account of the action of St. Martin, he will see that the garment which was divided was not apparently a voluminous one, but of such a form that the loss of a part of it was a cause of laughter from his fellow soldiers. Sulpicius Severus thus describes what St. Martin's act was:—

"Quodam itaque tempore, cum jam nihil præter arma et simplicem militiæ vestem haberet, media hieme, quæ solito asperior inhorruerat, adeo ut plerosque vis algoris extingueret, obvium habet in porta Ambianensium civitatis pauperem nudum; qui cum prætereuntes ut sui misererentur oraret omnesque miserum præterirent, intellexit vir Deo plenus sibi illum, aliis misericordiam non præstantibus, reservari: quid tamen ageret? Nihil præter chlamydem, qua indutus erat habebat; jam enim reliqua in opus simile consumerat: arrepto itaque ferro, quo accinctus erat, mediam dividit partemque ejus pauperi tribuit, reliqua rursus induitur: interea de circumstantibus ridere non nulli, quia deformis esse truncatus habitu videretur: multi tamen, quibus erat mens sanior, altius gemere, quod nihil simili fecissent, cum utique plus habentes vestire pauperem sine sua nuditate potuissent."—Sulpicius Severus, 'Vita S. Martini,' c. 3, p. 113, "Opp.," Vindobon., 1868.

Venantius Fortunatus, who copies and improves upon the preceding writer, has, a little more definitely:—

Occurrenti igitur portæ Ambianensis egeno,
Qui sibi restiterat, chlamydis [*sic*] partitur amictum.
* * * * *

Militis alba chlamys plus est quam purpura regis.
'Vit. S. Mart.,' lib. i. pp. 279–80, Mogunt, 1617.

As to the size of the *chlamys*, Forcellini remarks that it was

"similis paludamento sed brevior et minus fusa, ex humeris pendens, et fibula ad cervicem, vel in dextro humero connexa";

and as to the colour, "alba," as above, that "materia chlamydis fuit lana; color, natus ipsius lanae."
ED. MARSHALL.

LORD MAYOR SIR JOHN SHORTER AND JOHN BUNYAN (7th S. iv. 61, 101, 142, 181, 262).—Is not NEMO harsh in his expressions about poor Sir John Eyles, whose only fault appears to have been that he was made Lord Mayor of London, and succeeded a good man in that office? At any rate his short reign does not appear to have been as displeasing to the Londoners as it was to NEMO, or I presume they would not have elected his nephew, Sir John Eyles, Lord Mayor in 1727. Now as to the office of sheriff being necessary previous to being raised to the dignity of Lord Mayor, I find in Stow (Thoms's edition, 1876)

the following observations, p. 196: "The sheriffs of London, of old time chosen out of the commonalty, commoners, and oftentimes never came to be aldermen, as many aldermen were never sheriffs, and yet advanced to mayor."

Nicholas Faringdon was never sheriff, yet "four times mayor of this city." Sir John Eyles was a member of the Haberdashers, and the arms of that company are still to be seen over his sword-rest in the church of All Hallows, Barking. Of this family was the John Eyles who left a bequest of coal money to the poor of St. Helen's, Bishopsgate, in 1649. Three of the family were sheriffs and aldermen of London, and held various important posts in the city. B. F. SCARLETT.
Ryde.

"SLEEPING THE SLEEP OF THE JUST" (7th S. v. 47).—In the Book of Common Prayer the sixth stanza of Psalm cxii., "The Hallelujah," reads as follows:—

Beset with threat'ning dangers round
Unmov'd shall he maintain his ground;
The sweet remembrance of the just
Shall flourish when he sleeps in dust.

This is a free translation of the sentence, "Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance." The second verse of Psalm cxxvii. is likewise noteworthy in this connexion, especially for its closing sentiment, "For so He giveth His beloved sleep." Mrs. Browning's lyric 'The Sleep' opens with a stately and eloquent tribute to this striking thought:—

Of all the thoughts of God that are
Borne inward into souls afar,
Along the Psalmist's music deep,
Now tell me if that any is,
For gift or grace surpassing this—
"He giveth His beloved sleep."

THOMAS BAYNE.

Helensburgh, N.B.

The phrase seems from the Bible; but no glossary, I believe, gives any indication as to a Biblical origin. According to Littré the phrase is generally taken—at least in French—in an ironical sense. An appropriate quotation, from a novel by Ch. de Bernard, is the following: "[In the room where a young man makes love to his wife] M. Gastoul slept the sleep of the just." JOSEPH REINACH.
Paris.

HOOLE (7th S. v. 47).—John Hoole, the translator of Tasso and the friend of Dr. Johnson, left one son, Samuel, who married, first, Miss Young, who had no family; and, secondly, Catherine Warneford, who had one son, John. Samuel Hoole was for many years chaplain to the Honourable East India Company, and on the building of Poplar Parish Church was the first rector. His son, John Hoole, was also in holy orders, and was for some time his father's curate. John Hoole married

Mary Ann Dowson (still living), and had four children, John Warneford Hoole, Stanley Hoole, Evelyn Hoole (now Mrs. Laurence), and Arnold Hankinson Hoole.

The writer of this mem. has two sons and two daughters, who are the only descendants of the fourth generation bearing the name of Hoole. Mrs. Laurence has four sons and one daughter.

STANLEY HOOLE.

MOTTO FOR CHIMNEY-PORCH (7th S. iv. 527).—I venture to suggest the accompanying motto for the chimney-porch of the former Premonstratensian Abbey of Sept Fontaines:—

Veteris vestigia flammæ.
The traces of the old flame.

'Latin Proverbs and Quotations,'
by Alfred Henderson.

ALICE.

PINE'S 'TAPESTRY HANGINGS' (7th S. iv. 428).—Would it assist in verifying Pine's 'Tapestry Hangings of the House of Lords,' 1839, to compare the plates with the engraving by Hollar of the trial of Archbishop Laud in the House of Lords, which gives six large panels of the Armada?

VOLVOY.

ÉCARTE (7th S. v. 27).—When this game was first introduced into England I cannot say, but there is almost as early a reference to it as that mentioned by your correspondent in the 'Pickwick Papers,' the supposed date of which is 1828–9. The scene is the house of Mr. Pott, the editor of the *Gazette* at Eatonswill, presumably Sudbury, in Suffolk, and the players are Mrs. Pott, the wife of the editor, and Mr. Winkle. The latter has been initiated into the mysteries of écarté by his hostess, Mrs. Pott. Twice is his leader, Mr. Pickwick, represented as playing at whist—once at the Manor Farm, Dingley Dell, and again at Bath, where he has at the same table the Dowager Lady Snuphanhuph, Mrs. Colonel Wugsby, and Miss Bolo, most thorough-paced whist players.

JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

The probability of MR. JULIAN MARSHALL'S opinion is confirmed negatively by the fact that the new edition of Hoyle's 'Games,' printed in 1820, does not include écarté.

W. E. BUCKLEY.

Will MR. JULIAN MARSHALL kindly copy in full the address of "James Harding, 1824"? Of the brothers, John Harding was at St. James's Street, Piccadilly; Joseph was in Pall Mall, and afterwards of Harding, Triphook & Lepard, Finsbury. The only address I have for James Harding is King's Road, Chelsea, and I do not know him as a publisher. This family is now represented by Mr. Claud Harding, R.N., commander on the retired list, a recent author.

A. HALL.

COMPURGATORS (4th S. xii. 348, 434, 497; 5th S. i. 72, 171).—In the new Scottish History Society's first volume, 'Bishop Pococke's Tours in Scotland,' a most interesting and valuable work, there is an admirable specimen of the way in which historical fact is invented. In 1873 a writer in the *Saturday Review*, better acquainted with Du Cange than with the customs of his country, informed the public that in Glasgow

"the gloomy fanaticism of former years has been mitigated, and 'compurgators' no longer prowl about the streets on Sunday to capture ungodly persons who have neglected to go to church."

The editor of the 'Tours' has read this, and upon the bishop's observation that the people in Glasgow "and at Paisley keep Sunday with great strictness," which was "after the Bishop's own heart," he frankly commits himself to the statement (p. 51, note) that

"there were men appointed called 'compurgators,' who apprehended and publicly prosecuted Sunday desecrators, and even those who were walking for pleasure."

An invention of this sort might have been avoided by the editor's consulting 'N. & Q.' at the above references. W. F.

Saline Manse, Fife.

CARTING (7th S. v. 7).—Your correspondent has recalled to my memory a curious instance of the rather rough treatment of jurymen who could not agree to a verdict in a criminal case in Ireland. About the year 1821, while being driven with my mother from the town of New Ross, co. Wexford, into the country, we came upon a crowd of people assembled at the foot of the hill then known as "The New Road." In the middle of the crowd were two common country farm carts, with a large "kish" (a very large basket used for the carriage of turf, peat, &c.) in each. Seated in each kish, packed closely together, and not at all at their ease apparently, were six men. Our coachman explained that these twelve composed a criminal jury at the then assizes in Wexford who would not agree to find a verdict, and so, by way of teaching them to behave better in the future, they were ordered by the judge to be carted to the bounds of the county; so the unfortunate jurymen were put into these kishes, and, with an escort of constables, were jolted from the county town of Wexford to New Ross, and so on to Mountgarret Bridge, where the river Barrow divided the county from that of Kilkenny, that being the route by which the judges were to proceed to the city of Kilkenny, the next assize town on the circuit. Having reached the bridge, a distance of six or seven and twenty statute miles, they were, as we heard, then ignominiously shot out of the carts, like a heap of coals or a load of sand, and left to find their own way to their respective homes, some of them living in the barony of Forth, beyond Wex-

ford. I have a vivid recollection of the scene (which was not then uncommon), the more so, perhaps, because I recognized amongst the *culprits* two Ross men, one of them, James Sherlock, our family shoemaker, and the other his big brother John, afterwards gaoler of the town bride-well. I often heard of similar cases afterwards, but never actually saw any instance but this.

HENRY L. TOTTENHAM.

MILITIA CLUBS (7th S. v. 27).—These clubs existed in Glasgow about the beginning of this century. I have two membership tickets of my father's—the one, dated October 5, 1822, of the Glasgow New Militia Society, which has for its emblem a thistle, with the motto above, "Nemo me impune lacesset," and below, under two hands joined, "We join to protect"; the other, dated April 25, 1825, of the Glasgow Union Militia Society, bearing the Glasgow arms. Perhaps I may be allowed to quote the following, from a short sketch of my father's life:—

"These societies reveal to us a state of matters that seems strange to our modern ideas. At the dates referred to every one was liable to be called upon to serve in the militia, and these societies were formed by a number of gentlemen, who combined to subscribe a fund, out of which substitutes were provided to take the place of any of the members who had the misfortune to be drawn for the militia. They were, in fact, a species of life (or, at any rate, comfort of life) insurance society."

I have before me a copy of the "Articles and Regulations of the Glasgow Union Militia Society, instituted 24th August, 1809." The entry money was only five shillings, but there seems to have been a large membership; my father's card is No. 2,414. One of the articles (xiv.) is worthy of the attention of any of your readers who happen to be members of Parliament:—

"That if any of the members of this society, or managers, when met upon the society's business, shall be guilty of abusive language to one another, or curse, or swear during the meeting, they shall be liable to a fine of sixpence sterling for each offence, to go to the funds of the society."

We have all heard of the celebrated "twopenny damn," but here the value seems to have risen to sixpence.

I shall be happy to let your correspondent have a perusal of these articles, if he writes to me direct. J. B. FLEMING.

Beaconsfield, Glasgow.

I think that such clubs were very general throughout the country, especially during the closing years of the Napoleonic wars. I remember my father telling me there was one such at Dunbar, in Haddingtonshire, which he joined a year before he attained the age—eighteen, I think it was—when he had first to take his chance at the ballot box. He reached the required age in the February of the Waterloo year, was drawn for the militia, and, although the eldest son of a widow, would

have been obliged to serve had not the club bought a substitute for him. The price was, I fancy, eighteen pounds. These societies were carefully managed on co-operative principles.

H. T. MACKENZIE BELL.

Reform Club, S.W.

LA DAME DE MALEHAUT (7th S. v. 25).—I should be glad to take this opportunity of correcting a slight mistake which crept into my article on 'Dante and the Lancelot Romance,' and which MR. ROSSETTI has repeated in his note upon that article in 'N. & Q.'

Walter Map was not *chaplain* to Henry II., but only one of the king's clerks (about 1160-1170). I am indebted for this correction to Mr. H. L. D. Ward, of the British Museum.

PAGET TOYNBEE.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 49).—

In all the ills we ever bore,
We grieved, we sighed, we wept; we never blushed before.

Cowley, 'Elegiac Stanzas on the Effects of the Government of Oliver Cromwell.' The lines were quoted by the late Lord Cairns when he charged the Liberal Government with pusillanimity in yielding to the Boers in South Africa. Whereupon Mr. Chamberlain jocularly said that to have made Lord Cairns blush was itself a great achievement. I have an idea that inquiry has been before made concerning the authorship of these lines, and doubtless an answer was given, but perhaps not in 'N. & Q.' E. YARDLEY.

[MR. JONATHAN BOUGHIER, MR. F. RULE, MR. G. L. THOMPSON, and other correspondents are thanked for replies to the same effect.]

Perhaps it is worth noticing that the couplet quoted by J. D. C.—

The Fox and Statesman subtle wiles ensure,
The Cit and Polecat stink and are secure,

and supposed by him to be the composition of Coleridge, who prints them in 'Early Recollections' (p. 172), and 'Reminiscences' (p. 89), and are appended also to a letter written to Cottle in 1796, and by Burns. They occur in one of his two 'Letters to his Patron Mr. Graham of Fintra.'

ROBERT LEWINS, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

The Parish Registers of St. Chad, Saddleworth, in the County of York. Containing the Marriages, Baptisms, and Burials from 1613 to 1751. Edited by John Radcliffe. (Uppermill, John Moore.)

We are glad to welcome another series of parish registers put beyond reach of destruction. The Saddleworth registers, like so many others, have suffered from the carelessness of former custodians. An early volume or volumes must have been lost; and Mr. Radcliffe tells us that what remains is very imperfect down to the year 1720. The editor has done his work remarkably well. The old spelling is in all cases preserved; the only alteration made is in the arrangement of the text. In the original manuscript it is very complicated. In the printed copy we have the entries in chronological order. Some early transcripts exist in the Chester Diocesan

Registry the originals of which have perished. The printed volume is completed by the insertion of these. There is an appendix, which gives copies of the inscriptions on tombstones, lists of excommunicate persons, and various other matters of local interest.

In reading Mr. Radcliffe's pages the absence of the strange Christian names with which the Puritans are credited is very striking. Some nicknames occur which are noteworthy. In 1724 Mary Bradbury was buried, who went by the name of "Long Mary." The next year we find the interment of Mary Broadbent, who was called "Moll o' th' Coblers"; and in 1729 we come upon the burial of "James Lees, de Thorp's, vulgo Old Prime." These entries are curious, as preserving the memory of a state of society when the fancy name partook of something of the dignity that was attached to a real patronymic. We have known instances of nicknames becoming hereditary. It is quite possible that if Mr. Lees has left descendants they may now bear the name of Prime.

Bibliography and Chronology of Hales Owen. By H. Ling Roth. (Index Society.)

THIS work forms the second portion of the "Occasional Indexes" which are at times issued. It is of interest to know that the publications of this important society, which has done in the past important work, and has, we trust, a bright future before it, are now issued by Messrs. Jarvis & Son, of King William Street.

The Shakespeare Classical Dictionary. By H. M. Selby. (Redway.)

IN this useful little work the use by Shakespeare of the classical mythology is concisely explained for the use of schools and reading societies.

Book Lore. Vol. VI. (Stock.)

The Antiquary. Vol. XVI. (Same publisher.)

THESE works are more attractive in volumes than in single parts. The former has papers, by writers whose names are mostly strange to us, on Thomas Heywood, literary forgeries, some account of prices brought at recent sales, and some discussions as to the value of gilt tops, and other like matters. It also contains some verse on bibliographical subjects, which is certainly harsh enough to suit the crabbedest taste. To the *Antiquary* Mr. J. H. Round, Mr. E. Peacock, Mr. Reid, and other well-known writers send some contributions of unmistakable value. Mr. Sparvel Bayly gives a good account, with illustrations, of Greenhithe. Mr. Allan Fea continues his descriptions of historic houses; Mr. Hilton writes on chronograms; Mr. Alt Porter on Garters King at Arms; Mr. Ordish continues his account of London theatres. The contents generally are, indeed, of a high order and of much utility.

PART IV. of 'The British Army' in the *Fortnightly* deals with the question how far the theory on which our military affairs are conducted can be regarded as a system. Its conclusions are not less alarming than those in the previous papers, but it leaves us not as those "who are without hope." Mrs. Lynn Linton supplies a brilliant paper upon 'Italian Women in the Middle Ages.' The treatment, and, it may be added, the conduct of these is attributed to the total absence from the Italian mind of the chivalric feeling which prevailed elsewhere in Europe. Mr. George Moore writes on Turgueneff, concerning whom he gives some personal recollections; and Mr. Arthur Benson deals, under the title of 'A Jacobin Courtier,' with that eminently interesting personage Lord Herbert of Cherbury.—The *Nineteenth Century* opens out with 'The Struggle for Existence,' a very powerfully written exposition of Prof Huxley. A curious and partially satisfactory article by Mr. S. Layard teaches

'How to Live on 700l. a Year,' a difficult task when, as in this case, a hundred guineas are assigned to rent. The omission of a few items, such as income-tax, simplifies the calculations. Mr. Herbert Spencer supplies 'A Counter Criticism,' meeting the objections of the Duke of Argyll. 'Chatter or Business?' by Mr. Frank H. Hill, and 'The Constitution of the United States,' by the United States Minister, also repay attention.—*The Century* supplies a fine portrait of Landor. 'Ranch Life in the Far West,' by Theodore Roosevelt, is very dramatically illustrated by Frederic Remington. 'Pictorial Art on the Stage' is pleasant as regards letterpress and illustration. The 'History of Abraham Lincoln' is, of course, continued; and General Sherman writes on 'The Grand Strategy of the War of the Rebellion.'—Mr. Kinglake's 'Invasion of the Crimea' is reviewed at some length in *Macmillan's* by Col. Maurice, in which also Prof. Newton writes on 'Early Days of Darwinism,' 'Burford' is a well-written and picturesque article, as is also 'Robespierre's Love.'—In *Murray's Magazine* the Duke of Argyll writes, sympathetically in the main, on the 'Life of Darwin'; Mr. Julian Sturgis undertakes a sadly needed, if not wholly effectual 'Defence of Politicians'; and Mr. Holcombe Ingleby writes on 'The Production of the Voice.' Some of the lighter contents are excellent.—The second instalment of Mr. William Archer's 'The Anatomy of Acting' opens out in *Longman's* some questions of much interest. Mr. Frederick Boyle writes enthusiastically on 'Orchids,' showing how these may be successfully cultivated with little expense. Mr. Lang gossips pleasantly in 'At the Sign of the Ship.'—In the present instalment of 'Notes by a Naturalist' in the *Cornhill* there is less concerning slaughter, and the article is proportionately more acceptable. 'Poachers and Poaching' shows a familiarity with the methods of snaring game that denotes exceptional knowledge. It is, however, very good reading.—'Coaching Days and Coaching Ways,' with the admirable illustrations by Mr. Herbert Railton and Mr. Hugh Thomson, form still the best portion of the *English Illustrated*, in which, too, Mr. Traill's pleasant and thoughtful contribution entitled 'Et Cætera' is pleasantly continued. 'The Weazel and his Family' has some excellent illustrations by Mr. Bryan Hook, and Mr. Harrison Weir sends some of his wonderful pictures of fowls. An engraving of Rembrandt's 'Old Lady' in the National Gallery is the frontispiece.—*All the Year Round* contains 'A Northumbrian Fortress' and 'Nidderdale and the Dalers.'—Dr. Hardwicke writes in the *Gentleman's* on 'Ascent of Mind'; Mr. Hubert Hall on 'Poor General Wolfe'; and Mr. W. G. Black on 'Who were Hengist and Horsa?'

We have received the first part of the *Index Library: a Series of Indexes and Calendars to British Records*, edited by Mr. W. P. W. Phillimore, B.C.L., and published by Mr. C. J. Clark, of Lincoln's Inn Fields. The first number contains sixteen pages of Index to Chancery Proceedings *temp.* Charles I.; sixteen of Signet Index, 1584-1624; and sixteen of Royalist composition papers. Indexes to other collections of the utmost importance will be reproduced, and the whole will have highest value for the genealogist, the historian, the antiquary, and the lawyer.

A NEW volume of the *Encyclopædic Dictionary* of Messrs. Cassell begins with Part XLIX., and carries the alphabet from "Mem" to "Miss." Under "Meteor," "Microscope," and "Miocene" good specimens of scientific information is afforded, while "Milk," "Miserere," and "Miss" show how various is the information.—An extra sheet is given with Part XXV. of *Cassell's Illustrated Shakespeare*, in which 'King Richard II.' is finished, and 'King Henry IV., Part I.' is begun. The full-page illustrations include, among others, the sur-

prise of Falstaff and his associates by Prince Hal and Poins, and Hotspur's speech before Henry.—Part V. of Thornbury and Walford's *Old and New London* reaches Blackfriars, Ludgate Hill, and St. Paul's, and gives striking views of the interior of the Duke's Theatre, Barnard's Castle, the *Times* Office, the College of Physicians, Stationers' Hall, and Old St. Paul's.—*Our Own Country*, Part XXXVII., has a capital view on the river near Alton Towers. A series of views of Dundee is given, and the reader is then conducted to Limerick, of which city and of the Shannon there are good illustrations.—*The Life and Times of Victoria*, Part XXI., brings the history up to the period of the marriage of the Duke of Connaught. Many of the illustrations are Eastern, but there is a picture of the naval review at Spithead.—Part II. of the *Dictionary of Cookery* and Part V. of *The World of Wit and Humour* appear.—A fine portrait of Christina Rossetti, by her brother, Dante Gabriel, prefaces *Woman's World*, in which also appears a paper on 'The Poetry of Miss Rossetti.' Of the numerous contents all except two are from female pens.

THE *Bookbinder*, No. VII. (Clowes & Sons) has a coloured illustration of a binding executed about 1560 for the constable Anne de Montmorency, and papers on 'Tree Marbled Calf' and on 'Early English Bindings.'

In the *Book-worm*, No. 3, Mr. William Blades writes 'De Ortu Typographiæ,' and Mr. W. Roberts on 'Grub Street.' The articles might with advantage be longer.

MESSRS. SWAN SONNENSCHNEIN & Co. have published Part I. of a new and important *Cyclopædia of Education*, edited by Mr. A. E. Fletcher. The contributors include Prof. Sonnenschein and many known writers.

PART LI. of Mr. Hamilton's collection of *Parodies* deals with Gray's poems and 'John Gilpin.'

At the Anniversary Meeting of the Anthropological Institute, 3, Hanover Square, W., on January 24th, Prof. Flower, V.P., in the chair, Mr. Francis Galton, M.A., F.R.S., was re-elected President, Mr. F. W. Rudler, F.G.S., Secretary, and Mr. A. L. Lewis, Treasurer; while several well-known contributors of ours were on the house list either for election or re-election. Among these Dr. Hyde Clarke, on going out of office as an elected Vice-President, was placed on the new Council, Mr. F. G. Hilton Price, F.S.A., taking the Vice-Presidency thus vacated, while Mr. E. W. Brabrook, F.S.A., Mr. C. H. E. Carmichael, M.A., and Lord Arthur Russell were re-elected on the Council. Prof. Sayce was among the new members of Council, together with Mr. H. Howorth, M.P., who has devoted so much time to the study of the westerly drifting of the Nomads, and the Earl of Northesk, whose archaeological collections are probably more familiar to many under his former designation of Lord Rosehill. The President's address was mainly devoted to anthropology, for which he has lately succeeded in opening a laboratory at South Kensington as a result of his lectures there on heredity.

At the ordinary meeting of the Royal Statistical Society, held at the Royal School of Mines on January 17th, Mr. F. Hendriks, V.P., in the chair, an interesting paper was read by Mr. Benjamin Jones on the 'Progress, Organization, and Aims of Working-Class Co-operators,' in which the history of the co-operative movement was traced from its practical fountain-head, the Rochdale Pioneers, to its present highly developed organization, embracing the whole of the United Kingdom. A long and well-sustained discussion followed, in which the Chairman, Mr. E. Vansittart Neale, Mr. G. J. Holyoake, Major Craigie, and others took part. Mr. C. H. E. Carmichael, M.A., was among the recently elected Fellows admitted at this meeting.

CUTHBERT BEDE gave recently at Peterborough, gratuitously, for the benefit of the Natural History Society, his lecture, with readings, on the 'Modern Humourists.' The Dean of Peterborough was in the chair, and a large and distinguished audience was collected.

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."

JOHNSON BAILY ("Antonio Possevinus").—You will find in the 'Nouvelle Biographie Générale,' Firmin Didot, all that is necessary to be known of this famous Jesuit priest, the first rector of the College at Avignon, and author of numerous works which have still some interest, but have fallen out of demand. If you seek further information, consult 'La Vie de Possevin,' par Le Père Jean d'Origny, Paris, 1712; 'Alegambe Bibl. Script. Soc. Jesu. Nicéron Mémoires XXII.:' and the literary histories of Tiraboschi and Ginguéné.

E. WALFORD ("North Country Dialect").—The meaning of the passage from Southey's 'The Doctor' you are unable to translate is, "Thou must bind me it [that is, it for me], and top bind me it [that is, bind it round the top]." Glossaries of Yorkshire phraseology are abundant.

CELIA.—"Blanc-seing," or more commonly "blanc-signé," is a blank piece of paper with a signature at foot. The contents are to be filled in by the person to whom it is entrusted. Its occasional use in France has, we believe, been constant, and we are unaware of the use of the name in England, though the thing, of course, is known. If any correspondent can supply more exact information you shall have the benefit.

OXONIAN ("The Haunted House in Berkeley Square").—See 5th S. xii. 87; 6th S. ii. 417, 435, 452, 471, 514; iii. 29, 53, 111, 151.—("The Mr. W. H. of Shakespeare's Sonnet.") See 3rd S. viii. 449, 482; ix. 382; and consult the General Indexes to 'N. & Q.'

NOTICE.

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

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

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BALLADS OF BOOKS.

EDITED BY

ANDREW LANG.

EXTRACT FROM EDITOR'S PREFACE.

This collection, 'Ballads of Books,' is a recast of the volume of the same name, edited by Mr. Brander Matthews, and published by Mr. Coombes (New York, 1887). An editor must be meddling, and I have altered Mr. Matthews's work in some respects. The poems are now arranged by the dates of their authors, except where the moderns of to-day are all of much the same chronology. I have omitted some pieces, but all that were expressly written for Mr. Matthews's volume have been retained, and are marked with an asterisk in the Contents.

I have given some translations from Martial, from M. Fertiault, M. Boulmier, and the Swedish. These are by myself, and by Mr. Gosse and Mr. Graham R. Tomson. To Mr. Tomson I also am indebted for the 'Ballade of Biblioclasts.' A few pieces that had evaded Mr. Matthews have been observed by myself or pointed out to me by lovers of books. The poems which cannot be called lyrical are published separately, at the end. Several rhymes of my own, which were in Mr. Matthews's collection, I have struck out, as they are printed in 'Books and Bookmen.'

Mr. Matthews's dedication is preserved, and this English edition comes to a Poet and a Book-collector with good will from both the American and English Editors.

London: LONGMANS, GREEN & CO.

Part XII., FEBRUARY, 1888, price 6pence; Annual Subscription, 7s. 6d. post free.

THE MONTHLY CHRONICLE of NORTH-COUNTRY LORE and LEGEND. Illustrated.

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 WALTER SCOTT, Newcastle-upon-Tyne; and 24, Warwick-lane, London.

LONDON, SATURDAY, FEBRUARY 11, 1888.

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Notes.

SIR THOMAS MORE'S 'UTOPIA.'

A learned professor of University College, Liverpool, is delivering a course of lectures on 'The Practical Aspects of Moral Philosophy,' in which, as illustrative of the influence of ideals, he refers to the 'Republic' of Plato, the 'Utopia' of More, and other sentimental works. With these I am not now concerned; but, incidentally, he has raised a question which is not of very easy solution, and may be called a "Crux Philologorum."

He informed his audience that *Utopia* is a word coined from Greek *οὐ-τόπος*, nowhere, or, as Sir Walter Scott has it, *Kennaguhair*. The same etymology is adopted by most of our lexicographers who notice the word, from Cotgrave downwards. Johnson has not introduced it into his 'Dictionary,' but Webster, Richardson, Ogilvie, and Skeat all concur in this explanation of the word. Littré also, who finds the term naturalized in French, adopts the same view.

The weight of authority is thus decidedly in favour of this derivation; but there is, notwithstanding, much to be said against it. In the beautiful and exhaustive edition of 'Utopia' published in 1808, and edited by the prince of bibliomaniacs, Thomas Frognall Dibdin, occurs the following note on "the island of Utopia":—

"The reader need hardly be informed that this is a Greek word, compounded of *Ev* and *τοπος*, signifying a happy place, a land of perfection. Some have whimsically

imagined that it is compounded of *ου-τοπος*, no such, or not a place—meaning that it is entirely fictitious. More has endeavoured to conceal the fiction by naming the island after King Utopus."

In the Italian translation, issued in 1548, when the work was still fresh and new, the title is 'La Republica Nuovamente Retrovata del Governo dell'Isola *Eutopia*,' &c.

Bailey, whose remarks are always judicious, has the following: "Utopia, 'Ευτοπία, Gr. a fine place, a feigned well-governed country, described by Sir Thomas More" (thirteenth edition, 1747).

In the first and in all the Latin editions the title is 'De Optimo Republicæ Statu,' being equivalent to Gr. *Ευτοπία*, the ideally happy place. The first English edition (1551), translated by Ralph Robynson, sets it forth as "a fruitful and pleasant worke of the beste state of a pbllyque weale, and of the newe yle called Utopia," &c.

It is scarcely likely that an author wishing to render his work attractive would, at the commencement, ostentatiously take pains to impress his readers with the fact that it was all a vain imagination. I am not aware of any writers of fiction, from Cervantes, Le Sage, Defoe, Bunyan, downwards, who have ever acted in such a manner. Their aim has, on the contrary, usually been to keep up the illusion as long as possible.

Let us now look at the orthography and etymology of the word. It is assumed that it was coined by a combination of *ου*, the negative, and *τοπος*, a place, meaning "nowhere." If such had been the intention of the author, there was not the least necessity for coining a word, since it already existed in Greek in the form of *οὐδαμῶς* or *οὐπη*, "nowhere," which is found in Herodotus, Xenophon, Sophocles, and Plato, and of which such a classical scholar as Sir Thomas More could not be ignorant.

Again, I ask, Where is the authority for translating the Greek prefix *ου* by Latin *u*? Where the prefix is followed by *p*, as in *οὐπάνια*, we know that it is so, but the instances are very few. The assumption, therefore, that the *u* in *Utopia* necessarily implies a correlative *ου* in Greek is entirely unwarranted.

The idea implied in the epithet is much better carried out by the supposition that the original was *ευτοπος*, meaning "happy place." The prefix *ευ* with this meaning is found in many Greek words—e. g., *ευσεβεια*, holiness, piety; *ευτεκνος*, happy in children; *ευτονος*, vigorous, &c.

As to the sound, the English vowel *u* has much more affinity to Gr. *ευ* than it ever could have had to *ου*. The spelling is of little importance. In the early part of the sixteenth century the ear was the only guide to orthoëpy; and if the sound of Gr. *ευ* was to be given for English readers, the simplest and surest plan was to express it plainly by *u*.

I give what has occurred to my own mind, but it is possible I may be mistaken, and in that case I shall be glad to be set right by some of the readers of 'N. & Q.' better competent to judge.

J. A. PICTON.

Sandyknowe, Wavertree.

THE BROWNE FAMILY OF STAMFORD, CO. LINCOLN, AND TOLETHORPE, RUTLAND.

(Continued from p. 25.)

William Browne, of Stamford, elder brother of John (father of Christopher, who settled at Tolethorpe), styled by Leland "a marchant of a very wonderful richnesse," obtained letters patent from King Richard III. on January 27 in the second year of his reign for the establishing of an almshouse in this town (still standing in Broad Street, and one of the principal ancient architectural structures, of which we are justly proud) for a warden and confrater, being secular chaplains, and of divers poor of each sex. The founder and his wife (Margaret) died before the completion of the work. Thomas Stokke, clerk, brother of Margaret, obtained letters patent from King Henry VII. on Nov. 28, 1493, for the establishment of this charitable foundation, with similar powers to those contained in the patent of King Richard III., but with directions that the prayers should be for the good estate of King Henry VII. and Elizabeth, his queen; Reginald Bray, Knt., and Catharine, his wife; Thomas Stokke, Elizabeth Elmes, and William Elmes, whilst living, and for their souls when dead; and especially for the souls of William Browne and Margaret his wife. In Book A of the Minutes of the Hall is the following entry of a gift to the commonalty of the town by William Browne, merchant, of Stamford, late alderman (1465-6), December 17, 7 Edw. IV. of

"certain instruments and necessary things made in the prison and gayle (adjoining the Hospital) there as is appeareth of such a nature as hardly conducive for the inmates to pray for his good estate either in the flesh or spirit. Imp. iijj collars of yron with cheynes and staples fastened to one pece of tymber, one hamer of yren, one chysseil, one pounch, one Bolster, iijj pair of gyfftes for leggs, one payr of long lyffes for hands, ij great locks and one payr of cheynes of the footnesse of xv lynks."

Agnes, eldest daughter of William Browne, married William Waryn (of Oakham), merchant of the staple (died Sept. 10, 1499), who made his will in the

"yere of our lord God MCCCCXXXIX and the xiiith yere of the reigne of Kyng henry the vijth, being hale of mynde and in good memory, &c. My Body to be buried in our Lady Isle within the parish church of Okeham if I die within the circuit of 10 miles of Oakham."

Names wife Agnes, sons Francis and James, daughters not particularized, except Elizabeth:—

"I bequeath 200*l.* sterling to the intent that in all goodly haste after my decease my executors shall find two honest and well-disposed priests to sing and say their

masses and other divine service for my soul, my father, mother, and all christian souls in the parish church of Oakham by the space of twenty years. To the reparation of the same church, to be delivered in five years by even portions, ten marks sterling, and over that I bequeath for a suit of vestments to be bought by my executors to serve in the same church to the honour and worship of God one hundred marks sterling, to the intent that my soul among other souls may be recommended by name to the prayers of the people every Sunday as it is accustomed. To every house of the four orders of friars in Staunford and to the house of nuns to pray for me 13*s.* 4*d.* To the gilds or fraternities of the Holy Trinity and of our Lady in Oakham, whereof I am a brother, 4*l.*, to be paid 20*s.* yearly. Towards the making of Rochester Bridge 40*s.* To the gild or fraternity of St. Catharine founded in the church of Preston, whereof I am a brother, 6*s.* 8*d.* Reparation of the priory church of Brook, 13*s.* 4*d.* To the Abbey of Osolveston, co. Leicester, towards making of their fraytour, 40*l.*, to be paid in lead and money on condition that they shall cover fraytor all with lead and ordain a priest, that is to say one of the same place, to sing for me and my wife within the said Abbey of Osolveston, and if my executors find this priest (to) well and truly perform this duty then I will give then forty marks more. Should not, or in case one third part (of my estate) stretch and attain to the performance of my will, a deduction to be made as my executors and overseers shall in their wise discretion deem necessary."

Appoints wife Agnes and son Francis executors, and Christopher Browne and William Saxby, merchants of the staple, overseers. Proved at Lambeth Oct. 25, 1499, by Christopher and Edward Browne. In Book A, fol. 63, of Minutes of the Common Hall of this borough is entered a letter of attorney sent unto Calais under the town seal of Stamford by "Wm. Wareyn, m^chunt of the Staple," who had constituted, ordained, and set his trustly and well beloved in Christ William Saxby and Thomas Roche, merchants of the said staple, jointly and severally as his true and lawful attorneys to appear in his name and place before the lieutenant, council, and other officers of the said staple there to be holden, to allege and excuse his absence, and after that to answer in his name to an action and plaint taken against him and his goods in the said court by one John Thirkyll, attorney unto Thomas Sapcote, gent., for the sum of 140*l.* sterling. In witness whereof he set his seal, and forasmuch as his seal to many is unknown, therefore he desired the

"Alderman, Comburgusses, and Coi^taltie of the Burgh off Stamford to this wrytyng to sett theyr Co^en Seall, and we Willm. Radclyff, Alderman of the seid Burgh of Stamford, Xpoffer Brom (Browne), and other o^r Comburgusses and inter cor^taltie of the seid Burgh w^t oon will and consente by the desyre and request of the seid Willm. Wareyn in recorde of the p^rmyses to theise p^resents have sette ou^r co^en Sealle. Yeven att Stamford aforesaid the xxvj day of January the yer of our lord Jhu M^oCCCCXXXIX^v and the xjth yere of the noble Rayne of our sou^ayne lorde Kyng herry the vijth. Moylyn."

Elizabeth, youngest daughter of John Browne and sister to Agnes, wife of William Wareyn, of Oakham, married William Cooke, of Oundle,

co. Northampton, draper, whose will, dated March 18, 1498, was proved in P.C.C. June 19, 1503, by Christopher Browne, one of the executors. Testator bequeathed "my soule vnto almighty god and to that blessed Lady saint Mary and to alle the holy company of heven and my body to be buried in the chappell of oure Lady in the Church of Oundell." To the high altar an altar cloth and a frontell of velvet, 6*l.*; to the reparation of every altar in the said church of Oundle 6*s.* 8*d.*; to the said church of Oundle, to buy an "antiphoner with the hoole legende complete xiiij^{li} vi^s viij^d"; and to the reparation of St. Thomas's Chapel in Oundle 20*s.* "Item. I will and gif to a well-disposed and vertuose preest for xx yeres to sing and praye for the Soules of me, my wif, myne auncestours, and alle theire soules that I am bound to praye for, and all Xp'en soules, c^{li}." Testator bequeathed money for the repairs of churches, bridges, and to the poor of parishes within a wide radius of the town of Oundle. Names wife Elizabeth, sons Richard and John, daughters Agnes, Margaret, and Anne, sister Agnes Coterell in London; appoints "Xpo'fer Browne, of Staunford, merechant; Edm. Newton, clerk; Thomas Montageve, of Hemyngton; and John Laxton, of Oundell," executors; "and Maister William ffield, maister of the College of fiodryghaye to be Supervisor of this my last will and testament to dispose (of) for my soule as they will answere afore the high Juge, and I gyue to the said maister of the college *lxs.*, and to euery of myn executours *lxs.* for their labours and busynes in pfourmyng of this my last will and testament."

Christopher Browne (who died at Tolethorpe on the day of St. Martin the Bishop in Winter (Nov. 11) 10 Hen. VIII., son and heir Francis was aged thirty years and upwards; the latter (Francis), says the Inq. p. m. taken at Uppingham on the Monday next after the feast of Trinity, 34 Hen. VIII., died May 11, 33 Hen. VIII.), brother-in-law to William Cooke, was a resident of Calais when Henry VIII. met there the Archduke Phillip, June 9, 1509. On June 20, 1480, Christopher Browne, designated gentleman, of the county of Rutland, had a grant of arms from John More, Norroy (dated at Nottingham), viz., Party per bend arg. and sa., in bend three mascles counterchanged, and upon his helmet a demi-stork, its wings displayed and neck knotted, and a writing (motto) in its beak, "Aprendre a mourir." In a window of the cloisters of the hospital at Stamford the arms of the family are, Sa, three mallets or hammers arg., impaled with Elmes, Erm., on three bars humetté sa. fifteen elm leaves ppr. Holles records an inscription to John Browne, ob. 1461, and in a window these arms, Gu., three mallets arg. (Harl. MS. 6829).

Anne, daughter of Francis Browne, of Tolethorpe, esquire, baptized at Little Casterton Sept. 7, 1595; married at All Saints', Stamford, Jan. 4, 1615/6, to

Robert Kirk(h)am, of Cotterstock and Fineshade Abbey, co. Northampton, and had issue (1) Walter, baptized at St. George's, Stamford, Jan. 31, 1618/9, married March 14, 1653, Mary, daughter of Sir John Norwich, Knt. and Bart.; (2) Anne, baptized at All Saints', Stamford, Dec. 7, 1617; also at same church, (3) Alice, baptized Jan. 17, 1623/4, buried June 8, 1624; (4) John, baptized April 15, 1625; (5) Robert, baptized July 1, 1627; and (6) Henry, baptized Dec. 7, 1627.

Robert Kirkham, of Fineshad, co. Northampton, esquire, was a sufferer in the cause of royalty. His delinquency being that he was an utter barrister of law, forsook his habitation in the Parliament's quarters and went into Newark, where he continued amongst the king's forces until November last (1645), and upon the 26th of the same month he surrendered himself to Major-General (Sedenhams) Pointz,* and had his pass of that date to come in and to come to London to make his peace with the Parliament; and that being on his way hither he was taken prisoner at Northampton, detained there for some time, and ultimately arrested in that town at the suit of one Wright, which was the cause he came not hither (Goldsmiths' Hall) till January 9 last (1645/6), when he presented himself to the Committee here for entering the names of such as came out of the king's quarters. His fine was fixed at 763*l.* In his petition to the Committee he says that he has a wife and seven children (*vide* 'Royalist Comp. Papers,' second series, vol. xiii. pp. 47-88). A Francis Kirkham was admitted to Gray's Inn Nov. 26, 1649 (Harl. MS., 1912).

JUSTIN SIMPSON.

(To be continued.)

THE MITRE IN HERALDRY. (See 7th S. iv. 486.)—That the mitre is a rare charge in the heraldry of Great Britain must be at once conceded, but that it is so extremely rare as we may have been inclined to believe is, upon investigation, more than doubtful. The following is a list of twenty-five families bearing the mitre as part of their heraldic insignia:—

Beckington.—Arg., on a fesse az. a mitre with labels expanded or between three bucks' heads cabossed gules; in chief and in base as many pheons sable.

* Commander-in-chief within the Northern Association and Governor of York for the Parliament, dated Bottesford, Nov. 26, 1645, to permit Mr. Robert Kirkham and Mr. Walter Kirkham, his son, with their servants and horses, quietly to pass from Newark to Leicester, and from thence to London without molestation. The wax seal, in fine preservation, on this document gives (1) Barry of eight; (2) three cinquefoils, 2 and 1; (3) Three escallops, 2 and 1; (4) Party per pale ar. and or, a chief indented; (5) Paly of six, on a fesse three mullets of five points; (6) Arg. and az., over all a bend. Crest clenched hand

Burghill (Lichfield).—Paly of six arg. and sa., on a bend gules a mitre or.

Goodsir (Scotland).—Arg., on a saltire az., between four fleurs-de-lis, two croziers in saltire; on a chief of the second a mitre between a dove on the dexter and a lion rampant on the sinister.

Heyworth (Lichfield).—Az., a saltire or within a bordure charged with eight mitres of the second.

Kirkonnel (that ilk, quartered by Maxwell).—Az., two croziers in saltire adossée, and in chief a mitre or.

Miterton.—Az., three mitres or.

Mountain.—Erm., on a chevron azure between three lions rampant guard. sa., each supporting between the fore paws an escallop erect gules, a mitre or, on each side a cross crosslet fitchée arg.

Paterson (Seafeld, Scotland).—Arg., three pelicans feeding their young or, nests vert; on a chief az. a mitre of the second between two mullets of the first.

Paterson (Aberdeen).—The same, but with the mitre azure.

Peplow.—Az., on a chevron embattled counter embattled, between three bugle horns stringed or, a mitre with labels of the field; on a canton ermine a crozier of the second and a sword in saltire gules, the former surmounted of the latter.

Sharpe (Scotsraig).—Az., on a saltire argent a bleeding heart transfixed by two swords in saltire, points downwards, ppr., the heart having over it a mitre of gold placed on the field, tasselled gules, all within a bordure or, charged with a royal tressure gules. Motto, "Pro mitra coronam."

Tilson.—Or, on a bend cotised between two bars azure a mitre stringed of the field.

Wolton.—Arg., a mitre gules between three cups covered within a bordure engrailed sable.

Berkeley.—A mitre gules, charged with the paternal coat.

Barclay (Surrey and Suffolk).—A mitre.

Berdmore or Beardmore.—On a mitre sable, semée of crosses pattée arg., a chevron of the last.

Eadon.—A mitre bezantée charged with a chevron gules.

Fawcett.—A mitre.

Harding (King's Newton, co. Derby).—On a mitre gules a chevron arg. charged with three escallops of the first.

Harding (granted 1711).—A mitre gules, banded and stringed or, charged with a chevron arg., fimbriated of the second, thereon three escallops or.

Law (Baron Ellenborough).—A cock gules chained round the neck, and charged on the breast with a mitre or.

Petyt or Pettit.—A bishop's mitre gules.

Spalding.—A bishop's mitre or, banded gules, charged with a chevron argent, thereon three bezants.

Tenison.—A mitre charged with a chevron.

Tulloch.—A mitre gules, garnished and rimmed or, jewelled ppr.

It would be instructive to know whether the mitre is to be regarded in every instance as evidence of some member of each family having attained episcopal rank; but Bedford's 'Blazon of Episcopacy' not being at hand for reference, I am unable to make a comparison between the foregoing list and what he has written. Several of the names given above are those of well-known prelates, and in such instances the intention is obvious; but I think it may be difficult to prove a similar connexion in every instance, and it seems to me more probable that the rule (if there be one) is not invariable. The coat of Miterton affords a good example of *armes parlantes*. Almost without exception, wherever the mitre is found upon the shield of any family it is only as a minor charge, and in the case of the families of Peplow and Tilson it is traceable as a distinct addition to their original coat armour. The mitre forms part of the heraldic insignia of the Blackfriars Friary at Canterbury, and of Macclesfield Abbey. The bearings of New College, Oxford, exhibit the same charge, in allusion to William Wyckham and his successors in the see of Winchester. S. G.

THE MYSTERIOUS APPEARANCES IN THE HEAVENS DURING THE SEVENTEENTH CENTURY.—On October 23, 1642, the great battle between the Royalists and the Parliamentary forces was fought at Edgehill, in which upwards of 5,000 men were slain. In the same month "a great wonder in the heavens" was seen at the same place, and in an old tract of that period is thus related:—

"On the Saturday before Christmas Day, 1642, about midnight between twelve and one o'clock at Kington there was heard afar off the sound of drums beating, and of soldiers groaning. Then on a sudden there appeared in the air the ghostly soldiers that made those clamours and immediately with ensigns displayed, the beating of drums, muskets going off, cannons discharging, and horses neighing, the signal for this game of death was struck up, one army, which gave the first charge, having the King's colours, and the other the Parliament's, in the head or front of their battles, and thus pell-mell to it they went. The King's forces seemed at first to have the best of the battle, but afterwards to be put into apparent rout; and thus till two or three in the morning, in equal scale continued this dreadful fight—the clattering of arms, the crying of soldiers, and the noise of cannons so terrifying the poor beholders that they could not believe they were mortal, or give credit to their ears and eyes. After some three hours' fight, the army which carried the King's colours appeared to fly; the other remaining as it were master of the field, and staying a good space, triumphing and expressing all the signs of conquest, and then, with all their drums, trumpets, ordnance and soldiers, vanishing. The poor beholders who had stayed so long against their wills, made with all haste to Kington [or Edgehill] and knocked up Master Wood, a Justice of the Peace, who called up his neighbour, Mr. Marshall the minister, to whom they gave an account of the whole battle, and averred it upon their oath to be true. At which, being much amazed, they would have conjectured

the men to be mad or drunk had they not known some of them to have been of approved integrity; and so suspending their judgments till the next night, which being Sunday and Christmas night, about the same hour, with the same men, and with all the substantial inhabitants they drew thither. About half an hour after their arrival there appeared in the heavens the same two adverse armies, in the same tumultuous warlike manner, who fought with as much spite and spleen as before, and then departed. Much terrified with these horrible visions, the gentlemen and all the spectators withdrew themselves to their houses, beseeching God to defend them from those prodigious enemies. They appeared not the next night, nor all that week; but on the following Saturday night they were seen again with far greater tumult—fighting for four hours and then vanishing. On Sunday night they appeared again, and performed the same actions of hostility and bloodshed, inasmuch that Mr. Wood and others forsook their habitations thereabout, and betook themselves to other more secure dwellings; but Mr. Marshall, the minister, stayed. The next Saturday and Sunday the same tumults and actions were seen again. The rumours whereof coming to his Majesty at Oxford, he immediately despatched thither Colonel Lewiskirke, Captain Dudley, Capt. Wainman, and three other gentlemen of credit, to take full view and notice of ye same business, who, first hearing the true attestation of Mr. Marshall and others, stayed there till the Saturday night following, when they themselves saw the fore-mentioned prodigies, and on Sunday night knew distinctly divers of the apparitions by their faces, as that of Sir Edward Varney and others that were slain in this delusive fight, of which upon oath they made testimony to his Majesty. What this doth portend God only knoweth, and time perhaps will discover; but doubtless it is a sign of His wrath against this land for these civil wars, and may He in his good time send peace between his Majesty and the Parliament."

W. SYDNEY, F.R.H.S.

Shepherd's Bush, W.

OBITUARY FOR 1887.—Is it not a little remarkable that during the past year no fewer than seventeen of the families (about 325) comprised in the late E. P. Shirley's 'Noble and Gentle Men of England,' and still extant, should have lost the head of their principal or some junior branch? The subjoined list may not be quite exhaustive:—

- Jan. 3. Weld (-Blundell), of Ince Blundell, Lancashire.
- Jan. 12. Northcote, of Pynes, Devon.
- Jan. 19. Bagot, of Bagot's Bromley, Staffordshire.
- Jan. 21. Stanhope, of Holme Lacy, Herefordshire.
- Feb. 9. Langton (-Massingberd), of Gunby, Lincolnshire.
- March 10. Wilbraham, of Rode, Cheshire.
- March 21. Massie, of Coddington, Cheshire.
- March 15. Gerard, of Bryn, Lancashire.
- May 22. Harington (Champernowne), of Dartington, Devonshire.
- June 8. Finch (-Hatton), of Eastwell, Kent.
- July 4. Paulet, of Ampot, Hants.
- July 4. Floyer, of West Stafford, Dorsetshire.
- July 22. Waterton, (late) of Walton, Yorkshire.
- July 29. Portescue, Earl of Clermont.
- Aug. 1. Cholmondeley, of Vale Royal, Cheshire.
- Nov. 2. St. John, of Melchbourne, Bedfordshire.
- Nov. 19. Speke, of Jordans, Somersetshire.

A. F. HERFORD.

Macclesfield.

THE BLACK PEAR OF WORCESTER, AND THE COUNTY AND CITY BADGES.—A query appeared in this journal (2nd S. x. 127), which, I believe, has never been answered. It was this; whether the statement as to Worcestershire bowmen bearing as their badge at Agincourt a pear tree fruited rests upon good authority. Drayton and Leland are there quoted as to the pear being a characteristic of the county of Worcester; and it is also said that "three pears occur also in the armorial bearings of the 'faithful' city of Worcester." This city badge is, of course, very dissimilar from the county badge of the pear tree fruited, which was adopted by the Worcestershire Volunteer Corps on their first formation. I would repeat the original query—Is there any good authority for the statement that Worcestershire bowmen bore such a badge at Agincourt?

As regards the three pears in the city arms. I have sometimes seen them engraved so as to represent bells—a somewhat pardonable error of the engraver, when copying from a small seal or impression. The particular pear in question is always said to be that known as "the black pear of Worcester," a large, dark, and very hard fruit, unfit for use unless stewed or baked, when it is delicious. One of the finest trees that I remember grew in the garden of a near relative of mine; and when, many years after her death, I visited the garden and saw the pear-tree once more in full bearing, I asked its proprietor what he did with the fruit. He replied that it was impossible to eat it, and that he cut the pears in slices and gave them to the pigs. Since I told him of stewing or baking them he has been a wiser man. The addition of the three black pears to the city arms is said to be due to the visit paid by Queen Elizabeth to Worcester, on Saturday, Aug. 13, 1575. She had alighted at a house near the city, called Whystone Farm, there to properly attire herself for her entry on horseback; and "it is said to have been from the garden of this house that a large pear-tree in full fruit was removed and placed at the Cross when the Queen visited this city, and from which she added to the city arms the black pear, in admiration, she said, of the excellent government and order of the town, by which such tempting and beautiful fruit was preserved in so public a situation" ('Worcester in Olden Times,' by John Noake, 1849). If such was the case, the astute monarch suffered herself to be egregiously deceived. But I have heard another version of the story, which is that a dish of these black pears, stewed, was placed before her, and that she relished them so much that she commanded them to be borne on the city arms. Another version of the story of the decorative pear-tree makes it to have been transplanted from the garden of the White Ladies, which was much nearer than Whystone to Worcester Cross.

CUTHBERT BEDE.

THE FRENCH WORD "BUFFETIER."—In a notice of Mr. Preston's 'The Yeomen of the Guard,' in the *Saturday Review* of Oct. 22, 1887, p. 564, I find the following, "The fact is that neither in English nor French has the word Buffetier ever been used at all." This dictum was probably based upon the statement in the 'New English Dictionary' (s. v., "Beefeater"), that "no such form of the word [i. e., beefeater] as buffetier exists," for I myself on first reading these words, understood them in the same way as the writer in the *Saturday Review*. But their real meaning is no doubt merely that the word beefeater = yeoman of the guard nowhere occurs in Middle English in the form buffetier. But that the word buffetier existed in Old French in more than one meaning I showed in 'N. & Q.,' 6th S. vi. 361, by references to Ducango, La Curne and Godefroy. I may now add Bescherelle, who gives it another meaning (which, however, he declares to be obsolete) of "parasite, écornifleur" (sponger). And I wish more particularly to point out that the word still exists in modern French, at any rate in Belgian French. Thus, in the 'Guide Officiel des Voyageurs sur tous les Chemins de Fer Belges' there will be found, on the inside of the front half of the cover, where information is given concerning the "buffets-restaurants" of the different stations, the following words, "En cas de contestation ou de réclamation les buffetiers sont tenus, à la première réquisition du consommateur, de lui présenter un livre ou celui-ci peut inscrire sa plainte, &c." In France it appears that the word is but rarely used. A French friend of mine was, however, surprised to hear that it was not in Littré. It was a word, he said, that everybody would at once understand; and it seemed to him that he occasionally heard or saw it used.

F. CHANCE.

Sydenham Hill.

P.S.—Since writing the above, another French friend has assured me that buffetier is used on the French railway lines in precisely the same sense as on the Belgian lines, but that it is applied to the proprietor of the buffets only, and not to those who wait at them.

BLIZZARD.—The American correspondence of the *Times*, Jan. 16 to 19, of this year, has contained details of a terrific blizzard, which had been raging in several of the N. and N.W. states. In the 'New Engl. Dict.,' Dr. Murray says that it is a modern word, and in the sense of a "snow-squall" became general in the severe winter of 1880-81, although it had been so applied about 1860 to 1870. It seems to have been adopted by English journalists since 1880, from the Americans. The earliest example quoted is in 1834, from Col. Crockett's 'Tour down East,' in the sense of a "poser," as if a blast they could not stand. The

snowstorm of Jan. 18, 1881, in this country was no feeble instance of a blizzard, as it blew up and about the *poudre*, or dry snow, in all directions.

W. E. BUCKLEY.

BALLAD ON WATERLOO.—About the year 1830, a lady with whom I was acquainted, when on a voyage from India, heard a midshipman sing a ballad on the Battle of Waterloo. She was struck with the words and the tune, and she got the boy to sing it to her again, and she learnt it. She used to sing it with much expression. The following are four of the stanzas; there must have been others, which I do not remember. I do not think the ballad has ever been printed. If it has, I shall be glad to see it; if not, the lines which I remember are, I think, worth recording:

On the eighteenth day of June, eighteen hundred and fifteen,
Both horse and foot they did advanced most glorious to be seen;
Most glorious to be seen, my boys, and the bugle horns they blew,
For the sons of France were made to dance on the plains of Waterloo.

The gallant Earl of Uxbridge led on the Tenth Hussars,
And soon their sabres drank the blood of the famous Quirassiers;
Of the famous Quirassiers, my boys, 'tis truth that I do tell,
Their speed was slacked, and they were cracked like lobsters in their shells.

The man that commanded the heavy brigade of the British cavalry,
When they heard of him they were much afraid, for his name it was Ponsonby;
His name it was Ponsonby, my boys, there were other heroes too,
So to their cost they found they'd lost the battle of Waterloo.

Here's a health to gallant Blucher, likewise to Wellington,
Who made the Frenchmen for to fly before ever they came on;
Before ever they came on, my boys, the Frenchman they did fly,
And Boney too, for well he knew he'd lost the victory.

WALTER PRIDEAUX.

Faircrouch, Wadhurst.

[The Chauvinism of the verses must be excused as characteristic of the epoch.]

THE FIRST WOODCOCK.—At the recent visit of H.R.H. Prince Albert Victor to the Earl and Countess Brownlow, Belton House, near Grantham, the prince enjoyed a day's shooting on January 13. There were six guns besides his own, and in the bag was one woodcock, which was shot by the prince. It was the first woodcock of the season; and, according to custom, Lord Brownlow and the other five "guns" each gave a half-crown to the prince.

CUTHBERT BEDE.

'MURRAY'S MAGAZINE.'—I am unaware whether such a work as the 'Curiosities of Book Covers'

has ever seen the light; but I think the following deserves a niche in the columns of 'N. & Q.' My second volume of this excellent new monthly came back from the binder last evening, and Mr. Murray's own cover has on it, "Vol. II. Jan.-June," both on the back and the front, instead "July-Dec.," which it bears correctly on the title-page.

EDWARD R. VYVYAN.

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.

COLKITTO.—Can any one inform me what arms, if any, were used by Alastair MacColl Keitache, called by Milton Colkitto, the valiant ally of Montrose in his campaign of 1645; or, if he did not use armorial bearings, to what bearings he would have been entitled, or might have aspired, had he been so minded? Alastair was the son of Coll Keitache, or Coll the 'left-handed, who was a cadet of the MacDonnells of Antrim, probably a grandson of Coll, an elder brother of Sorlie Buis, the father of the first Lord Antrim.

I would also desire to be informed whether there is any ground for the suspicion entertained in some quarters that this branch of the MacDonnells was illegitimate. The information respecting the arms of Alastair is solicited in consequence of a design to insert the arms of the various families connected with the triumphs and misfortunes of the great Montrose in a memorial window in the Montrose aisle of St. Giles's Church, Edinburgh.

NAPIER AND ETRICK.

SPECKLA.—On an old map of certain lands in Herefordshire, made in 1684, are two adjoining fields called Speckla and Montra Speckla. Can any one suggest the origin and meaning of these names? There is a tradition that a chapel or some monastic building existed close by, though it cannot now or on the old map be traced. The fields in question, which are small, are on the southern slope of some rising ground with no very extensive views.

P. F.

FRA. GOOD, CLOCKMAKER.—Can any reader of 'N. & Q.' kindly inform me when this clockmaker flourished, and in what part of London? I have an old bracket clock which apparently (I am not an expert, and cannot, therefore, presume to be even approximately correct) is about a hundred years old, and very highly finished. The name on the face is "Fra: Good, London." To save crowding your columns, I would ask that information may be sent to me direct.

FRED. C. FROST.

5, Regent Street, Teignmouth, Devon.

BANKAFALET.—This is the name of a game at cards, of a very gambling character and, therefore, probably very popular in England in the seventeenth century. It is described in Cotton's 'Compleat Gamester,' 1674. Dr. Murray omits it from the 'New English Dictionary,' as I observe. What is the etymology of the name? Is it *Banque-à-faillite*? I do not find the game mentioned by Littré, nor in such other French books as I have at hand.

JULIAN MARSHALL.

'THE NUN OF ARROUCA.'—Why was this book "rigidly suppressed"? G. F. I.

ADOLPH C. KUNZEN.—In 1728 this musical genius, of eight years old, excited in England an admiration like to that now bestowed on Josef Hofmann, and attracted even the notice of Sir Robert Walpole. Any references to accounts of Kunzen in the volumes of Hawkins, Burney, or other English writers will greatly oblige.

JOHN KENT.

Madeira.

"AGAINST THE WHOLE LIST."—In the *Daily Courant* of December 23, 1731 (a two-paged sheet of three columns to the page, the sixth column containing a postscript of seventeen lines), I find the following paragraph:—

"Yesterday at Noon the Poll ended at Cripplegate Ward, when the numbers stood thus, viz.,

Mr. Richard Farrington, Dep.	222
Mr. William Meredith	193
Mr. William Cooper	203
Mr. John Deeton	195
Mr. Thomas Tew against the whole List ...	195

And it is expected that this Day the Alderman will make a Declaration of the same."

Can any contributor to 'N. & Q.' explain what was meant by the phrase "Against the whole List," and say if anything more is known of "Mr. Thomas Tew," who took that position? R. H. H.

LEIGHTON FAMILY.—I shall be much obliged to any one who will kindly assist me by giving names and dates of some of the Leighton family, of Plash, co. Salop, a younger branch of the Leightons of Watlesborough, who are now represented by Sir Baldwin Leighton, Bart.

John Leighton, of Stretton and Watlesborough, temp. Ed. IV., whose wife was Anchoret, daughter and coheir of Sir John de Burgh, was the father of Sir Thomas Leighton, Knight of the Body to Henry VII., who died 1519, of Watlesborough, the ancestor of the present Leightons, baronets. Had not John Leighton, of Stretton, a younger son, John Leighton, who married the youngest daughter and coheir of Fulke Spenchose, and became possessed of Plash in her right? He is said to be the youngest son of John Leighton, of Watlesborough. His son, Sir William Leighton, second son, of Plash, was Chief Justice of North Wales, temp. Hen. VIII. Who was his wife? The

son of Sir William the Chief Justice was William Leighton, of Plash, who was also Chief Justice of North Wales, but was not knighted; he died 1607. Who was his wife? By the dates it appears to me that the first John Leighton of Plash, who was also of Watlesborough, must have been the grandfather, not the father, of Sir William Leighton, the first Chief Justice.

The arms of Sir William Leighton, and Sir Edward Leighton (of Watlesborough), his cousin, are both in Ludlow Castle, with the arms of the rest of the Councillors of the Marches. I have consulted Eyton, Anderson, Blakeway's 'Shrewsbury,' 'Castles and Old Mansions of Shropshire' (Robinson), 'List of Members admitted to the Inner Temple,' Wright's 'History of Ludlow,' and Philips's 'Shrewsbury.' B. F. SCARLETT.

FOREIGN SLANG DICTIONARIES.—Is there any bibliographical list published of such dictionaries? The following are a few titles that I have noted from time to time having reference to French *argot*. Additions to the list in any language other than English will be acceptable:—

1. Dictionnaire Comique, Satyrique, Critique, Burlesque, Libre et Proverbial, avec une Explication très fidele de toutes les manières de parler Burlesques, &c. Par P. J. Leroux. Lyon, 1735.—Another edition, Lyon, 1752.
2. Etudes de Philologie comparée sur l'Argot. Par Francisque Michel. Paris, 1856.
3. Dictionnaire Erotique Moderne. Par un Professeur de la Langue Verte (Alfred Delvan). Query date?
4. Dictionnaire Historique, Etymologique, et Anecdotique de l'Argot Parisien. Par L. Larchey. Paris, 1872.—Also editions 1873 and 1880. What is the date of the first edition?
5. Dictionnaire de la Langue Verte. Par A. Delvan et G. Fustier. Nouvelle édition, augmentée d'un supplément. Paris, 1883.—Query date of first edition?
6. Dictionnaire de l'Argot Moderne. Par L. Rigaud. Paris, 1883.
7. Dictionnaire de l'Argot des Typographes. Par Eugène Boutmy. Paris, 1883.
8. L'Argot des Nomades en Basse-Bretagne. Par N. Quellien. Paris, 1885.

GEO. L. APPERSON.

11, Park Road, Wimbledon.

WALTER SAVAGE LANDOR.—What authority has Mr. Trollope for this remark, which appears in *Temple Bar* for this month, p. 400? One can hardly credit it of the author of 'Imaginary Conversations' that "it was a singular thing that Landor always dropped his aspirates." Does any one else mention this fact?

EDWARD R. VVYAN.

READING WANTED.—'The Statue of Don Atelo.'

JAMES YATES.

Public Library, Leeds.

"CARRIES MEAT IN THE MOUTH."—Might I ask for other examples of this, especially for one that will determine its meaning? The only two I at present know are, one in Jonson's 'Cynthia's

Revels,' V. iv. *ad init.* (V. ii. Gifford), where Crites uses it of Asotus either ironically or in allusion to his prodigality in presents; the other in Harvey's 'Pierce's Supererogation' (Harvey, vol. ii. p. 47, Grosart's ed.). So far as I can judge from this latter passage it would seem to mean "carries nourishment," and this gives a sufficient sense as to the giving of presents such as I have spoken of. But a literary friend suggests that it may mean "couples performance with promise."

BR. NICHOLSON.

"TO HELP," WITH OR WITHOUT THE PREPOSITION "TO."—In common conversation the verb *to help* is not unfrequently used without the preposition to after it, e. g., "come and help me do it." But is it correct; and is it allowable in written compositions? It is sometimes found, as in the following extract, which I copied some year ago or so from a leader in the *Times*, "Should we lend him the moral support of our agreement, and thus help him hold his own against the forces he has to face?" No instance of such use is quoted in Latham's 'Johnson.' W. E. BUCKLEY.

"THE SCHOOLMASTER IS ABROAD."—Who was the first to use this phrase? Lord Brougham or Dr. A. Brigham in his 'Remarks on the Influence of Mental Culture,' p. 69, which first appeared at Hartford Nov. 21, 1832? W. H. SEWELL.

"IRISHMEN AND IRISHWOMEN."—Who wrote this book, published about the beginning of this century? It is described on the title-page as by the author of 'Hyacinth O'Gara,' 'Irish Priests and English Landlords,' &c. ENQUIRER.

ARMORIAL CHINA.—I have been shown some richly decorated china plates of Oriental (Chinese) make, each of which has, painted near the edge, arms and crest, of which the following is a description. Arms of an ecclesiastic, in an oval impaled shield, on the dexter, Argent, a cross bottonné fitché in bend, and behind it a scroll and a branch; the sinister side, Per fess gules, five heads of monks, two and three; in bend vert six (small indistinct objects) within a bordure sable, charged with seven mullets or. The shield is surmounted by a coronet, over which is an archbishop's hat and tassels vert. Behind the shield appear a mitre and pastoral staff. I wish to inquire to what ecclesiastic (probably foreign) these arms belong; and whether there is any probability that the Chinese porcelain decorators are sending out such plates as described for general sale, considering that the arms would add value or interest to the plates. If this be the case, I presume they executed one genuine order, and then went on making on their own account.

W. H. P.

BIRTH-HOUR.—In the family record in many American Bibles of the last century I see not only

the day, but the hour of day or night stated at which births took place. This exact specification of time is sometimes said to be a survival from an era when it was believed that every person feels best in spirits and health at that time of day when he was ushered into the world. Is this notion an astrological relic? In what authors is it mentioned?

JAMES D. BUTLER.

Madison, Wis., U.S.

JACK FROST, & C.—In an issue of the *St. Stephen's Review* I came across the following lines:—

"Oh, dear! oh, dear! this jubilee year (this is not meant for poetry) of 1887 has not commenced very well with us sporting folk. Jack Frost, John Fog, and Tommy Snow, having formed themselves into a syndicate, spoil all our Christmas steeplechasing and hurdle-racing."

Will you or any reader of 'N. & Q.' tell me why these epithets have been applied to frost, fog, and snow respectively?

D. D. GILDER.

SINGING CAKES.—In Mr. E. L. Conder's recently published account of the church of Holy Trinity at Long Melford, he quotes, on p. 79, the words of a writer *circa* 1600 describing some ceremonial observances during Queen Mary's reign, in which the following passage occurs:—

"The Procession came.....with the Blessed Sacrament, and with a little bell and singing.....and coming near the Porch a boy or one of the Clerks, did cast over among the boys, flowers and singing cakes," &c.

I wish to ask, (1) Are "singing cakes" elsewhere mentioned in a similar connexion; and what is known respecting them? (2) Is any connexion to be traced between them and the cakes common on north-country tea-tables, made of milk, flour, and currants, known by the name of "singing hinnies," sometimes also, I believe, called "Ned-cakes"?

ALEX. BEAZELEY.

CHIMNEYS AND HOSPITALITY.—Who was it who termed chimneys "the vent-pegs of hospitality"? This is a "Christmas cheer" thought.

UTHBERT BEDE.

LIEUT. WILSON, OF THE 25TH REGIMENT.—Amongst the officers who fell on the field of Minden was James Wilson, a subaltern of the 25th Regiment. Can any of your readers help me to find out particulars about him, his place of birth, or the family to which he belonged? There is a tradition amongst his descendants that he came from the Border, and married, whilst very young, the daughter or sister of a bishop, probably Porteous. General Melville of the 38th, who was a distant connexion, brought his widow and two sons after the battle to his home in Scotland. He afterwards sent them to live with his cousin, a Mr. Whyte. The general by his will bequeathed all his property to Whyte's eldest son on his taking the name of Melville. The eldest son of the Minden Wilson, who was in the artillery, married the youngest

sister of the first Whyte-Melville. It may be mentioned that the Wilson crest is a talbot's head erased, and motto "Semper vigilans." If you can find a corner for this rather tedious query some of your numerous correspondents may put me in the way of tracing him. Answers to be sent *direct* to

(REV.) JAMES WILSON.

Alfred Street, Carlisle.

LA PLATA.—Can any of your readers inform me whether the enormous Italian immigration into the states of La Plata is producing any effect on the language of that country? Italian and Spanish are so nearly allied that one might expect a fusion of the two languages, and the production of a dialect understood alike by Spaniards, Portuguese, and Italians.

E. L. P.

Replies.

'GOD AND THE KING.'

(7th S. iv. 448.)

I have a copy of this book, which, by the way, is "ex libris Alexri. Comitiss de Kellie," of the third edition, 12mo., Edinburgh, printed by Charles Dallas, 1725. The original title, which is given, is, 'God and the King; or, a Dialogue shewing, That our Sovereign Lord the King, being immediate under God within his Dominions, doth rightly claim whatsoever is required by the Oath of Allegiance.' The book consists of pp. lxxv, including (1) title-page; (2) dedication "to the King"; and (3) "The Publisher to the Reader"; and pp. 163, including (4) the work itself, pp. 1-134; (5) "His Majesty King James VI.'s Letter, to his Privy Council in Scotland, concerning the foresaid Book," dated from Newmarket, April 14, 1616, pp. 135-138; (6) "The Privy Council's Order to the Clergy, to examine the said Book, and give their Report thereof," dated Edinburgh, May 22, 1616, pp. 139-140; (7) "The Clergy's Report to the Privy Council, concerning the said Book," dated Edinburgh, June 6, 1616, pp. 141-144; (8) "Proclamation anent the foresaid Book," dated June 13, 1616, pp. 145-163.

The work is a remarkable, and probably unique, example of a book of which by royal proclamation it was commanded and ordained

"that it shall be read and taught in all the Universities, Colleges, Grammar and English Schools in this Kingdom, and by all Teachers private and Publick, men and women, within the same; and that every Family of whatsoever Degree or Rank, within this Kingdom, who has any person within the same that can read, shall buy and have one of the said Books: And that the Masters and Regents of Colleges, and all Masters and Teachers of Grammar and English Schools, private and publick, shall be answerable for the teaching and reading of the same by their scholars: And that every one of their Scholars who are capable shall have one of the said Books: And that no Student, in any University or College of this Kingdom, be admitted and received to their Degrees until first they give their solemn Oath of

Allegiance, according to the Doctrine contained in the said Book," &c.

And all this under pains and penalties.

In the "preface [as it is described in the title-page] to the Reader" some further arguments for the oath of allegiance are fully prosecuted and objections answered; and it is stated that the treatise "was written by Command of His Majesty King James VI. at a time when Books of that kind were indeed universally useful and seasonable." The book seems to have been first printed in 1616 and the second edition in England in 1663.

ROBT. GUY.

The Wern, Pollokshaws, N.B.

Lowndes (p. 1184) notes this celebrated book, 'Deus et Rex: sive Dialogus,' &c., but does not mention the English edition of the same date, of which the title is "God and the King: or a Dialogue shewing that our Soueraigne Lord King James, Being immediate under God within his Dominions, doth rightfully claim whatsoever is required by the oath of Allegiance. London: Imprinted by his Maiesties special Privilege and Command to the only vse of Mr. Iames Primrose,* for the Kingdome of Scotland. 1616." The Latin edition for Scotland bears the imprint, "Londini, Excussum cum speciali Regiæ Majestatis priuilegio et mandato, pro regione Scotiæ, 1616." This royal catechism, instructing the divine right of kings, was the reverse of popular, and considerable constraint had to be exercised in order to increase its circulation. In Scotland the Privy Council, the General Assembly of the Kirk, and, probably, the Town Councils were set to work for its propagation. The "pretended" General Assembly in August, 1616, agreed to the king's request:—

"That all children in schooles sall have and learne by hart the catechisme intituled 'God and the King,' which alreadye by act of counsell† is ordained to be redd and taught in all schooles."‡

The Town Council of Edinburgh, April 7, 1619, ordered their treasurer to pay 1,000*l.* (Scots) to Mr. James Prymrois, and to receive from him 2,000 books "callit god and the King in Scottis, and fyve hundreth in Latine, and to disperse the same in the colledgis and scools to the nichtbo^{rs} of this burgh for aicht shillings the pece."§ Apparently the royal compulsion was carried further, either as being easier or more necessary, in England than in the king's native country, since, as at Houghton-le-Spring, it extended to the parochial authorities.

The Manse, Saline, Fife.

W. F.

[W. C. B. refers to Neal's 'Puritans,' ii. 91, and Perry's 'History of the Church of England' (1861), i. 251. The Rev. W. E. BUCKLEY supplies a valuable

communication, most of the information in which is given above, but which is at the service of J. T. F.]

LONDON M.P.S IN 1563-7 (7th S. iv. 243, 332, 450; v. 36).—MR. VYVYAN's reply to MR. PINK, that "the Blue-book Returns were compiled with the most diligent and extraordinary care," can only provoke a smile from those who, like MR. PINK and (if I may add without undue egotism) like myself, have sufficient familiarity with the subject to speak with some degree of authority. The Blue-book returns on the face of them do not profess to incorporate any information external to that which could be acquired from the MS. returns and other documents at the Crown Office and in the Public Record Office; and, consequently, errors which are apparent to any one having the slightest knowledge of family history and genealogy have crept in. About twenty years ago I made a careful examination of all the returns at the Crown Office from 1688, and when the Blue-book was issued I found that it did not contain one single addition to, or emendation of, my own MS. list, whereas it was deficient or incorrect in a considerable number of instances; in fact, at a day's notice I could have compiled a more accurate and trustworthy list for that period than the Blue-book (the result of some years' incubation) has furnished. Knowing such to be the case with the later period (which is by far the easier to compile), I do not think I should be making an unfair inference, even had I no actual knowledge to support it, in assuming the earlier period to be compiled with equal carelessness.

As to the Irish portion of the Blue-book, it is no exaggeration to describe it as a scandalous waste of public money. It is a fact that you may search the Blue-book in vain to find a record of the first return to the Irish Parliament of the greatest of Irish members, Henry Grattan. To give a list of errors and omissions in that part alone would require the space of nearly a whole number of 'N. & Q.'

To give an example of the value of the Blue-book; I have this moment opened it at random at pp. 538, 539 (vol. i.), containing a portion of the returns for the Parliament of 1678-9. I find "Bury St. Edmunds, Sir Thomas Hervey, Bart.": Who was he? I find "Bramber, Nicholas Worsfield": Who was he? I find "Ripon, Sir Edward Jennings": Who was he? I find "New Romney, Sir Charles Sealey, Bart.": Who was he? I find no return at all for Haverfordwest. When MR. VYVYAN can explain these errors and this omission, all of which are found in two consecutive pages of the Blue-book, and which can be corrected by reference to the commonest sources of information on matters of genealogy and family history, to say nothing of a goodly number of contemporary lists and broadsheets, he will have more claim than he has at present to dismiss MR.

* Clerk of the Privy Council.

† Privy Council, June, 1616.

‡ Calderwood, 'Hist. of Church of Scot.,' vii. 229.

§ MS. Town Council register.

PINK with a curt and contemptuous reference to "the most diligent and extraordinary care" with which the Blue-book was compiled. For my part, though I have only a slight personal acquaintance with MR. PINK, and though I have good reason for believing him to be fallible, like other mortals, I should prefer his authority, knowing as I do the care and attention he has bestowed on minute points in connexion with Parliamentary returns, to that of a score of Blue-books, however "diligent and extraordinary" the care with which, in MR. VYVYAN'S judgment, they may have been compiled, which are demonstrably so inaccurate as I know and can prove the 'Official Return of the Names of M.P.s' to be.

ALFRED B. BEAVEN, M.A.

Preston.

I am afraid that I cannot endorse the praise bestowed by MR. VYVYAN on the Blue-book which he mentions. I had occasion to search it carefully, and I found in it several (perhaps I ought to say many) errors, though nothing like so many as I found in the other Blue-book to which it was a sort of companion—that of the "Land-owners of the three kingdoms," commonly known as the 'Modern Domesday Book,' and the blunders of which are largely in excess of the number of its pages, so large, indeed, that it was publicly mentioned by Lord Selborne in terms of severe censure.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SPARABLE. (7th S. v. 5).—All shoemakers know what *sparables* are, and most of them, I think, know also that *sparable* is short for *sparrowbill*. The *sparables* are of two kinds—thin for soles, and thick for heels, the latter more closely resembling the bill of the house-sparrow. In the trade they are called separately "bills" and "thick bills." These headless nails are from a quarter to three-quarters of an inch in length. Formerly there used to be among nail-makers a class whose sole work was to make *sparables*. This was before the days of machine-made nails; and these artisans not only worked from finer iron rods, but had a special "stiddy" and hammer for the purpose. To make them properly, a delicate touch with the hammer was requisite, and this was only acquired with practice. In the making of all hand-made nails there was a rule as to the number of blows and turns of the rod (to the right for one blow, and back to the left for the next) required for each sort of nail, and unless the number was duly observed there would be no certainty as to the true shape, length, and quantity of iron in each nail. The making of horse nails was always the most important branch of the nail trade, for unless it got the regulation number of blows before the iron cooled the nail was spoiled. Three or four expert blows gave a rough form to the

nail; then the point was finished, and the nail worked backwards to the head. The distinct branch of sparable making by hand is now probably dead, and all are machine made. Up to thirty years ago the making of "bills" was by boys, girls, and women, and it was interesting to see how rapidly these shaped and cut them from the rod. Some idea of the nicety which makers of nails acquired may be gathered from the fact that so many go to the pound, and if a thousand nails was the regulation number to the pound, a good hand would not be below or above that number a dozen nails. Heel *sparables* are going out of use, and a nail with a head is used instead, not, however, a hobnail.

THOMAS RATCLIFFE.

Workshop.

VISMES FAMILY (7th S. iv. 449).—The maiden name of Mrs. Philip De Vismes was not De Majanes, but De la Mejanelle. I should be grateful for further information touching this latter name, which I have noted also in refugee records in Holland. It had but a brief existence in England. Apparently, at least, the first and last to bear the name was a widow, resident in the parish of St. James's, Westminster, Judith de la Mejanelle, who must have died before February, 1735, when administration was granted to her daughter, Susanna Chamier. She seems to have had only two daughters, viz., Susanna, who in 1719 married Daniel Chamier, of the parish of St. Stephen's, Coleman Street (by whom she became mother, *inter alios*, of Anthony Chamier, sometime Under-Secretary of State); and Marianne, who in 1716 married Philip de Vismes, a merchant of St. Mary Aldermary.

I should be still more interested in ascertaining beyond all doubt what was the parentage of Philip de Vismes. The strong probability seems to be that he was one of the sons of Pierre and Marie de Vismes of Gouy, in Picardy. His name has not been found enrolled in any of the Acts of Naturalization. But in 1716-17 a Peter de Visme is found to have been naturalized as son of the above parents. And in 1719 there was married in London a Peter de Vismes, who was, both by family tradition and by testamentary evidence, strongly corroborative though not conclusive of the fact, Philip's brother.

The simple entry of the names in the marriage register and the plain unpretentious terms of his will go far to show that neither *de facto* nor *de jure* did Philip claim to be count or seigneur. On formal occasions the French refugees were wont to set forth their titles, &c., with much particularity; and his abstention from the use of any distinguishing title whatever at the time of his marriage, as also at the baptism of his children and when he made his will, would be, to say the least, remarkable.

A very notable pedigree of the De Vismes family (in which De le Mejanelle appears transfigured as De Majanes) has been accepted by Sir Bernard Burke, and incorporated with his 'Peerage' among the "Foreign Titles of Nobility." But the pretensions there advanced were insufficient for the ambition of Philip's great-grandson, William de Vismes (1805-77), who, having settled in France, claimed to be Prince de Vismes et de Ponthieu, and to be addressed as Altesse. The death of the princess, his widow, who had been the daughter of an English clergyman, was announced in the *Times* of Jan. 27, 1885. The sons, I believe, retained the suffix to De Vismes of De Ponthieu, but ceased to assert their princely rank.

It would be interesting also to arrive at the origin of the refugee family of this name established at Canterbury. They were relatively in humble circumstances; and I believe there is no evidence, so far as present information goes—though the identity of name suggests the derivation from a common stock—of any tangible connexion with MM. Philip and Peter. H. W.

New Univ. Club.

The full name of this family is, I believe, De Vismes et Ponthieu. I should think for nearly thirty years a branch of this family lived in an old house, originally called Bury Farm, at the west end of St. Peter Martin's Church, Bedford. The house, alas! 'tis no more. Alas! for it was a relic of ancient days; and in the churchyard, close where the windows on the ground floor of the house used to be, is a very handsome tomb, on which are cut the armorial bearings of the family. In my childhood I remember the De Vismes—in fine, was acquainted with them. Another branch of the family lived, I believe, somewhere in Wales.

M.A. Oxon.

THE ORDER OF ST. ANDREW (7th S. v. 48).—This extract from Heylyn is the history of the present Scotch order of the Thistle; both names have been used for the order at different times. Probably this history is not more than legendary.

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

5, St. Peter's Terrace, Cambridge.

CARINGTON BOWLES (7th S. iv. 269, 337).—I hasten to correct a seeming contradiction, being now satisfied that the above-named Carington Bowles was really a son of John Bowles by his first marriage, and so nephew of Thomas, to whose business he succeeded in St. Paul's Churchyard. The son by a second marriage, John Bowles, barrister, Bachelor of Laws (Douay, 1779), was a Commissioner in Bankruptcy and for Dutch prizes. He was a voluminous writer, having forty-two entries in the British Museum reference catalogue, on social, political, clerical, and educational subjects, all strictly orthodox. He died Oct. 29 or 30, 1819,

and was buried in Bath Abbey Church. See *Gent. Mag.*, vol. lxxxix. p. 565, pt. ii.; vol. xc. p. 305, pt. ii.

A. HALL.

CONUNDRUM BY WHEWELL (7th S. v. 36).—Surely the so-called conundrum long antedates Whewell. I think I can trace it to the beginning of the century, at all events. I only recollect a fragment, which has a decidedly local tinge. The young woman says:—

If ever you go to Carmarthenshire,
Remember me to a young man who lives there,
That lately has been a true lovier of mine,
Tell him to buy me three acres of land
Betwixt the salt sea and the salt sea sand,
And then he shall be a true lovier of mine.

More impossibilities follow in the shape of conditions, such as

Sow it all over with one barley corn,
And bring it all home upon a black snail,
And see that not one grain do trail,
And then he shall be a true lovier of mine.

The young man retorts:—

If ever you go to Glamorganshire,
Remember me to a young woman who lives there,
Who lately has been a true lovier of mine.
Tell her to buy me an Irish-cloth shirt,
And make it for me without no needle-work,
And then she shall be a true lovier of mine.

ARTHUR MEE.

Llanely.

SLIPSHOD ENGLISH (7th S. iv. 85, 157, 278; v. 14).—It seems to me that critics like Mr. WALFORD would rob the English language of much of its idiomatic strength. Such an expression as "a pupil of Wren's" is perfectly correct, although nothing can be said in defence of the remaining part of the sentence quoted. Does MR. WALFORD maintain that a double possessive is never allowable? If so, he must be prepared to say "a friend of me" instead of "a friend of mine," or "a cousin of him" instead of "a cousin of his." This would be nearly as bad as the Frenchman's "father of she," in the farce of 'Ici on Parle Français.'

FREDK. M. THOMAS.

[Many communications, some of them opening out new ground, are acknowledged. Some correspondents point out, however, that the subject seems likely to lead to altercation. This is fully shown in more than one of the communications in question. If anything further is to be inserted on the subject, it would be well that personal references which may breed annoyance should be omitted. The Editor has one or two fads of his own. He does not like "a one"—"the practice is a bad one," instead of "the practice is bad." "Ones" he will not insert. He prefers "it is not necessary" to "it is by no means necessary," and he shares a common prejudice against "reliable," and its compounds. He still holds that in signed compositions the expediency or propriety of making many alterations is questionable.]

CATHERINE WHEEL MARK (7th S. v. 28, 91).—The town of Mayence has used the mark of a catherine wheel for its official stamp, because one

of its best bishops was a wheelwright's son. The whole legend will be found in Baring Gould's collection of poems entitled 'Silver Store.'

G. GERVAIS.

40, Harewood Square.

MARY, QUEEN OF SCOTS' (SUPPOSED), SONNET TO BOTHWELL (7th S. v. 47).—The author was Charles Shilleto, described ('Biog. Dict. of Living Authors,' 1816) as formerly a lieutenant of marines and for many years a resident at Colchester. In addition to 'The Country Book Club,' mentioned by your correspondent, which contains an illustration by Rowlandson, he was the author of 'The Man of Enterprise,' a farce, printed at Colchester in 1789, and ('Biog. Dram.,' 1812) acted with success at Norwich. He also wrote 'The Sea Fight,' an elegiac poem written at sea, 1779; 'Letters on the Manners of the French,' 1790; and 'A Caution and Warning to Great Britain,' 1797.

JULIAN SHARMAN.

CATESBY: GADSBY (7th S. iv. 488).—My family name was not taken from Gatesby. In 1844, riding outside a coach from Stamford to Leicester, I observed a finger-post, pointing south-west, to Gaddesby, and said to myself, "That is either a corruption of my name or my name is a corruption of that." Going on a little further, I observed another finger-post, pointing south-east, to Gadsby. For aught I know to the contrary both these may be there still. The late Sir W. Medlicott, who was compelled to live principally in Malta on account of his health, told me, on one occasion when I was in Malta, he had seen in the governor's palace my name amongst the Knights of Malta, and he promised to copy particulars when he again went to the palace. This, however, I never heard that he did. Perhaps some of your correspondents can say something upon the subject.

JOHN GADSBY.

NAPOLEON III. (7th S. v. 48).—This superstition will be found mentioned in the second part of 'Robinson Crusoe.' It is many years since I read it, and, as I have not the book by me, I only quote from memory. The captain of the ship, which had been purchased in China from pirates, tells Robinson Crusoe that the reason the vessel proved so unfortunate was that the egg-shells had been thrown overboard without breaking them, and that witches had used them as boats to come on board the ship.

G. D. T.

Breaking the shells after eating boiled eggs arose from a superstitious belief that witches could use them, if whole, as boats in which to cross running streams. The custom is common throughout Europe, though the origin of it appears to be forgotten.

HUGH OWEN, F.S.A.

I remember reading that in Ireland egg-shells are always crushed after the egg is eaten, the reason

given, that if you do not the fairies will make boats of them. Why they should not sail in egg-shells if they like it is not told. An Irishman would be horrified if he saw any one throw an uncrushed egg-shell in a river.

E. LEATON BLENKINSOPP.

Mrs. C. B. Wilson, in her 'Life of Miss Mellon, Duchess of St. Albans,' speaks of Miss Mellon's habit of breaking up the shell of the egg she had eaten to let out the fairies or prevent evil spirits getting in, a superstition inherited with many others from her grace's Irish mother.

A. H. H.

BERISTOW HALL, CHESHIRE (7th S. v. 47).—It may interest MR. SHRIGLEY to know that this old hall was pulled down about twenty-five years since, and that an account of the old family of Shrigley of Beristow, with a pedigree, will be found in my 'History of East Cheshire,' vol. ii. p. 323, under "Prestbury Parish." If he likes to communicate with me I shall be glad to send him any particulars he may require. J. P. EARWAKER. Pensarn, Abergale, N. Wales.

"Q IN THE CORNER" (7th S. iv. 287; v. 15).—MR. GASTON DE BERNEVAL is quite wrong in the inference he makes. What he cites from Cushing is no doubt correct, as it is taken (without the least acknowledgment) from Smith's 'Catalogue of Friends' Books,' though he is incorrect in stating that John Harris died in 1815. Smith says 1858, at the age of seventy-four, which Cushing deducts from the date of his death, and says he was born in 1784, a way of calculating that Mr. Hole ('Brief Biographical Dictionary') has shown is frequently wrong. I believe the "Q in the Corner" asked for is Thomas Haynes Bayly.

RALPH THOMAS.

SIR FLEETWOOD SHEPPARD (7th S. v. 29).—Knighted at Whitehall April 22, 1694; was usher of the black rod. He died September 6, 1698, at Copt Hall, Essex, unmarried, and letters of administration were granted, October 6, 1698, to his brother Dormer Sheppard. Sir Fleetwood Sheppard was a son of William Sheppard, of Great Rollright, co. Oxon., by Mary, daughter of Sir Fleetwood Dormer, of Lee Grange, co. Bucks, grandson of William Sheppard, also of Great Rollright (who died March 11, 1627-8), by Dorothy, sister of Sir John Asbonne, Remembrancer of the Exchequer, and great-grandson of another William Sheppard, of Great Rollright.

REGINALD STEWART BODDINGTON.

National Conservative Club, 9, Pall Mall, S.W.

TOOLEY STREET TAILORS (7th S. iv. 449; v. 13, 55).—With reference to Mr. Hogg's letter, I think that your readers will fail to see how three people living in three different streets, and one being of a different trade, could possibly be identified with

what has always been regarded as a legend of some antiquity. I was personally acquainted with two of the persons named, who were in no sense "local dictators," and still less "busybodies." They died honoured and respected. Of the third I knew comparatively little; but I have heard the *sobriquet* used in connexion with a totally different person.

ST. OLAVE'S.

MINIATURE OF MRS. SIDDONS (7th S. v. 47).—Is not the portrait of Mrs. Siddons, engraved by Holl for the 'Thespian Dictionary,' published 1802, taken from the miniature in question?

J. F. MANSERGH.

Liverpool.

AGRICULTURAL MAXIMS (7th S. iv. 467; v. 31).—Shakspeare, the acute observer of nature as well as of human nature, has penned one or two excellent "points of good husbandrie." Take the following, the truth of which every farmer knows to his cost:—

Now, 'tis the spring, and weeds are shallow-rooted;
Suffer them now, and they'll o'ergrow the garden,
And choke the herbs for want of husbandry.

'2 Henry VI., III. i.

ROBERT F. GARDINER.

CONANT (7th S. v. 47).—Edward Nathaniel Conant, who inherited from his uncle the estate of Lyndon, co. Rutland, is a direct descendant of Rev. John Conant, of Exeter College. The pedigree runs thus: John Conant, D.D., Robert Conant, John Conant, Sir Nathaniel Conant, John Edward Conant, Edward Nathaniel Conant. Further information concerning the family may be gathered from the recently published 'History and Genealogy of the Conant Family,' by F. O. Conant.

FRANCES B. JAMES.

HURRAH (7th S. iv. 508; v. 31).—*CELER* gives *whurra* as an early spelling of this word. At the end of an 'Ode on Mr. Wilke's Birth Day' I find the word three times repeated *hurraw* (*Town and Country Magazine*, 1769).

ARTHUR MEE.

Llanely.

CHARLES WESLEY AND EUPOLIS (7th S. iv. 227; v. 35).—Some of your readers may care to know that the hymn of Cleanthes addressed to the Creator has been literally translated into English by F. W. Newman, 'The Soul' (1849), seventh edition, 1862, pp. 73-75.

W. C. B.

1. The authorship.—It is not by Charles Wesley, "but it has been disputed whether Mr. (Samuel) Wesley or his daughter Mehetabel (Mrs. Wright) was the writer. John Wesley always declared that it was written by his father" (Moore's 'Life of Wesley,' London, 1824, vol. i. p. 48).

2. The occasion.—This is stated at some length in the *Arminian Magazine* for 1778, p. 39, as 'Part of a (new) Dialogue between Plato and

Eupolis.' Probably everything that can be learned about it is given by Dr. Adam Clarke in his life of Samuel Wesley, Rector of Epworth, Lincolnshire ('Collected Works,' London, 1843, vol. i. p. 226, and vol. ii. appendix ii.). Perhaps this extract will suffice:—

"I have sought occasionally for above thirty years to find this original, but in vain.....After many fruitless searches and inquiries I went to Prof. Porson, perhaps the most deeply learned and extensively read Greek scholar in Europe. He said, 'Eupolis, from the character we have of him, is the last man among the Greek poets from whom we could expect to see anything pious or sublime concerning the Divine nature: but you may rest assured that no such composition is extant in Greek.'.....The reader, therefore, may rest assured that the hymn is the production of the head and heart of Samuel Wesley: that it never had any other origin, and never existed in any other language."

FRANCIS M. JACKSON.

KINGSLEY'S LAST POEM (7th S. iv. 252, 366; v. 13).—The edition of Kingsley's poems which does not contain the 'Last Poem' is dated 1878, that is to say, three years after the author's death. I have not seen the edition of 1880 to which MR. COBOLD refers.

FREDK. M. THOMAS.

HISTORICAL MSS. COMMISSION REPORTS (7th S. iv. 528; v. 72).—It is news to me that there ever was a part ii. of the Sixth Report other than the index, which ranks as part ii. I am rather alarmed at the suggestion, for I have been living under the impression that I have the whole series of Reports, and that I bought them as they came out. What is this part ii.?

AUGUSTUS JESSOPP.

Scarning Rectory.

The reason why the second part of the sixth volume was not "at the time of issue as readily procurable" is the simple one that it was not printed. Part i. has on the title the year 1877, part ii. 1878. Part i. is a thick volume, and it was not kept back from publication for the completion of the index, which came out the next year in a volume by itself.

ED. MARSHALL.

WORDSWORTH: "VAGRANT REED" (7th S. iii. 449; iv. 16, 95, 491, 511; v. 34).—I have been amazed that any one should ask the meaning of this verse; I am, if possible, still more amazed that any one, seeing its meaning, should say, as A. J. M. does, that there is nothing in the rest of the sonnet to explain it. A paraphrase will, perhaps, show best how intimate is the connexion of this verse with its fellows; how, instead of needing to be interpreted by them, it is their interpreter. Let me try one: "It is afternoon; there is not a breath of air, not a cloud to shield us from the sun. If we go further without first resting our weary limbs, good-bye to poesy! This nook—hung with creepers, as tempting a recess as ever traveller chose, half grot, half harbour—offers in narrow compass rest, free from disturbance, both to body and

mind. Or if the fancy—restless creature!—will not let us leave our sonnetteering for a while, there are not wanting here glimpses of scenery that may tempt even idleness to forget herself." I am conscious of the impertinence of my paraphrase, but I rely for my excuse upon the "walking-sticks" (fiddlesticks!) of previous commentators.

C. C. B.

My suggestion that by this phrase Wordsworth meant nothing more than a walking-stick seems to A. J. M. so unworthy that he says an ash sapling is the "solace" he would like to prescribe for me (whatever that may mean—I hope nothing uncourteous). Well, I am not greatly careful to defend my interpretation. When I wrote, my dread of loquacity alone restrained the remark that for once Wordsworth had stumbled upon an over-pompous phrase for a simple matter. But I am very much of opinion that another criticism may be made upon the alternative explanation. "The vagrant reed is the poet's verse," *i. e.*, Wordsworth here figures himself as the pastoral poet, with his shepherd's pipe at his mouth. That he should have permitted to himself such an image, even by way of passing allusion, is at least very unlike Wordsworth. It is less improbable than that he should have called himself Damon, or, in Sonnet xxv., should have longed for the society of his Phyllis; but it is an improbability of the same kind. I need not tell A. J. M. how hated of Wordsworth's soul were all such out-worn poetical properties. See, for instance, in the preface of 1815, his apology for even describing some of his poems as "lyrics."

C. B. MOUNT.

ANCHOR (7th S. v. 26).—In the south of India, and, I suppose, in Ceylon and neighbouring places, the native sailors use a wooden anchor, weighted by one or more heavy stones; and in the case of small vessels I have seen branches of trees, not unlike what are described, tied together and weighted by filling up the spaces with stones.

A. F. B.

SIR WILLIAM GARROW, BARON OF THE EXCHEQUER (7th S. v. 67).—Your correspondent G. F. R. B. would probably obtain the information that he requires by writing to Sir W. Garrow's maternal grandson, Mr. E. G. Garrow-Whitby, of Bishton Hall, near Stafford. Sir William himself lived at Hadley Priory, near Barnet.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

A BIBLIOGRAPHICAL ENCYCLOPÆDIA (7th S. v. 67).—MR. LACH-SZYRMA says that a bibliographical encyclopædia would be "an invaluable work for specialists." In my opinion, specialists are the very men who need such works the least, because they know (or ought to know) the field of their special studies quite especially. But to amateurs

and to beginners this bibliographic help may be welcome.

There are at least two works of this kind—the 'Bibliotheca Bibliographica,' by Petzholdt, Leipzig, about thirty years old, and the 'Bibliographie des Bibliographies,' by Léon Vallée, published a few years ago in Paris; and M. Vallée has recently brought out a supplement to his work. The 'Liste Provisoire des Bibliographies Géographiques Spéciales,' by Mr. James Jackson (Paris, 1881, 340 pp. 8vo.), is also to be honourably mentioned.

Besides these special works, in scholarly written encyclopædias a bibliography is generally appended to each article. Such is the case in 'La Grande Encyclopédie,' which is now being published in Paris.

H. GAIDOZ.

22, Rue Servandoni, Paris.

For general purposes, the 'Table Méthodique,' forming the sixth volume of Brunet's 'Manuel du Libraire,' Paris, 1865, arranged with French precision, will be a most comprehensive guide. It fills 1,850 columns of close, small print, containing 31,872 separate entries. Lowndes began a similar work, entitled 'The British Librarian,' of which one volume only, containing "Theology," was published. Watt's 'Bibliotheca Britannica,' 4 vols. 4to., two of subjects and two of authors, will be valuable for English works. A specialist must look to compilations on his own branch of study, *e.g.*, for topography, county and family history, to Upcott's 'Account of English Topography.' Publishers and booksellers' catalogues will often give more information than the works above mentioned. Bohn's 'Guinea Catalogue' and Quaritch's are rich mines of information. There are, no doubt, some valuable works of the encyclopædic character published in Germany.

W. E. BUCKLEY.

MR. LACH-SZYRMA will find something of what he wants in the bibliographies of each subject at the end of the more important articles in the 'Encyclopædia Britannica,' ninth edition.

EDWARD H. MARSHALL, M.A.

Such a work as MR. LACH-SZYRMA asks for is lately published by Swan Sonnenschein. I do not know the exact title. This and Bohn's large catalogue, which is arranged by subjects, will probably supply all that is necessary for practical purposes.

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

5, St. Peter's Terrace, Cambridge.

Would not Mr. William Swan Sonnenschein's recently published 'Best Books,' so favourably reviewed in your columns, and altogether so admirable a work, meet MR. LACH-SZYRMA's requirements, at least in the English language?

H. T. MACKENZIE BELL.

4, Cleveland Road, Ealing, W.

FIRST INTRODUCTION OF GINGER INTO ENGLAND (7th S. v. 7, 56).—Ginger was in common use in Eng-

land in the eleventh century. In the thirteenth it ranked next after pepper as a spice, its price per pound being (according to Prof. Rogers) equal to that of a sheep, viz., 1s. 7d. The surname Gíngiore (says Bardsley) dates from the period in which surnames had their rise. "Gyngvere and greyn de Parys" grew with other spices in the garden described in 'The Romaunt of the Rose,' and Halliwell quotes from the 'Digby Mysteries':—

Clary, pepur long, with granorum paradysse,
Zenybyr and synamon at every tyde.

C. C. B.

USE OF TITLES OF HONOUR (7th S. iv. 284, 471).—Would MR. TEW kindly give the precise reference to what "Pliny says of his uncle."

EDWARD H. MARSHALL, M.A.

"TO RECEIVE THE CANVAS" (7th S. iv. 469).—Gifford, in his edition of Shirley, explains the phrase correctly, but adduces no other instance of its use. Nares, however, in his 'Glossary,' quotes two from Burton's 'Anatomy of Melancholy':—

"If hee chance to misse, and haue a *canvas*, he is in a hell on the other side" (p. 113, fourth ed., 1632, pt. i. sect. 2, Memb. 3, Subs. 5).

"But why should'st thou take thy neglect, thy *Canvas*, so to heart?" (p. 357, fourth ed., 1632, pt. ii. sect. 3, Memb. 7).

Gifford's Shirley being now a scarce book, I add his note:—

"The phrase (=to be dismissed) is taken from the practice of journeymen mechanics who travel in quest of work, with the implements of their profession. When they are discharged by their masters they are said to receive the *canvas*, or the *bag*; because in this their tools and necessaries are packed up, preparatory to their removal."—"The Brothers," II. i., vol. i. p. 20.

The equivalent phrase "to get the sack" I should think is now used everywhere, but it is included by Miss Baker among Northamptonshire words in the glossary of that county:—

"*Sack*. To get the *sack*. To be discharged. In common use with mechanics and labourers when turned off by their employers. An equivalent expression to giving or getting 'the bag.'"

It is common in my own parish in South Northamptonshire; but I never heard either *bag* or *canvas* used here. The reduplicated form "bag and baggage" has attained in these late days an unenviable notoriety as an addition to political and diplomatic terminology. W. E. BUCKLEY.

Middleton Cheney, Oxon.

Your correspondent will find an illustration of the above expression in 'The Bride,' by Thomas Nabbes, which was first acted in 1638. Squirell remarks (Act II. sc. i., *sub init.*), "Your diligence, knaves, or I shall *canvase* your pole dayves." Mr. Bullen, in his edition of 'The Works of Thomas Nabbes,' 1887, gives in explanation, "i. e., I shall *sack* you, dismiss you from my service."

F. C. BIRBECK TERRY.

BYRON: YORK: ETTY AT YORK (7th S. iii. 527, iv. 257, 333, 472, 536).—I do not know whether R. R. referred to any sufferings of Etty from the "grubby" habits of the natives of the metropolitan city when he wrote, "He [the painter] must have had a sad time with such vandals." If so, R. R. is apparently not aware that under iconoclastic vandals, in the current sense of the term, poor Etty suffered prodigiously. It was he who, when the authorities of the Minster desired to "improve" several important and ancient parts of the building it ought to have been their duty to protect, sternly, steadily, and, in the main, victoriously opposed the "vandals," and saved from abolition some fine works of ancient art. The Society for Protecting Ancient Buildings ought to place a white stone of honour on the front of the house at the south-west corner of Buckingham Street, in the Strand, where Etty lived so long, where Sir H. Davy (not the philosopher) and Stanfield had preceded him. The late Mr. Gilchrist's 'Life of Etty,' whatever may be its faults of style and what-not—chief among which is a weak imitation of Carlylese—does ample justice to the vigorous expression of Etty's hearty desire to preserve the Minster from "such vandals," whose crimes were of deeper dye than mere "grubbiness." O.

COCO-NUT, NOT COCOA-NUT (7th S. v. 4).—By reverting to the old form we shall but exchange one confusion for another. A writer in the *Pharmaceutical Journal* points out that the name *coco* is commonly applied to the root of *Colocasia antiquorum*. The plural form *cocoas* is in the West Indies, Madeira, &c., given to the corms of *Colocasia esculenta*, otherwise called "yams" and "eddoes." Why not go back to the name Indian nut at once? The proposed alteration in the spelling would not avoid confusion with *coca*, and confusion with the name of the beverage *cocoa* would certainly be best avoided by spelling the latter *cacao*, after the name of the tree which produces it, and pronouncing it accordingly. Dr. Ogilvie recommended this change years since.

C. C. B.

Does not E. D. misquote Tennyson's line in 'Enoch Arden'? In my edition, the first, this is the reading:—

The slender *coco's* drooping crown of plumes [not of "flowers"].

FREDK. RULE.

Ashford, Kent.

SPEECHES OF BURKE, FOX, AND PITT (7th S. iv. 469).—The editor of 'Pitt's Speeches,' published in 1806, states in his preface that his "materials have been derived principally from the journals of Debrett and Woodfall, and other public reports of admitted authenticity. Other sources of more difficult access but of more authoritative information

have been consulted. Some few were revised by Pitt himself: some communicated by Members of the House of Commons from their own notes: and most of the remainder have been sanctioned by the judgment of those well acquainted with Pitt's style and able to determine the accuracy with which the speeches were reported."

Similar statements will probably be found in the prefaces to Burke's and Fox's speeches; but, as Fox's are given generally in the first person, it seems not unlikely that he himself revised them, and Burke, as a literary man as well as a statesman, may have taken similar pains with the evidences of his own eloquence.

W. E. BUCKLEY.

THE GOLDEN HORDE (7th S. v. 8).—Name of the Kiptshak Tartars, whose empire was founded in the thirteenth century by the famous Bathu Khan, grandson of Djenghis Khan. Cf. any encyclopædia, s. v. "Tartars"; and, for a more detailed history, Hammer-Purgstall's 'Geschichte der Goldenen Horde,' Pest, 1839.

L. L. K.

Hull.

The Golden Horde, or "La Horde d'Or," were the Tartars of the Kaptshak, who established themselves in 1463 in the Crimea, the chief city of which peninsula was called Or or Perekop, the Greek Taphros. The Tartar word *or*, the Slavonic word *perekop*, and the Greek word *taphros*, all mean the same thing, that is, a "ditch" or "trench." The Horde d'Or simply means the "Horde of the Isthmus." Our Golden Horde is a blundering translation of La Horde d'Or, which should be the Horde of Or (Perekop or Taphros). The notion of the golden tapestry of the Khan's tent as the origin of the appellation is pure fiction and wholly worthless.

E. COBHAM BREWER.

SCHOOLROOM AMENITIES (7th S. iv. 505).—I find the following scribbled in a well-worn Eton Latin Grammar, 1815:—

Hic liber est meus,
Testis est Deus,
Si quisquis furetur
Per eollem pendetur
Ad hunc modum.

(Sketch of man on gallows.)

I do not know whether the same form of exorcism is still in use amongst schoolboys.

Lapworth.

R. HUDSON.

'AT LITTLE GIDDING' (7th S. iv. 223).—I have only just had my attention drawn to OUTHBERT BEDE's courteous note on my paper which appeared in *Macmillan's Magazine*, August, 1887, with the above heading. I was not ignorant of the alterations made in Little Gidding Church in 1714 and in 1853, nor did I imagine that the stained glass of the east window dated from Nicholas Ferrar's time. I am sorry that I did not make this clearer, as I might easily have done; yet I referred in a

foot-note to Mr. Mayor's edition of 'Two Lives of Nicholas Ferrar,' where this information is to be found.

I am, however, glad of this opportunity to correct one error in my paper, which I learn through the courtesy of Prof. Mayor, who writes to me:—

"I was wrongly informed in 1854 that John Ferrar's papers (the originals from which Baker extracted the portions printed by me) are not at Magdalene College. They are there all the time, and I should be very glad (not having time myself for such work) if some competent antiquary would edit them at length, making any use he likes of my book."

T. HERBERT BINDLEY.

St. Augustine, Ventnor.

"PLAYING AT CHERRY-PIT WITH SATAN" (7th S. iv. 509; v. 37).—There is an earlier allusion to the game of cherry-pit than any given by your correspondents. In 'The World and the Child,' printed 1522, Wanton says:—

This is a fair cunning,
I can dance and also skip,
I can *play at the cherry-pit*,
And I can whistle you a fit,
Sires, in a willow rine.

Dodsley's 'Old English Plays,' ed. Hazlitt,
vol. i. p. 246.

F. C. BIRKBECK TERRY.

AURORA BOREALIS (7th S. v. 46).—Surely there is an earlier reference to this meteor, if not the earliest, in Josephus, 'Jewish War,' bk. vi. c. 31. On a day he names (21st of Artemisius) "was seen before sunset" (but some versions have "before sunrise") that "aloft, throughout the whole country, teams and armed troops darted through [or rushed along, *διὰ τρουσῶν*] the clouds, and besieged [or surrounded] cities." During the siege of Paris, one night, near London, I saw a common enough kind of aurora, the collar-like wall of spears, along a circle of latitude far north of us, keeping its planetary place, so as to be made, by the earth's rotation, to seem marching from a great mass in the north-east to another in the north-west, that would suggest nothing else so exactly as troops with spears (I believe one popular name is "merry lancers"), thus filing across the sky of a "whole country." E. L. G.

AUTHORITY OF HERALDS (7th S. v. 49).—Is it quite certain that any herald in England has authority to grant arms? All grants with which I am acquainted are made by the heralds with the authority of the Earl Marshal. Are they not, therefore, made by the Earl Marshal, and not by the heralds? In Scotland, undoubtedly, the Lord Lyon grants arms, crests, and supporters of his own motion, whereas in England supporters are only granted by the Crown. I take it your correspondent wants to know whether advertising "heralds" have authority for the drawings and descriptions which they supply for a consideration.

Of course, they have not the slightest, though probably thousands of people now-a-days have no better title to the arms they use. I saw a crest a short time ago, stamped by one of the best-known advertising firms with the motto "Sans douter," perhaps it may be correct. JAMES DALLAS.

LORD MAYORS OF FOREIGN EXTRACTION (7th S. iv. 444).—Allow me to offer my mite towards the information H. W. requests. I think it more than probable that most of the mayors enumerated by the *Times* cannot fairly be classed as of foreign extraction; for if the line is not to be drawn at some point, who is to be reckoned as a purely born Englishman?

The only suggestion I have met in regard to Sir Samuel Stanier's Italian nationality is that he belonged to the Company of Italian Merchants, and I am very certain (although not at the moment able to put my hand on the note) that I have met with this name at a much earlier date.

Sir George Merttins (his name was not Meittens, as so frequently but erroneously spelt) was the son of a goldsmith and jeweller in Cornhill, and, although his name indicates a foreign extraction, may have been born in London.

On the death of Alderman William M'Arthur, some papers which one might expect to be better informed asserted he was the first instance of an Irishman being Mayor of London. On the other hand, Stow distinctly says Sir Hugh Brice (1485) was the son of Richard Brice, of Dublin, Ireland. Can any correspondent in the sister isle furnish any particulars of the family of this mayor?

H. W. would do me a favour if he would communicate (to me directly) the exact connexion he alludes to between the families of Le Mesurier and Perchard.

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

P.S.—A Mr. Stonnier is included in the List of Merchants, 1677. Can Stanier be a corruption?

CYPRUS (7th S. iv. 289, 432).—A day or two ago I met with a very early example of the use of this word. It is in the Great Bible, 1541, where Isaiah iii. 23 is thus rendered, "glasses and cypresses, bonets and taches." In Matt. Bible, 1537, the word is rendered "smocks." R. R. Boston, Lincolnshire.

MASLIN PANS (6th S. vi. 47, 158; x. 289; xii. 471; 7th S. iii. 385, 485; iv. 57, 310, 451; v. 70).—The assumption that the A.-S. *mæstling* was obsolete by A.D. 1200 can easily be disproved. About A.D. 1300 we have in 'Rob. of Gloucester,' ed. W. Aldis Wright, l. 1926 (ed. Hearne, p. 87), "And in strong *mæstling* he ath therrinne bothe hor bones ido"; i. e., "the bones of St. Peter and St. Paul were enshrined in the metal called *mæstling*." And almost a century later still we have mention of a metal called *masalyne*, used not

for pots, but for "laves" of windows, in 'Sir Ferumbras,' ed. Hertridge, l. 1327. Surely Mr. HALLEN is entirely in the wrong. CELER.

"Cloth of *Malines*" was a favourite texture in the fourteenth century, and I have found nine references to it in four Wardrobe Accounts. Of these, four abbreviate the name to *Mal'*, three give "cloth of *Malyns*," and two "cloth of *Malins*." In none is there the least hint of the letter *s*.

HERMENTRUDE.

CHARLES RATCLIFFE, TITULAR EARL OF DERWENTWATER (7th S. iv. 506).—In NEMO's query should not the family name have been spelled Radclyffe, and not Ratcliffe? Can any one kindly tell me who was the daughter of the above-named Charles Radclyffe, whom she married, and who are her existing descendants? Also, I shall be glad to know the name of the daughter of James Bartholomew Radclyffe (Earl of Newbery, who died in 1814), grandson of the said Charles Radclyffe, whom she married, and who are her existing descendants. Also, what connexion is there between the Theed family and the Radclyffe family?

COLL. REG. OXON.

Some twenty-five or thirty years ago I came in frequent contract with a young man who was reputed by current report to have been the last Earl of Derwentwater, notwithstanding that his name was Pond and he followed the calling of an advertisement canvasser. He was singularly refined in appearance and manner, and seemed to have some good friends, amongst whom Mr. G. A. Sala was reported to have been one of the staunchest. Perhaps this gentleman could give some details respecting this last member of a once noble family.

W. T. M.

CROMNYOMANTIA ON CHRISTMAS EVE (7th S. v. 28).—The divination by onions referred to by Burton seems to have resembled that described in Gooze's 'Popish Kingdome,' as quoted in Mr. Folkard's 'Plant Lore':—

In these same days young wanton gyrls that meet for marriage be
Doe searche to know the names of them that shall their husbands be;
Four onyons, five, or eight, they take, and make in every one
Such names as they do fancie most and best to think upon.
Then nere the chimney them they set, and that same onyon then
That firste doth sproute doth surely bear the name of their good man.

This divination is said to be still practised in some parts of England.

Mr. Halliwell ('Popular Rhymes,' p. 224) describes another mode. Country lasses take an onion on St. Thomas's Eve, peel it, wrap it in a clean kerchief, and lay it under their pillow, repeating as they do so the following lines:—

Good St. Thomas, do me right,
Let my true-love come to-night,
That I may see him in the face,
And him in my fond arms embrace.

Mr. Halliwell speaks of this as having been "formerly" in use; but Mr. Folkard says it is still practised in the South of England, where it is thought essential that the onion shall be bought at a shop having two doors, by one of which the purchaser must enter and by the other leave.

Divination by beans for a similar purpose, referred in the same paragraph of the 'Anatomy' as *amphitomania*, is said to be still extant in various parts of Italy. C. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

The Story of England. By Robert Manning, of Brunne, A.D. 1338. Edited by Frederick J. Furnivall. Rolls Series. (Longmans & Co.)

WE have long been impatient to possess the chronicle of Robert of Brunne in its entirety. He was not a great poet,—perhaps not a poet at all, as the word is now commonly employed—but he was an easy writer, fluent and perspicuous, who had none or very little of the French affectations which disfigure even the greatest of those who followed him when they wrote in the vernacular. His 'Handlyng Synne,' written many years earlier than the chronicle, though translated from a French original, is a remarkable example of early English, perhaps even more valuable than the chronicle, as it is, according to Mr. Furnivall, thirty-five years earlier. In both works we see the cheery, healthful character of the man. We often in reading him leave off thinking of the subject on which he is discoursing to try to make for ourselves a picture of the author. Robert was probably born at Bourne, in the south of Lincolnshire. He tells us himself that he was for fifteen years an inmate of the Gilbertine Monastery of Sempringham, the mother house of the order. Whether he was a monk or not does not seem certain. We are inclined to think that he was, as Mr. Furnivall suggests, a lay brother only.

The chronicle contains little that is original. Geoffrey of Monmouth and Wace are the main authorities on which he relies. There are, however, frequent little touches of his own which do not occur in the authorities he used. These, if of little value as history, are important from the picturesqueness they add to the narrative and the light they cast on the author's character. The editor has been very considerate to his readers. All the original passages are marked in the margin, so that the reader can sever them from the mere translation without difficulty.

Mr. Furnivall's introduction contains, we believe, all that is yet known as to Robert Manning, and there are some notes as to the Gilbertine order which may be instructive to those who are not well acquainted with monastic history, but it is much less exhaustive than the introductions which we are accustomed to find in the issues of this most valuable series. The glossary, on the other hand, is very complete. We have read it carefully through, and have only come upon one entry to which we can take exception. *Secular* is explained by "layman." We are not calling in question the original meaning of the word, though there is very much to be said both as to its origin and the various shades of meaning which the parent word *secularis* has undergone.

In the passage where *secular* occurs in Robert of Brunne's chronicle, it certainly means a person in holy orders who had not taken monastic vows. He is telling of

Monke, abbote, & secular

of the British Church with whom St. Augustine came in contact when he brought the Gospel to the English.

Memorials of the West, Historical and Descriptive. Collected on the Borderland of Somerset, Dorset, and Devon. By W. H. Hamilton Rogers, F.S.A. (Exeter, Commin.)

MR. ROGERS'S book is an odd, but not unpleasant mixture of poetry, gossip, and antiquarian lore. It lays no claim, as the author modestly tells us, in his apology to the reader, "to be treated as a text-book," and "it pretends to no merit, either of style or composition, and consequently courts neither encomium nor criticism at the hands of literary analysts, archæological or otherwise." At times Mr. Rogers allows his enthusiasm to get the better of his judgment; as, for instance, when he asks the question, "Who is there among us does not feel his heart aglow, and his pulse beat a little the faster, at the mention of anything relative to the locality where Augustus Montague Toplady lived and ministered?" We are sadly afraid that few of the readers of 'N. & Q.' (and we defy Mr. Rogers to pick out a more intelligent class of persons) even know the name of the locality in question. At other times Mr. Rogers indulges in rather "tall" language; as, for example, when, drawing a parallel between Toplady and Napoleon, he exclaims, in reference to the latter, "Such was the purpled Emperor of St. Helena; such the fame, seethed in blood, of the prisoned arch-culture of king-dom." From what he says in his apology, we gather that Mr. Rogers thinks that "the ordinary reader" is repelled by the sight of an index. We venture to think that the man must be a very extraordinary reader who, wishing to ascertain some fact hidden somewhere in Mr. Rogers's book, would prefer to hunt through its 398 pages, from title-page to colophon, rather than be told in an index where he might readily find it. We are not informed whether "the ordinary reader" has the same objection to a table of illustrations; but in its absence we must assume that Mr. Rogers also considers this to be a repellent object. But in spite of these shortcomings, we cannot judge Mr. Rogers harshly, for the compilation of his book has been so evidently a labour of love. Though his faults of style may now and again annoy us, we feel all the time that the writer possesses a true antiquarian spirit, and has a loving reverence for the memorials of the past. Of the greater part of the illustrations with which the book abounds we cannot speak too highly. The coloured lithographs are beautifully executed. A charming etching of 'Twilight on the Coly,' by Mr. Newbery, faces the title-page, and the numerous engravings of old brasses, heraldic bearings, and monuments add greatly to the value and charm of the book.

Verner's Law in Italy. By R. Seymour Conway. (Trübner & Co.)

THE book with this somewhat inexpressive title is not, as the general reader might be led to imagine, from a vague reminiscence of 'Poyning's Law in Ireland' and the like, an historical or jurisprudential treatise, but, as its sub-title, 'An Essay in the History of the Indo-European Sibilants,' makes plain, a minute cultivation of one little corner of the great field of comparative philology. "Verner's law" (as to which a query was made 7th S. iv. 429) is an induction from the observed mutations of *s* into *r* in the Teutonic languages under certain conditions of accent. This phonetic law Mr. Conway claims to have extended into a new region, dis-

covering its existence among the old Italic dialects, and especially the Umbrian and Oscan. His investigation is strictly scientific, and he has evidently mastered the literature of his subject, but none except a professed specialist will find it of much interest.

Dod's Peerage, Baronetage, and Knightage of Great Britain and Ireland for 1888. (Whitaker & Co.) Dod's useful and portable 'Peerage,' which claims to be the cheapest work of its class, is approaching its jubilee. For forty-eight consecutive years it has seen the light, and its merits as a handy, accurate, and trustworthy guide have won general recognition. The list of changes given in the present volume is, of course, exceptional, no fewer than one hundred and seventy additions having been made to the list of knights, while the ranks of peers, baronets, and C.B.s have been swelled to a proportionate extent.

THE *Edinburgh Review* for January discusses prominent questions of the day in 'The Tithe Question' and 'Political Clubs.' On the former it is interesting to read, as we have read, alongside with the *Edinburgh*, a little pamphlet, 'Remarks on Tithe Redemption,' by the Hon. and Rev. George Bourke (Stock), which fairly states the clerical view. The *Edinburgh* is against any immediate measure of redemption, and it is with Mr. Bourke in denying its present necessity. On 'Political Clubs' there is much to be said recalling the memory of other days, when Fox was the animating spirit of Brooks's, and young Mr. Disraeli did, or did not, join the Westminster Club, the practical parent of the existing Reform Club. Something also there is to be said as to clubs in relation to party organization, and so as to the English caucus. The real question at issue there, we think, does not receive the attention of the *Edinburgh*, which broadly favours the idea of the caucus, though admitting its possible abuse. Foreign politics come on the scene with the discussion of the 'Franco-Russian Alliance,' so often alleged of late to have a real, though secret existence. The fatality attending upon earlier attempts at such an alliance is worked out on the European chess-board from the days of Napoleon I. to those of Skobelev, Katkoff, and Bismarck. It is with some sense of relief that we turn from the battle-ground of parties and politicians, whether at home or abroad, to the lively record of the girl-life of Hélène Massalska, and read of the great barring-out at the Abbaye-aux-Bois, in which the little Polish princess was not *pars minima*. The niece of the prince-bishop of Wilna strikes us as in many respects a typical Pole, and however sad we feel the story of the later life of the Princess Charles de Ligne, who left a man clearly the soul of honour for one who was simply a fascinating *roué* of the highest circles, we can only think of Hélène Massalska as of one who was, in her way, a seeker after blue roses. We cannot close these brief notes without a reference to the interesting article on 'Mr. Jackson's Dalmatia and the Quarnero,' which brought back to us olden memories of Pola and the islands of the Adriatic, and of the deep indigo of the lovely Bay of Fiume, Dante's *Quarnaro che tutta l'Italia chiude*.

THE *Quarterly Review* for January opens with a tribute to science, and sets before us Charles Darwin getting up his school work during morning chapel, reading Paley, and thinking that he might become a country clergyman; and then Darwin the naturalist of the Beagle; and lastly, Darwin the evolutionist, the author of a theory which has produced as sharp divisions among men of science as any theological opinion—even the most controverted—has ever produced in the schools. 'The Cruise of the Marchesa' links itself, by its main subject-

matter, with the scientific aspect of the current *Quarterly*, as does also the article on Mr. Howorth's Mammoth and Flood theory. The question as to the continuity, or the reverse, of man, palæolithic and neolithic, is still *sub judice*. The sudden fate which overcame the mammoth is clearly proved. Layard, the discoverer for us of Nineveh and the great Assyrian world, stands out in bold relief, and is well outlined in a few vigorous touches from the pen of Percy Smythe, known in later days as Viscount Strangford, who says, in 1845, that his principal friend in Constantinople was one of two "young madmen who set off on foot with a compass to see the world." How Layard fared on his mad wanderings is well told by a sympathetic though discriminating reviewer, and the story was worth the telling. From old Assyria we pass to the New World with Cabot's 'Emerson,' and as we look upon Brook Farm and Margaret Fuller's kicking heifer, and the lonely wayfaring American driving out to Craigenputtock to see Carlyle and become his firm friend, we get interesting glimpses of Ralph Waldo Emerson and of Boston transcendentalism.

We have to acknowledge the receipt of the numbers of the *Hull and East Riding Portfolio*, a work the interest of which extends far beyond the East Riding. It is a well-conducted work, and we regret to hear that the editor, Mr. W. G. B. Page, the sub-librarian of the Hull Subscription Library, has not met with support enough to enable him further to continue it.

THE *Curio*, Part IV., gives as a frontispiece a portrait of Aaron Burr from an original drawing. A second article on book-binding, 'The Artistic Taverns of Paris,' and 'The Greatest Bookseller of the World, Henry Sotheran,' are among the pleasantly varied contents.

MR. E. A. PETERICK publishes at the Colonial Booksellers' Agency *The Torch and Colonial Book Circular*, a useful and a well-arranged work, which will form an indispensable part of every bibliographical collection.

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. N. M. G. ("Slave: Club").—Consult Skeat's 'Dictionary.' You will find full information.

ROBERT HUDSON ("Pronunciation of either").—The subject was fully discussed in the last series (see 6th S. vi. 207, 351; vii. 137; viii. 153), or we would gladly have inserted your valuable note.

E. LEATON BLENKINSOPP ("Lad o' Wax").—See a note by DR. C. MANSFIELD INGLEBY, 2nd S. vi. 228.

CORRIGENDUM.—P. 77, col. 2, l. 20, for "Dr. Male" read *Dr. Neale*.

NOTICE.

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

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

LONDON, SATURDAY, FEBRUARY 18, 1888.

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Notes.

VALENTINE'S OR VALENTINES' DAY.

(See especially 1st S. i. 293; x. 5; 3rd S. iii. 128, 169; ix. 156; 4th S. xi. 129, 173; 5th S. v. 141; ix. 418.)

A good deal has been written in 'N. & Q.' upon the subject of Valentine's Day and St. Valentine, but I believe that I have quoted above the most important notes. It would seem that the observance of peculiar customs, either on that day or on the first Sunday in Lent, has been almost exclusively confined to France (especially the northern part of it; see Simrock's 'D. Myth.,' third edit., p. 284) and Great Britain; and, from a remark in Bescherelle that "Chaque jeune fille Écossaise avait aussi son *Valentin*," it looks as if these customs originated in France and came to us in England through Scotland. In 5th S. v. 141 there is a long and interesting note by the then Editor (Dr. Doran) on the observance of the festival in France both in bygone days and now, and, according to what is said there, it was never celebrated on February 14, but either on the first Sunday in Lent or on Innocents' Day (December 28). But this can scarcely be absolutely correct, inasmuch as *Ménage* (s. v. "Valentin") tells us that, in the seventeenth century at any rate, it was on "le jour de St. Valentin" (February 14) that ladies drew by lot for those gentlemen who were to serve them as gallants (*galants*) or valentines (*valentins*) for the whole year (i. e., I suppose, until February 14

in the following year). In the first instance, however, it would seem that it was on the first Sunday in Lent that the festival was celebrated in France, as it is still (according to Dr. Doran) "in several cities in France." But the customs which prevailed upon that day seem to have been different in different parts of France, and the name of the day to have varied with the customs. The most common name appears to have been *le jour* (or more commonly *le Dimanche*) *des brandons*, *brandon* generally meaning "torch," because torches were carried about on that day, but at Lyons green branches to which cakes were attached. See Roquefort s. v. "Brandon" and Ducange s. v. "Brandones." But other names were *le jour des grands feux*, *des bulles* ou *des bures*, *le Dimanche des bordes*, and lastly *le jour des Valentins*. See Roquefort, *ibid.*, and Ducange, s. v. "Dies focorum," "Bordæ," and "Buræ," though Ducange has nothing that I can find concerning "le jour des Valentins." Now, s. v. "Valantin," Roquefort says:—

"Futur époux, celui qu'on désignoit à une fille *le jour des brandons*, ou premier dimanche de carême, qui, dès-que'elle étoit promise, se nommoit *valantine*; et si son *valantin* ne lui faisoit point un présent* ou ne la régaloit avant le dimanche de la mi-carême, elle le brûloit sous l'effigie d'un paquet de paille ou de sarment, et alors les promesses de mariage étoient rompues et annulées."†

It is evident, therefore, that in the expression *le jour des valentins*, † *valentins* is used of the young men selected as gallants or future husbands, and has nothing to do with the saint, excepting in so far as the young men may have taken their designation from him. And, consequently, if, as is very likely, our Valentine's Day is an English rendering of *le jour des Valentins*, we ought to write Valentines' Day, as meaning the day of valentines, and not Valentine's Day—the day of Valentine. And the absence of the word *Saint* points to this conclusion also, for I do not know that in this Protestant country a saint has been robbed of his saintship, as he has occasionally been in Catholic France. So if the day of St. Valentine had been intended, we should have called it St. Valentine's Day.

I notice that all the correspondents of 'N. & Q.' who have troubled themselves about

* This custom of giving presents is another point of identity between *le jour des brandons* and our Valentine's Day, for we learn from the note 4th S. xi. 129 that they were commonly given in the time of Pepys, and that the practice still prevails to an alarming extent in Norwich (see also 1st S. i. 293; x. 5; and 4th S. xi. 173, which notes are exclusively devoted to the practice in Norwich).

† I find also in Roquefort, s. v. "Vausenottes," "La cérémonie de crier les *valentins*; les garçons se nommoient *vausenots* et les filles *vauseenottes*." He gives as the derivation *vocare* and *nuptia*, but this appears to me absurd.

‡ Roquefort writes *valentin* in one place and *valantin* in the other. He had, very likely, two different derivations in his head.

the derivation of the word *valentine* (See 3rd S. iii. 128; 5th S. v. 141; ix. 289, 418) agree in deriving it not from the name of the saint, but from *galantin* (= *petit galant*), the *g* being changed into *v*. And this view they support either by quoting dictionaries of Norman *patois*, such as Dubois and Duméril, in which *valentin* is given = *galantin*, or other French authors who have written about Normandy, and who have expressed this opinion. I cannot, however, myself see that this view, which has also the support of Mr. Smythe Palmer ('Folk-Etymology'), is worthy of much attention. It is, indeed, true that in French a Lat. *v* and a Teut. *w* have sometimes become *g*, but here just the contrary is postulated, and we are told that a French *g* has become a *v* in the Norman dialect. Now I am bound to admit that a French *g* does sometimes correspond to Norman *v*, as in *varet* (= *guéret*), *varou* (= *garou*), *vaule* (= *gaule*), *vê* (= *guê*), *vêpe* (= *guêpe*), *vic* or *vi* (= *gui*), *vimblet* (= *guimblet*, our *gimlet*), *vipillon* (= *goupillon*), and *viquet* (= *guichet*, our *wicket*); but in all these cases the Norman *v* represents an original Lat. or Scandinavian *v* or a Teut. *w*,* whereas in *valentin* = *galantin* the Norman *v* represents an original *g*, inasmuch as *galant* is now generally considered to be connected with the O. Fr. *gale* (= *joie*, *régouissance*), *galer* (= *danser*, *sauter*, *se régouir*), with the It. *gala*, and to be derived from a Teutonic root *gal*. See Roquefort, Littré, Brachet, and Skeat.† And again, if the Norman *valentin* is really a corruption, or rather variant, of *galantin*, why do we not also find in that dialect *valant* = *galant*?

I myself prefer, therefore, to consider that *valentin* came to have the signification of *galant* or *galantin* (which, according to Ménage and Roquefort, it seems to have had in other places besides Normandy) simply because the festival on which the *galants* were chosen, and which was originally held on the first Sunday in Lent, came in some parts of France to be identified with St. Valentine's Day. Such an identification can scarcely be regarded as difficult, for the first Sunday in Lent commonly falls in February, must often fall within a very few days of the 14th, and sometimes on the very day itself. It is very much in this way that Ménage explains the matter; and I would refer the reader also to F. C. H.'s note at 3rd S. iii. 169, where the history of poetical valentines is also gone into.‡

F. CHANCE.

Sydenham Hill.

* May be an instinctive, though unconscious, reversion to their old Scandinavian tongue.

† The correspondents of 'N. & Q.' alluded to are, however, consistent, for they take *galant* to come from the Latin *valens*, and if this were so, then their idea that the Norman *valentin* is a form of *galantin* might have some foundation.

‡ According to Jamieson the term was in the six-

JOHN LILBURNE: A BIBLIOGRAPHY.

The following catalogue of the writings of John Lilburne, and of those by other persons concerning him, is not offered to the readers of 'N. & Q.' as complete. In the present transitional state of knowledge as to the persons and the literature of our great Civil War, it would be extremely rash were I to assume that I had found a trace of every scrap of printed matter that Lilburne, his friends, and his enemies have left behind them. For upwards of thirty years I have had it in my mind to write a biography of John Lilburne. Whether he was a mere noisy agitator and fanatic, as the popular history books for the most part represent him, or an honest and resourceful person who, from the year 1638, when he was whipped at the cart's tail from the Fleet Ditch to Westminster, to the time of his death, in August, 1657, devoted himself with single-minded earnestness to what he believed to be the highest interests of the English people, I do not now wish to inquire, though I hold the latter opinion with some confidence.

During the time that Lilburne's career has been an object of interest to me, I have at leisure moments, when in the British Museum and other libraries, endeavoured to compile, for my own use, a bibliography as nearly perfect as possible of Lilburne's books and those connected with his career. Until this was done with some approach towards completeness, neither I nor any one else could hope to gain an accurate knowledge of his life. Though the catalogue I now give is almost certainly incomplete, I feel pretty well assured that no important pamphlet has been overlooked.

As many of these tracts are very rare—some, indeed, existing, so far as is known at present, in but a single copy—it has been thought advisable to mark in each case the collections in which they may be found. To the abbreviations used the following is the key: B.M., British Museum; Bodl., Bodleian; C.C.C., Corpus Christi College, Oxford; G.L., Guildhall Library, London; Linc. Coll., Lincoln College, Oxford; P., the writer's own collection; Soc. Ant., the Society of Antiquaries; S.K., the Forster Library, South Kensington Museum.

The articles are arranged in roughly chronological order. Great difficulties stand in the way of doing this perfectly. Many of these tracts occur in more than one edition. Some instances of this, but not nearly all, have been noted by me. Others of what seem to be the same edition are dated on several different days. There was, it would seem, a great demand for many of Lilburne's publications; and, in consequence, the type was some-

teenth century also "given to the sealed letters sent by royal authority to chieftains, landholders, &c., for the purpose of apprehending disorderly persons."

times left standing, and an alteration made in the date from day to day.

Those who consult the list must bear in mind that the legal, not the ecclesiastical year was commonly used by the seventeenth century printers, and that, in consequence, a pamphlet printed on any day between Jan. 1 and March 25, was credited to the year that had gone by.

The worke of the Beast, or a relation of a most unchristian censure, executed upon John Lilburne..... the 18 April 1638. With the heavenly speech vttered by him at the time of his suffering.....Printed in the yeare the Beast was wounded 1638. B.M., G.L., S.K.

Come out of her my people or an answer to the questions of a gentleman (a professor in the Antichristian Church of England) about Hearing the Public Ministers: where it is largely discussed and proved to be sinful and vnablefull. Also a Just apologie for the way of 'Totall Separation (commonly but falsely called Brownisme) That is the Truth of God.....By mee John Lilburne, close Prisoner in the Fleete for the Cause of Christ..... Printed in the yeare of hope, of England's purgation, and the Prelates dissolution. Anno 1639. G.L.—The last leaf contains some verse by Lilburne called 'The Work of the Beast.'

The Poore man's cry. Wherein is shewed the present miserable estate of mee John Lilburne, close prisoner in the Fleete.....Published by a backe friend of the English Popish Prelates 1639. G.L.

A copy of a letter written by John Lilburne, close prisoner in the wards of the Fleet, which he sent to James Ingram and Henry Hopkins, wardens of the said Fleet, wherein is fully discovered their great cruelty exercised upon his body. [No title. Date at end] 4th of October 1640. S.K.

The Christian Mans Triall or a True Relation of the first apprehention and severall examinations of John Lilburne, with his Censure in Star-chamber and the manner of his cruell whipping through the Streets..... by William Kiffin. London printed for William Larnar1641. B.M., Linc. Coll., S.K.—There are two editions.

The Examination.....of Captaine Lilburne and Viviers1642. P., S.K.—Concerning his being taken prisoner at Branford.

A Declaration of the Lords and Commons Assembled in Parliament, with their Resolution that if Captaine Catesby, Captaine Lilburne, Captaine Viviers, or any others, which are or shall be taken Prisoners, by his Majesties Army; shall be put to death, or any other hurt or Violence offered to their Persons.....the like punishment shall be inflicted by death or otherwise, upon such Prisoners, as haue bin or shall bee taken by the forces raised by authority of both Houses of Parliament.....Decemb. 19. Printed for John Wright in the Old-Bailey. 1642. B.M., Bodl., Soc. Ant.

A true and most sad Relation of the hard usage and extrem cruelty used on Captain Wingate.....Capt. Lilburne.....under the custody of one South. London Geo. Hutton, Feb. 13. 1642. Bookseller's catalogue.

Letter sent from Captaine Lilburne.....wherein he fully expresseth the misery of his imprisonment, and the barbarous usage of the cavaliers towards him. London, printed for James Rogers, 1643. B.M., Bodl., G.L., P.

Examination and Confession of Captaine Lilburne and Captaine Viviers who were taken at Branford by his Maj. forces, and had their trial at Oxford on Saturday the tenth.....December.....Sent in a letter from Mr. Daniel Felton, a Scholar of Trinity Colledge, to one

Mr. Tho. Harris in Lincolne Inness Fields.....London, Printed for T. Wright.....[1643]. G.L.

Speech spoken by Prince Robert to the K... wherein is declared his resolution concerning Serj. Maj. Skippon, Col. Browne and Col. Hvrvy.....Likewise the Heads of a speech, spoken by Captaine Lilburne before a Councell of Warre, held at Oxford December 18. Dec. 21. Printed for J. H. and Richard Crosby 1643. G.L.

A fragment beginning p. 150. An extract relating to the militia, with a commentary by John Lilburne. A single folio leaf. Probably of the year 1645. B.M., 669. f. 10. 43.

Prynne, William. The Liar confounded or a briefe refutation of John Lilburne's miserably misstated case1465. B.M.

The Presbyterian Brother and Sister, or a briefe reply to Dr. Bastwickes Vindication, which he wrote against Collonell Lilburne.....1645. B.M.

An answer to nine arguments written by T.B. by John Lilburne. London 1645. B.M., Bodl.

Just Defence of John Bastwick, Doctor of Phisicke, against the Calumnies of John Lilburne.....in way of Reply to a Letter of Master Vicars. London by F. Leech.....1645. B.M., G.L.

A Review of a certain Pamphlet under the name of one John Lilburne. By a well-willer to the Peace of Sion. London 1645. B.M., P., S.K.

Innocency and Truth Justified.....against William Prinn. Printed in the yeare 1645. [No printer's name.] G.L., Linc. Coll.

Reasons of Lieu. Col. Lilburnes sending his Letter to Mr. Prin.....presented to the.....committee of Examinations. [No title-page. At the end is] Printed 13. June, 1645. B.M., Bodl., G.L., S.K.

A more full relation of the great Battell fought betweene Sir Th. Fairfax & Goring on Thursday last July 1645 made.....by Lt. Col. Lilburne.....London, [July 26] 1645. B.M.—Battle of Langport, Thursday, July 10, 1645.

Copy of a letter from Lieutenant Coll. John Lilburne to a friend. [No title.] B.M., Bodl., G.L., Linc. Coll., P., S.K.—There are two, or perhaps three editions of this. Dated at end July and August, 1645, respectively. It contains a letter written by Oliver Cromwell which is not in Carlyle's collection. It is printed in the *Athenaeum*, Dec. 8, 1877, p. 733.

Englands miserie and remedie in a judicious letter from an utter barrister to his speciall friend concerning Lieut. Col. Lilburns imprisonment in Newgate, Sep. 1645. [No place or date.] B.M., Bodl., S.K.

The copie of a Letter from an vtter Barrister to his speciall Friend concerning Lieutenant Col. Lilburns imprisonment Sep. 1645. [No place or date.] Bodl., Linc. Coll.—This is probably another edition of the preceding.

Col. Lilburnes Letter to a friend, published to vindicate his Aspersed Reputation. Published by Authority. London for Peter Cole.....Sept. 23, 1645.

Englands Birth Right Justified against all Arbitrary Vserpation, whether Regal or Parliamentary.....by a well-wisher to the just cause for which Lieutenant John Lilburn is unjustly imprisoned in New-gate. [No title.] B.M., G.L., Linc. Coll., P., S.K.—Some copies are dated at the end "Octob. 1645," others "Novemb." of the same year.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

(To be continued.)

CORRECTION OF MISTAKE IN DOUCE ON 'DANCE OF DEATH.'—Mr. Douce, in his 'Dissertation on "The Dance of Death,"' London, W.

Pickering, 1833, 8vo., at p. 147, has fallen into a slight mistake by a too hasty reading of the writer to whom he refers as his authority. Having to allude to "A Booke of Prayers, collected out of the Ancient Writers, &c., Printed by J. Daye, 1569, 4to.," and afterwards in 1578, 1581, 1590, and 1609 [read 1608], he adds, "It is more frequently mentioned under the title of 'Queen Elizabeth's Prayer Book,' a most unsuitable title, when it is recollected how sharply this haughty dame rebuked the Dean of Christchurch for presenting a Common Prayer to her which had been purposely ornamented with cuts by him." The reference is to Strype, 'Annals,' i. 272, or in the Oxford edition of 1824, vol. i. pt. i. p. 408. Strype's language may easily account for and excuse the error, for he says, "The 5th, being Low-Sunday, Sampson, Dean of Christ-church, Oxon., preached at Paul's Cross; where he declared the three former Spital sermons in Easter week, as he had done, I think, twice before: being appointed thereunto in regard of his excellent elocution and memory. The aforesaid dean, so often noted before for his frequent preaching before the Queen, preached on the festival of the Circumcision, being new-year's day at St. Paul's, whither the Queen resorted. Here a remarkable passage happened," &c. As Sampson had been named in the previous paragraph, it is not to be wondered at that Mr. Douce took the words "the aforesaid dean" to refer to him. They do, however, refer to Alexander Nowell, Dean of St. Paul's, as we learn from Strype himself, in his 'Life of Archbishop Parker,' i. 193. "By these frequent inculcations of the Archbishop and some of his fellow Bishops, and by their discreet behaviour towards the Queen, she was at length brought off from the fancy of images; and, which is very remarkable, she showed herself not long after very highly disgusted at the very sight of some ornamental pictures set before the Epistles and Gospels in a Book of Common Prayer, which on New Year's Day, anno 1561/2 Nowell, the Dean of St. Paul's, had laid before her when she came on that day to hear a sermon, preached by the same Dean, intending to present her the book for a new-year's gift: which is mentioned at large elsewhere." Strype's language in the 'Annals' is undoubtedly vague, and likely to mislead at first sight. The whole story is correctly stated by Archdeacon Churton, in his 'Life of Dean Nowell,' written, where I am now writing, at Middleton Cheney, and published at Oxford in 1809, see pp. 70-73. Douce was not aware of his mistake, as it is repeated in a long MS. note on the fly-leaf of his copy of the 1590 edition of the 'Book of Prayers' now in the Bodleian Library. The dialogue between the Queen and the Dean is the normal reading, but is too long for 'N. & Q.'

some foundation
 † According to

W. E. BUCKLEY.

A COBBLER'S PEDIGREE.—The following is going the round of the daily papers:—

"A cobbler died recently at Smeeth, in Kent, who differed from the majority of cobblers in one respect. He had a pedigree, and was, as the local paper observes, a 'man of blood.' His name was William Kingsmill, and for upwards of a hundred years he and his ancestors carried on the same business; but his family was a very old one in Kent. The deceased, in fact, it is stated on good authority, was a lineal descendant of John Kingsmill, who, in the fourteenth century, was one of the judges of Common Pleas, and who married Joan, daughter of Sir John Gifford. Sir George Kingsmill, a later ancestor, was another judge of Common Pleas, who lived his life in Tudor times, and took for a wife a Lady Hastings. A grandson of this judge, and a progenitor of the defunct cobbler, was Sir Richard Kingsmill, surveyor of the Court of Warde in the year 1600. To him succeeded a son named Sir William, and the son of the latter, named Sir Henry, his successor being another Sir William, who married Anne, a daughter of Sir A. Hazlewood. The eldest daughter of this couple married Heneage, Earl of Winchilsea, and a later descendant of the family was Admiral Kingsmill, who sat in Parliament, and was commander-in-chief of the king's ships on the coast of Ireland. He was created Admiral of the White and a baronet, and was succeeded by Sir Robert Kingsmill, whose son became colonel and captain commandant of the Battleaxe Guards. So the recently deceased cobbler had good Kingsmill blood in his veins."

It would be interesting could the defunct cobbler's descent be authenticated. The Kingsmills were as much identified with Hampshire as with Kent. According to the usually received pedigrees of the family—which are very meagre—Admiral Kingsmill and his ancestors, the knights above named, were descended not from Sir Richard Kingsmill, Surveyor of the Court of Wards, but from the latter's elder brother, Sir William Kingsmill, of Sidmonton, Hants. W. D. PINK.

THE FLORIN.—This is taken *verbatim* from the *Times* of Wednesday, June 15, 1887. Will you insert it in 'N. & Q.,' for what it is worth to numismatology?—

"In the interesting historical remarks which recently appeared in the *Times* on the subject of our coinage no notice was made as to the authorship of the 'florin' now in use. During a conversation I had with the late William Dyce, R.A., on the subject of coins—not long before he died—he remarked to me, 'It seems little known that the "florin" was engraved from a design of mine.'—JOHN R. CLAYTON."

It would not be out of place to have recorded here the names of the designers of the Jubilee coins, much maligned, praised, and talked about, now being in course of circulation. There was an article on them in *Murray's Magazine* early in its first year of publication (1887). I am astonished this fact of the florin has not before found its corner in 'N. & Q.' HERBERT HARDY.

TREATMENT OF ROYAL PORTRAITS.—John Moore, M.D., in his 'View of Society and Manners in Italy,' a book which is little read now but which delighted our grandfathers, tells a story of a certain

gentleman, whose nationality he conceals, which, whether true or not, but too faithfully represents the way pictures are often treated. This man, it seems, had a portrait of the reigning king in the principal room of his house:—

“On his majesty's death, to save himself the expense of a fresh body and a new suit of ermine, he employed a painter to brush out the face and periwig, and clap the new king's head on his grandfather's shoulders; which he declared were in the most perfect preservation, and fully able to wear out three or four such heads as painters usually give in these degenerate days.”—Sixth edition, 1795, vol. ii. p. 64.

An absurd instance of this occurs in an engraving in two well-known books. The ‘Display of Heraldry,’ of John Guillim, issued in 1679, contains, facing the title, a portrait of Charles II. The edition of 1724 has this plate reproduced, with the head cut out and that of George I. inserted. The change has been carefully effected, but on comparing the plates there can be no doubt that, with the exception of the head, they are the same.

K. P. D. E.

BARONETCY IN BLANK.—The following extract from the will of Richard Smith, Esq., of Calshot Castle, who died in 1630, is curious:—

“Whereas Captaine George Kenithorpe did bequeath a blank for a Barronett for my sonne Richard Smith if I would have him take it, now my will is that my sonne when he comes to the age of one and twentie yeares shall accept it, unless in the meane tyme Mrs. Katherine Kenithorpe will be contented to lett him share in the profit of it; if it may be sold.”

R. Smith, junior, did not take the title. Whether it was found possible to sell it I do not know.

T. LEWIS O. DAVIES.

Pear Tree Vicarsge, Southampton.

UNEMPLOYED SUBSTANTIVES.—Why do nearly all the papers and their correspondents make use of *batons* (generally spelt “batons”) in writing about the police and the mob? Surely staves, or truncheons, are as good (they knock quite as hard, anyway), and are the usual English terms to boot! Of course, the popular delight in new-fangled and needless words is an everlasting folly; but it is perhaps worth while to lend a helping hand to save two deserving old words from “joining the ranks of the ‘unemployed.’”

H. C. S.

136, Strand.

PRACTICAL JOKES IN COMEDY.—It has occurred to me, and possibly to many others, that the plots of Skakspeare's comedies depend very much on practical jokes. A joke played on Malvolio is the foundation of most of the comic matter in ‘Twelfth Night.’ The tricks played upon Falstaff in the ‘Merry Wives of Windsor’ and the first part of ‘Henry IV.’ are of this sort. The best scene in ‘All's Well that Ends Well’ is the result of a practical joke played on Parolles. In ‘Much Ado about Nothing,’ also, the practical joke appears,

though not so conspicuously as in some of the other plays. I do not call to mind that the intrigue in comedy of other great writers often takes this form. There is practical joking in ‘She Stoops to Conquer,’ which, however, is a very farcical comedy. There is also practical joking in Congreve's comedies, as where Mrs. Frail is married to Tattle. But this sort of fun seems to me more proper to farce than to comedy, though, of course, no one can wish it away from Shakspeare, Congreve, or Goldsmith.

E. YARDLEY.

ANGLO-HINDUSTANI WORDS.—Students of phonology may be interested in seeing the forms taken by some common English words on their introduction into Hindústáni, the *lingua franca* of India. The following are all in common use, and several have become naturalized so completely that natives in using them are not aware that they are employing English words. The list is only a small sample of those which are actually current, but it will serve to show the transition of the liquids *r* and *n* to *l*, and the growth of folk-etymology:—

Bálbar=barber. The word *bál* means “hair” in Hindústáni, as in Gypsy, hence the word at once acquires a meaning in the native mind.

Bakas=box. *Botal*=bottle. In these two words the accent is thrown back on the first syllable.

Dabal=double, but it has acquired the sense of “large,” hence *dabal rotí* means a large loaf of bread, *dabal chikán*, a fowl.

Daráj=drawers; generally used of the article of apparel, but often of furniture.

Darjan=dozen. There is probably a confusion in the native mind with another word *darja*, which means a gradation or rank.

Flallálén=flannel. The transition of *n* to *l* is strongly marked in this word, although Prof. Skeat has pointed out that *flannen*, as an old form of the word, occurs in 1652.

Gálisi=gallows, an old provincial word for braces.

Gílás=glass, but generally used for a drinking vessel of any material.

Girásak=grasscutter. The final syllable is for some reason always dropped in Hindústáni.

Hátichak, *Hátipich*. Of these two words, which are both derived from *artichoke*, the former is generally used to denote the prickly variety, and the latter the Jerusalem artichoke.

Ketali=kettle. Accent on first syllable.

Márkin=American cotton cloth. In Kiswahili the term is *Merikáni*.

Mistri=master, but employed to denote any artificer in wood, metal, or stone.

Pattan=battalion, one of the oldest Anglo-Hindústáni words.

Parmit=permit, or Custom House pass; thence used to denote the Custom House itself.

Rél=railway. The final syllable of the English word is invariably dropped.

Salád=salad, with accent on the second syllable. Generally used for lettuce alone.

Sánbij=sandwich. A curious instance of the mental association of the article with the material of which it is principally composed.

Trét=tray, with the addition of a final liquid.

I omit a large number of military and culinary

terms, which are equally interesting from a phonological point of view. A long list of English words employed in Indian kitchens, which are indispensable for an Anglo-Indian housewife to be acquainted with, is given in *Punjab Notes and Queries*, ii. 62. Communications on the subject of the introduction of Portuguese words into Hindustani will be found in the same periodical, ii. 79, 117, 135, 152, 173. The formation of language is a phenomenon which comes under our daily observation, and it is well to note its changing aspects.

W. F. PRIDEAUX.

Calcutta.

THE DEATH OF GENERAL WOLFE.—A letter appeared in the *Times* of January 25 relating to West's picture, now exhibited at Burlington House, No. 156, questioning the figures standing round the dying general. I have a coloured engraving, published by Sayers, January 1, 1772, from the picture by Edward Penny, Professor of Painting to the Royal Academy, of the same subject. In this there are only three figures besides the general, two Grenadiers and an officer in a violet-coloured uniform with blue facings (the latter may be of the Artillery or a surgeon), but there are no instruments visible. In Penny's and West's pictures the musket, belts, and bayonet carried by the general lie in the foreground. West's work was painted in 1796. The grouping in his picture is most improbable. Col. the Hon. Simon Fraser, commanding the 78th Regiment, at that moment closely engaged, would certainly not be in the position in which he is placed. The red Indian and the Canadian trapper, who obscure Col. Fraser's figure, were added, no doubt, for the sake of pictorial effect.

On the day preceding the battle of Quebec, while descending the St. Lawrence, Wolfe read to his staff Gray's 'Elegy,' an early copy of which had been sent to him by the Duchess of Bolton, to whom he was engaged to be married. On finishing the last stanza, Wolfe said, "I would sooner have written that poem than beat the French tomorrow."

WILLIAM FRASER of Ledecleue, Bt.

PEPYS.—If the following specimen of Pepys's criticism has not already appeared in 'N. & Q.' perhaps it may be worth insertion:—

"To Deptford by water, reading 'Othello, Moore of Venice,' which I ever theretofore esteemed a mighty good play, but having so lately read 'The Adventures of Five Hours,' it seems a mean thing."—'Diary,' iii. 262 (1848).

Charles II.'s copy of this tragi-comedy, by Sir Samuel Tuke, is in the Dyce Library, South Kensington Museum.

R. F. S.

THE CHAPTER COFFEE-HOUSE, ST. PAUL'S.—By the removal of this edifice another of the land-

marks of old London has disappeared. The Chapter Coffee-House had long lost its original character, for, after being closed for some little while, it became a tavern in 1854. It had retained many of its old features about 1849-50, when I occasionally visited it in company with a friend having relations of business in the neighbourhood. I remember that it still had a reputation for punch, and the frequent joke of the old grey-haired waiter when an additional half glass was ordered by some youthful customer, under the name of an "overtaker," was that persistence in such habits would sooner or later result in an "undertaker."

In the golden days of coffee-houses, during the last century, the Chapter was one of the "houses of call" for the unemployed clergy, of whom George Colman writes in the *Connoisseur*, No. 1, January, 1754:—

"We cannot contemplate the magnificence of the Cathedral without reflecting on the abject condition of those tattered crapes said to ply here for occasional burials or sermons with the same regularity as the happier drudges who salute us with the cry of 'Coach!'"

The Chapter, however, was more frequented by authors and booksellers. It would needlessly encumber the columns of 'N. & Q.' to quote all the references to this once famous literary centre in English literature. Let it suffice to refer to the following:—Mrs. Gaskell's 'Life of Charlotte Brontë,' 1858, p. 298; Masson's 'Chatterton,' 1874, pp. 149-152; and Timbs's 'Clubs and Club Life,' 1872, pp. 153-158. See also Goldsmith's 'Citizen of the World,' Letter 57.

J. MASKELL.

TO MORSE. (See 6th S. ix. 507; x. 34, 97, 195.)—It is an interesting occupation to dispel vulgar errors; but care must be taken in hunting for such that we do not light upon a mare's nest instead. This reflection was suggested by reading a leading article in the *Daily News* of November 4, in which it is stated that the word *morse*, in the tenth chapter of 'The Monastery'—Father Eustace to Christie of the Clinthill: "Dost thou so soon *morse* thoughts of slaughter?"—is only a misprint for *nurse*. Not to mention that *remorse* is a common English word, the fact that "morsing-horn" is found in the 'Lay of the Last Minstrel' should have suggested a doubt on this point, which is fully discussed in the tenth volume (see p. 97) of the Sixth Series of 'N. & Q.' The fact seems to be that *morse* is an old Scotch word, derived (through the French *amorcer*, Old French *amorcher*) from the Latin *mordeo*, *morsi*, to bite. Father Eustace is made to reproach Christie with morsing—i. e., biting (a common metaphor for eagerly entertaining or constantly meditating)—thoughts of slaughter. A morsing-horn was a powder-flask for priming, and called "morsing" from its containing a morsel, or small quantity.

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.

THE 'BRUSSELS GAZETTE.'—Those who have read in 'Eliana' Lamb's touching letter headed 'A Deathbed' will remember how his old friend Norris used to sing on Christmas night about the flat-bottoms of our foes coming over in darkness. "How his eyes would sparkle when he came to the passage,

We'll still make 'em run, and we'll still make 'em sweat,

In spite of the Devil and Brussels Gazette."

"Where is the *Brussels Gazette* now?" asks Lamb. And we may still ask about it. The flat-bottomed boats seemed to be the Boulogne flotilla, prepared by Napoleon for the invasion of England; but what had any *Brussels Gazette* to do with that? There is still a puzzle to come. In the 'Annual Register' for 1782, p. 199, I find another mention of a *Brussels Gazette*, and this, like Mr. Parker's speech, makes that darker that was dark enough without. A play entitled 'Variety' was acted in London, to which R. Tickell wrote a prologue. Its diction is rather confused, but its chief point seems to be the repudiation of puffing, and a wish to let the play rest on its own merits:—

No fostering paragraphs our muse can boast,
To slip young laurels in the Morning Post;
Or cull the seedling puffs, at random set,
To thrive transplanted in the Noon Gazette.
Such bankrupt tricks let false ambition play,
And live on paper-credit, day by day.

Variety disdains to trust her cause

To selfish flattery or to bought applause.

What says the town?—do more—reform enough

That *Brussels Gazette* stop the prompter's puff.

Was there in 1782 a journal published in London styled, either seriously or jocosely, the *Brussels Gazette*?
J. DIXON.

MONUMENTS IN WESTMINSTER ABBEY.—Brayley, in his 'History and Antiquities of Westminster Abbey,' printed in 1823, narrates the great number of monuments removed to dark places or lost altogether, which till recently existed in the abbey. *Inter alia*, he names "a small monument, displaying a sarcophagus ornamented with the family arms, records the valour and accomplishments of Lieut.-Col. Richmond Webb, who died on May 27, 1785, aged seventy, and Sarah, his widow, ob. June 8, 1789, aged sixty-six." There is a long description of the quartered arms of (1) Webb, (2) Richmond, (3) Pulleyne, (4) Arg. on a bend sa., three annulets or, a crescent for difference (Whose coat is No. 4?), impaling the quartered arms of Griffiths of Downton, co. Radnor, viz., 1 and 4, Gu., a lion rampant regardant or; 2 and 3, Arg., three boars'

heads, erased ppr. langued az. (Whose arms are the second and third quarters?).

What has become of this monument? Is it still to be found amongst the rubbish in the vaults below the Cloisters? C. T. J. MOORE.
Frampton Hall.

ALBEMARLE STREET.—Where in this street was the tavern, erected by one Wildman, at which the Opposition used to hold their weekly meetings in the early days of George III.? According to the note in Sir Denis Le Marchant's edition of Walpole's 'Memoirs of the Reign of George III.,' [vol. i. p. 353, "This house, in which James Earl Waldegrave died, has again become famous by a club created there in 1769 by several ladies of first rank; the first public female club ever known," &c. What was the name of the club; and how long did it last? G. F. R. B.

RANKEN FAMILY.—Can any of your readers kindly give me information concerning the following? (1) John Ranken, Presbyterian minister, of Antrim, died circa 1784 (*v. Europ. Mag.*), his marriage, career, birth, and extraction. (2) — Lynd, his wife, her family, &c. (3) Charles Ranken, H.E.I.C.S., buried at Hornsey. He married daughter of Rev. Moses Grant, of Notton and Roch, Prebendary of St. David's (query, when and where?). Birthplace also unknown (Belfast, Antrim?). (4) Rev. George Elliot Ranken, formerly R.E., his son and my grandfather, died circa 1827–8–9 at Clifton (? birthplace). Here I am thousands of miles away from all genealogical facilities for compiling my family memoranda, and my only resource and hope is in the courtesy and good will of your readers.

B. ELLIOT RANKEN.

Brisbane.

'THE CIGAR.' London, T. Richardson, 98, High Holborn. 16mo. 2 vols., pp. 382 each.—This work appears to have been published in numbers, according to the article in the 'Dictionary of National Biography' under "W. Clarke," but the copies I have inspected have never had the original covers. At the time I wrote my note (5th S, ix. 330) there was no copy in the British Museum. In 1882 the first volume only was purchased, but some one has scraped out the words "vol. i." from the title-page, so as to make it look complete in one volume. The illustrations are nicely done. I should like to know whether any copy is known with the original covers to the periodical parts; and how many parts made a volume; and who besides W. Clarke contributed to it.

RALPH THOMAS.

HIBGAME: THURLLOW.—Can any of your readers kindly inform me how I can find out the date of the marriage of John Hibgame with Catherine Thurlow? The last-named lady was the daughter

of Thomas Thurlow, rector of Wortham, in Suffolk, and was born April 7, 1700. She was the sister of Thomas Thurlow, vicar of Tharston, Norfolk, and of Ashfield, Suffolk, and was, consequently, the aunt of Lord Chancellor Thurlow. In neither Wortham, Tharston, nor Ashfield is there any record of the marriage; and after considerable research I have been quite unable to discover any trace of the above-mentioned John Hibgame. Possibly some of your readers may have come across the name, and if so any particulars about the family would be very acceptable.

FREDERICK THURLOW HIBGAME.

Mill Quarter Estate, Ford's Depôt, Dinwiddie Co.,
Virginia, U.S.

[Please reply direct.]

KEARNEY FAMILY.—Can any one tell me when the Kearneys first began to use for crest a ruined castle in flames, and whether it is known for what reason they adopted this crest? R. A. F.

BALK.—Can any of your readers give me an authoritative instance of the use of this word, in the sense of a ridge left by a plough, or a boundary between two fields, in any county in England, at the present time, particularly in Warwickshire?

F. A. MARSHALL.

THE REGICIDES.—I want very much to know among what class of records, either at the Record Office, British Museum, or elsewhere, to search to find particulars and details of property and effects that were forfeited at the Restoration belonging to the regicides, whether dead or alive at that time. The journals of the Houses of Lords and Commons state merely that their property was forfeited.

E. A. FRY.

King's Norton.

OLD TUNE WANTED.—It is stated that on the evacuation of Yorktown by Cornwallis's army, the old English air of 'The World turned Upside Down' was the marching tune chosen on the occasion. Where is this to be found?

J. J. DALGLEISH.

JOSEPH WRIGHT, QUAKER PAINTER.—Can you tell me anything of the life of the Quaker artist Joseph Wright during his residence in England and on the Continent? He was born in New Jersey, and went abroad with his mother, Patience Wright, to study, and returned to this country about 1784 with a letter of introduction from Benjamin Franklin to George Washington. He painted several well-known portraits of Washington. I have recently come into possession of original portraits of George and Martha Washington, painted by Joseph Wright; and I am interested to learn all that I can about this artist, whose work is not so well known, and whose genius is not appreciated as it should be. Wright is said

to have painted portraits of some distinguished people during his residence in England.

CLARENCE WINTHROP BOWEN.

251, Broadway, New York.

ASSARABACA.—I have lately come upon an ancient children's book, entitled 'The Budget of Budgets, a Collection of Enigmas, Riddles, Charades, &c., to which are added some Amusing Questions and Couundrums.' No. 12 of the "Amusing Questions" is the following: "There is a certain word in our language that consists of five syllables, yet no more than one vowel. What word is it?" And the answer given is, "Assarabaca." What is *assarabaca*? The 'New English Dictionary' knows it not. C. W. PENNY.

Wellington College.

MARY BLANDY, THE PARRICIDE, executed at Oxford, April 6, 1752.—There is a story somewhere told of an absent-minded nobleman, who, visiting some of the family of the unhappy convict on the day of her execution, was warned by his daughter before leaving home on no account to allude to the tragedy of the day, and kept his promise to avoid reference to the topic until, when about to take leave, he absently took out his watch and remarked, "Past twelve o'clock! Ah, I suppose Miss Blandy is hanged by this time." In a leading article in the *Daily Telegraph* recently I saw this anecdote attributed to Charles Lamb. I have carefully searched Elia's works, but can find no trace of it. Can some kind friend supply a clue?

NEMO.

Temple.

"BURLEIGH HOUSE BY STAMFORD TOWN."—How had this fallen into the lamentable state of famine and desolation described in 'Barnabae Itinerarium,' pt. iii.? Was it dismantled, or at least deserted, during the Civil Wars? What was the exact date of Barnaby's journey? May I appeal to CUTHBERT BEDE to answer this query? See his articles 'The Lord of Burleigh,' 'N. & Q.,' 1st S. xii. 280; 2nd S. ii. 457. JONATHAN BOUCHIER.

COQUILLES.—A strange custom prevails in Norwich on Shrove Tuesday of selling at the bakers' and confectioners' shops, and also by boys crying them in the street, a small currant roll or loaf, called a "coquille." The establishments wherein the rolls are vended bear an inscription in their respective windows for about a week previous to Shrovetide, reading thus, "Hot coquilles on Tuesday morning at eight o'clock and in the afternoon at four." I am unable to find that this custom obtains elsewhere, not even immediately outside this city further than the suburbs. Can any reader of 'N. & Q.' explain its origin, which appears to be unknown here?

GEO. C. PRATT.

St. Giles Hill, Norwich.

FRENCH NUMERALS.—I should be much obliged to any reader of 'N. & Q.' who could furnish me with a reason for the rejection by the French of their convenient numeral forms *septante*, *huitante*, and *nonante*, and the substitution in their stead of the cumbersome *soixante-dix*, *quatre-vingts*, and *quatre-vingt-dix*. A French friend tells me that the Belgians still have the older forms in common use.

C. J. BATTERSBY.

Bradford.

SPANISH WRECKS OFF ABERDEENSHIRE.—There was a tradition among the people of the north-eastern coast of Aberdeenshire that two ships belonging to the Spanish Armada—the St. Catherine and the St. Michael—were wrecked on that coast in 1588. Is there any authentic record of such having occurred?

D. A.

SHERIFFS.—I shall be grateful to any of your readers who will tell me shortly (1) Between what dates does a sheriff now hold office? (2) When and why was the date of assuming office changed from Michaelmas? I find in the list of sheriffs given in the Thirty-first Report of the Deputy-Keeper of Public Records (1870) that only one date by regnal year is given for each sheriff, and I presume this is the year in which the sheriff rendered his account.

Can any of your readers refer me to a continuation of the list of sheriffs above referred to? It closes with 5 Edw. III. The Report speaks (p. viii) as if its publication were only part of a larger scheme then in hand at the Public Record Office; but I can find no reference to its completion in the list of contents of any of the eighteen reports that have since been issued.

Q. V.

SIR THOMAS REMPSTON.—In appendix ii. to the Thirty-seventh Annual Report of the Deputy-Keeper of the Public Records, on the Welsh Records and Calendar of Recognizance Rolls of the Palatinate of Chester, I find the following entry:—

"1416/7, Feb. 4th. Grant to Thomas Rempston, Knt, of the office of Constable of the Castle of Flint, and of Sheriff and Raglor of the County there, for life, in the Room of Roger Leche deceased."

Sir Thomas Rempston's successor to this office was Sir John Done, of Utkinton, in Cheshire, who was appointed on July 6, 1458. Can any of your readers kindly give me any information respecting this Sir Thomas Rempston?

There was a Sir Thomas Rempston who was Constable of the Tower of London and Admiral of the West, but he is said to have been drowned from a small boat on the Thames near to London Bridge about 1403.

HENRY TAYLOR.

Curzon Park, Chester.

HYDE, OF SOUTH DENCWORTH.—Can any of your readers tell me which pedigree of Hyde is

correct, that given by Burke in his 'Landed Gentry,' or that in Clarke's 'Hundred of Wanting'? They differ totally as regards Francis Hyde, of Pangborne (*temp.* James I.). Burke says he was son of Hugh Hyde, fifth son of William Hyde, of South Denchworth, and gives him one wife, four sons, and two daughters. Clarke says he was son of John Hyde, fourth son of William Hyde, gives him two wives and only two sons.

Also I should be glad to know if the Hydes of Norbury, Cheshire (Lord Clarendon's ancestors), were of the same stock as the Hydes of South Denchworth.

CONSTANCE RUSSELL.

Swallowfield, Reading.

DOG'S TOOTH ORNAMENT.—In Parker's 'Introduction to Gothic Architecture' it is stated that this decoration may be considered to belong exclusively to the Early English style, although in the Norman we find an approach to it, and modifications of it may be seen in the Decorated. In the 'Imperial Dictionary' it is described as "an ornament peculiar to Norman architecture." I should be glad to know whether this decoration is found in any Norman work; and, if it is, the names of some churches or other buildings where it may be seen.

W. A.

Replies.

ATTACK ON JERSEY.

(7th S. v. 27.)

A detailed account of this attack is to be found in a work, now completely out of print, entitled 'Chroniques des Iles de Jersey, Guernesey, Auregny, et Serk, auquel on a ajouté un Abrégé Historique des dites Iles,' published in Guernsey in 1832 by George S. Syvret.

It appears from this account that three British regiments, the 78th, the 83rd, and the 95th, or portions of them, were garrisoned in Jersey in 1781, and were engaged in repelling the attack made on that island on Jan. 6 by the French, commanded by Baron de Rullecourt. The French landed before daybreak at a spot on the coast called La Roque, at some distance from the town of St. Helier, and took possession of a small battery. The main body then marched on the town, leaving a detachment to guard the battery, which, however, was retaken during the day by half a company of the 83rd Regiment, under the command of Lieut. Robinson. Day was just beginning to break when the invaders reached the town. No alarm had been given, and they penetrated as far as the square in which the court-house is situated, killed the sentinel, and made prisoners of the guard stationed there. One of the soldiers contrived to escape, and ran to inform the Highland Regiment, which was quartered in the building known as the General Hospital. The alarm once given, the troops in

garrison and two regiments of local militia were soon under arms; but in the mean time the governor, Corbet, had been seized by the French and forced to sign a capitulation. The troops and the islanders determined on resistance, and the governor being no longer a free agent, the command devolved on Major Peirson, of the 95th, who was stationed in Elizabeth Castle, a fortress situated on a small island opposite the town. He sent detachments to take possession of the heights commanding the spot where the French were assembled. The English force then advanced on the town, and Capt. Lumsden, of the 78th, proceeded with a field-piece through the High Street towards the square where the French had taken up a position. The French had seized on the Town Arsenal and placed the cannon they had found there in such a position as to command all the streets opening into the square. Capt. Lumsden and his men received the first fire. In the mean time other troops had come up, and the fighting became very severe. Major Peirson was one of the first to fall, and the French general was also killed, upon which the French surrendered as prisoners of war. Seventy-eight of them were killed and seventy-four wounded. The loss on the English side was eleven of the regular troops killed and seventy-four wounded. Of the islanders, twelve of the militia were killed and thirty-five wounded. Of the eleven regulars killed, seven perished in retaking the battery at La Roque.

E. MCC—

Guernsey.

In my father's 'Gossiping Guide to Jersey,' a whole chapter (iii.) is given to the battle of Jersey. The 78th Highlanders were certainly engaged in it; they were quartered at the General Hospital, and on hearing of the landing of the French marched to Gallows Hill. There a general rendezvous was held; part of the 78th was sent to secure the Town Hill, and three companies, under Capt. Lumsden, attacked St. Helier's itself through Broad Street, ably seconding Major Peirson in the defeat of the French. De Rullecourt, the French commander, was mortally wounded by a man of the 78th.

DE V. PAYEN-PAYNE.

University College, W.C.

The *London Gazette* of Jan. 16, 1781, gives full particulars of the attack referred to. The 78th Regiment was certainly engaged in repelling it, for the return of killed and wounded states that its Light Company had one rank and file killed and three wounded, and the Battalion Company two killed and twelve wounded.

J. C.

[G. F. R. B. supplies the reference to the *London Gazette*.]

MAN-OF-WAR (7th S. iv. 428; v. 49).—The term "man," as applied to a ship, is much older than your correspondent seems to think. It is used

familiarly in the 'Paston Letters,' e.g., March 8, 1473: "A few Frenchmen be whyrlyng on the coasts, so that there no fishers go out." May 13, 1488: "They had nott seylyd not paste vj leges butt they aspiad a Frenchman, and the Frenchman made over to them.....and soe toke the Frenchman and caryed the men, schyppe and all in to Breaten." Or yet again, July 31 (?), 1491: "Richard Calle toke certeyne men of wirre robberyng upon the coste" (Gairdner's edition, iii. 81, 344, 369). If still older examples are not to be found, I should attribute it to a defective literature rather than to the then novelty of the usage. What seems to me more curious is the use which a sailor would make of the feminine pronoun to a man, whether man-of-war or merchantman; but nautically a ship, under whatever name, is "she."

J. K. L.

Is not the origin of the words "man-of-war" and "merchantman" to be sought in the unconscious animism that pervades common people's mind and language? Uneducated men do often, like children, animate inanimate beings, and speak of things as if they were persons. The metaphor comes out of this root, and may be considered as a cultivated flower that throws into the shade its wild-growing congener.

"Man-of-war" is probably a word coined by blue-jackets, not by scholars. This is the starting-point which is to be kept in sight. It was invented by the same man who said "she" of a ship; and this last way of speaking has been admitted into the literary language. By the same animistic bias of the popular mind, "she" is said of the engine, at least on railway lines, for I do not know if it has also become literary.

H. GAIDOZ.

22, Rue Servandoni, Paris.

Your correspondent the REV. W. E. BUCKLEY, refers to Smollett for the use of this term in 1760, and asks for examples of any earlier instances of its official use. In order to narrow the question, I wish to say that Pepys, in his 'Memoires relating to the state of the Royal Navy,' 1690, never uses the term, but calls H.M. Ships, always *Ships* (or *Vessels*) of War. The expression *men-of-war*, therefore, if it came into official use before 1760, certainly was introduced later than 1690.

JULIAN MARSHALL.

'THE DICTIONARY OF NATIONAL BIOGRAPHY' (7th S. v. 3, 43).—It is quite a treat to read MR. LESLIE STEPHEN'S calm, philosophic note on the errors of his work—national, I was going to say, but that is only what it ought to be. The nation that can spend millions in blowing up shot-proof ships does not subsidize books. Many editors would have waxed wroth and hit out all round. MR. STEPHEN'S method shows how much at heart he has the success of his great work. This is only preliminary. The object of [this note is to suggest to him, in reply, that we are obliged to

credit him with having exhausted, at least, ordinary works of reference—such, for example, as 'N. & Q.' William Clarke, the author of 'The Cigar,' is now fairly well known, and therefore I cannot understand how such a notice of him was allowed to pass as 'appears in 'The Dictionary of National Biography.'

If nothing else had been done, surely the note (modesty forbids that I should say important note) about him which appears in 'N. & Q.' (5th S. ix. 329) should have been consulted, if not referred to. Then, again, the writer no doubt obtained the reference to the *Courier* from the *Gentleman's Magazine*, which he ignores, though I think it would have been better to have referred to the *Gent. Mag.*, which is in most libraries, and then credit would be given to whom credit is due. Query also whether some considerable space might not have been saved under Sir W. Blackstone by referring to the bibliography of his works (4th S. i., ii.), as is done under Lord Brougham.

RALPH THOMAS.

LEVEL-COIL (7th S. v. 44).—Since writing my note on this queer word, I have received from a friend the following quotation from a book called 'Shuffling, Cutting, and Dealing in a Game at Picquet,' 1659, p. 5:—

"Haslerigg.—May we play not Levet-coyl? I have not patience to stay till another match he made."

I cannot, however, regard "Levet-coyl" as other than a misprint for "Level-coyl," as the word appears in all the other passages in which it has been found.

JULIAN MARSHALL.

'MURRAY'S MAGAZINE' (7th S. v. 106).—I think Mr. VYVYAN's difficulty will admit of easy explanation. His binder has procured a case for the first volume of the magazine (Jan.—June, 1887) and has inadvertently bound up the contents of vol. ii. therein. On discovering his error he has converted vol. i. into vol. ii., but has overlooked the "Jan.—June."

JOHN MURRAY, Junior.

50, Albemarle Street.

CHARLES, A MINIATURE PAINTER (7th S. v. 88).—John Charles, who exhibited eight figure subjects and four portraits at the Academy, lived at 2, Jubilee Cottages, Chelsea, in 1880. He painted a son of Lord Edward Cavendish in 1877.

ALGERNON GRAVES.

VISMES FAMILY (7th S. iv. 449; v. 111).—Mr. De Vismes, chaplain to the British Embassy at Turin, who was sent for in hot haste to marry Lavinia Fenton (Polly Peachum) to the Duke of Bolton, on the death of the duke's first wife (*circa* 1751), was, of course, a clergyman of the Church of England, and therefore presumptively of English birth. Lady Mary Wortley Montagu speaks of Mrs. De Vismes in her letters to the Countess of Bute dated April 11 and May 22, and written—if

I am correct in the conjectural date I have affixed to them in my edition of Lady Mary's 'Life and Works'—in the year 1759. The latter De Vismes was at this time travelling tutor or "governor" to Sir W. Knatchbull, and may have been the same person, though more probably a son. Lady Mary calls him "a worthy clergyman."

W. MOY THOMAS.

STURT'S ILLUSTRATIONS TO 'THE PILGRIM'S PROGRESS' (7th S. v. 27).—Mr. Ofor, in his introduction to the reprint of the first edition of 'The Pilgrim's Progress' (Hanserd Knollys Society, 1847), says: "At length, in 1728, there appeared a handsome edition of the two parts, 'adorned with curious sculptures by J. Sturt.'.....The engravings are from the old designs and well executed" (pp. cxxviii-ix). The words quoted by Mr. Ofor, oddly enough, appear on the title-page of the edition of 1760, not on that of 1728, where they run thus: "The Two and Twentieth edition, adorned with Twenty-two Copper plates engraven by J. Sturt."

G. F. R. B.

The 1728 edition is the first with these illustrations. As it was the twenty-second edition, the engraver perhaps was led to fix the number of engravings also at that number. There is a thorough bibliography of the 'Pilgrim's Progress' prefixed by the late George Ofor (a Bunyan worshipper) to the edition which he edited for the Hanserd Knollys Society in 1847, 8vo.; also a general one in the three-volume edition of all Bunyan's works published under his care by Blackie & Co. in 1854, and subsequently reissued. A reference to these labours of Mr. Ofor would solve many Bunyan queries. Since his work another copy of the first edition has been discovered, a full account of which is in 'N. & Q.,' 7th S. i. 227, 272, 336, 376. In my copy of the 1847 'Pilgrim's Progress' there is a sheet of note-paper with gold lace-like border, signed by George Ofor, which deserves to be known and preserved:—

"Bunyan's Pilgrim's Progress. The Hanserd Knollys Society, having decided upon printing a correct text of this interesting allegory, requested me to edit the work, and to write an introduction. They allowed me the use of the type and cuts to print, at my own expense, fifty copies on Imperial Drawing Paper. This is to certify that Mr. Brown has paid twenty-five shillings for this copy, being his proportion of the expense for presswork, paper, binding, and embellishments.

"GEORGE OFOR."

"Jan. 7, 1848."

Another twenty-second edition of the first part was printed in chap-book form in 1727. The editor of the true twenty-second edition states that the former editions were for the poorer sort, at a cheap rate, in small type, so that many worthy Christians, by age and infirmities, were deprived of the benefit of it. This was duly weighed by persons of distinction and piety, who determined

to have it handsomely printed, and they generously contributed by large subscriptions to secure its being a correct edition. In comparison with all that had preceded it, this shone forth an elegant octavo volume, fit at this period to ornament any library or drawing-room. The engravings are from the old designs, and well executed. It was frequently reprinted. Beside the original 1728, I have one called the twenty-ninth, in 1757. Offer mentions two in 1775, and others. Unfortunately, there is no list of the subscribers to the 1728 edition. It would be interesting to know who those "persons of distinction and piety" were.

W. E. BUCKLEY.

The edition of 1728 was the first in which these illustrations appeared. They were reproduced in a great number of octavo editions, and printed, four on a page, in the folio editions of 1736-7 and 1767, printed in London, and in a folio edition of 1771, printed in Edinburgh. There is a bibliography of 'The Pilgrim's Progress,' and also of the general works of Bunyan, in Brown's 'Life and Times of Bunyan,' 1887.

J. B.

TOIE: DUOS LE CROSS-CLOTHES (7th S. v. 27).—"Cross-clouts," kerchiefs or cloths to wrap round the head or bosom. They were also termed "powt-ing-cloths." The *duos* seems to mean two.

JULIUS STEGGALL.

POETS' CORNER (7th S. iv. 487; v. 29).—Since writing my note on this topic, I have met with an article on Poets' Corner in the *Antiquary* for October, 1881, written by Mr. Henry Poole, the Master Mason of Westminster Abbey, than whom there is probably no one living better acquainted with the details of this beautiful building. Mr. Poole shows conclusively that the "poetical quarter," till the erection of Prior's monument, under the direction of James Gibbs, about 1740, was in reality a "corner," being circumscribed by the screen on the eastern side of the chapel of St. Blaize, destroyed by Gibbs. This is shown by a copy of one of the vignette initials to the chapters in Dart's 'Westmonasterium,' published in 1723. By the removal of the east, or altar, wall of the chapel of St. Blaize and the erection of additional monuments, Poets' Corner was extended to embrace nearly all the eastern and southern part of the south transept. In Hatton's 'New View of London,' 1708, vol. ii. p. 527, Chaucer's tomb is described as "by the east side," and Spenser's as by "the south end of the cross aisle." Neither in this nor in J. Crull's 'Antiquities of Westminster,' first published in 1711, nor in Dart's volume, already mentioned, published in 1723, is there any reference by name to Poets' Corner. It appears, as I have shown, for the first time in Goldsmith, and at length in the great work of Neale, 'History and Antiquities of Westminster

Abbey,' with letterpress by E. W. Brayley, published in 1823, it is applied as a general name to the whole of the south transept. J. MASKELL.

P.S.—It has been hinted to me that the first known application of the term Poets' Corner is coeval with the erection of the cenotaph to Shakespeare, which was placed there in 1762.

Though Davies speaks of "the place of [Garrick's] interment, immediately under the monument of Shakespeare in Poets' Corner," this name is not recognized in the entry in the Westminster Abbey register, where it is stated that Garrick was buried in "the South Cross." The references to "Poets' Corner," except that under MR. WARD's name, seem to have dropped out of the index to the fourth volume of 'N. & Q.' G. F. R. B.

MOUNTJOY (7th S. v. 48).—See Sir John Maundeville, quoted by Conder, 'Tent Work in Palestine,' 1880, p. 258. W. C. B.

"Ordinem equestrem Montis Gaudii in regno Jerusalemitano originem sumpsisse tradit Hieronymus Romanus, eadem ipsa tempestate, qua principes Christiani in Syria rerum potiti sunt, a loci extra urbem Jerusalemorum siti (ubi militia illa inchoata) etymo assumpta appellatione" (L. Beyerlinck, 'Magn. Theatr. Vit. Humanæ,' tom. iii. p. 330, C. Venet, 1707).

ED. MARSHALL.

Montjoy (the mount of joy), a name given to all kind of stone-heaps thrown on roads or on hills in sign of victory or holy triumph; but it is most certain that the name was not originally given to the Judean height on ascending which the pilgrims first caught sight of Jerusalem. Robert Wace, in 'Rou,' v. 4666, opposes the French cry "Monjoie" to the Norman cry "Dex aie":—

Franceiz criet: Monjoie, et Normanz: Dex aie; and Rou (or Rollen), the first Duke of Normandy, lived about 912, a century before the first Crusade. The cry being undoubtedly of French origin, French pilgrims, coming in sight of Jerusalem, can most probably have given the name to the hill from which they threw a first glance on Sion; but the name had been previously attributed to hundreds of stone-heaps and hills.

JOSEPH REINACH.

Paris.

'BIOGRAPHICAL DICTIONARY OF THE STAGE' (7th S. iv. 324, 416; v. 33).—I had a personal acquaintance with Miss Cushman, and at her death published some reminiscences of her in an article that appeared in the *Belgravia* magazine. I have now before me the woodcut drawn by Sir John Gilbert, in the *Illustrated London News*, of 'Miss Cushman as Romeo, and Miss Susan Cushman as Juliet, at the Haymarket Theatre'; but I had cut out this woodcut for a theatrical scrap-book without noting the date. The figures are not good portraits. Somewhat better ones are to be found in another

woodcut in the same journal, drawn by H. Anelay, 'Miss Cushman as Viola, and Miss Susan Cushman as Olivia, in "Twelfth Night," at the Haymarket, Theatre.' Richard Doyle's page 'Portrait of Romeo' in Gilbert Abbot Doyle's 'Almanack of the Month' (vol. i. p. 73) is too much of a caricature. The editor describes in verse the play and the acting, and Miss Cushman's "wondrous resemblance" to Macready.

CUTHBERT BEDE.

BAPTISMAL FOLK-LORE (7th S. v. 46).—I think this piece of folk-lore may be explained in this way. By the old law of the Church those persons who stood in any spiritual relationship to one another were thereby debarred from contracting any blood relationship. Consequently Mr. Brown and Miss Smith, being in the relationship of godfather and godmother, could not marry. I have no doubt that the answer of the parish clerk is a tradition of mediæval Church law. H. A. W.

In Lancashire this bit of folk-lore is tersely rendered, "Those who meet at the font will never meet at the altar." H. FISHWICK.

ANNAS, A WOMAN'S CHRISTIAN NAME (7th S. iv. 507; v. 37).—The street in Ripon which in mediæval times was called Annesgate, doubtless from St. Anne's Hospital therein, has long been called Agnesgate, or St. Agnesgate, apparently by a false "correction" of the earlier form. The earliest mention of Agnesgate which I know is in 1609, but I am not aware of any connexion with St. Agnes, or any Agnes, except in name.

J. T. F.

Bp. Hatfield's Hall, Durham.

GRIMING (7th S. v. 29).—In Halliwell's 'Archaic Dictionary' this word is correctly defined as "a sprinkling," and it is localized as "Northern." Jamieson spells it *gryming*, and his definition is "a sprinkling; a thin covering." He considers it a Border word, and for etymology he refers to the Icelandic *grima*. That the word must have been at one time in use in the South of Scotland is proved by its appearance in this stanza of 'Jamie Telfer':—

The sun wasna up, but the moon was down,

It was the gryming of a new-fa'n snaw,

Jamie Telfer has run ten miles a-foot,

Between the Dodhead and the Stobs's Ha'.

THOMAS BAYNE.

Helensburgh, N.B.

Griming, i. e., a mask, a slight covering; Icel. *grima*, a mask, hood. See "Grimace" and "Grime" in Skeat's 'Dictionary.' CELER.

[C. C. B., BORDER MINSTRELSY, MR. F. C. BIRKBECK TERRY, and others, are thanked for replies.]

TOBIAS SMOLLETT (7th S. iv. 507; v. 58).—It is satisfactory to gather that a new edition of Smol-

lett is projected, with notes, historic, explanatory, and illustrative. The following, from the Dublin *Pantheon* for April, 1809, p. 316, may interest:—

"On Saturday last was interred in the burial ground of St. Martin-in-the-Fields, the remains of Hugh Hewson, who died at the advanced age of eighty-five. The deceased was a man of no mean celebrity, though no funeral escutcheons adorned his hearse, or heir apparent graced his obsequies. He was no less a personage than the identical Hugh Strap, whom Dr. Smollett had rendered so conspicuously interesting in his 'Life and Adventures of Roderick Random' and for upwards of forty years had kept a hair-dresser's shop in the above parish. The deceased was a very intelligent man, and took delight in recounting the adventures of his early life. He spoke with pleasure of the time he passed in the service of the Doctor, and it was his pride, as well as boast to say that he had been educated at the same seminary with so learned and distinguished a character. His shop was hung round with Latin quotations, and he would frequently point out to his customers and acquaintances the several scenes in 'Roderick Random,' pertaining to himself, which had their foundation, not in the doctor's inventive fancy, but in truth and reality. The meeting in a barber's shop at Newcastle-upon-Tyne, the subsequent mistake at the inn, their arrival together in London, and the assistance they experienced from Strap's friend, were all of that description. We understand that the deceased has left behind him an interlined copy of 'Roderick Random,' pointing out these facts, showing how far they were indebted to the genius of the doctor, and to what extent they were bottomed in reality. The deceased to the last obtained a comfortable subsistence by his industry, and of late years had been paid a weekly salary by the inhabitants of the Adelphi, for keeping the entrances to Villier's Walk, and securing the promenade from the intrusion of strangers."

W. J. FITZ-PATRICK, F.S.A.

Dublin.

"FABRICAVIT IN FEROS CURIOSIS" (7th S. v. 45).—See 'Confessions' of St. Augustine, bk. xi. cap. 12. Years ago I answered the same question in 'N. & Q.' fully. Here is the passage from the Edinburgh edition, 1876:—

"Behold, I answer to him who asks, 'What was God doing before he made heaven and earth?' I answer not, as a certain person is reported to have done facetiously (avoiding the pressure of the question), 'He was preparing hell,' saith he, 'for those who pry into mysteries.' It is one thing to perceive, another to laugh—these things I answer not. For more willingly would I have answered, 'I know not what I know not,' than that I should make him a laughing-stock who asketh deep things, and gain praise as one who answereth false things."—P. 300.

From the above will be seen that the true version is totally different from the popular one. The questioner was only supposititious, who would have been answered kindly and considerately, and not arrogantly and brutally, as "a writer so old that he has become new again" and many others follow each other like a flock of geese in asserting again and again. How difficult is a lie to suppress when it has once gone abroad! That this slander on the most estimable of the old fathers should constantly be cropping up is a significant mark of

how few people (even authors) have read one of the greatest books ever written—notwithstanding the lot of frothy talk about it.

Boston, Lincolnshire.

R. R.

If PROF. BUTLER will turn to his Augustine's 'Confessions,' lib. xi. cap. 12, he will find the quotation he is inquiring about. Moreover, if he looks again at the passage in 'Lectures on the Study of Mediæval and Modern History' (p. 114), to which he refers, he will see that Bishop Stubbs there quotes correctly, "Alta scrutantibus [not *petentibus*, as PROF. BUTLER says] gehennas parabat." It is always a little risky to doubt Bishop Stubbs's accuracy. I had only to open my volume of the 'Confessions' to find the reply given "joculariter," as Augustine says, to the old irreverent questioner.

M. A. M. JESSOPP.

Scarning Rectory.

"The saucy swain (who) upstarting needs would know" reminds one of a similar incident the scene of which, either in fact or fiction, is laid in PROF. BUTLER's native land. In either case, it was narrated to me by a popular and well-known lecturer.

A negro field-preacher, discoursing on the creation of man, proceeded to illustrate his subject in this wise: "My bredren, the creation ob man was in dis manner. In de beginning th' Almighty took a bit ob clay, spat on it, rubbed it up in his hands, and sot it up 'gainst dat post. In course of time, dat became Adam. Now him 'peared to be a bit lonely, so th' Almighty took another bit ob clay, spat on it, rubbed him up, and sot it against de post on de oder side, and dat wore Ebe." Here a negro in the congregation interrupting, observed, "I say, Massa Preacher, if dem first man, and dem first woman, who fixed dat ere post?" "Dry up dere, nigger," retorted the preacher; "anoder of dem ere questions 'll bust up dis whole meeting."

JOHN J. STOCKEN.

JOHN THORLAKSON, IRISH POET (7th S. v. 47).—Sir Jon (Rev. John) Thorlakson was a native of Iceland, not of Ireland. He was a prolific poet, producing, besides original pieces, translations into Icelandic of Milton's 'Paradise Lost' (from German and Danish versions), Pope's 'Essay on Man,' Klopstock's 'Messiah,' and other foreign works. The first three books of Milton were published by the Icelandic Literary Society, which was dissolved in 1796, and the whole at Copenhagen in 1828. The Rev. Dr. Henderson, who visited Iceland on behalf of the British and Foreign Bible Society, to distribute an edition of the Holy Scriptures in Icelandic which that Society had issued, and who published a most interesting work on the island and its people ('Iceland; or, the Journal of a Residence in that Island during the Years 1814 and 1815,' E. Henderson, Edinburgh, 1818), records his visit to the poet in vol. i. p. 96; and what he there says furnishes the substance of the note which

your correspondent quotes. Through the kindness of Dr. Henderson and of the King of Denmark the straitened circumstances of which complaint is made were mitigated during the concluding years of the old man's life. Born Dec. 13, 1744; died Oct. 21, 1819. See also 'English Cyclopædia,' *sub voce*.
C. H. D.

For "Poet of Ireland" read *Poet of Iceland*; and for Jon Thorlakson's Icelandic translation of Milton's 'Paradise Lost' consult, *inter alia*, Ebenezer Henderson's 'Journal of a Residence' in Iceland, vol. ii., Appendix No. 2 (Edinburgh, 1818).

AN HONORARY MEMBER OF THE ICELANDIC LITERARY SOCIETY.

This should probably read "Jon Thorlakson, poet of *Iceland*, and translator of Milton," who was born on December 13, 1744, at Selardal, near Arnafjord, Iceland, son of a priest who was afterwards dismissed from the priesthood. Thorlakson himself incurred a similar punishment in 1772, after which he obtained permission of the King of Denmark to establish a printing press, thus saving himself from absolute starvation. His learning won him favour, and in 1780 he was again restored to the priesthood. Eight years later he was presented to the living of Bœgisa, in the north of the island, the value of which was somewhat under 7*l.* sterling per annum, and reduced by his having to pay a curate. In 1791 he translated parts of 'Paradise Lost,' which were submitted by one of his parishioners to the Icelandic Literary Society. The translations were so good that Thorlakson was elected an honorary member of this Society. He died on October 21, 1819, at the age of seventy-four, some time previous to which he had received a pension of about 6*l.* annually from the King of Denmark.

The collected poems of Thorlakson fill about 1,100 pages in the 'Islensk Ljodabok Jons Thorlakssonar prests ad Bœgisa,' 2 vols., Copenhagen, 1842-3. These volumes comprise all his shorter poems, composed from the age of twelve to over seventy, gathered from the Icelandic periodicals in which they appeared, and several translations, among others, Pope's 'Essay on Man,' rendered through the Danish. The fame of Thorlakson rests, however, on his version of 'Paradise Lost.' That this is a fine Icelandic poem is the established opinion of all Icelanders. 'English Cyclopædia,' vol. vi.

WILLIAM HAXELL.

112, Gower Street.

[Communications to the same effect are acknowledged from ABBA, G. F. R. B., JULIUS STEGGALL, and W. G. B. PAGE.]

ÉCARTÉ (7th S. v. 27, 96).—"The supposable date" of the 'Pickwick Papers' may be, as MR. PICKFORD says, 1828-9, but the real date is undoubtedly 1837. I do not, therefore, see how his reference to the incident in that immortal work helps us in our

inquiry as to the date of the first treatise on the game published in England. Between 1837 and 1823-4, the date of my little book, there must be very many allusions to *écarté* to be found, which are not more useful for this purpose. One point in the 'Pickwick' incident is worthy of note: Dickens twice spells *écarté* without the second accent.

I am happy to give Mr. A. HALL the address of James Harding. It is 32, St. James's Street, 1824.
JULIAN MARSHALL.

In one of Mrs. Gore's novels, the scenes of which are laid in the closing years of the Regency and the early years of George IV., this game is mentioned as being played in the evenings. Evidently Mrs. Gore understood it to be then known in England. Of course, the reference may be, after all, an anachronism.
ROBERT F. GARDINER.

Glasgow.

CAR-GOOSE (7th S. iv. 507; v. 35).—If MR. BARDSLEY will look into Dr. McLeod's 'Gaelic Dictionary,' p. 139, he will find the word *ciar*, in Celtic an adjective, "dusky, dark grey, dark brown, gloomy, stern." A fit word to apply to a heath, and hence, perhaps, to any level tract of ground. "*Carr*, a roughness, a rocky shelf or projecting part of a rock." "*Cars*, s.f., a level fertile tract of country. This word, though apparently English, is supposed to be derived from the Armorican dialect of the Celtic."
J. S. ANDERSON, F.E.I.S.

Walton, Liverpool.

May I supplement MR. BARDSLEY'S note by the word *car-water*, which in Lancashire signifies the marshy, brown water running in little rills from the moors, and is often supposed to have some affinity to iron-water?—whether justly or not I do not undertake to say.
HERMENTRUDE.

In the North of England this word is the equivalent for a small lake; for instance, Prestwick Car, a small lake near Newcastle, which has been in recent years drained.
R. B.

SIR WILLIAM GRANT (7th S. v. 28).—I think the following is the explanation of Sir W. Grant's re-election in March, 1801. He was appointed Master of the Rolls in the course of the legal changes brought about by Eldon's elevation to the Chancellorship on Addington's accession to the Premiership, and vacated his seat technically by accepting the stewardship of East Hundred, expecting that the formalities connected with his appointment to the Rolls would be completed before his re-election. Owing to the king's illness, these formalities were delayed, and his re-election had taken place before he was actually in possession of the Mastership; hence he had to vacate his seat again on the formal acceptance of that office. I am not certain that this is the explanation; but

it is supported by the fact that similar circumstances occurred at the same time in the case of Addington himself, who on being selected by the king for the treasury accepted the Chiltern Hundreds, and was re-elected for Devizes Feb. 25, 1801, and again vacated his seat a week or two afterwards, on the completion of his formal appointment, and was again returned on March 21.

ALFRED B. BEAVEN, M.A.

Preston.

According to the *Gentleman's Magazine* he died May 25, 1832, aged seventy-seven; and according to Murray there is a tablet to him in Dawlish Church; but I cannot with certainty say that he is buried there.
R. F. S.

'THE DIVERSIONS OF BRUXELLS' (7th S. v. 89).—About *rueil* there is no difficulty: it is the *ruelle*, the space between the bed and the wall, or (later) the alcove, in which French fine ladies, especially the *précieuses* of other days, received their friends and admirers,—the very place to serve as "a pretty cage for a singing fop, with a weak voice."

As to *flutes-deux*, or *flutes-doux*, I can only suppose that the author intended to write *flûte douce*, which may very probably have been the same as *flûte d'amour* (Germ. *Liebesflöte*), an old form of flute with a narrow bore, supposed, like the *oboe d'amore*, to have a smooth and fascinating quality of tone (Grove's 'Dictionary').

JULIAN MARSHALL.

The *ruelle* was the space between the bed and the wall, and was used as a drawing-room by French ladies of quality when that manner of "reception" was the custom. *Flutes-deux* are "spindle-shanks." Tarver's 'Dictionary' mentions a proverb, "Il ira au Paradis en joie, car il est monté sur deux flutes." Allusions to the *ruelles* are not uncommon in contemporary light literature.
EDWARD H. MARSHALL, M.A.

The Library, Clarendon, Hastings.

I would suggest that *rueil* is intended for *ruelle*, meaning, *inter alia*, "lady's cabinet," and used last century to signify "an assembly at a private house"; and that *flute doux* is barbarous French for "German flute," which musical instrument is more melodious than the common flute.

J. F. MANSERGH.

Liverpool.

LAURA MATILDA (7th S. v. 29).—'Drury's Dirge,' by "Laura Matilda," has for a motto four lines taken from Gifford's 'Baviad and Mæviad,' in which work two of the Della Cruscan poetesses are held up to ridicule, viz., "Anna Matilda" and "Laura Maria." The authors of the 'Rejected Addresses' seem to have concocted the name of "Laura Matilda" from these two, and, if so, to have intended their satire to be general against

feeble female poetry, and not personal against any one in particular. "Anna Matilda" is said to be Mrs. Hannah Cowley, of whom Gifford writes:—

See Cowley frisk it to one ding-dong chime.

'Baviad,' 23.

And Anna frisks, and Laura claps her hands.

Ib., 62.

Again, in the 'Mæviad,'

Who nought but Laura's tinkling trash admire,
And the mad jangle of Matilda's lyre.—103-4.

Which lines not improbably suggested "Laura Matilda." Another, the third of these poetic Graces, was Julia, who, as Mr. Gifford informs us in a note on l. 148, is Mrs. Robinson. Is it known who were meant by "Laura Maria" and by "Adelaide" in 'Mæviad,' 139?

W. E. BUCKLEY.

Is "Laura Matilda" meant for "Anna Matilda" (Countess Cowper) of the *World* and the *British Album*?—for a short notice of whom see Prof. Henry Morley's 'Shorter English Poems.'

C. C. B.

Such names for female writers seem to have been common. In Mrs. Gore's novel entitled 'Cecil; or, the Adventures of a Coxcomb' (vol. i. chap. vii.), I find the following: "Do you know, Lady Harriet, you would make a dangerous rival for Hafiz, or 'Rosa Matilda' of the *Morning Post*!"

ROBERT F. GARDINER.

It is possible that the poetess referred to in 'Rejected Addresses' under this name may be Hannah Cowley, who assumed the name of "Anna Matilda." This writer is mentioned on p. 38 of the same number in which the query is published.

G. W. TOMLINSON.

Huddersfield.

[The idea of this substitution of name presented itself to us, but it is in 'The Baviad and the Mæviad,' and not in 'Rejected Addresses' that "Anna Matilda" appears.]

PONTEFRET ON THAMIS (7th S. v. 69).—The locality of this place is discussed in 'N. & Q.,' 1st S. ii. 56, 205. It there appears that the Pons fractus, or Pontefract, was Kingston Bridge, and the town of the same name would probably have been on the north bank of the river opposite Kingston.

E. L. P.

THE PRAYER-BOOK VERSION OF THE PSALMS (7th S. iv. 202, 354, 512; v. 69).—R. R. would have been better advised had he postponed his letter at the last reference until he had the wished-for opportunity of looking further into the matter.

As was pointed out to me by MR. DORE, the version of the Psalms in the edition of the Great Bible published in April, 1540, contains a number of emendations or corrections (made by or under the authority of Cranmer) on the original edition, which came out under the superintendence of Coverdale in 1539. But the subsequent editions

of July and November, 1540, and of May and November, 1541, are practically identical, the variations being so few and unimportant that they are probably accidental. A few alterations, too, were made in later times; thus, in Ps. xxviii. 9, "the Lord is their strength," is changed (less correctly) into "the Lord is my strength"; and the word "which" (when referring to the Almighty) is in several places altered into "who." But looking at the matter in a broad point of view, it is quite correct to say that the Psalter in the Prayer Book is the version in the first of the editions of the Great Bible for which Cranmer was responsible, *i.e.*, that published in the month of April, 1540.

With regard to the remarkable alteration in Ps. lxxviii. 4 (which was doubtless at first accidental), the case is as follows: In the edition of April, 1540, the passage read, "Praise ye him in his name Ja, and rejoice before him." The *h* of "Jah" was probably omitted accidentally, the sound being the same; and it is evident from the symbol annexed that the sacred name was intended; nevertheless, in the edition of July, 1540, it is printed as "yea" (an old variant of "yea"), the passage reading "Praise ye hym in his name, yee and rejoice before hym," the symbol being given after the first "hym," and the "Ja" being apparently misunderstood. This was followed in all editions of the Prayer Book until the time of Queen Anne, when (as I remarked before) it was silently corrected, and the sacred name in its shortened form substituted for "yea."

In the edition (the second) of Dr. Westcott's 'General View of the History of the English Bible' (I must apologize for not quoting the title of that work quite correctly in my last letter, at p. 70), this is mentioned; but it is erroneously stated (p. 215) that the "curious misreading" occurs first in the edition of the Great Bible of November, 1541; it should be that of July, 1540.

W. T. LYNN.

Blackheath.

R. R. has spoken, and I am only too glad to sit at his feet and learn. As he has "the original and only genuine" copy of the May, 1541, edition of the Great Bible, it is useless to consult any of the five copies in my little collection. No doubt they are all spurious and mixed. I thank R. R. for the information that I am in the habit of copying from other people in preference to examining the originals. It is a little surprising that R. R. should shelter himself behind the name of the late Francis Fry, of whom he has so often written disparagingly.

J. R. DORE.

Huddersfield.

SINGING-CAKES (7th S. v. 109).—The wafer-bread used for the mass was commonly called *singing-bread*, or *singing-cakes*, because used in "singing" mass. But this kind of bread was also

used at the same time as other confectionary, and apparently in a similar way. The Ripon Treasurer's Rolls contain payments for sugar-plate, comfits, &c., for the Maundy, and also for wheat-flour bought for the parishioners' communion, and for the Maundy, and for baking the same in "wafers pro prædicto mandato et in oblatis pro communione parochianorum." The Elizabethan Injunctions of 1559 mention "the usual bread and wafer, heretofore named singing-cakes." "Singing hinnies" are no doubt rightly said by Brockett to be so called from the hissing or singing noise they make while baking on the girdle. J. T. F.

Bp. Hatfield's Hall, Durham.

FEMALE SAILORS (7th S. iv. 486, 536; v. 56).—The odd word *copurchic* occurs, l. 26, in the passage quoted from the *Daily Telegraph* at the last of the above references. Can any one say what it means?

In the same passage, l. 9, "women" should, I suppose, be read *woman*; l. 24, "Dieulafor," *Dieulafof*; and l. 29, "1809" should be 1800. The year VIII. began Sept. 23, 1800, and ended Sept. 22, 1801.

One more question. To what year does "this year," l. 43, refer? Will your correspondent kindly give us the date of the appearance of this communication in the *Daily Telegraph*? It will increase its interest materially.

JULIAN MARSHALL.

As the first French revolutionary year began on Sept. 22 (Vendémiaire 1), 1792, the sixteenth Brumaire of the eighth year of the Republic would answer to Nov. 6, 1799, not 1809, as stated in MR. FITZPATRICK'S extract from the *Daily Telegraph*. Indeed, the revolutionary calendar had ceased to exist some years before this latter date, as it was abolished by Napoleon on Jan. 1, 1806. As, however, this calendar is, as Carlyle justly says, confusing to the soul (although some of the month names are pretty and poetical enough), any one may well be excused for making mistakes when dealing with it. May I, without offence, suggest that MR. FITZPATRICK should have given the date of his extract from the *Telegraph* when sending it to a magazine like 'N. & Q.'?

JONATHAN BOUCHIER.

SOURCE OF PHRASE SOUGHT (7th S. iv. 183, 395, 476; v. 93).—Dr. Johnson's memory was at fault. The passage that he had in his mind had not been expunged. It is in chapter xx. of 'The Vicar of Wakefield,' and runs as follows:—

"Big with these reflections, I sat down, and, finding that the best things remained to be said on the wrong side, I resolved to write a book that should be wholly new. I therefore dressed up three paradoxes with some ingenuity. They were false, indeed, but they were new. The jewels of truth have been so often imported by others, that nothing was left for me to import, but some splendid things that at a distance looked every bit as well."

Dr. Hill, in his recent most careful and satisfactory edition of 'Boswell' (vol. iii. p. 376, note 1), has quoted the first three sentences (ending with the word "new"), but has not proceeded to the end of the paragraph: what he has quoted being sufficient as regards the one point that Johnson mentioned, viz., "that, generally, what was new was false." But when we add the remaining sentence, we see that the two points are, in fact, both put by Goldsmith, through George Primrose, viz., that what was brought forward as new was false, *whilst what was true had often been imported already, and therefore was not new.* The first use of the phrase in its terse form is still to be sought. So far, its use by Lessing (who died in 1781), "good" being substituted for "true," is the earliest that has appeared in "N. & Q."

R. R. DEES.

Wallsend.

In my copy of the second edition of 'The Vicar of Wakefield' (vol. ii. p. 6) occurs the following passage: "I resolved to write a book that should be wholly new. I therefore drest up three paradoxes with some ingenuity. They were false, indeed, but they were new." Is this the passage to which MR. J. CARRICK MOORE alludes?

F. W. D.

CURATAGE (7th S. v. 68).—When the late Rev. Dr. Blunt was my father's curate, thirty years ago, he sometimes called his house by this name. We thought it a very ugly word; and it is not a legitimate one, for this reason. The phrases, "the vicarage," "the rectory," "the parsonage," are really quasi-adjectives, shortened forms of "the vicarage house," &c., i. e., the house belonging to the vicarage. Now, a vicar is a corporation, and his vicarage—that which makes him a vicar—is a legal entity; but this cannot be said of a curate; therefore, there can be no such thing as a curatage house, or curatage. C. F. S. WARREN, M.A.

MR. SAWYER says this word is new to him. From 1840 to 1845 a friend of mine was curate at Hurstmonceux, and we used to call his house "the curatage." We fancied this to be a feeble pleasantry of our own invention.

JAYDEE.

THE GLORIOUS FIRST OF JUNE (7th S. iv. 444; v. 33).—What ground was there for James's statement that George III. was restrained from acting towards Lord Howe according to the claims of justice and dictates of his heart by the strong political prejudice of the minister at his elbow. Was the minister either Pitt or Dundas. Probably no unworthy motive actuated him. Lord Howe's was not a victory of first rank, meriting highest rewards. It was incomplete. With twelve or fourteen English line-of-battle ships without even a top-gallant mast shot away, Villaret-Joyeuse was allowed to tow into port five dismasted ships.

The French account was that they were expecting the arrival of the very valuable Franco-American convoy that, under threat by Robespierre of loss of his head if he failed, Villaret was sent out to meet and bring into port, and that he succeeded—saving his head by saving the convoy. See the account that Villaret gave Capt. Brenton when his prisoner in the Belleisle in 1809, after the surrender of Martinique.

Probably one of the most disagreeable duties of a minister is apportioning rewards to men who in war have done well, but no more than well, and especially if their deeds have caught the public fancy, or removed much anxiety. Sense of duty, and not political prejudice, probably swayed the minister in 1794. The dictates of the royal heart are probably hit off in Peter Pindar's 'Apology for Kings,' where the Earl of Pembroke prevents the king knighting the Salisbury verger "tho' a fine fellow, 'pon my word." Any way, after Nelson had shown what victory meant, Sir Rob. Calder, in 1805, found himself courtmartialled and disgraced, after defeating an enemy of superior force and capturing line-of-battle ships. It was considered that he ought to have followed up his victory. The nation had greatly changed its views under the teaching of the hero of the Nile. HANDFORD.

"SAPIENS QUI ASSIDUUS" (7th S. iv. 528; v. 37).—The only baronetcy conferred on the name of Mitchell, so far as I know, is to be seen in Burke's 'Extinct Baronetage,' published in 1838. It is Mitchell of Westshore, in the Isle of Shetland. The title was created in 1724, and became extinct in 1783. Sir B. Burke gives the arms, but not the motto. There was a Sir Thomas Livingstone Mitchell, who died in 1855 or 1856, but he was only a knight, not a baronet. The list of baronetcies in my little book MR. F. RULE may well have searched in vain, as it contains those only which are still in existence. E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

EARLINGS : EARLY (7th S. v. 67).—As regards *early*, it may be important to note the first use of it in the language as an adjective. This will be found in the 'Ancren Riwle' (Camden Society, p. 258), in the expression "his *earlich* aristie," which is equivalent to "his *early* rising" in the English of to-day. "Here," says Mr. Kington Oliphant, in 'Old and Middle English,' "*early* for the first time becomes an adjective; it had hitherto been only an adverb." In the sense of "timely," &c., we find in 'Pericles,' III. ii. :—

At these *early* hours shake off
The golden slumber of repose.

"The *early* and latter rain" of James v. 7 is an example of the contrasted serial use of the word, and the "late and *early* roses" in 'Enoch Arden' (p. 19) may be added as a further illustration of similar character. A notable and famous use of

"*early* June" is in 'Thyrsis,' in the first line of the stanza in which the poet compares the premature death of his friend to the departure of the cuckoo before midsummer. The comparison opens thus :—

So some tempestuous morn in *early* June, &c.

THOMAS BAYNE.

Helensburgh, N.B.

Miscellaneous.

NOTES ON BOOKS, &c.

How to Write the History of a Family. By W. P. W. Phillimore, M.A., B.C.L. (Stock.)

CAN any one teach the art, if it be an art, of writing family histories? Mr. Phillimore evidently thinks such a thing is possible. For ourselves, we take leave to doubt, notwithstanding our appreciation of the value of much of the matter brought together with this view by Mr. Phillimore. If his book had been entitled "Helps towards" or "Notes in Aid of the Writing of a Family History," the true purport and the true value of the book would have been, we think, better set forth. For if the power of writing such a difficult book as a family history be not in the person who sets to work to write it, no amount of study of manuals like Mr. Phillimore's will implant it in him. Nor, we imagine, would Mr. Phillimore himself expect such a result from the diligent perusal of his pages.

Family history may clearly be written in many different ways, and each may have much that can be said in its favour. Mr. Phillimore's suggestions are often excellent in their way, but they would not, so far as we can see, have given us the 'Lives of the Lindsays' or the 'Earls of Kildare'—books which assuredly we could not spare from Scottish and Irish family history. It is true that these are branches of the subject with which Mr. Phillimore does not profess to deal, but his normal scheme of a family history must either be applicable to them, or be far too limited in its applicability. Nor can we see that the exclusion of those branches justifies Mr. Phillimore's neglect so much as to mention Mr. Seton's 'Law and Practice of Heraldry in Scotland,' which, under the name of a treatise on Scottish heraldry, contains a mass of the most valuable material for the student of heraldry and genealogy in general, as well as of information concerning MS. sources in Scotland and in England for research into Scottish family history. Sir Bernard Burke's 'Reminiscences, Ancestral and Anecdotal,' should also have been mentioned, for the useful details which they contain in regard to MS. sources for Irish family history. We are glad to find that Mr. Phillimore devotes some space to our American cousins. Their zeal and energy seem to be as untiring in genealogy as in commerce, and the results of the systematic researches now being carried on by Mr. H. F. Waters for the New England Historic Genealogical Society deserve the heartiest commendation of English genealogists.

Sussex Archaeological Collections. Vol. XXXV. (Lewes, H. Wolff.)

It is always a pleasure to us to welcome a new volume of this well-written and well-edited series. No society with which we are acquainted, English or foreign, has more resolutely striven against encumbering its pages with the useless padding which some people seem to derive a mild sort of excitement from writing than has the one whose home is at Lewes. The volume before us

is, perhaps, not quite up to the very high level of some of its predecessors, but there is not to be found a single bad paper from one end to the other. Everything is as it should be—short and to the purpose.

Capt. Attre's account of Wivelsfield is charming. How we wish that every village in England could have its annals chronicled by one who knows so well how to hit the salient points! We think, however, that he need not have encumbered himself, after giving the true derivation of the name—from *Wifel*, a personal name—with other people's guesses. Among the field-names in the parish is one called Locktrood. This reminds us of Lockwood, in Yorkshire. Can they both have a common origin, and be a reminiscence of Loki, a malignant personage in the Teutonic mythology.

Sir George Duckett's 'Additional Materials towards the History of the Priory of St. Pancras, at Lewes,' is useful. The list he gives of the documents relating to this house, preserved in the National Library of Paris, is especially valuable. Mr. Frederick E. Sawyer contributes a glossary of Sussex place nomenclature, which will be of service to others engaged on similar work for any part of England.

There is a pathetic interest in the return of the aliens resident at Cuckfield and Lindfield in 1793. They were most of them Frenchmen who had fled from the revolutionary terror. One of them was an ecclesiastic, Jean Ringard, Rector of St. Germain. Concerning this refugee it should be possible to obtain some information. It is stated that there were at one time eight thousand of the French emigrant clergy in England. If it be possible, their names should be collected. The list would have considerable interest both in France and England.

A note at the end of the volume tells the reader that a large number of personal and place names are not entered in the index. This is surely a great blot; an imperfect index is well nigh as bad as no index at all.

An Inventory of the Church Plate in Rutland. By Robert Charles Hope, F.S.A. (Bemrose.)

THERE is very little mediæval church plate in England except examples that have been imported from abroad in recent days. In the Edwardian and the Elizabethan time every endeavour was made by those who carried on the work of the Reformation to remove from the eyes of the people everything that had been connected with the Roman Catholic Mass. There can be no doubt that it was the intention of the authorities that every old chalice and paten should be flung into the melting-pot. A few remain still to gladden the hearts of antiquaries. The paten which some happy accident has preserved at Edith Weston is an example. There is no hall-mark upon it, but Mr. Hope conjectures it is of about the year 1480. We should ourselves, judging from his representation of it, have dated it a few years earlier. It is six inches in diameter, very plain, with the hand of God in the centre, surrounded by a cruciform nimbus.

Some of the post-reformation plate in the Rutlandshire churches is interesting. The cup at Preston, of which a good engraving is given, is very fine. Its date is 1603. The bowl is surrounded by grapes and conventional foliage, excellently rendered. In character it differs widely from most of the examples of English church plate that we have seen.

At Barrowden there is a cup of the common form, dated 1569. It is preserved in a leather case, of which an illustration is given. Mr. Hope does not point out that this case is earlier than the vessel it is now employed to contain. Unless we are much mistaken, it belongs to the middle of the fifteenth century. It was probably employed aforesaid to hold the chalice.

Literary Sketches. By H. S. Salt. (Sonnenschein & Co Ignorant Essays. (Ward & Downey.)

THESE two volumes of essays do not call for more than a passing notice in our pages. Mr. Salt's book contains ten articles on literary subjects, which have been reprinted from the various magazines where they originally appeared. The sketches of James Thomson, the author of 'The City of Dreadful Night,' Thoreau, Godwin, and Hawthorne are interestingly written, and may be read both with pleasure and profit by those who are not so well acquainted with these writers as they should be.

The author of 'Ignorant Essays' pleasantly contends that Nuttall's 'Dictionary' and 'Whitaker's Almanack' are "the two best books," mourns regretfully over "the decay of the sublime," and consoles himself with the fancy "that upon laying down this book the reader's mind will, if possible, be still more empty than when he took it up."

The Life of Mrs. Abington. By the Editor of 'The Life of Quin.' (Reader.)

THE merits of this compilation do not extend far beyond the get-up, which is tasteful, and the pleasing reproduction of a portrait of Mrs. Abington by Cosway. The author has drawn together from various sources a number of facts concerning the life of this brilliant actress. His sins of inaccuracy are, however, so numerous that the value of the book for purposes of reference is slight.

The Monthly Chronicle of North-Country Lore and Legend. (Scott.)

THIS volume is a reprint of the antiquarian articles which have appeared from time to time in the *Newcastle Weekly Chronicle*, and is, in fact, nothing more nor less than a scrap-book made up of cuttings from that paper. The result is a very agreeable miscellany, containing a variety of interesting matter bearing on the history, traditions, folk-lore, and legends of Northumberland. Its best commendation is to say that as we turn its pages we are strongly reminded of Hone's 'Every-Day Book' and Chambers's 'Book of Days.' The worthies commemorated, however, are of so very local importance that few but Northumbrians will care to read their story; and the illustrations, for the most part, hardly deserved to be reproduced.

The Forum. Edited by Loretta Metcalf. Vols. I.-IV. (New York, 'Forum' Publishing Co.)

THIS magazine, which is in some respects an American *Nineteenth Century*, is always interesting, whether for its discussion of both sides of questions of the day—such as cremation, alcoholism, the books which distinguished men of letters have found most helpful to them—or for its generally wide scope and independent criticism. A magazine numbering among its contributors such very different specialists as Moncreu D. Conway, Prof. Freeman, and Lord Wolseley shows at once that there is no subject of human interest which it does not desire to touch at some point. We were not a little amused, we may admit, at reading Mr. Moncreu D. Conway's account of his pilgrimage to the shrine of Madame Blavatsky in search of a miracle. Most unfortunately, the supply had just been stopped, *jussu superiorum*, before Mr. Conway arrived. So he has still to confess, we presume, to a "restless, unsatisfied longing." General Greely's paper on alcoholism is practically an account of his experiences in the celebrated Arctic expedition which he commanded. On the whole, his conclusions seem fairly free from prejudice, and they are certainly based on a very severe testing of the value of alcohol in Arctic cold. Edward Eggleston's account of books which have helped (or hindered) him is very quaint, and suggestive of Monadnoc and the simple life of the Far West. His

dolorous plaint concerning the evil done to him by imbibing the maxim "Waste not, want not," is quite in keeping with the whole tone of his paper.

The *Forum* certainly deserves to be read attentively on both sides of the Atlantic, and so long as it continues to be conducted on its present lines cannot fail to command the attention which it merits at our hands in the Old Country.

Le Livre of Feb. 10 gives a full account, accompanied by a profile sketch, of Felix Arvers, the author of the superb sonnet beginning,

Mon âme a son secret, ma vie a son mystère,
of which also it supplies a hitherto unpublished version, differing slightly from that generally accepted. 'La Bibliothèque d'une Dame Anglaise au XVIII^e Siècle' is a translation of a paper in the *Spectator* (Addison's). Another translation from the English is that of a recent review in the *Athenæum* of Prof. Colvin's 'Keats.' A good portrait of Théophile Gautier is a pleasing feature in the number.

MR. COWPER'S 'Registers of St. Peters, 1560-1800,' are in the hands of the binder. The 'Registers of St. Alphege, 1550-1800,' will shortly be issued to subscribers. One hundred and six copies in all will be printed.

MR. DAVID NUTT announces for March the first number of the *Archæological Review*. It will deal with historic and prehistoric antiquities.

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. F. MANSEERGH ("Covers of Magazines in the last Century").—Mr. Wheldon, the bookseller, of Great Queen Street, than whom there are few better authorities, says that the early numbers of the *Gent. Mag.* had wrappers of a dirtyish blue shade, which was afterwards changed to a species of drab. This was maintained to the close of the first series. The *Universal Magazine*, *Lady's Magazine*, &c., he has only seen in volumes.

BUFFETIER (*ante*, p. 106).—DR. CHANCE may be interested to know that this word appears in the 'Supplement' to Littré.

W. E. BUCKLEY ("Dory or Dorey").—"A flat-floored cargo boat in the West Indies, named after the fish John Dory" (Smyth's 'Sailor's Word-Book').

C. W. PENNY ("Osnaburg").—"A coarse linen cloth, originally made at Osnaburg, in Germany" (Annandale's 'Ogilvie').

QUERY ("My First and Last Appearance").—Have you consulted Mr. Turner's volumes, 'T Leaves' and 'More T Leaves'?

A. ("Picture by H. Fradelle").—Henry Joseph Fradelle, an historical painter, born at Lille, in France, lived in England, and exhibited, between 1817 and 1854, eleven paintings at the Royal Academy, thirty-six at the British Institution, and two at the Suffolk Street Exhi-

bition. He died in 1865. Many of his works were engraved. A well-known one is 'Mary, Queen of Scots, and her Secretary.' This may be, and probably is, the original of the engraving you possess.

JAS. B. MORRIS ("The Lady of the Haystack").—Reference to 7th S. iv. 495 will show that your communication has been anticipated.

J. C. H. desires to know by whom the phrase "Garrulous old age" is used.

S. G.—Yes.

NOTICE.

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

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

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LONDON, SATURDAY, FEBRUARY 25, 1888.

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R. W. BUSS, ARTIST.

Mr. Robert William Buss has had scant justice done to him at the hands of writers and compilers of biographical dictionaries; but if he had never done anything else than to have been temporarily engaged as an illustrator to 'Pickwick,' at the munificent remuneration of fifteen shillings for an etched plate, it would have been enough to have rescued his name from ill-deserved obscurity. His son, MR. ALFRED G. BUSS, some years ago, in the pages of 'N. & Q.' (5th S. iii. 330, 455), gave an ample, though not complete list of his father's productions, and in that same volume were several notes on Mr. R. W. Buss; also in the fourth, sixth, and seventh volumes of that series of 'N. & Q.' In vol. iv. p. 16 of that series a correspondent said that in his original copy of 'Pickwick' the two etchings 'Mr. Pickwick in Chase of his Hat' and 'The Election at Eatanswill' were "not signed"; but in my own original copy they are very plainly signed—the former "Seymour del.," and the latter "Phiz del.;" and it is a most unmistakable "Phiz." In 5th S. vi. 359 I asked if Mr. R. W. Buss had ever published his lectures on English caricaturists, and was answered (5th S. vii. 138), on good authority, that they had never been published.

After an interval of twelve years I will alter my query, and ask, Did Mr. Buss ever deliver his pro-

posed series of four lectures; and, if so, in what towns? I would also ask, What was the date of the death of Mr. Buss? I believe that it was early in 1875, but after much search I have failed to find a date. Perhaps his son or his daughter, Miss Frances Mary Buss (well known for her great work in educational matters), may kindly clear up these points, as their father was too clever and versatile to be dropped out of proper recognition.

I had a correspondence with Mr. Buss in the year 1853, when he sent me the following prospectus of his proposed lectures:—

London, 46, Camden Street, Camden Town,
Sept. 30th, 1853.

Mr. R. W. Buss, Painter, Designer on Wood, and Etcher, begs to inform the Committee of this Institution that he has ready a series of Four Lectures on English Comic and Satiric Art.

These lectures are illustrated by upwards of three hundred drawings made in imitation of the originals, in various public and private collections. Explanatory, Historical, Biographical, and humorous notes are introduced, forming a more complete history of Graphic Satire in England, than has been attempted hitherto.

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Lecture II.—Origin of John Bull—Scriblerus Club—South Sea Bubble—Brabant Skreen—Caricatures by Picart, Hogarth, Gravelot, &c.—Hogarth's Gin Lane, Beer Street, his Comic Paintings, and Caricatures—Fashions and Eminent Men Caricatured—Italian Opera

—Beggars' Opera—Biotard—Agnew—Goupy—Lady Burlington—Hon. G. Townshend—Death of Admiral Byng—John Wilkes, and No. 45—Hogarth's Analysis of Beauty—the Caricaturist caricatured—Perspective—Tail Piece—Death of Hogarth—Paul Sandby, R.A., and the gout—Manners and Fashions—Darley—W. H. Bunbury, Esq., his Comic Works.

Part II.—School of Comic and Satiric Art in England, from Gillray to the Present Time.

Lecture I.—James Gillray, his great powers of Satire—British Slavery—French Revolution—Hostility of Pitt and Fox—Royal Avarice—Threatened Invasion of England—National service rendered by Gillray—Gout, Music and Assessed Taxes—The facetious Captain Grose—James Sayer, Pitt's own Caricaturist—Sheridan—Fox—Burke—Nobodites—Sayer's Works compared to Gillray's—Rowlandson's Political Caricatures—Dr. Syntax, and other Comic Works—Woodward's Caricatures—Isaac Cruikshank—G. Cruikshank's Humorous Designs, and Etchings for Novels—The great Boots—Old Bags—Comparison between G. Cruikshank and Gillray's Works.

Lecture II.—Present School of Satiric Art—R. Cruikshank—W. and H. Heath—H. Alken—Theodore Lane, his comic works, accidental death—R. Seymour, his broad humour, Comic works, and Political Caricatures for Figaro, and other satiric periodicals—sudden death—Doyle (H.B.), novel style—T. Hood, his whimsical designs, and pictorial puns, new style of poetry, with graphic illustration—(Quizaphiz) Kenny Meadows—R. Doyle—J. Leech—J. Tenniel—H. G. Hine—and other contributors to Punch—Judy—Puck—Man in the Moon—Puppet Show—Diogenes—Comic and Satiric designs by Henning—Browne (Phiz)—Lover—Forester—(Crowquill) R. W. Buss—J. Onwyn—W. M. Thackeray and others—Political and Social impotence of Graphic Satire—Conclusion.

Among the illustrations he asked me to draw an enlarged head (more than life size) of Mr. Verdant Green smoking a cigar at Mr. Small's wine-party (part i. chap. viii.). This I did, and he made mention of the book in his lecture.

CUTHBERT BEDE.

TOASTS AND SENTIMENTS.

(Continued from p. 84.)

May we live to see the wrongs of Poland redressed.
Confusion to the tyrant, liberty to the slave.
The memory of the brave who die while resisting oppression.

The joys of the chase.

A good steed, a good stag, a high scent, a strong pack, and a stout heart.

May we ever be in at the death.

May the cares of to-night be banished by the sun of to-morrow.

When adversity assaults may hope interpose his hand.

May we share our luxuries with our friends and ever be ready also to share their distress.

May our wants be so few as to enable us to relieve the wants of our friends.

May the spirit of generosity never be damped by the blight of ingratitude.

May our imagination never run away with our judgment.

May our habits resemble the bee's; our exertions, like his, ensure their reward.

May the elements never prevent meetings, nor meetings possess the elements of discord.

May noise never excite us to battle, nor confusion produce to us defeat.

May our suns set in peace, even if they rise to witness our toil.

May the ferryman have a good boat, a stout arm, and a steady heart.

May the head never be so heavy as to capsize the boat.

Old sherry in a glass, but sobriety in a boat.

May the traitor be exposed, his victim assisted.

May infamy never be able to find refuge in impudence.

May the bumper of life be filled, but not with follies.

May we live without forgetting we must die.

May music accompany our mirth, and love give zest to our wine.

May confusion attend the bandit, and courage ensure resistance to his cowardice.

May secret assaults be met by successful resistance.

A fair field and no favour.

May we be open enemies, but do deeds of friendship in secret.

May the laurels of the brave never be sullied by Indian treachery.

May conduct, and not interest, secure the sailor's reward.

May long service secure strong promotion.

May a captain's commission never be disgraced by a mere courtier's conduct.

May fair clothes always cover fair hearts.

May the lover's pride be succeeded by the husband's truth and affection.

May our wedding days be happy, our wedded days know no bathos.

The sailor who sticks to his ship and the lass that is true to the sailor.

The sailor who is not ashamed to show his face to a friend, and never runs away from an enemy.

May fair faces never tempt to foul morality.

May the action of the soldier's brains never be limited to the circumference of his coat.

A good head, a good heart, and a firm hand to every good soldier.

May our fair never so nearly resemble our geese as to be attracted by a red rag (coat).

May our dignity be independent of our station.

Liberty divested of the fiction of equality.

May our maidens patronize principles rather than persons.

May the coquetry of the maiden be abandoned when she assumes the station of a wife.

May the wife's trifling never be stronger than her husband's patience.

England's wooden walls.

Oaken hearts and oak ships.

Irish fun without its folly.

May brave hearts be guided by clear heads.

May susceptible hearts be blessed with firm principles.
May we never disgrace poverty, then poverty cannot disgrace us.

May the time arrive when every serf shall determine to be a man.

The honour that God only can give, and which tyrants cannot take away.

To the kind hearts in gipsy tents.

To the gipsy who attacks our weaknesses rather than our hen roosts.

May the gipsy tent never be inhabited by a bandit's heart.

Forest sport, but family comforts to return to.

The freedom of the forest without the cares of the town.

May the forester's conviviality never be debased by the town's debauchery.

May riches never destroy heart.

May our friends help us to enjoy wealth, and may the poor partake of our superfluity.

The time when the Zingaree shall tear his tents and society receive him as a brother.

Gipsy joys without gipsy license.

The free movements of the gipsy, but with fetters on his morals.

May each lass have a true lover.

When women believe, may men never deceive.

May trust ever be allied with truth.

May the bell (belle) never be too long in the clapper.

May the belle's license never exceed her liberty.

A fair welcome at the end of a long journey.

May discretion preside over our cups.

May we cease to drink the moment we cease to appreciate the wine.

May the joys of drinking never supersede the pleasure of reasoning.

May innocence ever be allied to happiness.

May kind wishes accompany the keelman on his journey, and a kind heart welcome his return.

May fair bosoms be the habitations of pure hearts.

May zephyr accompany our cares, fairies preside over our pleasures.

May the fairies guard our hopes, and banish zephyr from their presence.

Ruddy cheeks without the expense of painting them.

May bright eyes never be illuminated by ardent spirits.

May the sailor's misfortunes ensure his country's assistance.

May fortune favour enterprise.

May hope animate each sailor, and success crown his efforts.

May the friends of our youth merit the regard of our age.

May the fatherland of the wanderer so occupy his heart as to prevent the intrusion of foreign vices.

Fidelity in love, courage in the camp.

May the favour of the fair ensure firmness in fight.

May the tablets of fame immortalize the votaries of fame.

The chase; may success attend the huntsman's care.

May we have a good chase, and a good horse to ride to it.

A cloudy morning, a strong fox, a good horse, and a swift pack for all genuine sportsmen.

May the shore of the sailor's home never prove the sailor's grave.

A land breeze when on a lee shore.

May the storm only catch us in blue water, but never on a lee shore or on a narrow sea.

May our wine brighten the rays of friendship, but never diminish its lustre.

May our wine gladden the heart, but not awaken the passions.

Friend of my soul, here 's a bumper to thee.

Love and wine, may neither deceive the other.

May wine lighten care, never drown it.

May we cease to lift the glass while sense guides our hand.

May might ever be associated with mercy.

May the flag of England ever be unfurled to support, never to suppress, the liberty of nations.

The standard of England, may it never be unfurled for the support of foreign tyrants.

May our wine add wings to old Time, but not make us insensible of his flight.

May friendship propose the toast, and sincerity drink it.

All friends round St. Paul's, and may the circle have no bounds.

The oak, may our thoughts be as luxuriant as its boughs, our hearts as sound as its trunk.

May the remembrance of the past prepare us for the future.

The oak, may we, like it, fall but to arrive at a more glorious destiny.

May hilarity always be united with temperance.

May temperance be in our hearts whenever the glass is in our hands.

Father Mathew; may his habits be practised when his name is forgotten.

Our fathers, may their memories be melody in our hearts.

May our father's song remind us only of his virtues.

May the good old songs render us better able to estimate the merits of the new.

When Glory calls may right attend her banner.

May we never profane the name of glory by associating it with deeds of rapine.

Military glory, may we live to attend her funeral, and never witness her resurrection among the nations.

May the memory of Tell nerve the arms of his countrymen in their resistance of tyranny.

May the wanderer's visions of happiness be realized in his waking realities.

May the maid's humility animate man's generosity.

May we never look from home to find that which may be gained at home.

May the British heart ever possess the strength, without the uncertainty, of the ocean.

Patriotism without pugnacity.

May the smile on the face be but a reflection of the feeling of the heart.

May the sunlight of the face never be a mask to conceal the sadness of the heart.

May the smile on the face be only of mirth, never of bitterness.

May the warrior's toils be rewarded by his country's gratitude.

May the discipline of the soldier never make him forget the rights of the citizen.

Old England for ever, and God save the Queen.

May the standard of England never be raised for oppression, nor lowered with dishonour.

May the standard of England ever be acknowledged as the standard of liberty.

May the Queen of half the world be Queen of all her people's hearts.

W. T. MARCHANT.

(To be continued.)

SHAKSPEARIANA.

THE OBELI OF THE GLOBE EDITION IN 'TIMON OF ATHENS.'—

I. i. 233-241:—

Apem. Heavens, that I were a lord!

Tim. What wouldst do then, Apemantus?

Apem. E'en as Apemantus does now; hate a lord with my heart.

Tim. What, thyself?

Apem. Ay.

Tim. Wherefore?

Apem. †That I had no angry wit to be a lord.

I point the line marked with an obelus thus:—

That I had no angry wit, to be a lord.

We find the same construction in a passage (where

the punctuation is correct) in 'The Two Gentlemen of Verona,' III. i. :—

I fly not death, to fly his deadly doom :
Tarry I here, I but attend on death :
But, fly I hence, I fly away from life.

Valentine had been banished on pain of death ; but to him separation from Silvia seemed death. Hence he soliloquized thus, "I fly not death, to fly [*i. e.*, in flying] his [the duke's] deadly doom." Timon, in his cynicism regarding every lord as a ninny, was only consistent in his professed belief that if he became a lord he too should become a ninny. But, as a man stricken with blindness has a sad remembrance of the pleasures of sight which are his no more, so would Timon, remembering the "angry" (*i. e.*, caustic) "wit," which in his plebeian state distinguished him, "hate" himself for consenting to a change of condition which involved the loss of the "angry wit" which should be his no longer. Regarding *be* (as in the passage referred to) as the equivalent of "in being," the insertion of the comma before it brings out the meaning given.

II. ii. 151-4 :—

My loved lord,

†Though you hear now, too late—yet now's a time—
The greatest of your having lacks a half
To pay your present debts.

I point the passage thus :—

My loved lord,

Though you hear "now" too late, yet *now's* a time
The greatest of your having, &c.

"My dear lord," said Flaminius, "in the past, whenever I wished to present my accounts, it was always 'not now' with you. You always put me off to a future which never became a present. But, though, alas! you hear this word 'now' too late yet *now's* a time you must hear me, for I have to tell you of the utter ruin which would have been prevented by an earlier attention on your part to the state of your affairs."

III. ii. 37-44 :—

Luc. And what has he sent now?

Ser. Has only sent his present occasion now, my lord; requesting your lordship to supply his instant use with so many talents.

Luc. I know his lordship is but merry with me;

†He cannot want fifty five hundred talents.

Ser. But in the mean time he wants less, my lord.

From Act II. sc. ii. we learn that the sum which Servilius was directed by Timon to ask from Lucius was fifty talents. The sum required would no doubt be noted on a memorandum which Servilius would present, letting Lucius see by it what definite sum he meant by the "so many talents" of which he spoke. "Fifty talents!" said Lucius. "His lordship must be joking. He must possess at least five hundred times fifty talents. Why, on earth, should he seek to borrow fifty talents from me?" While Lucius uses the words "cannot want" in the sense of "must possess," Servilius, is his reply, uses "wants" in the sense of "needs."

III. iii. 9-12 :—

Three? hum!

It shows but little love or judgement in him :
Must I be his last refuge? His friends, like physicians,
†Thrive, give him over: must I take the cure upon me?

Why should the editors of the Globe have hesitated to adopt Johnson's emendation?—

His friends, like physicians,

Thrice give him over.

If ever emendation bore on the face of it its own justification, this one does so.

III. vi. :—

"If there sit twelve women at the table, let a dozen of them be—as they are. †The rest of your fees, O gods—the senators of Athens, together with the common lag of people—what is amiss in them, you gods, make suitable for destruction."

"If there sit twelve women at the table, let a dozen of them be—as they are." I do not think this is at all in Shakspeare's manner. Certainly it is not in Timon's, who never, as Shakspeare presents him, deals in innuendoes, never shrinks from the utterance of a coarse expression. In the passage as I venture to amend it there is no suppression of a coarse expression, for none such is intended. The emendation is very slight in form, consisting, as it does, merely in change in punctuation and of a single letter :—

"If there sit twelve women at the table, let a dozen of them be, as they are, *the rest of your feet*, O gods. The senators of Athens, together with the common lag of people—what is amiss in them, you gods, make suitable for destruction."

With "rest of your feet," *i. e.*, footstool, cf. Psalm cx. 1, "Sit thou on my right hand until I make thine enemies thy footstool." Timon, who hated all men and despised all women, thought that in his contempt for the latter he had the sympathy of the gods. It will be observed that the passage, as I give it, is freed from the clumsy repetition in one sentence of "O gods," "you gods," which is found in the received text.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"THE MORT O' THE DEER," 'WINTER'S TALE,' I. ii. 118.—There are few subjects that call up more enthusiasm than a chase; and although now it is a very tame affair to see the captured "deer" carted off to stable, it is different with deer stalking when a real death should ensue. Shakspeare represents Leonatus as watching with jealousy the colloquy between Polixenes and Hermione, so he represents the couple as

making practis'd smiles,
and then to sigh, as 'twere
The mort o' the deer.

Here all is wilful exaggeration, and the question arises, How does the word *mort* illustrate "a sigh"?

On turning to old Bailey, 1766, we find "to

blow a *mort*" explained as a hunting term, *i. e.*, to sound a particular air, called a "mort," to give notice that the deer that was hunted is taken and killed or killing. I think this association of a "sigh" with the sound of a horn is apposite; but Prof. Skeat objects. According to this great authority the "mort o' the deer" is simple death, and the sigh is its last expiration; but, I ask, Who takes note of such events? Who will guarantee that such dying sounds are really sighs? I take it that Leonatus means to represent artificial sighs, well nigh explosive. Neither Leonatus nor Shakspeare may have watched a dying deer; but the latter must have heard the sound described by Greene thus, "He that bloweth the *mort* before the death of the buck, may very well miss of his fees." Greene thus establishes the word in Shakspeare's lifetime; so it illustrates the quoted "sigh" as a sound intended to be heard, a forced sigh, not "the gentle utterance" that happens unconsciously.

But Bailey has a second word, *viz.*, "*Mot*, a certain note which a huntsman winds on his horn." It appears that MS. versions of 'Chevy Chase' read, "They blew a *mot* upon the bent," where modern usage substitutes *mort*; and the word *mot*, French *motet*, meaning a note, is expanded into *mort*. Why? The able professor supplies many references, as from Cotgrave, quoted verbatim by Bailey above. He refers to Chaucer, to the 'Reliquiæ Antiquæ,' i. 163, *viz.*, "And when the hert is take, ye shal blowe foure *motys*"; but these references do not affect Shakspeare. Suppose he had written, "As 'twere the *mot* o' the deer," we should be driven to the conclusion I uphold; and, if *mort* were really the prevailing usage in his day he is within his right to adopt that form, preferring to be understood by his contemporaries at the risk of misleading a certain Dryasdust school of criticism. We are told further that *mot* has become *mort* by vulgar assimilation. The musical *mot* may have become unintelligible to the vulgar herd, but it personifies death; *mors mortalis* has a like meaning, and the title 'Mort d'Arthure' represents the form in which a century before Shakspeare's birth Sir Thomas Malory popularized the deathless cycle.

A. HALL.

SHAKSPEARE. — It is worth noting that the name of Shakespeare occurs in Italy as well as in Germany. The identity of the name of Garibaldi and Shakespeare has already been pointed out in 6th S. x. 43; but Germany also can boast of a name synonymous with that of the great English poet. There is in Hesse a noble family now called Schutzbär = void of protection. But originally the name was written Skundesper, that is *Schüttel* (shake), *sper* (spear) = Shakespeare. It would be interesting to know if the name occurred in other countries also.

TH. A. F.

Armagh, Ireland.

ROYAL EXCHANGE. — There was a statue to Sir John Barnard in the second Royal Exchange, which was set up, whilst he was living, at the expense of his fellow citizens. This was caricatured in an engraving of the time, and Sir John is said to have been so far annoyed as never again to have set foot in the place. Samuel Angell, in his 'Sketch of the Royal Exchange,' 1838, p. 31, tells us that this was the only statue that escaped in the last fire; but Cunningham says that the statue of Sir Thomas Gresham, which had escaped the first, escaped the second also. Angell, writing at the time, ought to have been correct; but Cunningham is generally right.

I think it is Brayley says that there were in the second Exchange only two of the twenty-eight niches that had statues—one was of Gresham and one of Barnard—and that Gresham's was by Cibber. Timbs repeats this. Cunningham says it was by Edward Pierce. But why should Cibber or Pierce do a statue of Gresham if the first escaped both the fires? Is the original statue in Tite's Exchange?

Cunningham says that the statue of Charles II. was by Grinling Gibbons, and set in the centre of the quadrangle, and that he received 500*l.* for it. He refers for this to Wright's 'Public Transactions,' p. 198. The title of Wright's book ought to be given as 'A Compendious View of the late Tumults,' 1685. Redgrave says this statue was by John Spiller, who was only born 1763. Was Gibbons's statue destroyed or removed from its place? In the *Gazette* of May, 1685, announcement is made that G. Gibbons has a patent to sell any engraving from it "to be first seen at his house in the Piazza, Covent Garden." Neither Cunningham nor Redgrave notes this fact.

Preston, in his 'Illustrations of Freemasonry,' p. 190, says the second Exchange was built by Wren. It is supposed to be well ascertained now that Edward Jerman was the architect. I can, however, hardly believe it.

We shall never have done with discrepancies. Wornum's 'Walpole' says, and Redgrave repeats, that William Lightfoot, the engraver and painter, was employed by Wren as an architect in building the Royal Exchange. This is either a blunder of the editors of Walpole, or else Jerman, one of the three City surveyors, was only the sub-architect carrying out Wren's work. Redgrave says he rebuilt the Exchange, Drapers' Hall, the Fishmongers' Hall, and Merchant Taylors' Hall. Now the Exchange and the Fishmongers' are very much in Wren's manner. As to the Fishmongers', Timbs says that the books of the company prove it to have been by Jerman. So little is known about Jerman that Cunningham, in announcing the Royal Exchange to have been by him, adds that it is "a name new to our list of architects," and I cannot help fancying that he only acted as Strong did under Wren.

What Timbs calls proof from the Fishmongers' books may only mean that he was clerk of the works, saw to everything, and paid the men. If any reader of 'N. & Q.' has access to the books he might settle this interesting point by one or two authentic extracts. I have just found that an able writer in *West. Rev.*, xxv. 55, also holds that the Exchange is Wren's.
C. A. WARD.
Walthamstow.

"MUCH OF A MUCHNESS."—This expression, which I have always regarded as a provincialism, was recently used in a leading article in the *Daily News*. May we assume that it is coming into general use? I have of late years heard it used by all sorts of people. What is the earliest occasion of its use in literature? I have met with it in Vanbrugh's 'The Provok'd Husband,' I. i., p. 296, ed. 1720. "John Moody: Ay! Ay! much of a Muchness." This is in answer to Manly's remark, "I hope, at least, you and your good Woman agree still." Moody is represented as "an Honest Clown," so we may conclude that it was at that period considered a provincial phrase. The expression has been employed by Reade, the novelist, H. Kingsley, and G. Eliot, *vide* 'A Supplementary Glossary,' by the Rev. T. L. O. Davies.
F. C. BIRKBECK TERRY.

SHAKESPEARE AND JOHNSON.—As the admirers of Shakespeare and Johnson will find in the Aylesford Library, which is to be sold at Messrs. Christie's rooms on March 6 and following days, some books that have a peculiar interest for them, I shall, perhaps, be rendering them a service by calling their attention to some of the more curious lots:—

Shakespeare. Comedies, Histories, and Tragedies. Second impression, printed by T. Cotes, for R. Allot, 1632.—This copy was in the possession of Lewis Theobald, afterwards in that of Osborne, the bookseller, who presented it to Dr. Samuel Johnson. It contains, besides many notes in MS. by Theobald, a great number in the handwriting of Dr. Johnson. In 1785 it was sold with Dr. Johnson's library by Mr. Christie. There are also other Shakespeare folios.

Harwood. History of Lichfield, 1806. Large paper, illustrated by seventy-eight portraits and sixty-four beautiful drawings in pen and ink, uncut. Memorandum in the autograph of Dr. Johnson's uncle, Andrew Johnson.

Among the other rare books there are also:—

Bible (Holie), second edition of, the Bishops' version. Map and woodcuts.—MS. entries of births and marriages of the families Dilke, Fisher, Littleton, and Throckmorton. From the library of Robert Dudley, Earl of Leicester. Printed by R. Jugge, 1572.

Bible (Holy), King James's, second issue.—King Charles I.'s copy. Printed by Robert Barker, 1611.

Chastysing of Godde's Children. W. Caxton, n.d.
The Tretyse of the Love of Jhesu Christ. Wynkyn de Worde, 1493.—Extremely rare.

Cornwallis. Discourse of Henry, late Prince of Wales.—Written 1626. Autograph MS.

D'Arfeville (Nicolay). La Navigation du Roy d'Ecosse

Jaques Cinquiesme du non autour de son Royaume. Paris, 1583.—Excessively rare.

Fabyan (Robert). Cronycles of Englande. Quite complete. Belonged to Samuel Lysons, the antiquary. Extremely rare. Emprynted by R. Pynson, 1516.—This edition is so rare that it has been thought that there are not more than three perfect copies, Cardinal Wolsey having caused them to be destroyed.

Henry, Prince of Wales. Elegies on his death. 1613.—Very rare.

Kent. MS. of fifteenth century on vellum. Thirteen histories relating to the county of Kent.

Ptolemei Cl. Cosmographia complete.
Vellum Romæ (Conrad Sweynheim et). Arnoldus Buckinck, 1478. First edition and first printed atlas.

Taitler, 4 vols, large paper. 1710. On fly-leaf, "To the Lord Stanhop, the gift of Isaack Bickerstaffe, Oct. 26, 1710."

Warwickshire. Muster at Warwick, October, 1660. Original letter, contemporary MS.

RALPH N. JAMES.

PARISH REGISTERS.—The following return is a specimen of many preserved amongst the Bishop's Transcripts at Lincoln, and may interest some of your readers:—

"A List of all the Registers now belonging to the Parish of Aileston, and deposited in the Parsonage House of Aileston aforesaid.

"No. 1. On Parchment, containing Baptisms, Burials, and Marriages, commencing in the year 1561, and terminating in 1701. N.B.—There is a deficiency in this Register, especially in the account of Marriages from the year 1651 to the year 1657, some leaves being torn out or entries not made during the usurpation of Cromwell.

"No. 2. On Parchment, with a few leaves of paper containing Baptisms and Burials from the year 1702 to the year 1806, and Marriages from the year 1702 to the year 1780.

"No. 3. On Paper, containing Marriages from the year 1780 to the year 1796.

"No. 4. On Paper, containing Marriages from the year 1796 to the end of the year 1812.

"No. 5. On Parchment, containing Baptisms and Burials from the year 1807 to the end of the year 1812.

"Aileston, Jan. 1st, 1813."
"JOHN BREWIN, Curate.

A. G.

4, Minster Yard, Lincoln.

LORD BEACONSFIELD AND THE PRIMROSE.—It is a popular idea that Lord Beaconsfield was devoted to the primrose. As a matter of fact he cared no more for primroses than for cowslips. Moreover, the only allusion to them in his books is to be found in 'Lothair,' where they are said to make a capital salad. The question then arises, How did the primrose become associated with his name? According to *Truth*, May 19th, 1887, this is the origin of the primrose legend:—

"On the day of Lord Beaconsfield's funeral the Queen sent an immense wreath of primroses to be placed upon the coffin, and on a card attached to the wreath of primroses Her Majesty had written 'His favourite flower.' This inscription, of course, attracted attention, and it was the beginning of the primrose craze. But the fact was that the Queen was not thinking about Lord Beaconsfield when she wrote 'His favourite flower,' she had only

the Prince Consort in her mind, as he was really very fond of primroses, and it was his predilection for them that Her Majesty was remembering."

JOHN CHURCHILL SIKES.
50, Agate Road, The Grove, Hammersmith, 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.

FRANS HALS.—Can any one give information regarding Frank Hals, the celebrated Flemish painter, who lived from 1588 to 1668? By what initials or monogram or style are his pictures (portraits) recognized; and is there any list of his paintings to be found anywhere? E. A. T. B.

[A life of Franz Hals, who is supposed to have been born about 1580 or 1581, and to have died in 1666, is in the edition of Bryant's 'Dictionary of Painters and Engravers,' now in course of publication. There also may be found a list of his principal paintings. Of signature or monogram we know nothing.]

WILLIAM HILL.—In what English parish was born, in 1660-61, William Hill, son of William and Anne Hill? He is supposed to have been head of a branch of the family. H.

MILTON'S FALSE QUANTITY.—Has Milton's *lapsus* in the last line of the iambics addressed 'In Effigiei eius Sculptorem' ever been noticed? We there read:—

γελᾶτε φαύλον δυσμίμημα ζωγράφου.

The great poet must have known the line of the 'Prometheus Vincetus' (v. 1005):—

γυναικομίμοις ὑπτιόσμοισιν χερῶν.

Must we, therefore, say "Dormitabat"?

P. J. F. GANTILLON.

CROMWELL: WILLIAMS.—A Col. John Williams commanded the 3rd Buffs (now the East Kent Regiment) when it arrived in England from Holland in 1665. The name of this officer was originally Cromwell, but, by permission of King Charles II., he assumed that of Williams. Did he leave any descendants?

R. STEWART PATTERSON,
Chaplain H. M. Forces.

Cork, Ireland.

PALGRAVE OF NARWOOD, BIRMINGHAM, CO. NORFOLK.—I have had no opportunity of seeing the 'Palgrave Memorials,' lately published, and shall be much obliged to any one who has the book if he will tell me if it contains particulars of the above family of Palgrave, with the pedigree down to Sir Augustine Palgrave, Knight, who died in 1639, the father of Sir John Palgrave, Bart., the Parliamentary officer, and of eight other sons. Sir

Augustine is said in Blomesfield's 'Norfolk' to have married Elizabeth, the daughter of Sir John Willoughby of Risley. Is this Sir John the same as John Willoughby of Risley, the father of Sir Henry, as put in the Visitation co. Notts., 1569 and 1614? B. F. SCARLETT.
Ryde, I.W.

PHILIP HARWOOD.—May I inquire whether there have been any articles in reference to the life-work of this accomplished man, late editor of the *Saturday Review*? I am aware of the notice in the *Review* itself. If I mistake not, he began his career as a Unitarian minister; and I possess a sermon or lecture by him on the work of the shoemaker John Pounds, of Portsmouth, the real founder of ragged schools. J. MASKELL.
Emanuel Hospital, Westminster, S.W.

CATHEDRAL CONSECRATIONS.—Which cathedral in England was last consecrated before Truro? I have seen it stated that Salisbury was the last, i.e., in the reign of Henry III. Is there any later? Also, what records remain of the consecration of our other cathedrals? St. Paul's in London was, of course, a case of rebuilding.

W. S. LACH-SZYRMA.

ARMS AND CREST.—Can any correspondent inform me who was the first to bear the following arms and crest, and at what date they were granted or confirmed? Arms, Or, on a fess gules three lozenge buckles of the field; crest, a poplar tree vert. S.

'GUIZOT'S PROPHECIES.'—Can any one inform me in what magazine appeared a paper called 'Monsieur Guizot's (or Gazotte's) Prophecies'; also in what year and month the same appeared? If it came out in book form, by whom published? H. P.

LADY HAYWARD.—In Hutchins's 'History of Dorset' (second edition), vol. i. introduction, p. cxv, among a "List of Bridges in the county made out Easter Sessions, 1791," is "Hayward Bridge, 6 arches, Shillingstone, Childe Okeford, repaired by Trustees of lady Hayward's Charity." Can any one state who Lady Hayward was, and when she died? GEORGE S. FRY.
Cædmon, Albert Road, Walthamstow.

JOHN MORTON, GENTLEMAN.—Married Mrs. Elizabeth Cranley (Crandley), widow, of St. Olive's, Hart Street, June 1, 1658. The records of Tackley, co. Oxford, show that this John Morton (born 1634, died 1702) was "late of the parish of St. Mary's, Whitechapel, in Middlesex." In the Tackley church is a tablet of records of ten members of the Morton family, but none of an earlier date than this John Morton. They give the names of the following children of John and Elizabeth (Crandley) Morton: John Morton, born about

1660; Emmanuel, born about 1666. There was afterwards a daughter Elizabeth, who married John Diodate. In the same church there is a large monument to Hon. John Morton, Chief Justice of Chester, who died July 25, 1780, aged sixty-five. Was the Chief Justice of the same family as the other Mortons referred to? If so, what was his descent? Can the ancestry of "John Morton, gentleman," who married Mrs. Elizabeth Crandley, be ascertained?

Mrs. Elizabeth Crandley was the widow of Richard Crandley, Alderman of London. She was a daughter of Rev. Adrian Whicker, vicar of Kirtlington, Oxfordshire, and Jane, his wife. Who was this Jane? Is the ancestry of Rev. Adrian Whicker known? A pedigree inserted in a Visitation of Devonshire makes him son of John Whicker of Gitsham. E. MacC. S.

DAVID GARRICK.—What authority is there for the statement in the *Pall Mall Gazette* for Jan. 20, that Garrick was buried from the house now known as No. 232, High Holborn? According to the 'Memoirs of David Garrick' (1784), by Thomas Davies, "the body of Mr. Garrick was conveyed from his own house in the Adelphi, and most magnificently interred in Westminster Abbey" (vol. ii. p. 367). G. F. R. B.

WAIK: WENE: MAIK.—In charming 'Bonny Kilmeny' (Hogg's 'Queen's Wake') these lines occur:—

In yon greenwood there is a *waik*,
And in that waik there is a *wene*;
And in that wene there is a *maik*
That neither bath flesh, blood, nor bane.

What is the meaning of *waik*, *wene*, and *maik*? Jamieson's 'Dictionary' (the dictionary, I presume, of the Scottish language) affords no intelligible explanation. B.

JAMES NORTON.—Wanted to know the birth date and the birth place of the late James Norton, who was a captain in the naval service of the East India Company. He married, in Bombay (1819), the widow of a son of Lord Erskine. In 1823 he entered, with Lord Cochrane, in the Brazilian service, and died afterwards as a rear-admiral. I want also to know the names of his parents, and, if possible, if any of his relations are still living in England. E. P.

'HISTORY OF ROBINS': 'VALOR BENEFICIORUM.'—I have a copy of a book with the following title: "History of the Robins. Designed for the Instruction of Children, respecting their Treatment of Animals. Second Edition. Dublin, printed by S. M'Nullen, Duke Street, 1821." 12mo. The pages number 180, and it has six full-page woodcuts, a woodcut of a violin on the title-page, and several tail-pieces of S. Bird's. I shall be glad if any one can give me the name of the author and date of

the first edition. It is in a blue paper cover with yellow back.

I have also a copy of 'Valor Beneficiorum; or, a Valuation of all Ecclesiastical Preferments in England and Wales and London,' 1695. I should like to know the name of the compiler, and whether its contents are of any value. T. G.

[The third book you mention is clearly the first edition of Ray's 'Proverbs,' which was printed in 12mo., Cambridge, 1670. Why F. R. should appear for J. R. we know not. Are you sure the letter is not an old-fashioned J?]

MIRIAM.—In Hawthorne's romance, 'The Marble Faun,' who was Miriam? Hawthorne writes on the last page that she is a character prominent in Italian history. C.

MAID OF KENT.—In the obituary of the *Times* of Feb. 4 it is stated that "Miss Caroline Hawthorne, well known as the Maid of Kent," had died the previous day, in her hundred and fifth year. Can any of your readers tell me in what way she was well known as the Maid of Kent, a name which is only familiar to us as being that of the bride of the Black Prince? F. P. A.

LODGING-HOUSE DEPUTIES.—Can any reader tell me how the word *deputy* came to be so singularly applied to managers of common lodging-houses? J. W. ALLISON.
Stratford.

OLD LONDON BRIDGE.—The stones of old London Bridge were, I read, used to build a house in North Kent. Is this house still in existence; and who is its owner? ROBERT F. GARDINER.

THE FIRST CANT DICTIONARY.—In 1567 was published a very rare tract, giving an account and explanation of the cant language used by thieves and pickpockets. It was in black letter, and bore the following title: "A Caveat for Common Cursetors, vulgarly called Vagabones, set forth by Thomas Harman, Esquier, for the utilitie and proffyt of hys naturall Countrey, newly augmented and imprinted Anno Domini, 1567. Viewed, examined, and allowed according unto the Queene Majesteyes injunctions. Imprinted at London, in Fletestret, at the signe of the Faulcon, by William Gryffith, and are to be solde at his shoppe in Saynt Dunstones Church Yard in the West." Can any of your readers inform me whether this book is generally acknowledged by bibliographers to be the first work of its kind, i. e., the first cant dictionary? KORTOS.

LLANABER CHURCH, NEAR BARMOUTH.—Can any one indicate sources of information relating to the early history of this remarkably interesting thirteenth-century church beyond what occurs in the 'Archæologia Cambrensis' and the ordinary guide-books of North Wales? J. K.

REV. GEORGE FERRABY.—He was Vicar of Bishops Cannings, near Devizes, *temp.* James I. Attired in the garb of a Druid, with a lute in his hand, he marched at the head of his parishioners, in the guise of shepherds, and serenaded Queen Anne of Denmark and James I. at the Wandey Re (April, 1613), with a four-part song of his own composition. Where can I find a full account of this act, and also of the eccentric cleric?

NORRIS C.

ARMENIAN CHRISTMAS.—Will any reader of 'N. & Q.' kindly say why the Armenian Christians celebrate Christmas twenty-four days after ours, and how they regulate the year? W. B.

NAPOLEON RELICS.—Amongst the Napoleon relics in the St. Helena section of the Colonial Exhibition was a tiny autograph note sent by the Emperor to Prince Eugène, and concealed for safety by Barry O'Meara in the heel of his boot. This note, when I saw it, was stuck in a miniature case opposite a portrait of Napoleon, but I could not get near enough to read the contents. Can any of your readers oblige me? E. K. A.

ST. EBBE.—Who was this saint; and of what country? There is a church dedicated to him (?) at Oxford.

EDWARD R. VIVYAN.

[Qy. St. Ebba? See 3rd S. i. 417, 348, 433.]

GENEALOGICAL.—I have seen somewhere a statement that Edmund, Earl of Kent, beheaded in 1329, had a daughter Margaret, who married "Amaneus, son of Bernard de la Brette," and died without issue in 1339. The two sons of the Earl of Kent died without issue in 1333 and 1353, when Joan, the Fair Maid of Kent, was their sole heiress. Is there any good authority for believing she had a sister who died before 1353? In Anderson, Armand Armanæus is said to have succeeded his father, Bernard II., Lord of Albret, in 1358, to have married Margaret of Bourbon in 1368, and to have died in 1401. The Bourbon lady was the daughter of Peter I. and Isabel of Valois. Froissart mentions the marriage of the Lord of Albret to Isabella of Bourbon. C. G. W.

THACKERAY'S DEFINITION OF HUMOUR.—In which of his works does Thackeray define humour as being "the blending of love and wit"?

ROBERT F. GARDINER.

ORKNEY AND SHETLAND ISLES.—Wanted, the names of some novels or short tales and sketches, published abroad, the scenes of which are laid wholly or partly in the Orkney and Shetland Islands. P.

STAFFORD FAMILY.—Information respecting the Staffords of Botham Hall, and of Eyam, co. Derby, and also of Staffords of Stafford Castle, in the fifteenth and sixteenth centuries particularly, wanted

for the 'Historical Account of the Stafford Family,' now in preparation. Also a descent of the Staffords of Thornbury, in co. Gloucester, sixteenth and seventeenth centuries. Also particulars of church registers containing the name of Stafford. Any particulars will be acceptable, and may be sent direct to

F. W. POYSER.

Wirksworth, Derbyshire.

BOUGHTON: HAMILTON.—I seek information as to Gabriel Boughton, who was a surgeon in India in 1640, and to whom a grant was given of land, and permission to trade; and as to Wm. Hamilton, who was also a surgeon in 1714, and received from Ferikhshah grants and permits for purposes of trade. INDICUS.

WHITEWASH=SHERRY.—Is the origin of the after-dinner phrase "a whitewash" a matter of known history? FRED. W. FOSTER.

Replies.

MARRIED WOMEN'S SURNAMES.

(7th S. iv. 127, 209, 297.)

I beg to thank MR. GIBBS for bearing courteous testimony to my accuracy, and I have no difficulty in showing that the present occasion is far from being an exception. I never address an assertion to 'N. & Q.' except it be on a matter either within my own knowledge or else in quotation followed by "chapter and verse," in which case the responsibility remains with the original author of the statement. On the present occasion there was no possible room for the first "error" he thinks I committed, because the custom I cited was one in familiar use in my own family. The second I did not commit.

My proposition was not, as (in the pressure, doubtless, of more important matters) he seems to have imagined, that on the Continent men generally added their wives' names to their own, but simply that the wife's patronymic is nowhere so absolutely sunk as is generally the case in England. In support of this proposition I alluded to different customs in various countries, distinguishing those with which I was conversant, and could, therefore, assert, from those which rested on the testimony of others.

I most certainly did not say that in France men adopted their wives' names, because I did not remember hearing that they ever did so, and in all the many instances with which I am familiar it is certainly not the case; I could not, therefore, by possibility have even had it in my mind to say it. It happens, however, that, according to my frequent luck, a coincidence has just brought under my eye in a French novel I happened to be reading an incident which is somewhat to the point. It occurs in vol. iii. of 'Les Compagnons du Glaive,' by

Léopold Stapleaux, p. 31ff. To make the citation clear, it is necessary to say that a rich, but not very reputable slave-dealer, retired from business, by name d'Avilar, is desirous of formally adopting as his son Rodrigue the orphan son of a Count Maximilien de Saint-Til. When he makes the proposition to the deceased's brother, Count Albert de Saint-Til (himself the father of two children, Gabriel and Marguérite), he at first seems to say the thing is impossible, as the grandmother would never consent to such a change of name. Subsequently he bethinks him that if Rodrigue were to marry his daughter Marguérite the difficulty would be quashed, because he would then, by his marriage, again, through her, be called Saint-Til. This is how he distinctly states it. "In that case," he says,

"la grande objection que pourrait m'opposer la Comtesse mon aïeule tombe d'elle-même; car Rodrigue ne s'appellera plus le Comte de Saint-Til d'Avilar, mais, le Comte de Saint-Til d'Avilar de Saint-Til.

"'Evidemment!' s'écria l'armateur, 'je n'avais pas songé à cela.'

"Alors remerciez-moi d'y avoir pensé pour vous, car ce détail aura pour la Comtesse une grande importance..... et je crois pouvoir, à dater de ce moment vous autoriser à considérer mon neveu fils de mon frère Maximilien de Saint-Til comme votre propre enfant."

And in point of fact when, a few pages later, the old lady's consent is asked, she says at first, "Quand on a l'honneur de s'appeler Rodrigue de Saint-Til, pour tout l'or de la terre on ne peut consentir à ajouter à ce nom celui de d'Avilar. But after all other considerations have failed to move her, she yields to the above representation of Count Albert, thus worded: "Malgré tout.....Saint-Til devrait rester Saint-Til à moins que ce ne soit pour redevenir Saint-Til." It is here, therefore, distinctly laid down that marriage in France makes a man take his wife's name (or title?). I could not forbear making the quotation under the circumstances, but I build nothing on it, as the custom certainly does not occur in every-day life.

Nevertheless, in the way to which I alluded 7th S. v. 209, and in others, the wife's father's name is preserved mostly in France. But at the time of writing my former note I expressly limited my positive statement of the Belgian custom to Belgium, and I further expressly limited what I said about Spain to the testimony of a friend. That testimony, it seems, conflicts with Mr. GIBBS's. I am inclined to think both may be right. Spain and the Belgian provinces were mixed up together long enough for some customs of the one to have influenced those of the other without absolutely assimilating the general practice of the two countries. MR. GIBBS's statement of the rule, however, favours my general proposition even more than the other, as by one the wife's patronymic is carried on for one generation, by Mr. GIBBS's it is handed down for an indefinite period.

I have delayed all this time replying to Mr. GIBBS in order to have the opportunity of first communicating with a relative who *en premières noces* married a Belgian, and lived in Belgium, and afterwards married a Frenchman, and has since resided in France. I have now her reply, which I quote:—

"With regard to the adoption of the wife's name by the husband, the custom is prevalent all over Belgium, and not only there, but at Lille, in some parts of French Flanders also. In Belgium some, in fact most, men add their wife's name to their own on their visiting cards. For official and legal purposes I have always known the husband sign both names on all occasions where both are concerned. In France a married woman does not sign her husband's name at all on any document concerning herself only, her maiden name only being recognized in that case."

I can only account for Mr. GIBBS's divergent experience by supposing that his Belgian friend, knowing that the custom of a man signing his wife's name is quite unknown in England, forbore to complicate a document intended for use in England by introducing a Belgian custom which might lead to misunderstanding, and was in any case useless in the circumstances.

Other friends conversant with the customs of various parts of Europe, of whom I have inquired in the mean time, all support my statement that in some way or other the wife's father's name is generally kept in memory. Those who do not take the trouble to sign it to every letter they write, yet generally do so in the case of new acquaintances, or retain it by the addition of "*née, nata, &c.*, so-and-so," bracketed on their visiting cards, and chiefly by adding it in all important announcements of family events.

Of Portugal a friend tells me that her Portuguese father had to use on formal occasions such a long list of names (the result of the preservation from generation to generation of the patronymics on both sides) that she could not even pretend to remember them all, as, of course, in England they had fallen out of use. And any one who has had to follow up the ramifications of the British Museum Catalogue in search after the work of any Portuguese author will without difficulty believe that hers is but an ordinary instance. We have here undeniably an inconvenient side to the custom, notwithstanding that in the main it is a fair and good one.

In Italy, though the more facile English usage is undoubtedly gaining ground, I have yet frequently heard Italians call their married friends by their maiden names; and among the humbler classes, where national customs always survive longest, it has happened to me more than once, when inquiring for, *e. g.*, a laundress or seamstress, to find that her neighbours did not recognize whom I wanted when asking for her by her husband's name, though they knew her perfectly well under her own. That the custom is, however, yet in vigorous use among

the upper classes is testified by the considerable proportion among the cards of announcement of deaths, marriages, &c., which reach me, in which the wife's maiden name stands printed side by side with the husband's. I take up the two latest received simply because they give the most recent testimony. One announces the death of a young friend of twenty-three—here the married name stands first and the maiden name follows it; the other a marriage—in this the bridegroom, having an accumulation of ancestral names, modestly limits himself to two, the bride is designated by the names of both her father and mother.

The few cases in which professional ladies in England have begun to call themselves by double names belong to a different category. These are exceptional people, who in retaining the use of their maiden name only seek to retain their claim to the notoriety they had obtained in their maiden days. This usage bears but an infinitesimal proportion to the population. It is so contrary to the general usage, that biographers accord it to but few of those who have a right to it. Not to burden your columns with citations, I take up two level instances at haphazard. In Larousse's 'Dictionary' I find Madame Recamier entered as "Jeanne Française Julie Adelaide Bernard Recamier"; in Chalmers's 'Biographical Dictionary' Mrs. Montagu is entered simply as "Elizabeth Montague"; it never occurred to the compiler to call her either Robinson Montagu or Montagu Robinson. And in the most recent works of reference where contemporary women of any celebrity are recorded, the number who are entered with double names is small, whereas in the corresponding Italian work I think every woman is entered with a double name, whether celebrated before marriage or not.

The assertion of a person's own professional reputation is a very proper thing, no doubt; but the principle for which I would contend—the preservation from oblivion of an honoured patronymic—is a different and more sacred matter. Besides this, to whom has it not occurred at some time or other that the bitterest disappointment has resulted from not knowing the maiden name of a pleasant acquaintance casually met? When it has, all too late, become known, we have found how sadly an opportunity has been missed of renewing the dearest interests and associations of earlier years.

R. H. BUSK.

16, Montagu Street, Portman Square.

P.S.—A literary friend, of mixed Anglo-French parentage and domicile, who has looked over my proof, bears out most positively what I have said of women retaining the use of their own names in France, and says that it is quite common in announcements of domestic events for the wife to be put down by her own name, just as if unmarried, followed by the bracketed addition of her hus-

band's, or else the maiden name is put after the husband's without brackets, thus taking the most prominent place. The same authority tells me, from the custom of personal friends and relations, that it is really common in France for a husband to sign his wife's name. A notable instance is that of Cunisset-Carnot, who adopted that form of signature before his father-in-law's election to the presidency made the addition specially desirable.

JNO. AND WM. BROWNE, SHERIFFS AND LORD MAYORS OF LONDON (7th S. iv. 506).—Your correspondent Mr. STOCKEN is right. These Brownes, who were evidently men of mark in their day, have been almost hopelessly confused. I must venture to doubt the accuracy of the Harleian MSS., and almost all the county historians, who, in all probability, have based their conclusions on them. As I prefer facts to opinions, may I ask space to state them as succinctly as possible, that the county historian of the future may bless 'N. & Q.' for giving him data which is never disputed, viz., that gathered from the wills of the parties concerned. I have office copies of three, viz., those of Sir John Browne (Lord Mayor 1480), Sir William Browne (Lord Mayor 1513), and Sir William (Lord Mayor 1507), all from Somerset House.

1. Sir John Browne.—Will dated November 3, 1496; proved January 25, 1497. He describes himself as Knight, citizen, and Alderman of London; desires to be buried in the parish church of St. Mary Magdalene, in Milk Street; names his late son Richard as being buried in the church of St. Thomas of Acres; specially mentions the town of Lowyk, in Northumberland, and bequeaths a sum towards the parish church there, and to "my poor kynnefolk dwelling within the said county"; and moneys to various persons to pray for his soul, among them being Maister George Werke, clerk, and Alice his sister; Thomas and Rauffe a Werke; James a Werke, his wife and children; Margaret Haydock, widow; Sir John Fenkell, Knight, and my lady his wife; Edward Fenkell, &c. Names his wife's sister, Elizabeth Belknap, late the wife of Richard Hatton (Haddon?), mercer, and "my cosen her son Doctour Hatton, and Margarete Hosier, wife of John Hosier, mercer," and "my wife's brother, Thomas Belwoode." Leaves bequests to the four children of his son William (naming his late wife as "Katern, daughter of Lady Shaa"), also to John West, mercer, and his children; George Nevill, mercer, &c. His "cosen" William Browne, mercer, of Stebonheth (Stepney), is left overseer of the will. Executors, his wife Anne, and his sons William and Thomas.

2. Sir William Browne, Lord Mayor 1513, son of the above.—Will dated May 29, 1513; proved July 1, 1513. He describes himself as "Citizen and Alderman of the City of London, nowe Maior

of the same Citie"; desires to be buried in the church of St. Thomas the Martyr, called Acon. After naming his late father, Sir John Browne, Knight, and Dame Anne, late his wife, the following names occur: Maister Doctour Shorton; Doctour Bellond; "Kateryn, late my wife"; present wife, Dame Alice; his children William, John, Mathewe, Anne, and Elizabeth; Sir Edmonde Shaa, and Dame Juliane, his wife (being named conjointly with the names of his own father and mother, no doubt these are the parents of his late wife Kateryn); Cousin Kateryn (Alee?); John West, mercer, and my "cosen," his wife; godson William West, their son, and his brother John; Isibell Pyke; William Browne the younger, son of William Browne the elder, late Alderman; Richard Fermor, "grocer"; Margarete Riche, widdowe; Erasmus Forde, mercer; "cosyn" Thomas Riche and his sister Kateryn Riche; my "cosyn" (Frysell?), Priour of Rochester. Also bequests to the children of his uncle, Thomas Belwoode, and "to my poor Kinsfolks on my father's side in Northumberland"; specifies the children of his wife Alice as John, Mathewe, Anne, and Elizabeth, appointing the said Alice their guardian; son William mentioned as under age. Leaves bequests to Sir Thomas Tyrrel, Knight, and my lady his wife; and to "my daughter Juliane, now wife of John Munday, citizen and Alderman of London"; and "to my Fader in Law Henry Kebyll, Alderman." Lands, &c., in Essex. Executors: Henry Kebyll, John Munday, Robert Blagge, one of the Barons of the King's Exchequer, and his son William Browne. Overseers: Sir Thomas Lovell, Knight; Richard Broke, serjeant-at-law; John West, mercer; John Hosyar (Hosier?), mercer. Assistant to the executors: Maister Doctour Shorton.

Lastly, I have to note the will of the other Sir William (also at Somerset House), Lord Mayor 1507. This is dated March 20, 1507, and was proved June 6, 1508. He describes himself as "William Browne the Elder, Citizen and Alderman of the Citie of London"; desires to be buried in the parish church of Our Lady in Aldermanbury. He leaves bequests to Thomas Hynde, citizen and mercer, "and my daughter his wif"; sons Anthony Browne and Leonard Browne on their coming of "lawfull age" or being married; "Cosyn Mr. George Werks, clerk"; my child Thomas Torell (?); to "my cosyn William Browne, Alderman, son of Sir John Browne, Knight," &c.; names his six children, William, Anthony, Leonard, Katerine, Margaret, and Anne; lands and tenements at Stebonhith (Stepney) and in the town of Calais, left to his son William; lands, &c., in the parish of S. Laurence Pountney to his son Anthony, with reversion to son Leonard, who is likewise to inherit lands and tenements in the parish of Our Lady, in Aldermanbury, in a lane

called Love Lane. Executors: "Elizabeth, my wife"; "my cosyn William Browne, Alderman, sonne of Sir John Browne"; Thomas Hynde, citizen and mercer; and Sir Robert Rede, Knight, Chief Justice of the Common Pleas.

From the foregoing it will be seen that Sir John Browne's wife was Ann Belwood, and that there is no indication of his having had a first wife, Alice Swinstead, and by her a son Robert. He desires prayers to be said for the repose of the soul of his late son Richard; surely he would have done the same for a late wife! The Harleian MS. 1541, folio 135b, has a Browne pedigree, in which Sir John's ancestor is stated to be Sir Anthony Browne, Knight of the Bath to Henry IV. He is given two wives, Alice Swinstead and Ann Belwood, from the former of whom the Brownes of Walcot are made to spring—from the latter the Sir William, Lord Mayor 1507 (instead of 1513, as I have proved). This MS. has long puzzled me. If there is any truth in it, we have at once the Montagu Brownes, of Beechworth Castle, Surrey, established as being of the same stock as those of whom I am writing.

I have also shown that Sir William (Lord Mayor 1513) married Katherine Shaa and Alice Kebyll, and that, consequently, Wright's 'Rutlandshire' is all wrong; and in the same category I must put Morant ('Essex,' vol. i. p. 349) and, of course, Orridge. A privately printed 'List of Eminent Members of the Mercers' Company,' most courteously presented to me on application, singularly enough, mentions both these Sir Williams as identical, thus, "Sir William Browne, Master Warden 1507, Mayor 1507, 1513. We should, therefore, be charitable to Mr. Orridge, whose work is, in spite of its faults, very useful.

Now for a word or two in answer to Mr. Strocken. As to Alice Blount, there is no question that she was the widow of Sir William Browne (Lord Mayor 1513). She married William Blount, fourth Lord Montjoy, soon after Sir William's death; herself died in 1521, and was buried in the church of the Grey Friars (See Stowe's 'Survey'). Lord Montjoy, Burke tells us, married a third wife, and died 1535. In further proof of these statements I refer the reader to Mr. Henry H. Drake's "new" Hasted's 'Kent,' where (at p. 169) he will find a most interesting indenture printed concerning Sir Henry Kebyll, Lord Montjoy, and Sir William Browne's children by Alice, viz., John, Matthew, Anna, and Elizabeth, the eldest son William not being mentioned, he being a son by the first wife, Kateryn (Shaa).

From this son William descended the Brownes of Flamberds, in Essex; from John the Brownes of Horton Kirby, Kent, and of Stretton-en-le-Field, co. Derby. Sir Bernard Burke, in his "Cave" pedigree, also says Sir John Browne (Lord Mayor 1480) had a first wife, Alice Swin-

stead, and repeats the error above alluded to, in the Harleian MS., that his son was the Sir William, Lord Mayor 1507, instead of 1513.

Concerning the ultimate descendants of Sir William (Lord Mayor 1507) of Stebonheth I cannot glean anything. For the arms borne by the three mayors see Harleian MS. 1349, folio 3.

In conclusion, let me apologize for the length of this letter, which I have found it impossible to prevent. There has been such a mass of error printed on the subject that I have wished (believing myself to be a descendant of the family, and so naturally interested in it) to put it right where possible. I shall be very glad if Mr. STOCKEN or any readers of 'N. & Q.' can tell me anything of the family subsequent to the Visitation of 1634; and also if any Browne of to-day has assumed the arms, Az., a chevron between three escallops or, within a bordure engrailed gules.

JAMES ROBERTS BROWN.

WRINKLE (7th S. iv. 328, 377, 474; v. 33).—Correctness is a most laudable thing, but then the corrector should be sure he is right, and he should give his authority plainly, which Mr. TERRY has not done. My quotation was from the edition of the 'Polycronycon' printed by Peter de Treveris, 1527, and is correct to a letter. MR. TERRY'S 'Polychronicon' is possibly a cheap reprint, and such, I know from woful experience, are not always to be depended on. I beg to assure MR. TERRY that I am very careful in copying extracts, and that I write a very legible hand.

The edition I used is evidently right. "Wayes wyndyng" is equal to "winding ways," but "wayes wyndynges and wrynklynges" is tautological and nonsensical, for winding ways and twisting ways are very much alike. I gave the extract as an early instance of the use of the word, which I thought might be acceptable to those who had brought forward passages from the much more modern Lyly and Latimer. Perhaps I ought to have written the familiar formula, "This may be added to the instances already given." I will not dogmatize about the meaning; but, as the construction of Dædalus was altogether a puzzle or stratagem, I think the author of the 'Polycronycon' may have meant that it was full of winding and puzzling or deceitful ways, and not "winding ways and twisting ways."

In this part of the country *wrinkle* rather means knowledge or information than trickery. For instance: "That's a *wrinkle*, I'll remember it"; "I should not have got through the job half so easy if Tom had not given me many a *wrinkle*." R. R.

Boston, Lincolnshire.

This word, in Northumberland and Durham, and, I dare say, elsewhere, is equivalent to a hint. "I got a *wrinkle* from so-and-so." R. B.

'VOYAGE TO THE MOON' (7th S. v. 9).—The 'Voyage to the Moon,' from the collection of Mr. Henry Gray, may be a translation of Cyrano de Bergerac's 'Histoire Comique des Etats et Empires de la Lune.' The two principal stories by Cyrano ('Histoire Comique des Etats et Empires de la Lune,' 'Histoire Comique des Etats et Empires du Soleil') have been edited a number of times. I quote the principal editions: Paris, 1677; Amsterdam, 1699; Paris, 1741; Paris, 1858. It will be easy for MR. J. PHILLIPS to certify if his 'Voyage to the Moon' is or not a copy from our Cyrano de Bergerac. JOSEPH REINACH.
Paris.

DERITEND (7th S. v. 44).—In the Midlands the word *dirt* is often pronounced *derrt*, a long *r* with a slight trill, with a faint *i* following. It is, therefore, quite probable that the part of Birmingham called Deritend got the name because it was formerly the most dirty part of the whole place.

THOS. RATCLIFFE.

Workshop.

WEIRD (7th S. v. 45).—

"I kenn'd he behoved to dree his *weird* till that day cam'."—Meg Merrilies, of Henry Bertram, in 'Guy Mannering,' chap. lv.

JONATHAN BOUCHIER.

Ropley, Hants.

DR. DEE (7th S. iv. 306; v. 32).—I possess the magic bracelet of Dr. Dee, which was purchased by the late Lord Londesborough in 1851, and had belonged formerly to Mr. Charles Mainwaring. It is made of silver, and has three pendants and the silver setting of a fourth. One of the pendants consists of a round convex pebble set in silver, with three smaller pebbles at the back; another is a brown pebble held by three bands of silver; and the third is a sort of nut contained in a silver case. Round the bracelet is engraved the following inscription, "+ IONA + IHOAT + IONA + HELOI + YSSARAY + II + MEPHENOLPHETON + AGLA + ACHEDION + YANA + BACHIONODONAVALI + ILIOR + II BACHIONODONAVLI + ACH +." Can any Rosicrucian help me to a translation of these cabalistic characters; and is it known what was the fourth pendant, of which the silver hank only now remains? The bracelet has been engraved.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

ALWYNE (7th S. iv. 388, 534; v. 32).—Mr. R. Ferguson, in his 'Teutonic Name-System,' derives the name from *all* and *wine*=friend, and gives Old German *Allowin* (seventh century) and French *Alavoine* as variants of the name. Miss Yonge, in 'History of Christian Names,' vol. ii. p. 347, thinks that the Anglo-Saxon *Elfwine* is equivalent to elf-friend. *Ealhwine*=Alcuin=Aylwin, she is inclined to believe is derived as to its first syl-

lable from *ealh* = hall. She says, "Some Aylwines are, however, certainly from Ægilwine, or awful friend."
F. C. BIRKBECK TERRY.

MERCERS' HALL (7th S. iv. 507).—The hall of the Mercers' Company appears in the list of "Churches, Halls.....built and repaired by Sir Christopher Wren" given in Miss Phillimore's 'Sir Christopher Wren' (1881), p. 339.

G. F. R. B.

IMMORTAL YEW TREES (7th S. iv. 449, 532; v. 63).—Though not wishing to apply the term immortal to yew trees, let me draw attention to some singularly fine ones which had an existence in my early days, about 1843, in the churchyard of Guilsfield, in Montgomeryshire, a village distant about three miles from Welshpool. Were all the yew trees existing in the different churchyards in England to be mentioned they would, indeed, demand an unreasonable space in your pages. These were at that date in existence, and were only a few years before (in 1838) supposed to be of sufficient size to be mentioned in Lewis's 'Topographical Dictionary of Wales,' s. v. "Guilsfield":—

"The churchyard is ornamented with twelve exceedingly fine yew trees, which, according to a document in the possession of John Jones, Esq., of Crosswood, were planted in the reign of William and Mary, and are all of the same age."

Underneath one of them, near the south-west porch of the church, dedicated to All Saints, was a raised tomb, upon which was inscribed the following curious epitaph:—

Under this yew tree,
Buried would he be,
Because his father and he,
Planted this yew tree.

This is probably there still. The old church used to be fitted up with pews of every conceivable shape and size, belonging to the different manors in the large and extensive parish, and on its walls were many monuments of the ancient families of Jukes, Mytton, Egerton, and Lloyd of Trawscoed. On my last visit, in 1864, it had undergone a restoration.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

There stands in our churchyard here a very fine old yew, which Charles Kingsley told us he believed to be older than the church (1256), and to date from Saxon times. It is mentioned in 'The Ecclesiastical Topography of England' (part ii.), by J. H. Parker, who also mentions the other old yews of the Berks churchyards.

CONSTANCE RUSSELL.

Swallowfield, Reading.

HALLETT'S COVE (7th S. iv. 409, 473; v. 51).—This place, now known as Astoria, is at the junction of the watercourse called Harlem River with the East River, connecting it with the Spuyten Duivel creek at the historic King's Bridge, three

or four miles distant, with the Hudson, or North River, and constituting the northern boundary of the narrow strip of territory upon which the city of New York stands, that has from the first settlement borne the name of Manhattan Island. The first of this family in America was William Hallett, who was born in Dorsetshire, England, in 1616, and died at the age of ninety. Several of his descendants lived at Hallett's Cove, with other residents of culture, before the revolution; and being people of means, we find, as early as 1762, a school advertised at Hallett's Cove, taught by William Rudge, of the city of Gloucester, England. Joseph Hallett, the New York merchant, father-in-law of John Delafield, the Englishman, was a brother-in-law of Col. Jacob Blackwell, who married his sister Lydia. Col. Blackwell was a grandson of Robert Blackwell, who, in 1676, was a merchant in Elizabeth Town, New Jersey. He married a daughter of Capt. John Mauning, who owned the island in the East River called by his name, and whose sword was broken over his head for having surrendered New York to the Dutch in 1673. Robert Blackwell was remarkable for his physical strength and size, being six feet two inches in height and weighing 429 pounds before his death, which was in 1717. His grandson, Col. Blackwell, died Oct. 23, 1780, leaving children. He was a leading citizen in the community where he lived, and a vestryman of St. James's Church, Newtown, L.I., near Hallett's Cove, of which the Rev. Samuel Seabury was rector in 1759, who, after the War of Independence, became the first bishop of the Protestant Episcopal Church in America. W. H.

New York.

'OZMOND AND CORNELIA' (7th S. v. 68).—It is matter of notoriety that Lord Bacon did compose one so-called "masque," or entertainment, for his Society of Gray's Inn when a student. It gained no sort of notoriety, nor is it mentioned with approval; still, it was an imaginative drama of pastoral life. A. H.

NOLL (7th S. iv. 268, 392, 514; v. 74).—The editorial note appended at the last reference suggests a habit of speech far from uncommon in the Scottish lowlands. The combination of the two words "mine ain" (mine own) in conversation has led to their being confounded in a manner that completely defies etymology. This has produced "his nain" and "your nain" as well as "my nain," while "her nainsel" is an almost universally recognized equivalent for the Gael in his perplexed relations to Lowland Scotch.

THOMAS BAYNE.

Helensburgh, N.B.

QUEEN CAROLINE, CONSORT OF GEORGE IV. (7th S. v. 87).—I. P. will find the will and codicils

of Queen Caroline in the *Annual Register* for 1821, "Appendix to the Chronicle," pp. 318-320. Dr. Stephen Lushington and Thomas Wilde, barrister-at-law, were appointed executors. The will was proved on Feb. 4, 1822, in the Prerogative Court, Doctors' Commons, the effects being sworn under 20,000*l.* See *Genl. Mag.*, 92, pt. i. p. 172, where it is stated that the executors had determined that "the property which she left at Brandenburg House and abroad shall be immediately sold to discharge (as far as it will go) all just claims."

G. F. R. B.

SWORDS AS AN ARTICLE OF DRESS (7th S. v. 88).—See 'N. & Q.,' 1st S. i. 415 ; ii. 110, 218, 318 ; iii. 29. JONATHAN BOUCHIER.

WATCH LEGEND (7th S. v. 89).—The legend cannot be true, because it is contrary to the nature of things—at least, so I think. According to my observation, the watch would never, at any period of the tree's growth, be carried much higher than when it was first caught by the branch. The small branch which caught the watch would grow bigger, not by an elongation of the lower part of it, carrying higher up the twig (still a final twig) which had caught the watch, but quite the contrary. The small branch which caught the watch would become bigger by other branches and twigs growing from it, at the end of it, or out of it, and it would cease to be a final twig, and become a branch, strong and long ; but all the additional length would be above where the watch hung, and not below it.

Take a tree in spring, say of the height of twenty feet ; suppose a branch seven feet in length springs from the trunk at six feet from the ground, and that this branch has a fork three feet from the trunk ; if it be measured again at the end of the year, the tree may have added three feet to its height and the branch three feet to its length, but it still springs from the trunk at six feet from the ground, and the fork is still only three feet from the trunk ; and in fifty years it would be almost the same, although the tree might have grown to double or treble its former height. The additional size being caused by fresh branches or new twigs growing upon or out of the former ones, the branch which when it caught the watch was at the outside of the tree would, in consequence of the new growth, be very much inside, but nearly the same distance from the ground.

R. R.

Boston, Lincolnshire.

Impossible. A tree grows at the top, not from the bottom. A bough three feet from the ground can never be six. Where it shot from the stem it will remain till, overgrown by higher branches, it dies, and falls to earth. JOHN P. STILWELL.

Hillfield, Yateley, Hants.

SIR WALTER RALEIGH (7th S. iv. 509).—The couplet given as a "Gleaning from a Graveyard" is

not an epitaph, but a scurrilous and false epigram upon and against a great man. Perhaps it was not thought safe to place any inscription upon the tomb in 1618, while Sir Walter's enemies were in the ascendant.

"For a long time no inscription was placed above the grave of Raleigh. The spot was marked, I believe, by the armorial bearings of its tenant. In after years a wooden tablet was erected. This was eventually replaced by a tablet of brass. Its inscription reads thus : 'Within the Chancel of this Church was interred the body of the great Sir Walter Raleigh, on the day he was beheaded, in Old Palace Yard, Westminster, October 29, 1618. Reader, should you reflect on his errors, remember his many virtues ; and that he was a Mortal.' The tablet thus inscribed is of a date so recent as 1845. Whether this new inscription repeats an older one, or is of the composition of the restorer, I have failed to discover."—"Life of Sir W. Raleigh, with his Letters," by Edward Edwards, London, 1868, i. 706.

"Lady Raleigh interred her husband's body near the altar in the chancel of St. Margaret's Church, Westminster" (*ibid.*). As a counterpoise to the injurious distich, take the following epigraph, printed by Frobisher in his 'Collection of Epitaphs,' London and York, 1790, p. 175 :—

On Sir Walter Raleigh,
A valiant Soldier, and an able Statesman,
Who, endeavouring to rouse the Spirit of his Master,
For the Honour of his Country,
Against the Ambition of Spain ;
Fell a Sacrifice to the Influence of that Court,
Whose Arms he had vanquish'd
And whose Designs he oppos'd.
Stow, 'Buckinghamshire.'

Fuller ('Worthies,' 262, Devonshire) says "that he had many enemies (which worth never wanteth) at Court, his Cowardly Detractors." Prince also ('Worthies of Devon,' ed. 1810, p. 678) says, "Various were the resentments of his death, and several pasquils (as it always happens on such occasions) were scattered abroad." The couplet above mentioned may have been one of these.

W. E. BUCKLEY.

"NOM DE PLUME" (7th S. iii. 348 ; iv. 17, 331, 494 ; v. 52).—The instance from M. Cassal's 'Glossary' cited by MR. BOUCHIER is altogether insufficient to disprove the view first enunciated by M. Gasc, and supported, from my own experience, by myself ; indeed, it corroborates this view. It is fifteen years since M. Gasc first pointed out that *nom de plume* was unknown in France, and must, consequently, have originated in England, where it was so freely used. It is not sufficient, therefore, for MR. BOUCHIER to bring forward an example which is not more than seven years old, and which, moreover, is from the pen of a French gentleman who is connected with several English institutions, either as teacher or as examiner, and has doubtless lived many years in England. He must bring forward an example more than fifteen years old, from a French writer living in France, and having no special knowledge of English. A person

who lives many years in a foreign country is almost sure to lose, to a greater or less extent, that nice discrimination of the idioms and peculiarities of his native language which is naturally best retained by him who knows no other language than his own. I am not in the least surprised, therefore, to find M. Cassal adopting in one instance* the expression *nom de plume*, which he had so often heard or seen used in England. I had a French governess in my own family who had been seventeen years in England, and who sometimes made use of Anglicisms of which she evidently was unaware. One, I remember well, was *agir*, which she constantly used of acting on the stage, instead of *jouer*. I once had a German housemaid who always used *mitaus* (a translation of "without") instead of *ohne*; and it is well known to Englishmen living in London and familiar with German that the German spoken by Germans resident in London is often strongly larded with Germanized English.† A highly educated German gentleman with whom I was at one time intimate, and who had not been more than ten years in the United States and in England, always, when talking German with me, spoke of books as written *bet so-and-so*. I ventured to point out to him that he ought to use *von* in this sense, but he was unable to see it, and refused to allow that it was true. So far as my experience goes, those children who begin to learn foreign languages very young never know any language, not even their own, correctly.

With regard to *nom de guerre*, I believe that it is scarcely used of literary pseudonyms. For these *pseudonyme* is certainly, as I said in my last note, the term in ordinary use. F. CHANCE.

Sydenham Hill.

The late M. Cassal certainly, and, if I am not mistaken, M. Karcher also have been residents in England for many years, and it suggests itself as at least possible that they may thus inadvertently, when writing for English readers, have let an Anglicism slip in. I do not think the instance quoted by MR. BOUCHIER can be held to have much weight. J. K. L.

ACCUSED WITH *v.* ACCUSED OF (4th S. xi. 280).—No reply seems to have been sent to this query, and perhaps C. C. M., the querist, may not consider the lady from whom the following extract is taken to be "a good English writer"; still, her use of the expression may be received as evidence

* I do not think that M. Cassal uses *nom de plume* in any other instance. He uses *pseudonyme* three times (*viz.*, *s.v.* Daniel Stern, Georges Sand, and Laugel), and *nom de théâtre* once (*s.v.* Dorus-Gras).

† A ludicrous and probably exaggerated instance of this was given some years ago in the London German paper *Hermann*. A London German was represented as saying "Ich jumpte in den Train," instead of "Ich sprang in den Zug."

that it was current in the middle of the last century. In her 'Apology for the Conduct of Mrs. Teresia Constantia Phillips' the authoress writes, "You have been pleased to *accuse me* with the detestable vice of drunkenness" (Dedication, p. xxxv, ed. 1761). So in Latin the genitive of the charge is usual, but other constructions occur, the ablative alone, or with a preposition, "*hoc crimine*," "*de vi*," "*de veneficiis*." W. E. BUCKLEY.

HACKETT'S 'LIFE OF WILLIAMS' (7th S. iv. 409).—"Small white letter" seems to me simply a printer's blunder for "small writ (write) letter."

J. T. B.

THE CHAIN OF SILENCE (7th S. iv. 368).—Whether a practice of the Druids or not, the custom which forms the subject of DR. BREWER'S query certainly obtained in the tribal assemblies of the Scots in Ireland. It is distinctly mentioned in the celebrated Eric Fine case of the children of Turen, which is cited in an interesting article on the 'Ancient Irish Eric Fine,' by Mr. R. R. Cherry, M.A., in the *Law Magazine and Review*, No. 255, for February, 1885. C. H. E. CARMICHAEL.
New University Club, S.W.

WITCHES SAYING THEIR PRAYERS BACKWARDS (7th S. v. 87).—If witches had a reverse mode of praying, wizards had evidently a reverse mode of reading; and there may be some connexion between the two. Granville, Lord Lansdown, in the 'British Enchanters,' has the couplet:—

Into a woman's meaning would you look,
Then read her backwards, like a wizard's book.

Witches, in their intercourse with the devil, generally mocked what was sacred. To say the Lord's Prayer may have been a part of their conjurations; and to say or read their conjurations the wrong way may have been equally the custom of witches and wizards. E. YARDLEY.

[May the reference be to Hebrew and Arabic works, which are read backwards?]

HERALDIC (7th S. v. 88).—The blazon supplied by W. M. M., and of which he desires an interpretation, is an imperfect one, even the first necessity—*viz.*, the tincture of the field—being omitted. I should blazon the arms of the Comte de Mariz thus: "Em campo de *azul* cinco *vieiras*," &c. *Azure*, five escallop shells in cross or between four roses *arg.* I do not know what is meant by "*sobre pallas e faixas*" in connexion with the above, unless it be that the nine charges together make three *palar* rows and three rows in *fees*.

JOHN WOODWARD.

Montrose:

QUARTER WAYER (7th S. iv. 249, 334).—I have been informed from the Lord Chamberlain's office that, now at least, the Gentlemen Ushers and the Quarterly Waiters are on one

common roster, each taking his turn of duty for one month. If I can find that formerly it was different I will note it, and would, therefore, ask for the authors or books likely to enlighten me. The only work I have yet looked into, and unsatisfactorily, has been S. Pegg's 'Curialia.' I would also assure MR. WARREN that I never make up a theory rather than inquire into the facts, or knowingly trust to an incomplete and inconsequent syllogism; but in this case merely attempted to show that there was another possible etymology, as proving that it was not necessary to rest satisfied with what, *prima facie*, seemed to me a rather improbable etymology. Just in like manner, I cannot hold that "the quartering of troops" in barracks or elsewhere has to do with the quarters of the year, or with the fourth part of anything.

BR. NICHOLSON.

SIR WALTER SCOTT AND HIS "PROOFS" (7th S. v. 65).—On referring to my copy of the original edition of Lockhart's 'Life of Scott,' vol. iii. p. 382, I find that the notes made on the proof-sheet of Scott's 'Field of Waterloo' are given at greater length than in the cutting from the *Globe* which MR. E. WALFORD sends you. As Lockhart's 'Life' is readily accessible, I will only crave your kind indulgence to make one addition and correct one error in the newspaper-citations. The writer in the *Globe* says that in the proof-sheet before him the first stanza is missing. I learn, however, from Lockhart that James Ballantyne demurred to one of its lines—

Fair Brussels thou art left behind—

on the ground of its being tame and of some "associated vulgarity" with the phrase "far behind"; but Scott, naturally disliking this hyper-criticism, ordered the line to remain. When Ballantyne objected to "stance," on the ground that there was no such English word, Sir Walter rejoined, "Then we'll make it one for the *nance*" (not "nonce," as appears in the quotation from the *Globe*). I may add that in the copy I possess of the original edition of Scott's 'Waterloo,' the Emperor's name appears in the second note as "Buonaparte." Presumably, therefore, Ballantyne got his way in reference to the "accursed" appellation.

H. T. MACKENZIE BELL.

4, Cleveland Road, Ealing, W.

[C. L. S. and C. F. S. WARREN, M.A., oblige with communications to the same effect.]

MINSTER CHURCH (7th S. v. 47).—The account of the legend connected with Minster Church, given in Walpole's 'New British Traveller' (1784), p. 21, is as follows:—

"In the church, and in the south-east part of the wall, is a very ancient monument, being the figure of a man in the habit of a Knight-Templar, his feet being supported by a boy, and on his right side is the head of a horse. There is no inscription by which we could learn

to whom it belonged, but the following particulars are related:—That in the reign of Queen Elizabeth, one Lord Shawlam, who lived in the parish, hearing that the vicar had refused to bury a poor man whose friends were unable to pay the fees, his lordship went to the clergyman's house, and seizing upon the priest, buried him in the grave open for the reception of the poor man's body, where he instantly died. As soon as the crime was committed, the nobleman began to reflect on what he had done, and hearing that the Queen was on board of a ship of war at the Nore, he saddled his horse and swam above two miles in the sea, entreating Her Majesty to pardon him for what he had done, swimming his horse three times round the ship while the Queen was considering of the matter. As the murder was committed in the heat of passion, and as the provocation arose from an act of inhuman cruelty, the Queen pardoned the nobleman, and he swam to the shore in the same manner as he had come from it. And soon as he alighted, he was met by an old woman, who told him that, although his horse had saved his life once, yet in the end he would occasion his death, which so enraged the haughty peer, that he drew his sword and stabbed the creature dead, to prevent the fulfilling of the old woman's prophecy. This affair, as may be imagined, made a great noise in the place, and his lordship, walking next day beside where he had killed the horse, struck the head of the animal with his foot, which brought on a mortification, and occasioned his death. Oral tradition generally preserves the memory of facts, but almost always disguises the circumstances, and misplaces the time."

For further authentic (!) details see 'Grey Dolphin,' by Thomas Ingoldsby, Esq.

J. F. MANSERGH.

Liverpool.

Weever, in his 'Funeral Monuments,' speaking of Minster, in Shepey, says:—

"Here I saw some antique monuments of the Shurlands, sometimes Lords of the Manor of Shurland, heretofore adjoining; of whom the inhabitants have many strange relations not worth remembering. Sir Robert Shurland flourished in the reign of King Edward the First" (pp. 283-4, ed. 1631).

Dugdale, 'Monasticon,' ii. 49-51, refers to no legend connected with the Minster of St. Sexburga in Shepey. Thomas Eliensis, however (printed by Wharton in his 'Anglia Sacra,' folio, 1691, vol. i., at pp. 595-6), relates how Sexburga, after the death of her husband Erconbert, acted as regent *viriliter* until her son Egbert was grown up. She then laid aside all the emblems of sovereignty and worldly enjoyment, "vestem jocunditatis deposuit, habitumque mœroris suscepit," and founded a nunnery for seventy-seven virgins. Then follows what may be the legend inquired for:—

"Nocte autem quâdam cum S. Sexburga sopori se dedisset, Angelus Domini apparuit ei per visum dicens: Scias quod non post multos hos dies multis annis evolutis desertores Dei regnum hoc invadent diripiendum, invasum opprimet et affligent. Quod tunc completum in se ferè tota Anglia est experta; quando ab Aquilone ruit tempestas super habitatores terræ, Inguare et Ubba navali certamine cum triumpho regnum ingressis, et sævientis gladio cædem Ecclesiæ Dei intentantibus generalem."

On this Sexburga resigned her post as abbess,

appointed her daughter Ermenilda in her stead, and placed herself under her own sister Ethelreda at Ely, whom in 679 she succeeded. The rest of her life having been passed in austerity and constant prayers, she was buried near her sister, "ubi virtutum suarum merita florere non desinunt, semperque ejus præconia accipiunt incrementa."

W. E. BUCKLEY.

[COLL. REG. OXON., KILLIGREW, G. G. B., and E. H. MARSHALL are thanked for communications.]

AMUSS (7th S. v. 69).—This appears to be an adverbial form of *muss*, and equivalent to "all of a heap." Dr. Grey, in his 'Notes on Shakspeare,' derives *muss* "a muscho inventore." Nares's 'Dictionary' says "the original is *mousque*, which may also be the origin of the English *muss*," and gives other examples of the use and meaning of the word. The glossarial index to Hazlitt's 'Dodsley' has *muss*, "a term of abuse," vol. ix. p. 367; but I cannot find the word under this reference.

A. COLLINGWOOD LEE.

Waltham Abbey.

Webster-Mahn derives the word *muss* from "O.Fr. *mousche*, a fly; also the play called *muss*, from Lat. *musca*, a fly."

EDWARD H. MARSHALL, M.A.

Cf. Webster's 'Dict.,' Hunter's 'Encycl. Dict.,' and Bartlett (J. R.), 'Dict. Americanism,' 1877, 8vo., under "Muss." R. S. CHARNOCK.

"STORMY PETREL OF POLITICS" (7th S. v. 48).—John Scott, Earl of Eldon (1751–1838). So called because he was in the habit of hastening up to London when any rumour of a dissolution of the Cabinet reached him. He did so at the death of Lord Liverpool, under the expectation that the king would call on him to form a ministry, but the task was assigned to Canning. Again, when Canning died he was in full expectation of being sent for; but the king applied to Lord Goderich. Again, when Lord Goderich resigned, Eldon felt sure of being sent for; but the king asked Wellington to form a ministry.

E. COBHAM BREWER.

I have understood that Giuseppe Mazzini was called the stormy petrel of European politics, but I do not know by whom the title was invented.

JONATHAN BOUCHIER.

T. ONWHYN: PETER PALETTE (7th S. iv. 527; v. 72).—As every scrap of information concerning pictorial illustrations of the works of Charles Dickens possesses an interest to collectors of Dickensiana, allow me to say that in an old volume of the *Mirror* may be found a series of portraits of characters in 'Nicholas Nickleby.' Not at the present time possessing the book renders my note more indefinite than could be wished, but the probable date was about 1840–41.

They were whole-page portraits, half-length, and underneath were inscribed not the names of the persons, but of the characters they sustained in the story,—as the Schoolmaster, the Runaway, the Young Lord, the Usurer, the Portrait Painter, &c. How they got there was a puzzle, for they had no possible connexion with the text of the book, or it with them.

In another volume of the *Mirror*, for 1837, were inserted about a dozen whole-page illustrations of 'Guy Mannering' and 'The Antiquary'; and here again the question might have been asked how they got there? An illustrative quotation from the novels was appended to each of these as a motto.

JOHN PICKFORD, M.A.

NOTES AND ADDENDA TO SKEAT'S 'DICTIONARY' (7th S. iv. 84, 162, 282; v. 43).—*Apophtegm* must have been known before 1553, because I have a copy of the "Apophtegmes, that is to saie, prompte, quicke, witty, and sententious saynges,compiled in Latine by the right famous clerke Master Erasmus of Roterodame, translated into Englyshe by Nicolas Udall, 1542."

R. R.
Boston, Lincolnshire.

AUTHORS OF QUOTATIONS WANTED (7th S. iv. 329).—

East or West,
Home is best.

As no reply seems to have been offered as to the authorship of the above lines, I think the following stanza by Longfellow may solve the query:—

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care:
To stay at home is best.

Weary and homesick and distressed,
They wander East, they wander West,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt:
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky:
To stay at home is best.

Domiseda.—The above stanza by Longfellow, "To stay at home is best," brings forcibly to my recollection the epitaph in St. Paul's Cathedral on the tomb of Jane, the only daughter of Sir Christopher Wren, who died unmarried in 1702, æt. twenty-six, and was buried in the crypt:—"M.S. Desiratisimæ virginis Janæ Wren, clariss. dom. Christophori Wren, filia; unica; paternæ indolis, literis deditæ, piæ, benevolæ, domisedæ, arte musicâ peritissimæ. Ob 29 Dec 1702 æt 26." The word *domiseda* (*domus sedeo*) signifies literally "a stayer at home" as well as "domesticated," in contradistinction to "a gad-about"; and in an old Latin inscription the word is applied to a virtuous Roman matron. An expression of the same meaning occurs in St. Paul's Epistle to Titus ii. 5. It is not improbable that this gifted and amiable young lady assisted her father in his labours as Surveyor General, and some of the designs may have been suggested by her.

W. CHAFFERS.

Miscellaneous.

NOTES ON BOOKS, &c.

Sanctuaries. By Thomas John de Mazzinghi. (Stafford, Halden & Son.)

MUCH has been written on the right of sanctuary, but the literature on the subject sadly requires sifting by some competent hand. The author of the thin volume before us makes no pretence of being exhaustive. He has gathered together a number of facts, some from very well-known sources, others from places sufficiently obscure. By his labour he will have saved future students much trouble, but he has in no sort given us a history of sanctuaries. To do so efficiently would have required years of labour. They were, as every student of the old Testament knows, a recognized institution of the Hebrew commonwealth. They seem to have existed in India from a time beyond the reach of history, and we find them an acknowledged institution in Greece and Rome long before Christianity was planted. The Christian sanctuaries have the most interest for us. Their origin has been a matter of dispute. To those who have perversely seen in the Church of the Middle Ages a revived paganism they have seemed a continuation of the sanctuary system of the heathen world. Others have more wisely traced their origin to Jewish custom. We should ourselves rather think that they grew up spontaneously, as supplying a want.

No one who has not made early mediæval history a matter of serious study can conceive the utter want of justice which reigned everywhere beyond the precincts of the Church. Laws were indeed known, but through the greater part of Europe they were hardly ever respected by those who were strong enough to break them. When rapine and murder reigned supreme it was well that there was at least one power strong enough to shield the oppressed. In theory we apprehend that all Churches were "cities of refuge"; but, at least in the latter time, it was a theory only. We doubt, indeed, if it had ever been acted on by the fierce and the wayward, but certain places grew up to which a special sanctity attached, and from which it was, as men thought, sacrilege to tear away even the foulest of criminals. Beverley and Durham were two of these, and records yet exist which show how useful they were in a barbarous time. Even the Reformation, which changed the character, if not always the form, of nearly every English institution, did not immediately destroy the right of sanctuary. When the houses of religion fell, a statute was passed (32 Henry VIII. chap. 12) which limited the right of sanctuary to churches and churchyards, and to certain cities and towns which were thought most convenient. We need not say that more recent legislation has done away with these privileges. An institution which was of untold benefit in a barbarous time would, now that the laws are administered by men who at least strive after justice, be an unmixed evil.

Rough List of Manuscript Materials relating to the History of Oxford contained in the Printed Catalogues of the Bodleian and College Libraries. Arranged according to subject. With an Index. By F. Madan. (Oxford, Clarendon Press.)

MR. MADAN has not only compiled a most useful book, but has set a most excellent example. Students of every branch of knowledge are heard to complain that it is well nigh impossible to know what information at present exists on any given subject. The Royal Society, it is true, has done something in its own department, and we are thankful to the workers for the Index Society; but

what are these among so many? Mr. Madan has had a compact subject. His list relates to Oxford only; but when we call to mind what a large space Oxford covers in our history and our culture, it will be understood that the materials for its elucidation are very great. He has confined himself for the present to the manuscript materials to be found within the University itself. We trust, however, that he may be induced to extend the range of his vision, and to give us a companion volume, in which the manuscript treasures relating to Oxford which are described in the various catalogues of the British Museum may be brought into order. No history of the city or the University, worthy of the name, can be written until this is done.

It is not easy to explain the plan on which Mr. Madan has worked. A glance at his pages and a perusal of the index will show the great amount of matter on almost every conceivable subject which touches Oxford life in the past or the present that has been made available.

The Chameleon: Fugitive Fancies in Many-Coloured Matters. By Charles J. Dunphie. (Ward & Downey.) To the admirers of wittily propounded unreason and humorously maintained paradox these brilliant essays of Mr. Dunphie may warmly be commended. With a zeal kindred to that with which Panurge sings the praise of "tant de beaux et bons creditreux," Mr. Dunphie preaches "the duty and delight of being in debt." As convincingly as Cowley shows that "nothing in Nature's sober found," Mr. Dunphie proves that through the social system the great vital principal is that of indebtedness. In a similar spirit he points to "the pleasures of discontent," expatiates on "the bliss of being by yourself," and addresses odes "Ad tuum suam delectam." Sometimes he is more serious, and a vein of tenderness underlies his writing, as it underlies all true humour. His work, moreover, is not less scholarly than humorous, and his French illustrations and his Latin poems constitute eminently attractive features in his works. The latter, indeed, have won him well-deserved comparison with Father Prout. The whole of the contents of his volume are graciously conceived and delightfully written.

Ballads of Books. Edited by Andrew Lang. (Longmans & Co.)

A DELIGHTFUL volume in all respects, and a specially agreeable possession to the bibliophile is this little work. It is a wowedly a recast of a work of the same name by Mr. Brander Matthews, published last year in New York. The earlier volume we have not seen, and we are consequently unable to state what novelties Mr. Lang, who retains the prefatory note of Mr. Matthews, and shares his dedication of the volume to Mr. Frederick Locker, has added. There are, however, some truly delightful verses on books by Mr. Austin Dobson, Mr. A. J. Munby, Mr. Gosse, and Mr. Lang. Ballads in the true sense of the term the poems are not, but they are mostly lyrical and readable. Many of them are American. No purchaser and prizor of books will care to be without this dainty volume.

Haarlem the Birthplace of Printing, not Mentz. By J. H. Hessels, M.A. Cantab. (Stock.)

WITH some modifications the contents of this volume are reprinted from the *Academy*, in which they appeared last summer. Mr. Hessels, who is an authority upon early printing, maintains his point with warmth, persistency, and energy, and with a logical subtlety that renders his arguments difficult of disproof. His book supplies a reason—not the first he has advanced—for reconsidering the whole question of the origin of printing. It will be strange if the bibliophile is, after all, to go to Haarlem and unbennet himself before the often-con-

demned statue of Coster. The theory held by Mr. Bradshaw, that Utrecht was the birthplace of what are called the Costeriana, and for a time shared by Mr. Hessels, is now abandoned by our author. The book is, however, not to be summarized, it is to be read. It is scarcely going too far to say that to very many readers it will carry conviction.

The Kabbalah Unveiled. Translated into English from the Latin version of Knorr von Rosenroth, and Colated with the original Chaldee and Hebrew Text. By S. L. MacGregor Mathers. (Redway.)

WE are certainly no enemies to the enlarging of the boundaries of knowledge in any direction whatsoever; but we cannot, therefore, welcome with enthusiasm this translation from the Zoar. Had there been no Latin version, something might have been said in its favour; but the esoteric philosophy of the Jewish doctors, which some people believe to be a tradition received in direct succession from Moses, is so evidently of a far more modern date that it can be of little use to the Biblical critic, or, indeed, to any one except some successor of Mr. Caxton who may be engaged in writing a history of human error. Mr. Mathers's introduction is a wild performance, from which we have been able to glean little knowledge of any kind.

Heraldry in England. By Edward H. Renton. (Wyman & Sons.)

WE have here, in an illustrated and a handsome volume, a concise explanation of the history and science of heraldry, with a glossary of heraldic terms. Mr. Renton has practical experience as a seal engraver, and his work may be recommended as a pleasant introduction to a study the value, interest, and importance of which are scarcely perceptible to those who have not at least mastered the alphabet of heraldry.

WE have received the *Transactions of the County of Middlesex Natural History and Science Society* (Mitchell & Hughes) for the year 1886-87. This is a new society, and the issue before us is its first publication. Should future papers be of the high character of those before us, the county of Middlesex will be to be congratulated. People who have given no attention to physical science have come to the conclusion that the natural history of England is "used up," that no new knowledge can be added to our stores; and even those who are a little wiser than this have many of them jumped to the conclusion that the neighbourhood of London has been so carefully examined by the most competent observers that there is nothing new there to chronicle. Almost every paper in the volume before us is an answer to this crude assumption. Mr. J. Logan Lobley's 'Geology of the Parish of Hampstead,' while telling us what is known as to the London clay and its superincumbent beds, suggests many problems which are still waiting for an answer; and Mr. S. T. Klein, in his 'Thirty-six Hours' Hunting among the Lepidoptera and Hymenoptera of Middlesex,' proves that much will have to be done ere we have a catalogue even of Middlesex insects. Mr. E. M. Nelson's paper on 'The Microscope,' though it had no local flavour, is most useful as giving a condensed history of the development of an instrument which has of late years done much towards enlarging our knowledge and showing us how more successfully to battle with disease.

PART II. of the *Index Library*, edited by W. P. W. Phillimore, M.A. (C. J. Clark), contains 'The Wills Relating to the Counties of Northampton and Rutland, and the Bills and Answers from the Chancery Proceedings 1625-1649.' To the utility of this work we have already borne testimony.

MR. WM. HURT, of Clement's Ian Gateway, has published a catalogue of books, including many *desiderata*.

MR. WALTER RYE has compiled from local records a list of the freemen of Norwich from 1317 to 1603. This calendar will give the date at which each citizen took up his freedom, and the trade or occupation to which he belonged, and will be preceded by a short introduction. The work will be issued very shortly by Mr. Stock.

Illustrations is to be conducted by a limited company, with Mr. Francis George Heath, its founder, as managing director.

WE are glad to hear of the subscription to refund Mr. Furnivall the costs of the action *Outram v. Furnivall*. Readers of 'N. & Q.' willing to contribute to this end can communicate with Mr. J. Dykes Campbell, at 29, Albert Hall Mansions, Kensington Gore, 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."

W. E. BUCKLEY ("Counting the proverbial flock of sheep").—The reference is, we believe, to the 'Brebis de Panurge.' See 'Pantagruel,' livre iv. chap. viii. A device for obtaining sleep is to count the sheep as one after another they are supposed to leap a gate, or, in the case of Panurge, to plunge into the sea.

C. F. ("Text of Epigram").—This is as follows:—
Τέσσαρες αὶ Χάριτες, Παθία δύο, καὶ δέκα Μούσαι
Δέρκνυλις ἐν πάσαις Μοῖσαι, Χάρις Παθία.
 It is vain to argue with the master of legions. Such a saying is assigned to some one in classical times. Some correspondent may state to whom.

S. V. H. ("Portraits of the Arnes").—A fine portrait of Thomas Augustine Arne was in the possession of the Sacred Harmonic Society; a second, by Zoffany, is in that of Mr. Henry Littleton. There are engravings after Dunkarton, and after an original sketch by Bartolozzi. We know of no picture of Michael Arne.

W. WINTER ("Queen Boadicea and the Fight with Suetonius").—See 6th S. v. 281, 469.

A. QUINTON ("The Pilgrim's Way").—Consult early indexes to 'N. & Q.' and see especially 1st S. ii. *passim*.

MARIAN ("Molinism").—The term is, as you say, applied to the doctrines of Louis Molina. We have not heard it applied to those of Michel Molinos, to whose views is sometimes applied the term "Quietism."

X. Y. Z.—Apply to the College of Heralds.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 3, 1883.

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Notes.

RICHARD LUCAS, THE BLIND HENWATY OF WESTMINSTER.

A private correspondent recently wrote to me for information respecting "the blind Prebendary of Westminster." It seems that this worthy had been quoted under that designation in a sermon by a popular preacher, who could not supply the true name nor any other particulars respecting him. This was, however, not difficult to do, and an examination of his published writings revealed so much of unexpected interest that it has occurred to me that a brief sketch may be acceptable to some of the many readers of 'N. & Q.'

There is a meagre account of the blind prebendary in Anthony à Wood (Bliss's edition, vol. iv. p. 722), which is copied in the 'Biographia Britannica' and in Chalmers. Varying and imperfect lists of his works, which occupy about thirty entries in the British Museum Library Catalogue, are also to be found in Watt, Allibone, and Lowndes. Many of them, however, are single sermons, subsequently gathered into the five volumes of discourses which were published, two during his own life, and the others after his decease, by his son.

Richard Lucas was a Welshman by birth, and, as such, received his education as a poor scholar at Jesus College, Oxford, which he entered at the age of sixteen in 1664. In 1668 he took his B.A.,

proceeding to M.A. in 1672, and D.D. in 1691. He began life as master of the Free School at Aber-gavenny; but, having early made his mark as a preacher, he came to London, and was elected Vicar of St. Stephen's, Coleman Street, in 1678, a living in the gift of the parishoners, and, therefore, not likely to be given to any but a liberal churchman, whose preaching was attractive to the general public. In 1683 he was chosen to fill another popular appointment as Lecturer of St. Olave, Southwark; and in 1696 became, on the nomination of William III., Prebendary of Westminster. Wood tells us, in his quaint way, that he was "blindish when young, as his father had been before him, and perfectly blind in middle life." Little, however, is known of him beyond the few facts given in the biographical dictionaries already referred to and what may be gathered from his works. One would wish much to know more about a career which, like those of the blind scholar Ambrose Fisher, the blind traveller Hohman, and our own Henry Fawcett, might supply a supplementary chapter to the interesting work of Dr. Kitto on the 'Lost Senses.' The lives of these sightless, but industrious and eminent men reveal how little the capacity for labour and for the happiness which comes from occupation of mind and body need be affected by the loss of a sense so precious as that of the eyesight. The infirmity of Lucas, although it does not seem to have quite impeded him in the discharge of his clerical and other duties, nor prevented his literary activity, enforced an amount of retirement that rendered his life comparatively uneventful; and that at a time when his fellow prebendaries were South, Annesley, and Horneck, and his deans Sprat and Atterbury. Of himself he says, in the preface to the 'Inquiry after Happiness':—

"I have ever loved the security and contentment of privacy and retirement almost to the guilt of singularity and affectation."

He complains, indeed, that his

"study is clogged with this weight and incumbrance, that all the assistance I can receive from without must be conveyed by another's sense; which, it may easily be believed, are instruments as ill-fitted and as awkwardly managed as wooden legs and hands by the maimed."

He adds, that if he did not provide himself with some employment his health and strength of body, which, together with the vigour of his mind, continued unbroken under his affliction, "would weary itself out with fruitless desires of and vain attempts after its wonted objects, so that strength and vivacity of nature would make it more intolerable." He was almost led to believe that the chastisement which removed him from the service of the altar would discharge him from all duty to the public; but "my good friend Mr. Lamb revived the sparks of a decaying zeal and restored me to a proper sense of my duty in this respect, for he had ever in his mouth this excellent principle—that the

life of man is to be esteemed by its usefulness and serviceableness in the world." This Mr. Lamb is commemorated in Wilford's 'Memorials,' p. 705.

Hence, in spite of his infirmity, the blind prebendary was a diligent clergyman and a prolific writer, chiefly in divinity of a devotional and didactic character. Most of his books were written after his loss of sight. He had a quaint and forcible style—too prolix, perhaps, and of a pulpit flavour; but very readable. His works were highly esteemed in his day, though now almost unknown. His work on 'Happiness,' in two volumes, 8vo., was highly praised by Doddridge, and went through ten editions between 1685 and 1760. Steele, in the *Guardian*, No. 63, quotes a long passage from his 'Practical Christianity,' with commendatory remarks. He was a favourite with Wesley and the early Methodists. Bishop Jebb appreciated his works. In his 'Letters' (No. 217) to A. Knox ('Correspondence of John Jebb,' vol. ii. p. 588), Jebb says, "Lucas is a writer to whom specially applies the saying of old Hesiod: *πλειον ημισν παντος*." A. Knox, in the following letter, commends the bishop's design of revising and reprinting Lucas, and thinks it wonderful that he should have been forgotten. John Dunton, the bookseller, celebrates our blind prebendary in that strange poetical mixture of sense and folly, 'The Character of Eminent Conformists,' published in 1710. He bids the clergy

Mind Talbot, Lucas, and a thousand more,
Who preach like Angels and like them adore.

Lastly, Dean Stanhope recommends him to a "young relation who had entered into holy orders" (Nichols's 'Literary Anecdotes,' iv. 169), along with Scott and Sherlock.

The following I believe to be a complete list of this industrious blind author's writings:—

1. Practical Christianity: an Account of the Holiness which the Gospel Requires. 8vo. London, 1685.—Five editions were issued between the above date and 1700. From the third edition a French translation was made and published at Amsterdam, 'La Morale de l'Evangile,' in 1698. The English work was also reprinted by Hatchards so late as 1838.
2. An Inquiry after Happiness. 2 vols. 8vo. 1685.—Went through twelve editions between 1685 and 1818.
3. The Plain Man's Guide to Heaven, for the Countryman, the Tradesman, and Labourers. 12mo. 1692.
4. The Duty of Apprentices and Servants: their Preparation and Choice of a Service, &c. 12mo. 1710.
5. Christian Thoughts for Every Day of the Month. 12mo. London, 1700.—From No. 1. A copy of this as a separate book is now in the British Museum Library, but there is a French edition, printed at Delft in 1722.
6. The five volumes of 'Sermons' already noticed.

In addition, Anthony à Wood assigns to Lucas the Latin translation of 'The Whole Duty of Man,' entitled, 'Officium Hominis cum Stylo, tum Methodo Luculentissima Expositum; opus cujusvis, ac præcipuè Indoctissimi Lectoris, captivi Accomodatam.' It has a preface by Dr. Ham-

mond, and is usually attributed to that eminent churchman.

Lucas died in 1715, and, according to Chalmers, was buried in "the Southern Cross of the Abbey," in a grave which afterwards received the remains of his wife Anne, who died in 1727, but "without any stone or monument." An inscription, however, existed in 1823, when Neale's 'Westminster Abbey' was published: "Here lieth the body of Richard Lucas, D.D., Prebendary of this Church, who died y^e 29th of June, A.D. 1715, in the 67th year of his age." His will was proved by his son Richard in 1715.

It would be foreign to the pages of 'N. & Q.' to characterize the writings of Lucas in relation to doctrinal opinions. Suffice it to say that they breathe that spirit of devout, but modest and chastened piety which has always marked the best divines of the Church of England; and they go far to prove that the eighteenth century was not altogether so devoid of sound learning and religious fervour as it is often described to be.

I may, perhaps, be allowed to add that in my judgment the liberal, but devout school of divines represented by Lucas, Tillotson, and others of that date helped largely to save the Church of England—fortunately or otherwise—from Puritanism on the one hand and Unitarianism on the other.

J. MASKELL.

P.S.—I find that Lucas was read by W. S. Landor, who considers the philanthropic Frenchman, Baron de Gerando, indebted to Lucas on 'Happiness.' See Emerson's 'English Traits,' chap. i.; and for De Gerando, 'L'Essai sur la Vie et ses Travaux,' par Mademoiselle Morel, 8vo., Paris, 1846.

JOHN LILBURNE: A BIBLIOGRAPHY.

(Continued from p. 123.)

Englands lamentable slavery, proceeding from Arbitarie Will.....by Lievten. Coll. John Lilburn. [No title. Date at the end] October 1645. B.M., S.K.

Copy of a letter written by John Lilburne.....to Mr. William Prinne, Esq. upon the coming out of his last booke, intituled Truth triumphing over Falshood, Antiquity over Novelty, in which he laies down five Propositions, which he desires to discuss with.....Prinne. [No title-page. Dated at the end] London this 7, Jan. 1645. B.M., Bodl., G.L., S.K.

True relation of the material passages of Lieut. Col. John Lilburnes sufferings, as they were.....proved before the.....House of Peers.....13.....Feb. 1645. [No title-page. Dated at end] 1645. B.M., G.L., S.K.—There is another edition, a copy of which is in the B.M. dated 1646.

To the chosen and betruusted knights, citizens and burgessees.....The.....petition of Elizabeth Lilburne 1646. [A single folio sheet. There is another edition in quarto dated] 1647. B.M.—Elizabeth Lilburne was the wife of John.

The humble petition of Elizabeth Lilburne [that her husband may have the benefit of the law.....]. 1646. B.M.

Liberty vindicated against slavery, shewing that imprisonment for debt, refusing to answer interrogatories, long imprisonment though for just causes, abuse of prisons, are all destructive of the fundamentall Laws of England. Published.....by occasion of the House of Lords commitment of Lieut. Col. John Lilburne.....By a lover of his country and a sufferer for the common liberty. [No place.] 1646. S.K.—There are two copies in S.K. One of them has two leaves more than the other.

Animadversions on Lilburnes book against the house of Lords. B.M.—It forms the third part of T. Edwards's 'Gangrena,' 1646.

Liberty vindicated against slavery, shewing that imprisonment for debt.....[is] seductive to the fundamental laws of the people.....London 1646. B.M.

To the Right Hon^{ble} the chosen and representative body of England, assembled in parliament. [London 1646.] B.M.

Vox Plebis, or the Peoples Out-cry against oppressionwherein the Liberty of the Subject is asserted..... Lieutenant Coloneln Lilburnes sentence published and refuted. London [no printer's name], 1646. B.M., Bodl., G.L., S.K.

An Alarum to the House of Lords against the insolent usurpation of the common Liberties.....Manifested by them.....against.....John Lilburne, Defendour of the Faith and his countries Freedoms. [No place or printer.] 1646. B.M., Bodl., G.L., Linc. Coll., S.K.

The Commoners complaint, or a dreadful warning from Newgate to the Commons of England. Printed..... 1646. G.L.—This is the only one I have seen. It is imperfect. Internal evidence makes it probable that it is by John Lilburne, but I am not certain.

Innocency and Truth Justified 1646. [No title. Lilburn's name at the end.] B.M., Bodl., G.L.

An unhappy game at Scotch and English, or a full answer from England to the papers of Scotland. Edinburgh.....1646. Bodl., Linc. Coll.—Attributed to Lilburne in the Bodleian Catalogue and in Hearne's 'Collectanea,' i. 87, where it is stated that it was burnt by the hangman in London, Nov. 1646.

"The Famers Famd or an answer to.....The Just Man in bonds [and].....a pearle in a Dunghill, written in the behalfe of that notorious Lyar and Libeller John Lilburne.....Written by S. Sheppard. London, Printed for John Hardsely.....1646. B.M., G.L., Linc. Coll.—This is probably by Simon Sheppard, to whom the B.M. Catalogue attributes 'Animadversions vpon John Lilburne's two Last Books.'

The Free-mans Freedom Vindicated, or a true relation of.....Lieut. Col. John Lilburnes present imprisonment in Newgate. [No title.] 1646. B.M., Bodl., G.L., Linc. Coll., P., S.K.

Animadversions vpon John Lilburnes two last books, the one Intituled Londons Liberty in Chaines discovered, the other an Anatomy of the Lords Cruelty. Published according to order. London, Printed for Joseph Pots. 1646. B.M., G.L.—Attributed in the B.M. Catalogue to Simon Sheppard.

Every mans right, or England's perspective glasse, wherein may be seen, every mans, Case, Face, Birthright and just liberty. [No place or publisher.] 1646.

The False Alarum, or an answer to a Libell lately published, intituled, an alarum to the Hovse of Lords..... Written by S. Sheppard. London 1646. Linc. Coll.

A defiance against all arbitrary usurpations or encroachments, either of the House of Lords or any other, upon the sovereignty of the Supreme house of commons..... [No place.] 1646. Bodl.

A Remonstrance of Many thousand Citizens and other Free-born People of England to their owne House of Commons. Occasioned through the Illegal and Barbarous

Imprisonment of.....John Lilburne. [No place or printer.] 1646. B.M., Bodl., G.L., Linc. Coll., P., S.K.—Facing the title in some of the copies is a portrait of Lilburne behind prison bars, signed "G. Glo. fecit." In the Guildhall copy the following verses are underneath the portrait. The last two lines were evidently an afterthought; they have been added to the plate, and are much crowded.

Gaze not upon this shadow that is vaine,
But rather raise thy thoughts a higher straine
To God (I meane) who set this young man free,
And in like straits can eke deliuer thee,
Yea though the lords have him in bonds againe,
The Lord of lords will his just cause maintaine.

A Pearle in a downghill or.....John Lilburne in Newgate. [No title-page. Date at the end.] June 1646. B.M., G.L., S.K., Linc. Coll.—Other editions, June 19, 1646, and April 30, 1647.

The Just mans Justification; or a letter by way of Plea in Barre.....by L. Col. John Lilburne. [No title.] June 6th 1646. B.M., G.L., P., S.K.—The B.M. copy is dated June 10.

To the right honourable the chosen and representative body of England assembled in Parliament, the humble petition of L. C. John Lilburne. [No title.] 16. June 1646. S.K.

A copy of a Letter sent by Liev. Col. John Lilburne to Mr. Wollaston, Keeper of Newgate or his deputy. 23 June 1646. [Folio broadside.] B.M., Linc. Coll.

The Just man in bonds or.....John Lilburne close Prisoner in Newgate by order of the Hovse of Lords. [No title.] 23, July 1646. B.M., G.L.

Londons Liberty in Chaines discovered and published by.....John Lilburn prisoner in the tower of London. Octob. 1646. [No title-page.] B.M., Bodl., G.L., S.K.

Anatomy of the Lords Tyranny and injustice exercised vpon.....John Lilburne now a prisoner in the Tower of London. [No title-page.] Nov. the 9, 1646. B.M., G.L., S.K.—The B.M. copy is dated Novemb. 13.

The Charters of London, or the second part of Londons Liberty in Chaines Discovered. Printed at London, Decemb. 18. 1846. B.M., Bodl., G.L., S.K.

The Oppressed mans oppressions declared, or an epistle written by.....John Lilburne, prerogative prisoner..... in the Tower of London to Col. Francis West, Lieutenant thereof. [No title-page.] 30. Jan. 1646. B.M., Bodl., G.L., Linc. Coll., P., Soc. Ant., S.K.

Regal Tyrannie discovered or a discourse shewing that all lawful.....power.....is by common agreement and mutual consent.....In which is also punctually declared the Tyrannie of the Kings of England from.....William.....the Conqueror to the present Charles, who is plainly proved to be worse and more tyrannical then any of his Predecessors, and deserves a more severe punishment from their hands.....then either of the dethroned Kings Edw. 2, or Ric. 2.....He being the greatest Delinquent in the three Kingdoms, and the head of all the rest. Out of which is drawn a discourse occasioned by the Tyrannie and Injustice inflicted by the Lords, upon that stout.....faithful.....lover of his Country, and constant sufferer for the Liberties thereof, Lieut. Col. John Lilburn. London [no printer's name], 1647. B.M. G.L., P., S.K.

Match me these two: or the conviction and arraignment of Britannicus and Lilburne, with an answer to a Pamphlet intituled The Parliament of Ladies. [By Henry Nevile. No place or printer.] 1647. B.M., Bodl., G.L.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

(To be continued.)

ADDITIONS TO HALLIWELL'S 'DICTIONARY.'

(Continued from p. 82.)

Click, to catch hold of (Newcastle). *Gent. Mag.*, 1794, pt. i. p. 13.

Cloud-berries. Some were seen by me growing on Pen-y-ghent, Yorkshire, in 1873. I was informed that they were locally called *nout-berries* (with *ou* as in *cloud*).

Clowres, (apparently) turves. Golding's 'Ovid,' fol. 47. I suppose it corresponds to Ovid's *cespitæ*, 'Met.,' iv. 301.

Coals, fetched over the. In Fuller, 'Holy War,' bk. v. c. 2. See 'N. & Q.,' 4th S. iv. 57.

Cobloaf-stealing. See Aubrey's 'Wilts,' Introduction.

Cock, to whip the, a sport at fairs (Leic.). Quoted by Brand, 'Pop. Antiq.,' ii. 469 (ed. Ellis), from Grose.

Cook-a-hoop. Compare "John at Cok on the Hop," i. e., John, living at the sign of the Cock on the Hoop, Riley's 'Memorials of London,' p. 489. A *hoop* is the old combination of three hoops, also called a *garland*, common as a sign of an inn, like the *ivy-bush* or *bush*.

Cock-on-hoop, an exclamation of rejoicing; hurrah! "Then, faith, *cock-on-hoop*, all is ours," 'Jacob and Esau,' in 'Old Plays,' ed. Hazlitt, ii. 246.

Cocket. Explained in Hutchinson, p. 343 (Parker Soc.).

Coket, a seal; also a custom paid when cloths, &c., were sealed with a seal. 'Rot. Parl.,' iii. 437 (2 Hen. IV.).

Codlings-and-Cream, great willow-herb, *Epilobium hirsutum*. 'N. & Q.,' 4th S. iv. 467.

Cock-sure. See references in Parker Soc. Index.

Cods, husks. Ditto.

Coil, a noise. Ditto.

Cole, deceit; *cole under candlestick*, deceitful secrecy. Ditto.

Cokes, v. to coax. 'Puttenham,' ed. Arber, p. 36.

Coke-stole, a cucking-stool. Skelton's 'Works,' ed. Dyce, i. 119.

Coll, to embrace about the neck. Parker Soc.

Collop Monday, Shrove Monday (North). Brand's 'Pop. Antiq.,' ed. Ellis, i. 62.

Comber, trouble. Parker Soc.

Commerouse, troublesome. Ditto.

Connach, to spoil, destroy (Aberdeensh.).

Copy, copiousness. Parker Soc.

Coram, quorum. "Ὅ *συγγράμμα*, that is, I am none of those which are brought under *coram*," Udall, tr. of 'Apophtegmes' of Erasmus, ed. 1877, p. 380.

Cornlainers (Halliwell; no ref.). From Hutchinson, 'Hist. Cumb.,' i. 553. See Brand's 'Pop. Antiq.,' ed. Ellis, ii. 145.

Cosy, a husk, shell, or pod (Beds.). So in Halliwell; but a ridiculous error. *Cosy* is Batchelor's "phonetic" spelling of *cosh*, which is the word meant. See Batchelor's 'Bedfordshire Words.'

Cour, to recover health (Aberdeensh.).

Couring, crouching down. 'Puttenham,' ed. Arber, p. 292.

Coye, v. to stroke. Golding's tr. of Ovid, fol. 79, back.

Craumpish, v. "By pouert spoiled, which made hem sore smert Which, as they thoughte, *craumpysshed* at here herte." Quoted (in a MS. note sent to me) as from Lydgate's 'St. Edmund,' MS. Harl. 2278, fol. 101.

Cranks, two or more rows of iron crooks in a frame, used as a toaster (Newcastle). See *Gent. Mag.*, 1794, pt. i. p. 13.

Cracker, a small baking-dish (Newcastle). *Gent. Mag.*, 1794, pt. i. p. 13.

Craft, a croft (Aberdeensh.).

Crake, to boast. "Fellows, keep my counsel; by the mass, I do but *crake*," Thersites, in 'Old Plays,' ed. Hazlitt, i. 410. "All the day long is he facing and *craking*," 'Roister Doister,' I. i.

Cras, to-morrow (Latin), compared to the cry of the crow. "He that *cras cras* syngeth with the crowe," Barclay's 'Ship of Fools,' ed. Jamieson, i. 162.

Crassetes, cressets, A.D. 1454. 'Testamenta Eboracensia,' ii. 194.

Cray, a small ship. "For skiffs, *crays*, shallops, and the like," Drayton, 'Battle of Agincourt.'

Creak, *Creek* (glossic *kreek*), an iron plate at the end of a plough-beam, furnished with holes and a pin, for adjusting the horse's draught-power. Heard at Ely by Miss Jackson.

Cresset. In Golding's tr. of 'Ovid,' fol. 50.

Cribble, coarse flour. Parker Soc.

Crink, a winding turn. Golding's 'Ovid,' fol. 95.

Cromes, hooks. Parker Soc.

Crones, old ewes. Ditto.

Cross-bitten, thwarted. Ditto.

Crow to pull. "He that hir weddyth, hath a *crowe to pull*," Barclay's 'Ship of Fools,' ed. Jamieson, ii. 8.

Crowdie, a mess of oatmeal (Scotch). See Brand's 'Pop. Antiq.,' ed. Ellis, i. 87.

Cue, humour. Spelt *keu* in Golding's 'Ovid,' fol. 116, back.

Cucquean (i. e., *cuck-quean* in Halliwell). In Golding's 'Ovid,' fol. 74, back.

Culme, smoke. In Golding's 'Ovid,' fol. 18, back.

Curry favel. In 'Puttenham,' ed. Arber, p. 195.

Curteasse, a cutlass. Figured in Guillim's 'Display of Heraldry,' ed. 1664, p. 316. Like a stumpy scimitar.

Cut, voyage. Golding's 'Ovid,' fol. 179.

Cut over, sailed over. Ditto, fol. 179, back.

WALTER W. SKEAT.

(To be continued.)

Cadowe will be found at p. 226 as "*Caddow*, a jackdaw, &c.;" also the variation *cadesse*. Is this a feminine? Additions are welcome; but the book is well-nigh perfect. What I desire is to see it made etymological. We do find such notes as A.S., A.N., Fr., Lat., but we should have the actual root, to save references.

A. HALL.

13, Paternoster Row.

EXTRAORDINARY CREDULITY.—The following, from the *Leeds Mercury*, Jan. 13, ought to find a place in 'N. & Q.':—

"A singular evidence of the survival of superstition in the nineteenth century, and of the strong grip which it retains on the fears of ignorant persons, was furnished on Wednesday in Birmingham. Some days ago the newspapers contained the bold prediction of some sapient astrologer that on the 11th of January, in consequence of the 'violent fiery planet Mars' forming a conjunction with 'the evil planet Uranus' in the eighteenth degree of the zodiacal sign Libra, and at the same time of the evil aspect of Mercury, which was mischievous enough to present itself ninety degrees distant, the unhappy denizens of this globe might look out for all manner of calamities. Among these were named 'many sudden deaths among the nobles of the land, numerous accidents in collieries, fires, explosions, murders, wars, and earthquakes,' and lastly, as a makeweight, 'storms, and high winds, with many untoward events, resulting in much fatality.' The wide comprehensiveness of this programme of prophecy, while instructive and amusing to the judicious, seems to have had a very different meaning for the unskilful. To them it was explicable only on the supposition that the last day was at hand. The occurrence of thick darkness at an earlier hour of the day

than it might have been expected in the absence of a fog was accepted by more than a few as a startling confirmation of the prophecy, although it had not been specifically named by the prophet. The police report that not only did old women betake themselves to their Bibles with unusual zeal, but younger women remained in bed all day, dreading the coming earthquake. Children were kept away from school as a similar precaution, and those who attended school came home full of fear and alarmist rumours. Two little folks, the children of a police-inspector, begged their father at dinner-time not to be out in the streets at midnight, for two stars were going to meet and burst and set the world on fire. In Constitution Hill, the new cable being set running as a trial of its working, a tradesman, startled by the unusual noise it made, rushed out of his shop with a pale face and called the attention of a passer-by to it, offering the suggestion that it was the first symptom of a convulsion of the earth's crust. From the Ladywood Police-station it was reported that there seemed to be 'a general state of fear.' Some women called at the Moseley Street Police-station in the hope of deriving comfort and support from the constable in charge of the office, and seemed a good deal shocked at the levity with which he treated their forebodings. They went away at last to buy a copy of the Bible, for which three of them clubbed together their coppers. At Moor Street Police-court, in the morning, a woman of the same class, on being fined a shilling for uttering threats of bodily harm, had accepted the alternative of a week's imprisonment, with the observation that it didn't matter, for the world would be at an end soon. At night a half-drunken soldier was found praying in Holloway Head, with all the fervour of fright and a troubled conscience.—*Birmingham Daily Post.*"

EDWARD PEACOCK.

A WOMAN BURIED WITH MILITARY HONOURS.—The wife of Quarter-Master Fox, 2nd Connaught Rangers, was buried with full military honours at Portsmouth on January 25. Mrs. Fox was with her husband in the Boer war, and was present during the fight at Bronker's Sprint, when she was wounded. The severe nature of her wounds compelled her to remain at Bronker's Sprint, where, upon her recovery, she worked indefatigably among the sufferers, and was rewarded with the Red Cross. Her health subsequently gave way, and she died at Portsmouth on January 22. Her funeral was attended by representatives of every regiment in the garrison, Colonel Banbury and five other officers being pall-bearers. The coffin, on a gun carriage, was covered with a Union Jack, and was preceded by an escort. Three volleys were fired over the grave. Crowds of people witnessed the remarkable ceremony.

It would be curious to know if there is another case on record of a woman being interred with full military honours.

EVERARD HOME COLEMAN.

71, Brecknock Road.

WHIST: A HAND WITH THIRTEEN TRUMPS.—The following, which appeared in the *Times* of Feb. 15, is worthy of a permanent record:—

"The following extract from an Indian paper has been sent to us by a near relative of one of the players

mentioned in it:—'Has any whist-player ever held the thirteen trumps in one hand? The phenomenon was seen at the United Service Club, Calcutta, on the evening of the 9th inst. The players—we trust they will forgive us "naming" them, but whist history must be above suspicion—were Mr. Justice Norris, Dr. Harvey, Dr. Sanders, and Dr. Reeves. Two new packs were opened, and were "trayed" and shuffled in the usual way. Dr. Sanders had one of the packs cut to him, and proceeded to deal. He turned up the knave of clubs, and on sorting his hand found that he had the other twelve trumps. The other three suits were unevenly divided in the other hands, but in the excitement of the moment no record was taken of them. The fact was duly recorded in writing, the six gentlemen signing their names to the document. The odds against this combination are, we believe, according to Dr. Pole, 158,750,000,000 to one; the probability of a given player holding thirteen cards of a particular suit, named before the deal is concluded, is put by the same authority as once in 635,000,000,000 deals.'"

As a whist-player of forty years standing, I may say that I once held eleven trumps, not being dealer. The queen was turned up on my right, and my partner had the five. The remainder were in my hand. I notice from a letter in the *Times* that instances of holding thirteen trumps have been thrice chronicled. ARUNDELIAN.

GOVERNORS OF THE ROYAL HOSPITAL, CHELSEA.—I annex a complete list of the governors, with the dates of appointment:—

Nov. 10, 1702.	Col. John Hales.
Jan. 13, 1714.	Brigadier-General T. Stanwix.
June 6, 1720.	Col. Charles Churchill.
June 7, 1727.	Lieut.-General Wm. Evans.
May 6, 1740.	Field Marshal Sir Robert Rich.
Feb. 3, 1768.	Field Marshal Sir George Howard, K.B.
July 6, 1793.	Field Marshal the Marquess of Townshend.
July 12, 1796.	General Sir W. Fawcett, K.B.
April 2, 1804.	General the Right Hon. Sir D. Dundas, G.C.B.
Feb. 19, 1820.	Field Marshal the Right Hon. Sir S. Hulse, G.C.B.
Jan. 4, 1837.	General the Hon. Sir E. Paget, G.C.B.
May 13, 1849.	General Sir John Anson.
Nov. 26, 1849.	General Sir Colin Halkett.
Sept. 25, 1856.	Field Marshal Sir Edward Blakeney.
Aug. 3, 1868.	Field Marshal Sir Alexander Woodford.
Aug. 27, 1870.	General Sir John L. Pennefather.
May 10, 1872.	Lieut.-General Sir Sydney J. Cotton.
Feb. 20, 1874.	General (now Field Marshal) Sir Patrick Grant.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

MISTLETOE OAKS.—Some years ago I was able, through the pages of 'N. & Q.,' to add a genuine mistletoe oak to the very scanty list of such trees to be found in England. But Mr. James Payn, in 'The Mystery of Mirbridge' (chap. vi., the *Graphic*, Jan. 21), adds to this list (unless I mistake his meaning), a whole avenue of mistletoe oaks. Here is the extract:—

"The approach,' observed the Rector, 'is very picturesque; is it not? These oak trees are of quite a fabulous age; it is only a few country seats, in these hard times, that can boast of such trunks. They are

like-family jewels, which return no interest to their possessors. 'Except the mistletoe,' observed Lady Trevor, smiling. 'To be sure, there is no such supply of mistletoe in all the country as grows in the avenue. It seems strange that you should have reminded me of that; it is such a thoroughly English product. But doubtless Sir Richard described to you how all the lads and lasses at Christmas came to beg for the full-berried branches to decorate their homes.'

If this means that the approach to the court was through an avenue of mistletoe oaks, this is not among the least of the mysteries of Mirbridge.

CUTHBERT BEDE.

OLD RHYMING EPITAPHS.—The following epitaphs from Devon and Surrey are dated the same year, and have the same first four lines. The inscription on a brass plate in Bickleigh Church, near Plymouth, in memory of Nicholas Slannyng, who died April 8, 1583, begins as follows:—

Man's lyfe on erth is as Job sayth a warfare and a toyle
Where nought is wonne when all is donne but an un-
certayne spoyle,
Of things most vague and for long payne nothing to man
is lefte,
Save vertue sure which doth endure and can not be
berefte.

And the same lines form the beginning of an inscription on a brass plate in Thorpe Church, near Chertsey, to William Denham, who died on the last day of August in the same year. They would, therefore, appear to have been a common form of the period, and I shall be glad to know whether other instances of their contemporary occurrence are known.

The Slanning epitaph is printed in p. 454 of vol. xix. of the *Transactions of the Devonshire Association* (1887), and the Denham inscription (for my information as to which I am indebted to Mr. G. E. Cokayne, Norroy), in Manning and Bray's 'Surrey,' vol. iii. p. 245.

WINSLOW JONES.

LATIN COUPLET.—I remember to have seen, in passing through the town of Nantwich some forty years ago, a very picturesque old timber school standing in the churchyard. This has been pulled down, and replaced by an unsightly erection elsewhere. There was a Latin couplet over the outer door which I transcribed at the time. As no other copy is known to exist, you will, perhaps, think it worth preserving in the pages of 'N. & Q.':—

Grammatica ingenius via recta est artibus, illi
Recta Scholæ via sunt; hæc via recta Scholis.

R. E. EGBERTON-WARBURTON.

JOHNSONIANA.—Some years ago I was told of a remarkable instance of Dr. Johnson's rudeness. My informant, an old lady, since dead, was at the house of my maternal grandfather, Rev. John Palmer, at Torrington, when Sir Joshua Reynolds and Dr. Johnson were staying there. Among the company was the Rev. Mr. Wickey, the master of the Grammar School. He was introduced to the

great sage. Dr. Johnson stared at him for a minute, then said, "Wickey, Dicky, Snicky; don't like the name!" and turned his back upon the unfortunate gentleman. FREDERIC T. COLBY.

"EFFLUVIA" USED IN A GOOD SENSE.—This word is now so generally employed to mark only noxious or disagreeable exhalations, that a passage where it has the contrary meaning may be worth recording. The late Sam. Rogers, in a letter to his friend R. Sharp, dated Brighton, Nov. 3, 1797, writes:—

"In the meantime I hustle about, and my regimen consists of large draughts every morning of a certain pure ether, to be taken only on the South Downs, and which is sweetened by the *effluvia* that escape from the wild thyme now in full blow."—*The Early Life of Samuel Rogers*, by P. W. Clayden, London, 1887, p. 332. In a later letter he uses the word in its ordinary acceptance:—

"What a sad variety of smells there is in Paris! Surely snuff-taking is an act of self-defence here; and what *effluvia* from the kitchens, morning, noon, and night!"—P. 445.

W. E. BUCKLEY.

ODD VOLUMES WANTED.—Who is there amongst your numerous contributors and far more numerous readers who has not at some time or other lost a volume from a set of books, and wished to replace it? The *Daily News* of Jan. 26 contains an excellent article with reference to this subject, entitled 'Old Books and New,' and thus begins:

"There used to be in Paris a bookseller whose trade was of the queerest. He only dealt in odd volumes. Odd volumes he bought, and odd volumes he sold, and no others. You had lost a tome of the 'Montaigne' of 1659, or of the 'Molière' of 1682, and you went to him in the hopes that he might have the very volume which to your set was wanting. This man was a public benefactor. It is certain that odd volumes go somewhere. They have not as a rule been burned, they have only been borrowed, and never sent home, packed up in a careless lacquy in the baggage of a departing guest," &c.

Is there no one in London who has taken up this department, and made it his speciality, or got a corner in his shop for such waifs and strays? Really the matter is worth taking up. Perhaps, it may have been adopted; but I am writing from a remote village in Suffolk, "far from the haunts of men and converse sweet."

JOHN PICKFORD, M.A.

Newbourne Rectory, Suffolk.

VOLAPÜK.—The idea of a universal language is very old. Cf. 'Logopandectision; or, an Introduction to the Universal Language.' By Sir Thos. Urquhart, of Cromartie, a book published in London in 1653. L. L. K.

Hull.

THE PLANTING OF TRAFALGAR SQUARE.—Politics apart, it is very evident that the crying nuisance of "Trafalgar Square meetings" would be

abated by changing the flag-stone spaces into enclosures for plants, shrubs, and flowers. Years ago, in more than one publication, I advocated such a change, chiefly on the ground of the improvement to the scenic effect of the square. But I find that I wrote (anonymously) as follows in a London monthly magazine for October, 1874, when commenting on the destruction of the fine trees and the garden of the Drapers' and Carpenters' Companies for building purposes and the construction of a new road from Throgmorton Street to London Wall:—

"We are, however, glad to say that the Duke of Northumberland has offered to beautify Trafalgar Square by planting portions of it with evergreens and flowers; and he will do this with a portion of the money received for the purchase of Northumberland House, a building which, we think, might have been spared to London, by taking the new road to the Embankment by a gentle curve, instead of a straight line. 'The finest site in Europe' has been a dreary wilderness of flag-stones, unrelieved by any verdure, save in one summer, when an attempt was made to adorn it by a row of small trees in green tubs; but now, if the Duke's plans are carried out, our famous square will be worth looking at—especially when the new National Gallery is erected, and Wilkins's pepper-casters are a memory of the past."

I should like to know how it was that the duke's plans were not carried into effect. If such had been the case recent disgraceful proceedings would not have occurred, and the scenic effect of the square would have been greatly improved.

CUTHBERT BEDE.

Queries.

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

WEeping CROSSes IN ENGLAND.—Having particulars of several of these crosses—those, namely, which formerly existed at Bury St. Edmund's, Ripley (Yorks.), and Ludlow, and near Banbury, Stafford, and Shrewsbury—I shall be much obliged if any reader will, at an early opportunity, send me, with references, information direct with regard to the sites of any other examples. Mr. Walcott mentions ('Sacred Archæol.,' p. 610, as usual, without references) the erection of a weeping cross at Caen. I cannot make anything of this allusion. To any intending correspondent I would say, "Bis dat qui cito dat."

W. H. SEWELL.

Yaxley Vicarage, Suffolk.

ST. GEORGE, OUR LADY'S KNIGHT.—Is St. George so called elsewhere than in the ballad of the 'Battle of Otterbourn'; and why was he so called? Reasons are easy to imagine; but the history is desired. If there is anything in Haylin, it has escaped me.

C.

OWEN GWYNEDD'S ARMS.—It is well known that Owen Gwynedd (died 1169) bore Vert, three eaglets displayed in fess or, and that the borough of Carnarvon has now for some three centuries or more borne the same arms, although in 8 Henry VI. (1430) the borough arms were Three lions pass. gard., with an eaglet displayed as the crest. (See the frontispiece and note 22, p. 126, in Breese's 'Kalendars of Gwynedd.') Can any readers throw light whence the eaglets were first derived as the arms of Gwynedd, which district roughly corresponds with the three counties of North Wales, [viz., Anglesey, Carnarvon, and Merioneth? SEGONTIUM. Carnarvon.

MARISCHAL COLLEGE, ABERDEEN: EXAMINATION CUSTOM.—In the early part of the present century the examination for the Gray Bursary (the highest mathematical prize at Marischal College and University) extended over two days and the intervening night. The competitors were locked up in the examination room, and "no beds were provided" (Knight's MS. Collections). Is any such custom known to have prevailed at other universities? P. J. ANDERSON.

2, East Craibstone Street, Aberdeen.

HENRY GRATTAN.—I should be glad to know (1) the exact date of Grattan's marriage with Miss Henrietta Fitzgerald, and where the ceremony was performed. It took place some time between September and December, 1782. (2) When did Grattan's widow die; and what were the Christian names of her parents? (3) Where and at whose residence in Baker Street did Grattan die? (4) The exact dates of his admission and readmission to the Irish Privy Council. G. F. R. B.

JOHN AND THOMAS KING.—Can any reader give me some information about these two old London booksellers, both of whom had shops in Moorfields, near Little Moorgate? I have a memorandum of the former being in business in the year 1734. When did they die? W. G. B. PAGE.
Subscription Library, Hull.

BOOKSELLERS' SIGNS OF LONDON.—Will some of the readers of 'N. & Q.' give me the names of the old books in their possession which have imprints on the title-pages or last leaf of the signs of the booksellers of London? Many of the old books had such impressions on their title-pages in former days. W. G. B. PAGE.

Subscription Library, Hull.

[Answers may be sent direct.]

COBBIN OR COBBING BROOK.—I should be glad to know the origin of the word *cobb* or *cobbing*, the name given to a very ancient brook running from Epping Upland into the River Lea.

W. WINTERS.

Waltham Abbey.

CHRISTOPHER HEWITSON, SCULPTOR, is briefly mentioned in Redgrave's 'Dictionary of English Artists.' Can any reader of 'N. & Q.' kindly furnish me with further particulars of him?

G. F. R. B.

SIR JAMES LEY.—It is desired to learn the names of the descendants, till 1640, of Sir James Ley, Chief Justice of England, afterwards created Baron Ley, Earl of Marlborough, and Lord High Treasurer by James I. Was his name pronounced Lee or Lay?

E. MACC. S.

Connecticut, U.S.

WINTOUR FAMILY.—Could any of your readers help me to the baptism of Forth Wintour, admitted to the Middle Temple, A.D. 1741 (son of Thomas Winter, of Kirby Kendall, Westmoreland), subsequently of Piccadilly, and Ovenden House, Sundridge, Kent, who died 1790, *ætat.* seventy-three; and also of his son George Stephenson Wintour, commander R.N., who died 1839, *ætat.* seventy? I should be glad of any memoranda concerning Thomas Winter, of Westmoreland.

GEORGE WINTOUR.

The Rectory, Ironbridge, Salop.

[Replies can be sent direct.]

PAKENHAM REGISTER.—In the parish register of Pakenham, Suffolk, for 1763, there occurs the following entry, "Toute's Saint Gabriel was Buried June 16." Can you or any of your readers kindly explain it?

C. W. JONES.

'FANTASIE OF IDOLATRIE.'—Who wrote (*circa* 1540) a "Booke intituled the fantasie of Idolatrie"?

W. WINTERS.

Waltham Abbey.

TELEPHONE.—In W. C. Hazlitt's 'Gleanings in Old Garden Literature' (Stock, 1887), p. 160, it is said, "Hooke had published his 'Micrographia' in 1667, and therein foreshadowed the telephone." Will any correspondent possessed of the 'Micrographia' give the foreshadowing paragraph or sentence?

B.

HARDLY.—Beneath Mr. Schmalz's picture 'Widowed,' in last year's Academy, were printed the words given below:—

Again she spoke:—"Where is my Lord the King?"

And closing round a deeper silence seemed

To hold the host.—"Where is thy Father, boy?"—

Nor answered but the hoarse horns *hardly* blown

From shore to sea:—and low before her bowed

His head the Prince, and all around stood dumb.

Can you help me to any passages in good English poetry or prose in which the word *hardly* occurs in the same or a very similar sense?

EUTHYDEMUS.

COINS OF THE PRESENT REIGN.—A friend who is collecting the coins of the present reign wishes

to know whether there are any half-crowns for '38, '41, '47; florins for '50, '51, '61, '82; shillings for '47, '50; sixpences for '47, '48, '49, '54, '61, as he has not been able to meet with specimens of these. Will any one oblige me by the information?

ED. MARSHALL.

CAPT. THOMAS JAMES.—Can you or any of your readers give me any information of the descent, family, &c., of Capt. Thomas James, a native of Bristol, who in 1631 went a voyage of discovery to the South Sea in the *Henrietta Mary*? Capt. James was a member of one of the Temples, as his own writings on his return from America show.

F. JAMES, Jun.

Constitutional Club.

YORKSHIRE WILLS.—Can any of your correspondents inform me whether there are any other places besides York and London at which old Yorkshire wills are deposited?

PEACOCK.

IMPEDIMENTS TO MARRIAGE.—In an old MS. book, containing, *inter alia*, Latin quotations, macaronic verses, and a few commonplace memoranda, I find the following:—

Matrimonia invalida:

Error, conditio, votum, cognatio, crimen;

Cultus disparitas, vis, ordo, ligamen, honestas;

Amens, affinis, si clandestinus et impos;

Si mulier sit rapta, loco nec reddita tuto;

Hæc facienda vetant connubia, facta retractant.

From what source is the above verse derived?

J. MASKELL.

ENGRAVING.—I have a spirited little engraving, lettered, "Returning from the intended Fight, Oct. 12, 1801," and "Published Nov. 1, 1801, by J. Wheble, Warwick Square." Can any of your readers tell me what fight is alluded to?

F.

CANDLES.—I find this curious custom alluded to in a 'Pocket Encyclopædia; or, Library of General Knowledge,' published at the beginning of the century: "Good housewives bury their candles in bran, which, it is said, makes them burn double the time they would otherwise last." Is there any truth in this superstition?

KOPTOS.

CAWSEY, OF GREAT TORRINGTON, DEVON.—I shall be greatly obliged if any correspondent can furnish me with information regarding a certain Giles Cawsey, of Wells Street, in Great Torrington, and Littleham Court, in the parish of Littleham, in the county of Devon. He was living in the year 1697, but died before 1717. Can any one tell me where I can find a pedigree of the family of Cawsey, and what arms they used? Are there any monuments to the family in any church in Great Torrington or its neighbourhood? Who did Giles Cawsey marry? his wife's Christian name was Margaret. Giles Cawsey is said to have built a

seat in the parish church of Great Torrington, which was left by the will of his daughter Jane to her sister Margaret, who was married to Mr. Thomas Belton, of Great Torrington. Is Littleham Court still in existence, and to whom does it now belong? Did it ever belong to the Drake family?

WM. WILFRID WEBB.

Oodeypore.

THE FAN IN SPAIN.—Could any of your correspondents enable me to discover a certain passage in some English writer in which is vividly described the skill of Spanish ladies in employing their fans?

G. O.

CUNNINGHAME FAMILY.—Can you or any of your readers inform me as to the family descent of General Robert Cunninghame, who was created first Lord Rossmore in 1796?

WESTERN.

WILKES AND ROCHEFOUCAULD.—I have in my possession a copy of 'Le Spectateur François,' par M. de Marivaux, on the title-page of which appears the signature "J. Wilkes," along with the following inscription in Wilkes's handwriting: "Given me by Mr. De la Rochefoucauld when Prisoner at Romsey in 1758. He was taken on board the Prince of Monbazon's ship, the Raisonnaable." I should be obliged to any reader of 'N. & Q.' who would kindly inform me who this particular M. de la Rochefoucauld was, and what was the nature of his relations with Wilkes.

WILLIAM SUMMERS.

[Was not this Louis Alexandre de la Rochefoucauld d'Enville, who was also Duc de la Roche-Guyon, and who was stoned to death at Gisors in presence of his mother and wife, the latter of whom had paid in vain 25,000 francs to redeem his life? His political position was likely to bring him into contact with Wilkes when the latter was in France.]

HERALDIC.—A silver candlestick, supposed to be of the time of Charles I., bears the arms of Bowles (of Lincolnshire and Kent), impaling, 1 and 4, on a bend, three birds, 2 and 3, azure, on a pale rayonné (a lion rampant?), apparently Coleman. Can any one give me a clue to the marriages indicated?

G. BOWLES.

7, Lady Margaret Road, Kentish Town, N.W.

PICKANCE OF PICKANCE.—Can any one tell me anything about the family of Pickance of Pickance? In what county is Pickance? William Pickance of Pickance, married at Chorley, Lancashire, in 1758, Jane Brooke, who was probably of the Astley family.

H. W. FORSYTH HARWOOD.

THE 'BRITISH CHRONICLE' AND THE 'ANTIQUARY.'—The former of these publications was printed for James H. Fennell, 2, Mildmay Street, Balls Pond, Islington, in 1873; and the latter was published by James H. Fennell, 14, Red Lion Passage, Red Lion Square, W.C., in December,

1876. I have the first number of each of these magazines, but cannot meet with any subsequent parts. Were any more ever issued?

THOMAS BIRD.

Romford.

[The name of Mr. Fennell no longer appears in the 'London Directory.']

KNIGHTED AFTER DEATH.—General Havelock was created a baronet by Queen Victoria on Nov. 27, 1857, the news not having reached this country of his death on the 24th of the same month. Are there any other examples of similar honours having been bestowed, knowingly or unknowingly, upon dead men?

ROBERT F. GARDINER.

BEAUMARCHAIS, 'LE BARBIER DE SÉVILLE.'—Can any correspondent tell me when this piece was first printed? I have a copy, "A Paris, chez Ruault," 1776, on the title-page of which there is nothing to indicate that it is other than the first edition; the "Approbation," however, at the end is dated Dec. 29, 1774, and the subjoined "permis d'imprimer" Jan. 31, 1775. Was the play allowed to remain in MS. a whole year?

F. W. D.

NUMBER OF WORDS USED.—Has it been ascertained how many words are used in conversation and friendly correspondence by people of the educated class, and how many by agricultural labourers?

P.

[Much has been written on the subject by Prof. Max Müller and others.]

COIN OF MARY STUART.—What is the earliest known coin of Mary, Queen of Scots? I have been informed that one of the coins known as the "bawbee" represents her portraiture as an infant. Is this correct; or is the coin referred to that of her son?

A. L.

AUTHORS OF QUOTATIONS WANTED.—

Can any of your correspondents tell me where to find some lines commencing—

I wish I were by that dim lake

Where sinful souls their farewell take,

and concluding—

Like freezing founts, where all that's thrown

Within their bosom, turns to stone?

ALEX. BEAZELEY.

"To the man who says there is no God, 'the very stars are so many golden lies in blue nothingness.'" The whole sentence is, I believe, quoted in one of Canon Farrar's sermons; but from what writer?

CHAS. A. LOXTON.

"I had rather see the real impressions of a God-like nature upon my soul, than have a vision from Heaven, or an angel sent to tell me that my name were inrolled in the Book of Life." Quoted in 'The Life of God in the Soul of Man,' by H. Scougal, before 1676.

"Divine love doth in a manner give God unto Himself, by the complacency it takes in the happiness and perfections of His Nature." From whom is above quoted?

J. P. E.

Replies.

LITERARY COINCIDENCE: SCOTT AND TENNYSON. (7th S. v. 46.)

As a very large number of literary coincidences have from time to time appeared in 'N. & Q.,' it would be well if contributors before sending one would do their best to ascertain, either of themselves or through others, if it has appeared before. I have a strong impression that the Scott-Tennyson parallelism sent by G. N. has already been in 'N. & Q.,' but I cannot find the reference, as I do not know under what head it was indexed. Having said this, it is with considerable diffidence that I send a literary coincidence myself which I have quite lately noticed. It has not (to my knowledge) been pointed out in 'N. & Q.' before:—

Toujours ce qui là-bas vole au gré du zéphyr
Avec des ailes d'or, de pourpre et de saphir,
Nous fait courir et nous devance;
Mais adieu l'aile d'or, pourpre, émail, vermillon,
Quand l'enfant a saisi le frère papillon,
Quand l'homme a pris son espérance!
Victor Hugo, 'Les Feuilles d'Automne,' xvii.

Compare these beautiful lines with the, in its way, equally beautiful description in Byron's 'Giaour,' beginning:—

As rising on its purple wing
The insect-queen of eastern spring, &c.
Lines 388-421.

JONATHAN BOUCHIER.

Ropley, Alresford.

P.S.—I find I am correct in my surmise. The Scott-Tennyson parallelism was pointed out by MORRIS, s. v. 'Tennysonianana,' (5th S. vii. 265).

The child's vow to avenge his father's death is a familiar incident in old Scottish ballads. Tennyson's "Home they brought her warrior dead" is taken from the following ancient story of the Volsungs. I quote from 'Tales of the Teutonic Lands,' edited by Cox and Jones, 1872. It will be at once seen how the English poet, with his usual exquisite taste, has bettered the example:—

"It came to pass, when Gudrun sat over the dead body of her lord, that her anguish fell very heavy on her, so that she was like to die. She sighed not nor mourned, neither smote she her hands together, like other women. She shook as though her heart would break, but she could not weep. Many wise Yarl's came, seeking to comfort her. Husbud sat Gudrun; she spake not; the tears came not. They said, 'Make her weep, or she will die.' There came many noble Yarl's wives arrayed with gold, and sat beside her. Each told the sharpest sorrow she had known. One said, 'Of husband and children have I been bereft,—of all my brethren and sisters. Lo, I am left behind to mourn until I go to them!' Gudrun wept not. The Queen of Hunland said, 'My husband and seven sons fell in one fight. A captive was I carried away into a strange land, and then they set me to tie the shoe-latchets of that king's wife who slew them all. Often was I beaten with the lash, and then only did I

dare to sorrow for my dead.' Yet none the more might Gudrun weep, so sad was she. Then Gulbrond her sister came. She said, 'No sorrow but her own will bring the tears.' Down from the dead man's face she drew the cere cloth, and turned the death-cold cheek to Gudrun, saying, 'Sister, look on him! Come, lay thy lips to his, and kiss him, for he loved thee well.' She looked once only, saw the golden hair all stiff with blood, the body broken with the sword-rent. The tears upwelled, and rained upon her knees. Fast wept Gudrun, Guiki's daughter."

NORVAL CLYNE.

Aberdeen.

PORTRAITS OF SIR THOMAS MORE (7th S. v. 87):—

"Never, perhaps, has it fallen to the lot of a human being to have his features so tortured and perverted as More's have been. At one time he is made to resemble a Turk; at another time, an Officer of the Inquisition. One artist decorates him with the robes of 'Soliman the Great'; another takes care to put around him those of a mountebank or a conjurer. Shaven or unshaven—with a short or a long beard—we are still told it is Sir Thomas More! In physiognomical expression, he is as often made to represent the drivelling ideot [sic], as the consequential Lord Mayor; and the immortal name of Holbein is subscribed to portraits, of which he not only never dreamt, but of which almost the meanest of his successors, in this country, might have been justly ashamed."

Erasmus describes his beard as being "thin." See 'Utopia,' edited by Dibdin, Lond., 1808, vol. i. Introd. pp. 114, 115.

J. F. MANSERGH.

Liverpool.

There is the famous (reputed) Holbein of Sir Thomas More and his family at Cokethorpe Park, near Witney, the seat of Mrs. Strickland. It formerly belonged to W. J. Lenthall, of Burford Priory, who in 1829 sold his estate, and subsequently this with other pictures. An account of them can be seen in the *Gentleman's Magazine* for August, 1779.

ED. MARSHALL.

In addition to the picture of Sir Thomas More and his family (No. 163), lent by Mr. Charles Winn to the first Loan Exhibition of National Portraits in 1866, two other portraits of Sir Thomas More, belonging respectively to Sir Henry Ralph Vane, Bart. (No. 150), and Mr. Henry Huth (No. 157), were exhibited.

G. F. R. B.

Has D. consulted R. N. Wornum's 'Life and Works of Holbein' (London, 1867)? L. L. K. Hull.

FEMALE SAILORS: COPURCHIC (7th S. iv. 486, 536; v. 56, 137).—The word *copurchic* was first used in a novel by M. Matthey which appeared in *Le Rappel* two or three years ago. Matthey is supposed to be the pseudonym of Arthur Arnould, the well-known communist. A full description of the *copurchic* is there given. The word is assumably a contraction of "Encore plus chic." In

Paris the lowest classes say *pus* for *plus*, as "Je n'sais pus" for "Je ne sais plus." Thus we obtain "Encore pus chic." In Normandy and other districts the abbreviation *core* is substituted for *encore*. We thus get "Core pus chic," and there is then but a step to *copurchic*. D.

I first met with *copurchic* in the *Figaro* of April 23, 1886, where, so far as I can judge from the too short extract which I have preserved, viz., "Où Mdlle. Davray, belle à miracle, donne la note *copurchic*," it is used as an adjective, and is simply a superlative, or perhaps a double superlative, of the well-known *chic*, and means supremely excellent, stylish, tasteful, or exquisite. I next met with it in the *Figaro* of August 31, 1886, where it was used as a substantive = *gonmoux*, that is, swell, masher, exquisite, as it no doubt is in the quotation from the *Daily Telegraph* referred to by Mr. MARSHALL. In this second passage in the *Figaro* (of which I have, unfortunately, not preserved the French words) it was declared to be the latest novelty, so that it cannot be more than two years old, and yet it has already almost dropped out of use, so a French friend recently told me. I am surprised to find that it is not in Barrère's very valuable book 'Argot and Slang,' though this was not published till the summer of 1887.

F. CHANCE.

This is one of the numerous Parisian slang words and means the same as *petit crevé*, and is equivalent to dandy, fop, "man about town," or the English slang word *masher*, imported from America.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

ARMS AND CREST (7th S. v. 147).—Or, on a fesse gules, three lozenge buckles of the field. Crest, a poplar tree vert. Borne by Shackleton, or Shackleton, and by no other person. These arms are given both by Burke and Papworth, but without particulars as to county or date. The name does not appear in the *Heraldic Visitations* of any English county, neither is there any published pedigree of the family. In the *London Directory* there is the name spelt both ways. Perhaps your correspondent would write to me direct, telling me where he met with these armorials. I might be able to give him further assistance.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

HOLLIGLASSES (7th S. v. 48).—This word is, no doubt, a variant of Howleglasses, or Owl-glasses, from Tyll Owl-glass, or Tyll Eulenspiegel. His life and adventures, with a very copious bibliography, was published by Mr. Kenneth R. H. Mackenzie, illustrated by Alfred Crowquill, in 1860 (London, Trübner & Co.).

W. E. BUCKLEY.

This word is probably only another form of *Howle-glass* = *Owl-glass* = *Eulen-spiegel*, the name

of a famous jester, the hero of a popular German tale, translated into English in the time of Shakspeare. B. Jonson calls him "Owl glass," "Ulen-spiegel," and "Owlspegle" ('Masq. of Fort.' and 'Sad Shepherd'); see Nares and Halliwell. The meaning in the passage quoted by Dr. BREWER is plainly "buffoons." JULIAN MARSHALL.

See Jamieson's 'Scottish Dictionary,' s.v. "Holliglass" (ed. 1880), vol. ii. p. 608.

ROBERT F. GARDINER.

[MR. JULIUS STEGGALL and MR. E. H. MARSHALL, M.A., reply to the same effect.]

"A HAIR OF THE DOG THAT BIT YOU" (7th S. v. 28).—A similar proverb is earlier than the year 1556. De Lincy has:—

Du poil de la beste qui te mordis,

Ou de son sanc sera guéris.

Bovilli, 'Prov.,' liv. ii. xvi^e siècle, t. i. p. 192.

The year of the publication of Bovilli's collection is 1531. See t. ii. p. 582. The proverb appears to have been in common use in the sixteenth century. De Lincy has, again, at t. i. pp. 171 and 167:

Poil (dit Bacchus) du mesme chien

Est au pion souverain bien.

Gabr. Meurier, 'Trésor des Sentences,' xvi^e siècle.

Contre morsure de chien de nuit

Le mesme poil très-bien y duit.—*Ibid.*

In the 'Regimen Sanitatis Salernitanum' there is the repetition, to which the proverb refers, in the lines—

Si tibi serotina noceat potatio vini

Hora matutina rebibas, et erit medicina.

Vv. 45, 6.

But it is in plain terms.

ED. MARSHALL.

There is an instance of the use of this well-known expression earlier than that quoted by your correspondent in 'The Proverbs of John Heywood,' 1546:—

What how fellow, thou knave,

I pray thee let me and my fellow have

A haire of the dog that bit us last night.

And bitten were we bothe to the braine aright.

P. 79, reprint, 1874.

F. C. BIRKBECK TERRY.

Cardiff.

BLACK SWANS (7th S. v. 68).—These Australian birds had probably not been brought to England so soon after the discovery of New Holland by the Dutch as 1636. Evidently Heywood uses the term "a blacke Swan" as proverbial for a thing unknown and impossible to find, as the Roman poet had done ages before in the well-known hexameter:—

Rara avis in terris, nigroque simillima cygno.

This is clearly shown to be his meaning from the following line:—

Thou seek'at a thing that is not.

Until these birds were actually discovered in

Australia, the land of zoological paradoxes, a black swan was considered a creature as fabulous as the "blue boar" or "red lyon" of the inn signs.

W. R. TATE.

Walpole Vicarage, Halesworth.

The allusion is, of course, to Juvenal's

Rara avis in terris, nigroque simillima cygno.

Swans of this hue have of late years lost their proverbial scarceness.

"Australia produces a black swan (*Cygnus atratus*), rather smaller than the common swan, the plumage deep black, except the primaries of the wings, which are white. The bill is blood-red. It has been introduced into Britain, and breeds freely. It is very abundant in some parts of Australia."—'Chambers's Encyclopædia,' s. v. "Swan."

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

Probably between 1820 and 1830. It is not mentioned by Rees in his 'Cyclopædia,' published in 1819; but the writer of the article "Australia" in the 'Penny Cyclopædia,' 1835, refers to the black swan having at that time bred in this country.

W. E. BUCKLEY.

BLANC-SEING (7th S. v. 100).—Is not "blanc-signé" the same as what we call *carte blanche*—similar in effect, though different in detail, from the "blank cheque" that caused so much talk at the last general election?

A. H.

LEMMACK, LEMBER (7th S. v. 66).—Here *lemnack* is used for *supple*. So there arises a difference between *Workop* and *Dewsbury*.

HERBERT HARDY.

Dewsbury.

The corresponding word in Lancashire to the former of these is *lennock*.

HERMENTRUDE.

It can be hardly necessary to remind readers of 'N. & Q.' of the line in Coleridge's 'Christabel':

A little child, a limber elf.

EDWARD H. MARSHALL, M.A.

'SENECÆ OPERA' (7th S. v. 69).—The edition mentioned by your correspondent is in five volumes. "Augusta Taurinorum," I need scarcely add, is Turin. This is the second edition of Ruhkopf. The first appeared at Leipzig, Weidmann, 1797-1811.

F. N.

There is a long account of early printing at "Augusta Taurinorum" (Turin) in Deschamps's 'Dictionnaire de Géographie.....à l'Usage du Libraire,' &c., *sub nom.*

L. L. K.

Hull.

"Augusta Taurinorum" is Turin. Pomba published there a long series of Latin classics, similar to the series by Lemaire at Paris and Valpy's "Delphin Classics" in this country. As Ruhkopf's original edition, Lipsiæ, 1797-1811, 5 vols.

8vo., was never completed, the Turin reprint must labour under the same deficiency.

W. E. BUCKLEY.

[See Graesse's 'Orbis Latinus,' Dresden, 1861. J. DIXON, C. E. D., and DE V. PAYEN-PAYNE are thanked for communications.]

"WHEN THE HAY IS IN THE MOW" (7th S. v. 65).—In this part of Yorkshire a *hay moo* is spoken of as an upper story in a stable or barn where hay is stored in the case of people who do not put their faith in out-door ricks or *mows*. I have often been in one, and almost suffocated in the hay season.

HERBERT HARDY.

Dewsbury.

MR. BAKER misrepresents what Ogilvie says under "Mow." The full definition is, "A heap, mass, or pile of hay or sheaves of grain deposited in a barn." I venture to think Ogilvie is wrong. It is not usual to store hay in barns; and I never heard the word *mow* applied to hay anywhere, though I have heard it hundreds of times used of corn stored in a barn. I have never heard a corn-rick called a *mow*, but Gay's bull says to the hare in the fable:—

A favourite cow

Expects me near yon barley-mow.

And in the West of England the word appears to survive in this sense, for Halliwell says that in Devon staddles are called "mow-steads."

C. C. B.

"To soothe him [Garrick] I observed that Johnson spared none of us; and I quoted the passage in Horace [Sat. I. iv. 34] in which he compares one who attacks his friends for the sake of a laugh to a pushing ox that is marked by a bunch of hay put upon his horns: 'foenum habet in cornu.' 'Ay,' said Garrick, vehemently, 'he has a whole *mow* of it.'"—Boswell's 'Life of Johnson,' *sub anno* 1769.

JONATHAN BOUCHIER.

LONDON INCLUDING WESTMINSTER (7th S. v. 88).—In Camden's 'Britannia' (1586-1607), translated and "published by Edmund Gibson, 1695," I find the following:—

"Thus much of Westminster, which tho' as I observ'd, it is a City of itself, and of a distinct Jurisdiction, I have taken it in along with London, because it is so joynd to it by continu'd buildings, that it seems to be but one and the same city."

In 'A New View of London,' published 1708, vol. i., introduction, p. ii, there is given an idea of the outline of that city, which includes Westminster, namely, that it

"Much resembles the shape (including Southwork) of a great Whale, Westminster being the under Jaw; St. James's Park the Mouth; the Pall Mall, &c., North, the Upper Jaw; Cock and Pye Fields, or the meeting of the 7 streets, the Eye; the rest of the City and Southwork to East Smithfield the Body; and thence to Limehouse the Tail; and 'tis probably in as great a Proportion the largest of Towns as that is of Fishes."

The statistics of the population of London compiled

in the time of Charles II., &c., included Westminster, if I am not mistaken.

J. F. MANSERGH.

Liverpool.

Not exactly what is wanted, but a great deal of learning upon the subject, when an important case turned upon it, will be found in the arguments in the case of *Hudson v. Tooth*, in the Queen's Bench Division, in 1877.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

'CHOROGRAPHIA' (7th S. v. 88).—I have seen in the library of a North Shields friend copies of Gray's 'Chorographia' with the imprints both of Newcastle and of London.

R. B.

South Shields.

A copy of Gray's 'Chorographia' is in the Thomson collection, now deposited in the Newcastle-upon-Tyne Public Library. The imprint is, "London, Printed by J. B. 1649." There is also in the Reference Department of the same institution a copy with the Newcastle imprint.

D. W. CHALMERS.

Heworth, near Newcastle-upon-Tyne.

BISHOPS' BIBLE, 4to., 1570 (7th S. v. 89).—Lewis, in his 'Complete History of the Several Translations of the Holy Bible' (1818), says, "In 1570 and 1573 was this Bible again printed in 4to. by Juggé" (p. 259). A quarto edition of 1570 appears in "A List of Various Editions of the Bible" appended to Bishop Newcome's 'Historical View of the English Biblical Translations' (1792). The entry runs thus: "B. Lond. Rich. Juggé 1570 4o."

G. F. R. B.

Dr. Mombert, in his useful little book 'English Versions,' mentions a folio imperfect copy of the Bishops' Bible which is in the Astor Library, New York, printed by Juggé in 1574, according to the colophon; but "the Old Testament and the Apocrypha appear to have been printed in 1570, that date being plainly given in the initial I of Genesis."

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

Two copies of the English Bible, Bishops' version, were in the Caxton Exhibition, 1877:—No. 937, London, Richard Juggé, 1569, 4to. (not 1570), lent by Archbishop of Canterbury; No. 938, The same (both first editions), lent by the British and Foreign Bible Society. Is there a 1570 edition?

W. RENDLE.

THE BLACK PEAR OF WORCESTER AND THE COUNTY AND CITY BADGES (7th S. v. 105).—There does not seem to me much difficulty in accounting for the presence of pears in the arms of the city of Worcester. As is well known, Worcestershire is a great apple and pear growing district, and the making of cider and perry is carried on to a great

extent. Why, then, should not pears be borne in the coat allusively?

Old Warden Abbey, in Bedfordshire, founded by Sir Walter L'Espece in 1135, who was also the founder of Rievaulx and Kirkham Abbeys, in Yorkshire, bore as arms three pears, two and one, with reference to the warden pears, which grew in great abundance in the district. They were often made into pies. To this day the warden pear grows in Warwickshire, and is alluded to by Shakspeare in the 'Winter's Tale'—"I must have saffron to colour the warden pies" (IV. ii.). It seems to have been wrapped in paste, and then baked, in what is called in some parts a turnover form, a very primitive dish.

JOHN PICKFORD, M.A.

Newbourns Rectory, Woodbridge.

This subject should include Pershore, the name of a town and two hundreds in Worcestershire. The point came up in 4th S. i. 30, 110, 282, &c. Pershore appears as *Pyrorum Regia*, undoubtedly from the Latin *pirum*.

A. H.

SALISBURY ARCHIVES (7th S. v. 87).—In reply to a query of mine on the above subject, the registrar of the Probate Registry at Salisbury recently informed me that all wills and records prior to A.D. 1800 had been transferred to Somerset House. The marriage licences are kept at the Diocesan Registry, The Close, Salisbury, where also, probably, the burial registers may be examined.

D. K. T.

MARY, QUEEN OF SCOTS' (SUSPECTED) SONNET TO BOTHWELL (7th S. v. 47, 113).—See 2nd S. i. 423.

DE. V. PAYEN-PAYNE.

ARMS OF KINGDOM OF WESTPHALIA (7th S. v. 88).—Boutell, in his 'Heraldry, Historical and Popular' (1864), gives two versions of the arms of the kingdom of Westphalia—one, Gules, a horse courant argent, being the lowest of the three divisions (I can hardly call them quarterings) of the arms of Hanover; the other, Argent, an eagle displayed gules, crowned or, as impaled by William IV. Cussans ('Handbook of Heraldry,' 1869) also gives Argent, an eagle displayed gules, imperially crowned, for Westphalia, as one of the nineteen quarterings borne by Adelaide of Saxe-Meiningen, the consort of King William. Is this latter coat what W. S. A. wants?

J. S. UDAL.

Inner Temple.

MARE'S NEST (7th S. iii. 380, 480).—The complete form of this curious expression is, according to Capt. Grose ('Lexicon Balatronicum,' 1811, s.v. "Mare's Nest"), "He has found a mare's nest and is laughing at the eggs."

ROBERT F. GARDINER.

'THE COUNTRYMAN'S TREASURE' (7th S. v. 47).—There are two copies of this pamphlet in the

British Museum. The former bears the imprint, "London, Printed for Henry Twyford in Vine Court, Middle Temple, 1676." The latter is larger, and its imprint runs, "Printed for Henry Twyford in Vine Court, Middle-temple; and Obadiah Blagrove at the black Bear in St. Paul's Church-yard. 1683." The address to the reader is the same in both cases.

DE V. PAYEN-PAYNE.

This work was published in 1676 and 1683, the full title being as follows: "The Country-Man's Treasure; Shewing the Nature, Cause, and Cure of all Diseases of Cattle. By James Lambert. London. 8vo." Allibone ('Dictionary of British and American Authors') simply gives it as 'Diseases of Cattle, &c.' Some particulars of J. Lambert will be found in Donaldson's 'Agricultural Biography,' p. 36. W. G. B. PAGE.

Subscription Library, Hull.

In my notes on books issued by booksellers on London Bridge I have the year 1721 against this undated book. Norris, by my notes, was certainly at the Looking-Glass from 1711 to 1724, and possibly earlier and later than these dates.

G. J. GRAY.

Cambridge.

BOOKPLATE: HEYLBROUCK, ENGRAVER (7th S. v. 48).—

"Heylbrouck oder Heylbruch, Michael, Maler und Kupferstecher von Gent, der in Verona seine Kunst übte, und zwar mit grossem Beifall. Er wurde sogar in den Adelsstand erhoben. Seine Bilder müssen zahlreich seyn, denn der Künstler wurde gegen hundert Jahre alt, und arbeitete bis zu seinem 1753 erfolgten Tode mit ungeschwächten Augen, die ihm die Ausführung kleiner Bilder noch gestatteten. Man findet von seiner Hand: (1) Kleine Andachtsstücke, die mit den Buchstaben M. H. oder mit dem Namen des Künstlers bezeichnet sind. (2) Der Tod der Dido, nach S. Bourdon, hat die Jahrzahl 1713. (3) Verschiedene Copien nach den von S. Rosa radirten historischen Blättern, kl. fol. u. 8."—'Neues Allgemeines Künstler-Lexicon,' von Dr. G. K. Nagler, 8vo., München, 1837, vol. vi. p. 170.

Neither Dr. Nagler nor Bryant ('Dictionary of Painters and Engravers,' 8vo., London, new edition, by Robert Edmund Graves, now in course of issue, part vi. p. 653) mentions N. Heylbrouck. If the initial is not an error of transcription, N. was probably a relative of the better known Michael.

"Beauharnois 1644. D'argent, à la fasce de sable surmontée de trois merlettes de même. MM. de Beauharnois, l'un lieutenant général de la ville d'Orléans, l'autre docteur de Sorbonne, selon le P. Jacob, avaient formé en commun une belle et bonne Bibliothèque, qu'ils entretenaient avec beaucoup de soins et de goût."—'Armorial du Bibliophile,' par J. Guigard, 8vo. Paris, 1870-73, tome i. p. 79.

The rendering of the martlets gives much the effect of cygnets. I can gather nothing more than this for Mr. W. H. URTON.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

ST. ALLAN (7th S. v. 49).—In the 'Memorial of Ancient British Piety; or, a British Martyrology,' London, 1761, 12mo., p. 40, there is an entry on February 22 to this effect:—

"In Cornwall the commemoration of St. Allan Confessor, who formerly illustrated that province with his sanctity; and has left his name to the place, where his body reposes, in expectation of a happy resurrection."

St. Allen is a parish four miles N. by W. from Truro. As the St. Allan, however, mentioned by Dr. Moore was a Dominican, and his shrine is said to be at Gratz, the place of his burial I presume, he cannot be the Cornish saint, whose body reposes in our own island. Perhaps the "Histoire des Hommes Illustres de l'Ordre de S. Dominique, par le P. Tournon, Paris, 1743, 6 vols. in quarto," or the "De viris Illustribus Ordinis Prædicatorum, auctore Leandro Alberto, Bononiæ, 1517, in folio," may mention him. For other works on the Dominicans refer to 'Bibliotheca Dominicana; or, Fr. Ambrosio de Altamura, Romæ, 1677, in folio,' and to "Jac. Quetif, et Jac. Echard, Scriptores Ordinis Prædicatorum, Paris, 1719, 2 vols. in folio."

W. E. BUCKLEY.

St. Allan's history must be sought in the account of local Cornish saints, for

"On Feb. 22. In Cornwall the commemoration of St. Allan Confessor, who formerly illustrated that province with his sanctity; and has left his name to the place, where his body reposes in expectation of a happy resurrection,"

occurs in the 'Memorial of Ancient British Piety; or, a British Martyrology,' London, 1761, p. 40.

ED. MARSHALL.

GESCHWISTER (7th S. iv. 429).—The reason is not far to seek for the sexual preference shown in the formation of *geschwister* and the equivalent Swed. *syskon* and Dan. *syskende* or *søskende*, a co-uterine origin being evidently implied, as in the Greek ἀδελφός (brother) and ἀδελφή (sister), the etymology of which is well known. The Old Swed. *syskin*, *syskin*, and the Icel. *syskin*, *syskyn*, *syskin* (literally = sister-kin or sister-kindred), also stand out clear from an etymological point of view.

It may not be out of the way to add that in Swedish the degrees of close relationship are denoted in a remarkably simple, and yet exact manner. From *fader*,* *moder*, *son*, *dotter*, *broder*, *sysster*, the following terms are evolved: *farfar* = paternal grandfather; *farmor* = paternal grandmother; *morför* = maternal grandfather; *mormor* = maternal grandmother; *farfarsfar* = great paternal grandfather, &c.; *sonson* = paternal grandson; *sondotter* = paternal granddaughter, &c.; *faster* (for *fars-syster*) = aunt on the father's side; *moster* (for *mors-syster*) = aunt on the mother's side; *brorson*, *syssterdotter*, &c. In Danish a similar system prevails,

* *Fader*, *moder*, *broder* have contracted forms, *far*, *mor*, *bror*.

although not to the same extent, the common terms for grandfather and grandmother being *bedstefader* and *bedstemoder* (lit. = best-father and best-mother), almost as odd as the Fr. *belle-mère* for a mother-in-law.

J. H. LUNDGREN.

The probable reason why this collective term has come to be extended, and applies both to sisters and brothers within a family, may be sought for in the compound term of relationship *geschwisterkind*, denoting children of sisters and brothers, and their mutual relationship. This compound has now generally replaced its older equivalent term *gebrüderkind*, though the word *gebrüder*, which already occurs in Old High German, as well as in Old English (cf. 'Deutsches Wörterbuch,' by the Gebrüder Grimm), is still commonly used, but confined only to brothers of one family.

H. KREBS.

Oxford.

PARTICULARS OF BIRTHS (7th S. v. 29).—In Cassell's 'Biographical Dictionary' I find that there is no mention of either of the Bickhams, while the dates of death of Thomas Bilsley and Sir Henry Billingsley only are given; but the date of birth of Isaac Bickerstaffe, the Irish dramatist, is stated to be 1735. W. E. HARLAND OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

WESTMINSTER ABBEY (7th S. v. 29).—In Felix Summerley's 'Handbook to Westminster Abbey,' Lond., Bell, there is an index with this title, which refers to the monuments mentioned in the work: "Names of the Sculptors and References to their Works."

ED. MARSHALL.

COCKYOLLY BIRD (7th S. v. 67).—There seems to be some uncertainty about the spelling of this descriptive name, as it appears variously with one *l* and with two. Kingsley, in 'Two Years Ago,' ch. xv., speaks of "the charming little cockyoly birds," and in Cassell's 'Encyclopædic Dictionary' the spelling used here is adopted. The account given of the word in this dictionary is as follows: "Prob. from *cock*, and *yellow*. Only used in the compound *cockyoly-bird* = a bird of bright plumage, a Yellow Hammer."

THOMAS BAYNE.

Helensburgh, N.B.

[DR. CHARNOCK and MR. E. H. COLEMAN write to the same effect.]

"THE SCHOOLMASTER IS ABROAD" (7th S. v. 108).—I think I can answer this query with accuracy; and it will, moreover, enable me to do justice to the memory of an old and respected friend. The expression referred to undoubtedly came from Lord Brougham, and in this way. Mr. John Reynolds, of Chadwell Street, Clerkenwell, had for many years been a prosperous schoolmaster in the highest sense. He was deeply respected; for his energies had been ever devoted to the in-

tellectual improvement and advancement of his fellows. There are few, probably, now who can recall the circumstances under which some of our institutions for the benefit of the "middle class" were initiated years ago. University College, in Gower Street, owed much to Mr. Reynolds. The good old institution in Aldersgate Street, now long forgotten, was warmly supported by him; he was ever there, encouraging the students, and both in the classes and lectures he took an active interest. At the establishment of the London Mechanics' Institution there was no more zealous supporter. The first meeting was held, now more than sixty years ago, under the presidency of Dr. Birkbeck. Mr. Reynolds acted as secretary. It was then that Henry, afterwards Lord, Brougham, in some complimentary remarks, said, "Look out, gentlemen; the schoolmaster is abroad." Mr. Reynolds was further identified with the College of Preceptors. He was a member of the Council, and a licentiate of the Corporation, from the date of its foundation to that of his death. In addition to other service, I remember to have heard him say that the present Botanical Society, in Regent's Park, now popular, owed its origin to a meeting held in his own little summer-house in Clerkenwell.

It is, of course, possible that the expression may have originated elsewhere; but on the occasion mentioned it was undoubtedly used by Lord Brougham.

JOHN E. PRICE, F.S.A.

25, Great Russell Street, W.C.

Parliament was opened by commission on Jan. 29, 1828, when the royal speech principally referred to the affairs of the East. The battle of Navarino with an "ancient ally" was lamented as an "untoward event," which expression was objected to by Lords Lansdowne and Goderich. Mr. Brougham said he would judge the new ministry by their acts:—

"Let the soldier be abroad if he will, he can do nothing in this age. There is another personage, a personage less imposing in the eyes of some, perhaps insignificant. The schoolmaster is abroad, and I trust to him, armed with his primer, against the soldier in full military array."

EVERARD HOME COLEMAN.

[MR. J. DIXON, MR. JOHN CHURCHILL SKES, MR. F. RULE, the REV. E. MARSHALL, and J. L. R. confirm this statement. Two contributors refer to Sir F. Pollock's 'Personal Reminiscences,' and MR. MARSHALL to 'N. & Q.,' 2nd S. v. 109.]

STOCKDALE'S 'SHAKESPEARE' (7th S. v. 67).—A friend has sent me a collation of his copy of Stockdale's edition, which agrees entirely with that of MR. JARVIS, both as to the number and the arrangement of the plates. The explanation is to be found in the following narrative from the 'Life of Stothard,' by Mrs. Bray, London, 1851:—

"Between 1799 and 1803 the artist was engaged in several works, and among others in Keareley and Heath's

'Shakspeare.' Heath, fearing that others might engage his pencil for a similar work, caused a very stringent bond to be drawn up, by which the painter was to forfeit 500*l.* if he failed to complete the work, and Heath the same sum if he employed any other artist to make the designs for it. Several were executed that were truly beautiful, but, to Stothard's extreme surprise, he soon found the names of Hamilton, Wheatly, and others (artists now almost forgotten by the inferiority of their productions) appended to various designs made for the 'Shakspeare.' The cause of this breach of contract was never stated, but it was shrewdly suspected that these very second-rate artists worked cheaply, which Stothard did not. His friends were indignant, but he did nothing to enforce the penalty. The work, however, suffered, for so inferior were their designs, and so greatly was the hand of Stothard missed, that after he had ceased to labour for it the sale declined and the undertaking no longer prospered."—Pp. 36, 37.

In Pickering's "Diamond" edition of Shakspeare, 1826, 9 vols. 48mo., with thirty-seven engravings, twenty-four are from Stothard's designs, apparently the same with the above. "Stothard in early life illustrated Bell's edition, 1788, and excellent as these designs were, he surpassed them in his most beautiful compositions painted in oils for some costly edition" (Mrs. Bray's 'Life,' p. 105). This must have been Boydell's edition in 1802.

W. E. BUCKLEY.

TO MORSE (6th S. ix. 507; x. 34, 97, 195; 7th S. i. 199; v. 126).—MR. LYNN is entirely wrong; he has overlooked the last reference but one (7th S. i. 199), where the matter is definitely settled; and he has not seen my article on the subject of ghost-words, in the President's address to the Philological Society, May, 1886.

WALTER W. SKELTON.

"Mares' nests" are certainly things to be avoided; and if Mr. LYNN will turn to 'N. & Q.,' 7th S. i. 199, he will see that a careful perusal of the pages of 'N. & Q.' is a good precautionary measure in that behalf.

F. W. D.

MR. LYNN has forgotten the last reference to the word, in which MESSRS. BLACK proved that the original word in the MS. was *nurse*.

G. H. THOMPSON.

Alnwick.

ATELIN (7th S. v. 88).—Probably a *yeilding*, a small pan or boiler of cast iron, with a bow handle. See Brockett, 'Glossary of North-Country Words,' s.v. "Yetling"; and Jamieson, 'Scottish Dictionary.'

R. R. DEES.

WallSEND.

In a glossary of Latin words at the end of Wright's 'Courthand Restored,' I see the word *Atilum*, meaning a utensil or implement, but of what kind it does not state.

M. A. OXON.

Would this be an *abacus*, or counting machine, more primitive than that of Prof. Babbage? A. S. tell is "to count," so *atel*, and possibly *atelin*; and cf. *tally*.

A. H.

"SLEEPING THE SLEEP OF THE JUST" (7th S. v. 47, 96).—It seems to me that the phrase is simpler than it is supposed to be by the replies which have been given to the query. It is most probably more like the sentiment which Addison thus expresses in his 'Cato':—

O ye immortal powers, that guard the just,
Watch round his couch, and soften his repose,
Banish his sorrows, and becalm his soul
With easy dreams; remember all his virtues!
And show mankind that goodness is your care.

V. iii.

Sweet are the slumbers of the virtuous man.
O, Marcia, I have seen thy godlike father:

A kind refreshing sleep is fallen upon him:
I saw him stretch at ease, his fancy lost
In pleasing dreams; as I drew near his couch
He smiled, and cried, Cæsar thou canst not hurt me.

V. iv.

The thought is enlarged upon in *Spectator*, 586, 593, 597. It is thus a sleep uninterrupted by remorse.

ED. MARSHALL.

Mrs. Browning's exquisite poem has embalmed a popular mistake. I suppose it is the beauty of the thought thus presented that has made people pass by the difficulty of understanding its meaning in this particular collocation. The Revised Version touches the subject gingerly, and hints in the margin that "in sleep" would be an improvement. In the 'Psalms,' by Four Friends, what is probably the correct translation is given, "He blesseth His beloved while they sleep."

By the way, is it known who are the Four Friends to whom we are indebted for this useful book?

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

SHAKING HANDS (7th S. iv. 408, 492).—A lead coin was found at Upsall, near Thirsk, some forty years ago, of the Empress Plautilla, wife of Caracalla, A.D. 212,—two figures grasping hands, emblematic of concord.

EBORACUM.

ANGLO-HINDUSTANI WORDS (7th S. v. 125).—It is a little curious that your correspondent, who seems to take an intelligent interest in such words, should (as is evident) not have seen the 'Anglo-Indian Glossary' (*alias* 'Hobson-Jobson'), published by Mr. Murray in the early part of 1886. It notices several of the forms mentioned by COL. PRIDEAUX, e. g., *sub vocc. bálhar, box-wallah, sir-drárs, durjun, galleece, grasscutter, hattychook, maistry or mistry, pultun*. The accentuation *salád*, which COL. PRIDEAUX notices, probably indicates that the word came into Hindustani from the Portuguese *saláta*. *Mistri* also certainly came from the Portuguese *mestre*, used in exactly the same way, not from *master*. A curious variation of *balbar* (barber) is *bál-bur*, where the last syllable takes form from Persian *buridan*, to cut, as if "hair-cutter."

H. Y.

THE NEW TESTAMENT (7th S. v. 88).—The evidence for the division of verses by Robert Stephens is very easily stated. His son Henry, in the preface to his 'Concordance,' relates it thus:—

"Quum Testamenti Novi libri in tmemata, quæ vulgo capita vocantur, divisi essent, ipse horum tmematum unumquodque in tmematia divisit, vel potius subdivisit; quæ, appellatione ab aliis magis quam ab ipso probata, versiculi vocati fuerunt. Qua de re, ut plura dicam, initium a duobus sumam, quorum utrum magis mirari debeas, dubitabis. Unum est, quod Lutetia Lugdunum petens, hanc, de qua agitur, capitibus catuscopum confecit; et quidem magnam ejus inter equitandum partem: alterum, quod illum paulo ante de hac cogitantem, plerique omnes incogitantem esse aiebant, perinde acsi in re prorsus inutili futura, ideoque non tantum nullam laudem consecutura, sed in derisum etiam ventura, ponere tempus atque operam vellet. At, ecce, contra eorum damnatricem instituti patris mei opinionem, inventum illud, simul in lucem, simul in omnium gratiam venit; simulque in tantam autoritatem, ut quasi executorarentur alia Testamenti Novi, sive Græcæ, sive Latine, sive Gallicæ, sive Germanicæ, sive in alia vernacula lingua editiones, quæ inventum illud secutæ non essent" ('Concordantiæ Græco-Latinæ Testamenti Novi,' Paris, 1594).

The verses were first shown in 1551, in an edition of the Greek Testament, containing the Greek text in the middle, with the Vulgate on one side and the Latin version of Erasmus on the other, by which the agreement of the verses with each other in the text and translations was seen at once. There is a recent notice of the verses of the New Testament in an excursus by the late Ezra Abbot in the third volume of Tischendorf's Greek Testament, pp. 167-182, now appearing in parts. This is in part i. of vol. iii., Leipzig, 1884. ED. MARSHALL.

D'Israeli ('Curiosities of Literature') says:—

"The honour of the invention of the present arrangement of the Scriptures [*sic*] is ascribed to Robert Stephens, by his son, in the preface to his Concordance, a task which he performed during a journey on horseback, from Paris to Lyons, in 1551.....Two years afterwards he concluded with the Bible. But that the honour of every invention may be disputed, Sanctus Pagninus's Bible, printed at Lyons in 1527, seems to have led the way to these convenient divisions; Stephens, however, improved on Pagninus's mode of paragraphical marks and marginal verses; and our present 'chapter and verse,' more numerous and more commodiously numbered, were the project of this learned printer."

For a full account of this family of Stephens and their works see the 'National Cyclopædia' (MacKenzie), vol. xiii. C. C. B.

In the 'Bible Reader's Handbook,' by Ingram Cobbin, A.M., 1853, the author mentions Hartwell Horne, according to whom Hugo de Sancto Caro, who flourished about the middle of the thirteenth century, was the inventor not only of chapters, but verses. These divisions he marked with the letters of the alphabet. The regular introduction of verses with figures was the invention of Athias, a Jew of Amsterdam, in 1661. From this all the Bibles in other languages have

since been so marked. The division of the Greek text of the New Testament in verses was made by R. Stephens in 1551, in a journey from Paris to Lyons. M.A.Oxon.

The story has long been exploded. Chalmers states in the 'Biographical Dictionary' that "it was not Robert, however, who, as has been commonly said, first divided the Bible into verses, which he is said to have done *inter equitandum*, while riding from Paris to Lyons. That mode of division had been used in the Latin Bible of Pagninus, in 1527, in the Psalterium quintuplex, 1509, and in other works."

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

ASSARABACA (7th S. v. 128).—If MR. PENNY will refer to the list of English names of plants in Withering's 'Systematic Arrangement of British Plants' he will see that *assarabacca* is the English name for *asarum*. (See 'English Flora,' vol. ii. p. 342; 'English Botany,' vol. xvi. plate 1083.) "It grows in mountainous woods in the North of England, but is not a native plant."

ED. MARSHALL.

Asarabacca—for this, not *assarabacca*, is the true spelling, under which it will be found in Dr. Murray's and other dictionaries—is the plant *Asarum europæum*, and forms the basis of medicated snuffs for the cure of headache. Many years ago I remember searching for it among London chemists' shops in vain. Nobody knew what it was, and one youth replied to my question, "A patent medicine, I suppose? Who is the patentee?" HERMENTRUDE.

MR. PENNY should look up the word in the 'New English Dictionary' under its right spelling, with one *s* and two *c*'s. J. T. F.

Bp. Hatfield's Hall, Durham.

[Very many correspondents are thanked for replies to the same effect.]

DANDELION (7th S. v. 88).—In a small volume in my possession, entitled 'Walks in Kent,' by G. A. Cooke, Esq., enlarged by J. N. Brewer, dated 1819, is the following account:—

"Dandelion, about two miles south-west of Margate, consists of the remains of a fine old mansion, formerly the seat of the ancient family of Dent de Lyon. The embattled gatehouse, composed of alternate courses of brick and flint, is remaining, nearly in its original state. The grounds belonging to this ancient seat were opened for several seasons as tea-gardens; and public breakfasts were held here, with the usual accompaniments of music and dancing."

To obtain the best view of the old gatehouse turn to the left to the village of Garlinge, and take the footpath to Acoll. The gatehouse is now the entrance to a farmyard. J. DEAN.

Hillside, Friends Road, Croydon.

The gateway is probably that of Dandelion, near Westgate, in the Isle of Thanet. There is an en-

graying of it in Lewis's 'History of the Isle of Tenet,' 4to., 1723, p. 108; and in 'Bibl. Topog. Brit.,' No. 45, plate 12, p. 171. See also Hasted's 'Kent,' vol. iv. p. 343; Camden, by Gough, 1806, vol. i. p. 348; and Murray's Handbook, 'Kent,' 1877, p. 215. The gateway is of brick and flints. There are two archways of unequal size, and a tower at each side. Above the archways are the arms of Dandelion—Sable on a fesse indented, voided, three lions rampant argent. The house appears to have been originally strongly walled round. It was the seat of the family of Daundelion, Daundelyonn, or Daundelyon, till 1445, when it passed by marriage to the Pettits.

HORACE W. MONCKTON.

1, Hare Court, Temple.

[MR. A. H. AMBROSE HEAL, MR. C. W. PENNY, and MR. JNO. TAYLOR oblige with replies to the same effect.]

FIASCOES=BOTTLES (7th S. iv. 505).—*Fiasco* with this meaning occurs in the *Athenæum* of November 12, 1887, p. 635, col. 3:—

"He [Mr. T. A. Trollope] lived in Florence in the days of the Grand Duke.....when a *fiasco* of good Chianti could be had for a paul."

JOHN RANDALL.

ALBEMARLE STREET (7th S. v. 127).—"The first public female club ever known" was doubtless the so-called "Coterie," referred to in 'The Lame Lover,' by S. Foote, 1770, as "one of the most useful institutions," and very numerous memoirs and magazines of the time. See the *Gentleman's Magazine*, 1770, p. 263; 'A Plan for an Unexceptionable Female Coterie,' written by a Lady; the *Public Advertiser*, May 21, 1770, p. 2, col. 1; May 23, p. 2, col. 2; May 24, p. 1, col. 4; May 26, p. 2, col. 1; May 29, p. 2, col. 1; and May 30, p. 2, col. 1. The *Town and Country Magazine*, ii. 1770, p. 231, contains references to the Duchess of Bedford, G. A. Selwyn, Lady Molyneux, Miss Pelham, Sir T. Tancred, Lady Betty D— (Delmé?), the Countess of Pembroke, Mrs. Fazakerly, and others. See pp. 310 and 408 in the same volume. It suited the foul-minded and foul-mouthed raggamuffins who supplied what were then "society" journals to bespatter these ladies and gentlemen with as much filth as their dirty hands could grasp, and to suggest baser notions than they found words for. The 'Authentic Rules of the Female Coterie' are printed in the *Gentleman's Magazine*, 1770, p. 414, and they provided that ladies should ballot for men, and *vice versa*, and that no man should be balloted for but by at least eight ladies present. Further on the "Coterie" see the 'Autobiography of Mrs. Delany,' 1862, vol. iv. p. 261. The members seem to have gambled. "Play will be deep and constant," wrote Mrs. Boscawen to Mrs. Delany. The "Coterie" is alluded to in Walpole's letter to Montagu, May 6, 1770; the *Oxford Magazine*,

vol. iv., 1770, p. 229; 'G. Selwyn and his Contemporaries,' 1843, vol. iii. pp. 128, 130, 136, 137, 160, 176, 291; 'Letters of the First Earl of Malmesbury,' 1870, vol. i. p. 202; a letter from Mrs. Harris to her son, dated May 12, 1770. The "Coterie" is represented in British Museum Satirical Print, No. 4472, and alluded to in 'The Holy Order of St. Almac,' by M. Darly, S. P. 6442. S. P. No. 4472 is in the *London Magazine*, 1770. I think there is something about this society in Almon, but I cannot lay my hand on a note to that effect. F. G. S.

HOBBLEDEHOY (7th S. iv. 523; v. 58).—I am obliged to MR. RIX for correcting me. I ought to have remembered that *Phil. Trans.* is the recognized abbreviation for *Philosophical Transactions*. What I wished to abbreviate was "*Transactions of the Philological Society*." For this also there is, very likely, a recognized abbreviation; but, if so, I do not know it. Is it *Trans. Philol. Soc.*, or *Philol. Soc. Trans.*; or is *Philol. Trans.* alone sufficient? F. CHANCE.

Sydenham Hill.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 49, 98).—

I am much obliged to MR. LEWINS for the reference to Burns. Coleridge must have quoted from memory, he quotes so incorrectly. By a curious slip of the pen MR. LEWINS makes Coleridge print the lines in his 'Recollections and Reminiscences.' Of course it was Joseph Cottle who did this. J. D. C.

Miscellaneous!

NOTES ON BOOKS, &c.

A Critique of Kant. By Kuno Fischer. Translated by W. S. Hough. (Sonnenschein & Co.)

KUNO FISCHER, as an exponent of Kant, well deserved to be brought before English students of philosophy in their own tongue. Mr. Hough has therefore merited well at our hands for accomplishing the very difficult task of interpreting Kant to us through Fischer. This task he has, moreover, accomplished in a manner which enables us to feel that, whether we can accept Kant's system or not, we are now in a position to follow its various steps, and to trace the various stages of its author's own mind. For it is very important, as Fischer more than once takes occasion to insist, to keep well in view the fact that Kant's system is not to be judged by one alone of his treatises, or by one edition alone of a particular treatise. This is, of course, not in itself a new fact; but it may well be new to many of Mr. Hough's readers, and its importance is obviously very great. Prof. Fischer has been thought by some to have a bias which should unfit him for the post of expositor of Kant. We think that any fair-minded reader of his 'Critique' of Kant's philosophy ought at once to dismiss from his mind any such idea. Prof. Fischer insists upon the threefold aspect of Kant's philosophy, as a doctrine of knowledge, of freedom, and of development. The system is set before us as one which, the three fundamental questions, Who? What? and Why? being placed before it for solution, solves the first two, but while grasping the third question with accuracy, declares it

insoluble. On this we would say that such a position seems to us perfectly tenable, whether we agree with it or not. Far better, indeed, must we hold it for a master frankly to state a difficulty in philosophy, and as frankly to confess his inability to solve it, than for him to propound a solution merely in order to appear to have no *lacuna* in his system. For this, therefore, if for no other reason, we may well hold Kant's memory in honour. It is, of course, carefully pointed out by Fischer that to the one unsolved problem of Kant's system—the third of the fundamental problems, the Why?—Schopenhauer professes to have found the true and only solution. Whether this claim is or is not well founded we are not here called upon to pronounce. It is enough to have indicated it.

To those who pursue studies such as form the groundwork of Prof. Fischer's 'Critique of Kant' the question of the immortality of the soul cannot but occur as crucial, and Kant's view of it cannot be without interest in this brief survey of his life-work. As we read the pages devoted to the question by Prof. Fischer, we could not but recall to mind some striking passages in that interesting record of the last days of Buckle contained in Mr. Stuart Glennie's 'Pilgrim Memories.' For this is the problem which Buckle and Glennie were discussing at the Wells of Moses. To Kant the soul is not, in either edition of his 'Critique of Pure Reason,' a knowable object at all; yet the immortality of the soul is a requisite to the attainment of his *summum bonum*. Prof. Fischer, therefore, seems clearly right in saying that Kant contradicted himself in order to keep the doctrine of the immortality of the soul in his system. Perhaps, like Buckle, he could not give it up. Kant postulates an "existence and personality of the same rational being enduring to infinity." But how? At one time he thought, possibly by removal to a less dense planet, such as Jupiter. Buckle went not so far into the starry heavens, only he clung to a "memoried personal immortality" in his earnest pleading under the star-lit Desert sky.

A History of the Vyne, in Hampshire. By Chaloner W. Chute. (Simpkin, Marshall & Co.)

MR. CHUTE'S 'History of the Vyne' is not only a valuable contribution to the archæology and history of Hampshire, but it is an important work upon an almost unique example of composite historic associations. The Vyne is exceptionally interesting, as its records, starting with the Roman occupation of Britain, comprehend also the Norman and mediæval period; the Tudor times, when the present mansion was built; the days of the Commonwealth; and, finally, the middle Georgian period, when Horace Walpole and the poet Gray were the friends and companions of John Chute, the then owner of the estate.

The Vyne consists of a considerable landed property and mansion, about three miles north of Basingstoke, in the parish of Sherborne St. John. The author shows that the name "Vyne" is probably derived from the Roman station *Vindomis* (perhaps "wine-house"), which coincides with the position it occupies between Winchester (*Venta Belgarum*) and Reading (*Cavella Atrebatum*). It may, however, have been a vineyard. Under *Probus Tyrannus* the vine was cultivated in the south of England, and there is another place-name near which supports this view. Some interesting Roman remains have been found at the Vyne; among them a gold finger-ring, with a marvellous history, too long to be here narrated. During the Saxon epoch the Vyne is without record. At the Conquest it became part of the enormous holding of Hugh de Pert, afterwards St. John, from whom it passed to the families of Cowdray, Fyffhyde, Sandys, Brocas, and back to Sandys, in

whom the chief interest of the place centres. Sir William Sandys, a brave knight and judicious statesman, faithfully served Henry VIII., and by him was created Baron Sandys. Early in Henry's reign the present mansion was built by Sir W. Sandys, aided by Sir Reginald Bray, the architect of Henry VII.'s chapel at Westminster. The house is a grand pile of Tudor brick-work, with diaper facing and stone dressings. It has a beautiful and interesting chapel, built on the site of an ancient chantry belonging to an older house. About the year 1650 the Vyne was purchased from William, fourth Lord Sandys, by Chaloner Chute, who was Speaker in Richard Cromwell's Parliament.

We cannot here pursue this interesting history further, and we will only add that Mr. Chute has done his work admirably. The volume is destitute of padding; indeed, it is terse almost to condensation, and is replete with archæological and historic matter indicative of long and exhaustive research. The book is charmingly illustrated.

Chronicles of the Reigns of Stephen, Henry II., and Richard I. Edited by Richard Howlett. Vol. III. Rolls Series. (Longmans & Co.)

THE volume before us contains five small chronicles, all of them needful for the student of English history. It cannot compare with some others of the series, where large works are printed. All these chronicles have appeared in print in some form or other before, and it may be a question whether, when so very much illustrative of our history is still waiting for the press, it was wise to reissue the short chronicles before us. There can be no doubt that Mr. Howlett's edition of each of them is the best that has hitherto appeared, and we are thankful for having 'Richard of Devizes,' the 'Gesta Stephani,' and St. Ælred's 'Relatio de Standardo' in this most important series. But still, when we think of the mass of documents that remains unprinted, we cannot help wishing that Mr. Howlett's labours had been diverted elsewhere.

The 'Gesta Stephani Regis Anglorum' is the most important work in the collection. It gives information as to the disturbed time to which it relates, and furnishes a text for much carefully prepared and excellent work in the preface. Mr. Howlett has an almost exhaustive acquaintance with the reigns of the Empress Maud and Stephen, and the many minute, though not therefore unimportant points which he touches on in the preface will interest and instruct his readers. Some persons, who should know better, are in the habit of despising charters. Mr. Howlett has made good use of them, not only in settling obscure points of chronology, but also in illustrating what was the then condition of the land. He comes to the conclusion that the chroniclers have exaggerated the wretchedness of that disturbed time, and that things went on in almost an even course at a period which has been thought to be one of perfect anarchy.

The French chronicle of Jordan Fantome is accompanied by an English version. To translate early Norman French is not easy. Mr. Howlett seems to have performed his difficult task with ability. No work of this kind, in the present state of our knowledge, can be above criticism.

The Parish Registers of Kirkburton, co. York. Edited by Frances Anne Collins. Vol. I. 1541-1654. (Exeter, Pollard.)

THE work of transcription and editing has in this case been done in a way which leaves nothing to be desired. The text, too, is illustrated by a series of notes, which show that Miss Collins is an accomplished genealogist. As two more volumes are promised we may assume

that the index which accompanies the one before us is only provisional. If it were not so, we must have taken exception to the fact that the Christian names are not given. Under Morehouse, for example, there are more than one hundred and ninety references, and under Ray and Lockwood there seem to be about as many. If Miss Collins will endeavour to picture to herself the labour which would have to be spent in hunting for any Robert, Edward, or Lucy that might be wanted, she will, we are sure, wish that she had shown more mercy. The editor has furnished her readers with an engraving of a very early crucifix which was found among broken rubble, and is now carefully preserved in the chancel of the church. She thinks it may be as early as the fourth century. On such a matter we dare not speculate. The figure is clothed in a long garment, which is a mark of extreme antiquity. Whatever its date, it is certainly one of the oldest relics of Christianity in the north of England, and ought to be cared for as a most precious memorial.

Lincolnshire Notes and Queries, Vol. I. Part I., for January, 1888 (Horncastle, Morton), is one of the latest comers among the numerous descendants of the parent stock of Capt. Cuttle's vigorous race, and we wish it all prosperity. The editors, Mr. Ernest L. Grange, M.A., LL.M., and the Rev. J. Clare Hudson, M.A., Vicar of Thornton, Horncastle, deserve the support which they already appear to have received in what must ever be an arduous undertaking. The Civil War period is illustrated by a protection from Charles I. for Henry Fynes, Esq., of Kirkstead Abbey, and his wife, signed at Oxford by Charles, and countersigned by Mr. Secretary Nicholas. The sixteenth century draws forth Mr. Edward Peacock, with an interesting will of an Alford man of 1525, who left money to a "King Henry light," showing, no doubt, as Mr. Peacock interprets the bequest, the prevalence of a popular, though unauthorized, *cultus* of Henry VI. Mr. R. Brown, Jun., of 'Dionysiak Myth' fame, evolves an ingenious Sanskrit and Zend origin for the Lincolnshire word *cotter*=trouble. Cuthbert Bede draws attention to *spurr*=banns, and the Rev. R. E. Cole shows the Lincolnshire *wicken* to have been held in the same esteem against spells as the rowan in Scotland. The list of subjects of interest in *Lincolnshire Notes and Queries* is far from being exhausted, and it will be seen that some of our own most esteemed contributors are among the writers in its first number.

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."

D. C. ("Lines").—The version we have heard is—
They that wash on Monday have all the week to dry,
They that wash on Tuesday have let a day go by,
They that wash on Wednesday are not so much to blame,
They that wash on Thursday wash for very shame,
They that wash on Friday wash in fearful need,
They that wash on Saturday are filthy sluts indeed.

S. F. ("Did J. M. W. Turner mark his Oil Paintings with an Escutcheon?").—Such a signature is not known

to experts as having been used by Turner, and it would be contrary to his taste to use anything of the sort. His signatures always comprised more or fewer of his initials.

R. C. A. PRIOR ("Columbus").—The incident of the nut discovered by Pedro Correa, the brother-in-law of Columbus, is, we believe, in all good lives of the great navigator.

E. COATHAM.—Your neglect of our instructions renders it impossible to use your contributions.

W. J. ("Calderon's Dramas").—You are in error. 'Vida [not *Vita*] es Sueno,' as Calderon's masterpiece, is duly mentioned in Ticknor.

ALICE ("Work is worship," 7th S. v. 94).—Please send address. We have a letter for you.

NOTICE.

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

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

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[London DAVID NUTT, 270, Strand.

LONDON, SATURDAY, MARCH 10, 1883.

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Notes.

SHAKSPEARIANA.

'MEASURE FOR MEASURE.'—Happening to take down a volume of Dyce's Shakspeare for the purpose of reference, I fell upon two commentatorial emendations (so called) of the first folio text which I have long since shown to be absolutely destructive of the meaning intended by the author. They are not Mr. Dyce's own, but have been incautiously adopted by him from the text which I shall take the liberty of calling "The Vulgate." When my interpretation was submitted to the late Dr. Mansfield Ingleby, who, in my own opinion, stands in the very highest rank among the verbal commentators, he accepted it without hesitation, as completely vindicating the reading of the first folio. I now ask leave to reproduce it through your columns if you can afford the space.

First of all I transcribe the whole passage as given by Dyce, italicizing the corrupt additions. They are comprised in Claudio's well-remembered speech, III. i. :—

Ay, but to die, and go we know not where;
To lie in cold obstruction, and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick ribb'd ice;
To be imprison'd in the viewless winds,
And blown with restless violence round about

The pendent world; or to be worse than worst
Of those that lawless and incertain thoughts
Imagine howling!—'tis too horrible!
The weariest and most loathed worldly life,
That age, ache, penury, and imprisonment
Can lay on nature, is a paradise
To what we fear of death.

The interpolated plurals bring ruin upon one of the most noteworthy passages ever written by our author, marring the true interpretation. Let us examine the whole, line by line.

Firstly, observe that Shakspeare draws throughout upon the stores of his own learning, which was multifarious and extensive. He invents nothing, but confines himself to traditional ideas. My reason for noting this will presently appear. Let us trace up the references.

L. 2. "To lie in cold obstruction." A Latinism, "built into the tomb," "bricked up."

L. 4. "The delighted spirit." Lightened from the grossness of the body. The spirit is the lightest of the elements into which the ancients supposed the body to be resolved after death :—

Corpus terra tegit, tumulum circumvolat umbra;
Orcus habet manes, spiritus astra petiit.

I do not recollect that Shakspeare uses the word in the sense of "joyful."

Upon thy value will I mount myself
Upon a courser, whose delightful steps
Shall make the gazer joy to see him tread.

'Pericles,' I. i.

Our stern alarms changed to merry meetings,
Our dreadful marches to delightful measures.
'Richard III.,' I. i.

For the punishment of fire refer to 'Æneid,' vi. 742 :—

Aliae panduntur inanes
Suspensæ ad ventos; aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.

Also to the 'Inferno,' where it is contrasted with the punishment by cold, which is represented by Dante as being the more severe of the two.

L. 5. "To reside," *i. e.*, to sink down into—in the sense of residuum, not of residence or dwelling. The abominable vulgarism which we read in windows of watering-places, "board and residence," in lieu of the honest old "board and lodging," was unknown in the days of Elizabeth and James.

L. 6. "In thrilling regions." The addition of the *s* to "region" is really too bad, showing an entire misconception of the meaning of the word. Probably induced by misinterpretation of "reside." "Region" is confinement, a Latinism. Somewhere in Cicero (I have mislaid the reference, and am away from books) you will find these words, "regionibus officii sese continere," *i. e.*, by the strait rule of office. This interpretation can be made good by reference to the 'Inferno,' where the wicked of the cold circle are described as immovably encased by ice, into which they had

"resided" (*vide supra*) like flies in glass (we should say in amber), but contorted and cramped up into all manner of forms :—

Già era, e con paura il metto in metro,
Dove l' ombre tutte eran covertò,
E trasparen, come festuca in vetro.

Altre son a giacer, altre stann' erte,
Quella col capo e quella con le piante,
Altra com' arco, il volto a piedi invertè.

Canto xxxiv.

L. 7:—

To be imprisoned in the viewless winds.

The punishment of Francesca da Rimini :—

Io venni in loco d' ogni luce muto,
Che muggia, come fa per tempesta,
Se da contrari venti è combattuto.

La buffera infernal, che mai non resta,
Mena gli spirti con la sua rapino,
Voltando e percotendo li molesta.

Canto v.

L. 10 :—

That lawless and incertain thoughts
Imagine howling.

Again a plural *s*, destroying the true meaning. To imagine thought is to image thought, to think so intensely as to materialize thought, to invest thought with objective form; one of the phenomena, or supposed phenomena, of what is now called spiritualism, but which has been familiar to adepts in the hermetic or wisdom-religion time immemorial. It is curious that the word "imagination" should have been so revolutionized. When we say "it is all imagination," we mean that it has no reality; we use it as equivalent to "ideality." Cf. 'King Lear,' I. iii. :—

"I have told you what I have seen and heard, but faintly; nothing like the *image* and horror of it."

Also 'Midsummer Night's Dream,' V. i. :—

The lunatic, the lover, and the poet,
Are of imagination all compact.

Again, *ibid.* :—

And, as imagination *bodies* forth
The forms of things unknown, the poet's pen
Turns them to *shapes*, and gives to airy nothing
A local habitation, and a name.
Such tricks bath strong imagination.

The materialization of thought is the punishment of consciousness. But whence is the idea derived? It must be observed that all the variations of torment previous to this last are borrowed, our author having adhered to tradition. There can be no reasonable doubt that the materialization follows in the same category. But where to look for the original I know not. Can any one of your well-read correspondents give a clue? I incline to think that the idea, if recoverable at all, will be found among those fragments of hermetic philosophy which the Rosicrucians claim to have preserved. There is a passage in a work by Lytton Bulwer, who was better read in occult science than most of us, which points in that direction. See 'Lucretia,' epilogue, pt. i. :—

"Seldom disturbed by that consciousness of thought, with its struggles of fear and doubt, conscience and crime, which gives such an appalling interest to the soliloquy."

See also epilogue to pt. ii., consciousness being the curse of Lucretia in the madhouse :—

"That eye never seems to sleep, or in sleep, the lid never closes over it. As you shrink from its light, it seems to you as if the mind that had lost coherence and harmony, still retained its latent and incommunionable consciousness as its curse."

It is very possible that Shakespeare and Bulwer took the same idea from the same source.

L. 11 :—

The weariest and most loathed worldly life.

Κακῶς ζῆν κρείσσον ἢ θανεῖν καλῶς.

'Iph. in Aul.,' v. 1252.

I also find among my notes, but have forgotten the reference :—

Πανταχῶν ζῆν ἡδὺν μαλλον ἢ θανεῖν τοῖς σῶφροσιν. Euripides.

Compare also the speech of Polixena when fetched away by Ulysses to be sacrificed on the tomb of Achilles.

Such is, in my belief, the true exegesis, the right exposition of a passage which has been ruined by commentatorial industry, by the moles of literature, whose main achievement is to throw up mole-hills as they work along. And here we see most markedly not only the evidence of Shakespearian learning, but also of that marvellous power of compression to which masses of cryptic lore have been subjected, unparalleled in all literature, and in this instance even by Shakespeare himself.

HUGH CARLETON.

25, Palace Square, Upper Norwood.

'TEMPEST,' IV. i. :—On the Shakspeare monument in Westminster Abbey are these lines from the 'Tempest':—

The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve :
And, like the baseless fabric of this vision,
Leave not a rack behind.

But in all the editions I have seen the lines run thus :—

And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve ;
And, like this insubstantial pageant faded,
Leave not a rack behind..

Can you or any of your readers explain why this transposition was made, or refer me to an edition of Shakspeare's plays in which these lines are arranged as they are placed on the monument?

WILLIAM BISPHAM.

Century Club, New York, U.S.

THE TERCENTENARY OF MARY, QUEEN OF SCOTS: HER HAIR AND PERUKES.

(See 7th S. iv. 81, 121, 231, 361, 381, 441; v. 22.)

The following list of engraved portraits of Mary, Queen of Scots, which I possess, may be of some little utility, as several of them are without any mention of the originals from which they are taken:—

1. From a painting in the Palace of St. James's:—

(a) "Maria Scotorum, &c. Anno Ætat. 38. In the Royal Palace of St. James's, an Antient Painting, 1580. Delin. et sculp. G. Vertue, 1735." This is a three-quarter length portrait, with large ruff, cap, and long veil; the hair is fair and frizzed. A crucifix hangs at the waist, suspended from the neck by a thick cord. Granger ('Biog. Hist.')

says this "is a genuine portrait." Engraved for Rapin's 'Hist.' second English ed., folio.

(b) A half-length from the same painting.

"G. Vertue, sculp. 1729," for Rapin's 'Hist.,' first English ed., 8vo.

2. From a painting by Zucchero:—

(a) "Mary, Queen of Scots," with frill and lace cap, the hair fair and much more displayed than is usually the case. A charming engraving, but Granger states that the original "by some is not esteemed genuine." "Zucchero [sic] Pinxt.; Sherwin [sic] Sculpt., from a Painting in the Possession of F. Timberman, Esq. Published by Thos. Cadell, Strand, 1st Jany., 1788," for Hume and Smollett's 'Hist.,' 8vo.

(b) Probably copied from the next above, "Jno. Thurston, del.; Chas. Warren, sc. Published Feb. 20, 1804, by James Wallis, 46, Paternoster Row, London," for Hume and Smollett's 'Hist.,' 8vo.

3. From a miniature by Isaac Oliver:—

(a) Mary with a black velvet and lace cap and ruff. The hair is fair and apparently brushed back over pads. "I. Oliver pinx.; Goldar sc. Published as the Act directs July 10, 1784," for Harrison's ed. of Rapin's 'Hist.,' folio.

(b) Small head in a round. Granger says it "was engraved by Strange." Smollett's 'Hist.,' 1758, 8vo.

(c) Mary *tête-à-tête* with Darnley, engraved by Eastgate for *Town and Country Magazine*, 1787.

(d) A woodcut head in a round, by Bewick (?) for 'Hist. of Eng.,' &c., published at Newcastle-on-Tyne, 1801.

(e) One in a sheet of portraits, "Engraved by J. W. Cook for Crabb's 'Hist. Dict.," Published by Baldwin, Cradock & Joy, 1825."

4. A fancy full-length portrait, "Wale, del.; Grignon, sculp.," for Sydney's 'Hist. of Eng.,' 1774, and other publications.

5. A three-quarter length portrait, published by "the London Printing and Publishing Co.,

Limited," and Lodge's cabinet portrait, both from the Earl of Morton's picture described by MR. PICKFORD. In these the hair is dark.

J. F. MANSERGH.

Liverpool.

About three years since I arranged a calendar which will enable any one to ascertain, almost at a glance, on what day of the week any day of any month will fall in any year for many centuries past, the present, and in future, the key to it being merely the Sunday letter for the year. Upon reference to Queen Elizabeth's Prayer Book of 1559 I find that the Sunday letter for 1587 was A, and applying this letter to my calendar I found at once that February 8 was on a Wednesday, thus confirming MR. LYNN's statement. If your correspondent NEMO will favour me with his address I will beg his acceptance of one of my calendars, which will render him quite independent of Old and New Style, of which it takes no account whatever; its arrangement being regulated by the solar cycle of twenty-eight years.

While upon the subject of Mary, Queen of Scots, I should like to ask what were the following articles for domestic use which are mentioned in a "Memoriall of Wants for the Scottish Queene" at Tutbury, Jan. 17, 1584, in allusion to her bedroom, "4 Cwissines.....two silver chawfrets." It would appear that the queen was allowed to play billiards, as six yards of material were purchased at Coventry "For the Q [queen's] billyards board."

C. LEESON PRINCE, F.R.A.S.

The Observatory, Crowborough, Sussex.

Without referring to the year of Mary's death, which, according to NEMO, it would appear is satisfactorily settled, I would simply say, for a long time—and after reading all within my reach—I have been struck with the differences existing with authors as to the year and day of Mary's death. In a 'Historie of the Life and Death of Mary Stuart,' which I have (1636) the fatal day is given as the "VI Ides of February." Hulme says February 7. 'The Secret History of White Hall' (1697) states the earls "gave her notice on Monday, Feb. 6, 1586, to prepare for death the Wednesday next following but one." In the 'Secret History of the Lives and Reigns of all Kings and Queens,' &c. (1702), the day and year given, Feb. 8, 1587. Speed's and Sir Richard Baker's 'Chronicles' also specify the 8th; while in the 'Medulla Historiæ' (1687), now before me, I read A.D. 1587, Feb. 7, as the year and day of Mary's death.

ALFRED CHAS. JONAS.

Swansea.

As this correspondence has assumed the form of an *omnium gatherum* of facts relating to Queen Mary, I may be allowed to state that in Mr. Sala's 'Echoes of the Week,' for September, 1883, he mentions that at the sale by auction of

"Don Saltero's Coffee House" at Chelsea, in 1799, among the rarities disposed of was "Mary, Queen of Scots' pincushion." ROBERT F. GARDINER.

AUSTRALIAN NATIVE LANGUAGE.

(See 7th S. v. 64.)

Forty-five years have made sad inroads on my memory, but I may yet succeed in interesting some readers of 'N. & Q.' if I gather together, by one means or another, a number of native words and a sentence or two, for the authenticity of which I can vouch, as well as for their approximate phonetic accuracy. They are illustrative of the dialects in vogue in 1843 amongst the "black fellows" on the shores of Port Phillip and Westernport and for some miles inland, and of the country at the head of Port Phillip Bay, upon which now stands the city of Melbourne, with its many thousands of inhabitants.

All interested in the future of Australia have much reason to thank your correspondent MR. W. F. MARSH JACKSON for rescuing from oblivion even a few fragments of the language once spoken by the Botany Bay natives. The tribes who spoke it are now extinct, and the city of Sydney occupies the heart of the country they once possessed. The language must soon become as extinct as the people, but for such services as your correspondent has rendered.

Who shall say that in the coming years such records may not be eagerly sought for, and that the pages of 'N. & Q.' may not be of considerable value to generations yet to come of Antipodean philologists? May I, therefore, ask space for the following imperfect vocabulary of the dialects to which reference is made in my first paragraph? It is a sad thought that probably no one now exists to set me right if I have unwittingly fallen into any error:—

The good spirit, Marmayad-na.	White gum, Yarrabing.
The bad spirit, Bundyl-carno.	Blackwood, Moeyong.
Father, Marma.	Peppermint tree, Whyvall.
Mother, Berber.	Mangrove, Monarm.
Brother, Loernderlong.	Native vine, Boroborobin.
Sister, Laoworrackic.	Spear with teeth, Coeyon.
Black, Woocourdin.	Reed spear, Terer.
Black man, Colin.	Oblong shield, Narragourt.
White, Tarnourin.	Heavy shield, Mulga.
White man, Amijec.	Opossum cloak, Omum.
A girl or wife, Lubra.	Horse, Culkatarnook.*
The head, Cowang.	Blanket, Yalla nibberon.*
Forehead, Ningin.	I go, Nalingo.
Knee, Barding.	Where? Weja?
Toes, Bobobettinnong.	No, Borac.
Teeth, Leang.	Come here, Comballe.
Moustache, Yarra-unduc.	To-night, Boronedote.
Hair of head, Yarra-boup.	No good, Nulem.
	Very good, Monameet.
	Get away, Yanna-tuc.

* These two words must have been coined by the natives after the advent of the colonists.

The liver, Boto.	Look! Look! Conye!
Eye, Murn.	Conye!
Kangaroo: { Coim.	Be quiet, Dit courda.
{ Core.	Go on, Eurong-e.
Opossum, Wallerd.	Don't talk, Nia-bitomemé.
Ringtail opossum, Bámoon.	Wait, Burra.
Black cockatoo, Nerrinen.	To dream, Yincorrobut.
Platypus, Tolaiworong.	A trail, Paring.
Shark, Tallon-arrons.	To eat, Tanganen.
Stingray, Barbewor.	To drink, Obien.
Porpoise, Tingin.	To go, Nalingo.
Whale, Batile.	To delineate, Bruckuck.
Frog, Yorne.	To steal, Pilmelaly.
More-pork (bird), Whuck-whuck.	To walk, Gego.
Lyre bird, Bullen-bullen.	A fool, Jimbolook.
Crow, Wong.	A sleeping lair, Quomby
Tree, Terrong.	Night, Borone.
Fern tree, Boeyot.	A hut { Whelem.
	{ Mia-mia.

Place-names.

Narme, Port Phillip.
 Powle, French Island.
 Worne, Phillip Island.
 Mayune, Ruffey's Station.
 Dontagalla, the site of Melbourne.
 Villamanata, Hills near Geelong.
 Corronwanabile, the Yarra ranges.
 Mullum-Mullum, Nundy's Station.
 Torourdun, Manton's Station.
 Tobinyandger, Rutherford's Station.
 Tobinyallock, Jamieson's Station.
 One, Canbo.
 Two, Bangero.
 Three, Bangero-canbo.
 Four, Bangero-ba-bangero.
 Many, Oodioliol.
 A great multitude, Iggero-oodioliol.

Potika waugh!
 Wientata colit!
 Tamdaboona!
 Boot!

Opprobrious untranslatable ejaculations.

Muruyan yan yan conde bullen bullen nalingo.
 Looking for native pheasants (lyre birds) I go.

By references to my old note-books and printed matter I have endeavoured to be as exact as the nature of my communication admits.

GEORGE H. HAYDON.

Bethlem Royal Hospital.

"LA DAGGER DE LA MISÉRICORDE."—The phrase *coup de grace* is familiar to all, but "the dagger of mercy" is, perhaps, less known. It is mentioned in M. P. Lacombe's book on ancient and mediæval armour. I quote from the only edition that I happen to have seen—'Arms and Armour in Antiquity and the Middle Ages,' London, Reeves & Turner, 176, Strand, 1874. I condense the account. The "dagger of mercy" is represented on monuments as attached to the right, and not the left, or sword side. It is seen so early as the fourteenth century, or even earlier (p. 173). Again (p. 289, note) we read that this *miséricorde* is mentioned in a French charter of Philip Augustus, A.D. 1194, and in England in the statute of Winchester, A.D. 1285. From about the middle of

the first half of the fourteenth century it is frequently seen on English sepulchral effigies, and sometimes hung from the person of the wearer by a chain fixed to the hilt. A German *miséricorde*, date c. 1540, is stated to be in Lord Boston's collection. M. de Caumont, in his 'Abécédaire' (Caen, 1870), pp. 630-2, mentions the fourteenth-century sepulchral effigy of Andrieu d'Averton, Sire de Belin, and that of Isabeau de Breinville, his wife. Andrieu has a conical iron helmet ("le pot de fer conique") like that on the Black Prince's effigy in Canterbury Cathedral, and is in full armour. On his right thigh is the "dague de la miséricorde," and on his left a two-edged sword. Lacombe (p. 276, note) states that Homer gives his heroes a weapon corresponding to the "dague de la miséricorde," but I cannot at this moment verify the alleged reference in Homer. Perhaps the Highlander's "scin dhu" may be accepted as a parallel.

H. DE B. H.

CHOOSE.—I have lately noted a peculiar use of the verb "to choose," which appears to have had an extended life. "If you like it, well and good; if not, you may choose [i.e., do as you choose], and leave it alone."

In 'Sir John Mandeville,' chap. xx.: "Whoso that wole, may leve me if he wille: and who so wille not, may chuse."

In 'Westward hoe!' I. 1: "If you will send me my apparel, so; if not, choose."

In a book called 'Worcester's Apophthegmes,' 1650, ep. to reader: "But you say, you do not believe that there was any such private discourse: chuse then, who cares? Let him believe it that will."

In 'Evelina,' vol. i. letter xxi.: "Come, Polly, let's go: if Miss does not think us fine enough for her, why to be sure she may chuse."

Evidently it is intended, in Miss Branghton's mouth, for a vulgarity. Still the phrase is forcible in its rough homeliness, and one would like to think that it lingers yet somewhere. Has any one ever heard it?

C. B. MOUNT.

P.S.—Since writing the above, I have lighted upon a place of Shakspeare where the verb may seem to be used in the same sense. 'All's Well that Ends Well,' II. iii. :—

Bertram. I cannot love her, nor will strive to do't.

King. Thou wrong'st thyself, if thou should'st strive to choose.

Here also "to choose" must mean "to do as you choose," rejecting Helena. The choice, in fact, is assumed to be already made; the "striving" can only be to give effect to the choice.

TWO UNIQUE TOKENS.—Many hitherto undescribed and apparently unique sixteenth and seventeenth century tokens which come under my notice are not of sufficient general interest to make it ad-

visable to communicate them to the readers of 'N. & Q.,' but those which I am about to describe will, I think, be found worthy of attention. The first is a leaden token. Obverse :—

FOR
LABOUR
ADAM
WEB.

Reverse: mattock and shovel crossed, 1565. The especial interest in this, as distinguished from almost all other tokens, is that it was issued not in payment for produce (tea, beer, coffee, and the like), but in satisfaction of labour performed by a husbandman or excavator. It is, in fact, a sort of anticipatory "Lloyd's Bond," and worth, even at the present price of lead, almost as much as some of those securities.

The second is a regular seventeenth century trade token, and reads as follows: Obverse :—

*
CHELSEY
COLLEGE
FARTHING
1667.

Reverse: a view of the college. This token is undescribed, and probably unique. Chelsea College was founded in 1610 by Dr. Matthew Sutcliffe, Dean of Exeter, "to this intent that learned men might there have maintenance to answer all the adversaries of religion." Archbishop Laud called it Controversy College, and the Roman Catholics, in derision, gave it the name of an alehouse. After the death of the third provost, Dr. Slater, suits were commenced in the Court of Chancery respecting the title, when it was decided that Dr. Sutcliffe's estates should revert to their rightful heirs, upon their paying to the college certain sums of money. The college buildings were afterwards devoted to various inappropriate purposes, being at one time used as a receptacle for prisoners and at another as a riding house.

In 1667 (the year in which this token was issued) Evelyn delivered by order to the Royal Society the possession of Chelsea College as a gift from Charles II. It was afterwards repurchased by that monarch (but query if purchase-money was ever paid), and its site utilized for the present hospital. It does not seem at all clear for what purpose or by whom the farthing was issued, and I shall be grateful for suggestions on this point from any of your readers. Tokens were, however, issued by the authorities of Newgate Prison and Bethlem Hospital.

J. ELIOT HODGKIN.

Richmond.

THE ETYMOLOGY OF THE FRENCH "BAGUE."
—In Brachet's 'Etymological French Dictionary,' ed. by G. W. Kitchin, Oxford, 1882, the French word *bague* (a ring) is equated with Icel. *baugr*. This derivation is apparently assumed to be true by Prof. Max Müller, in a recent book of his

called the 'Biographies of Words.' I think it can be shown that the etymology is phonetically impossible. In the first place, Fr. *-ague* regularly corresponds to Teutonic *-ag-*; for instance Fr. *vague* = Icel. *vágr*, O.F. *ulague* ("pirate" in 'William of Tyre') = Icel. *útlagr*; see Mackel, 'German Elements,' 1887. On the other hand, Icel. *-aug-* would yield the Romanic type *aucu(m)*, O.F. *ou*, Fr. *eu*; see Mackel, p. 119. In this way Icel. *baugr* yielded Low Lat. *baucus*, and O.F. *bou*, "a bracelet"; see Ducange, ed. Favre, s.v. "Bauca," p. 607; also (part of the same work) "Glossaire Française," s.v. "Bou"; also the 'New English Dictionary,' s.v. "Bee," p. 757. A derivative of this O.F. *bou* is still in use in Normandy, where *bouaille* is still heard in the sense of "a ring" (see Moisy, 'Dict. du Patois Normand,' 1887). The word *bagu* is connected with our *bag*, *baggage*; see the 'New English Dictionary,' s.v. "Bag." A. L. MAYHEW.
Oxford.

RICHMOND ARCHDEACONRY RECORDS. (See 7th S. iv. 425.)—The inhabitants of the North Riding are not the only people interested in the proper treatment of these most valuable documents. In the eleventh century the archdeaconry comprised the deaneries of Boroughbridge, Catterick, Richmond, Lonsdale, Kendal, Amounderness, Furness, and Copeland, and I am not aware that any of these was subtracted from it before the rearrangement of dioceses indicated at the reference above. I understand that some of the papers are at Lancaster. Possibly others may be in some third repository. I sincerely trust that something may be done, at any rate, in cataloguing the records. Q. V.

CAP-A-PIE. (See 3rd S. xii. 65, 135).—PROF. SKEAT and other correspondents have pointed out that this expression comes from the Old French *de cap à pied* (Montaigne, sixteenth century, quoted by Littré), and, indeed, MR. INGALL shows that the *de* was retained in English as late as 1615. Still I think that a word or two more may be said about the matter; for is it not curious that so natural an expression as *de cap à pied* should so soon have been supplanted by *de pied en cap* (Molière, seventeenth century, quoted by Littré), which at first sight seems much less natural?—I mean so far as the order of the words is concerned. In the corresponding expressions in the principal languages of Europe the head seems to have been put before the feet—e. g., in Old French, in Italian (*da capo a*, or *ai piedi*), in Prov. (*del cap tro als pes*, Raynouard), in German (*von Kopf bis zu Fuss*), in Dutch (*van top tot teen*), as also in English (from head to foot, from top to toe), whilst even Littré has to translate *de pied en cap* "de la tête aux pieds," and only in one expression in modern French (viz., *de pied en cap*) and in Spanish (*de pies á cabeza*) do we find

the feet put first. Still I think the two orders may be explained. A bystander looking at a man armed at all points would naturally say "from head to foot"; but the armour-clad man himself would, I fancy, be apt to say "from foot to head," remembering that he had begun (as he indubitably would begin) at his feet, and had finished with his head. And, even in modern French, what I call the natural, and what is, at all events, the prevailing order (for there always were, and always will be more bystanders than armed men) still asserts itself, for Littré warns us that "c'est pécher contre l'usage que de dire habillé de *cap en pied*," and this shows us that *de cap en pied* is still used, and very likely by the great majority, the uneducated.

F. CHANCE.

Sydenham Hill.

LORD GEORGE GORDON.—In Vincent's contemporary account of the riots, a few anecdotes, as he calls them, of Lord George Gordon are given. He speaks of his great economy in living upon 800*l.* a year. He tells us that he was a most facetious companion, that he was much attended to when he spoke in the House, and during the session had said the wittiest and severest things against both sides of the House that had been heard since the day of Charles Townshend. This does not tally with what he previously has said—that his eccentric and desultory speeches were frequently the subject of ridicule in the House, and this was increased by his tall, meagre figure and his Puritanical air. Byron was named George Gordon out of compliment to the Gordon family. Had this patron of rioting, his relative, anything to do with the great bard's explosive ways and revolutionary views? Byron was born just eight years after the riots. C. A. WARD.
Walthamstow.

AN ETYMOLOGY.—Prof. Skeat may perhaps like to add the following remarkable "derivation" to his collection of similar absurdities:—

"I have not gone into the derivation of *hobby*, but I would suggest that it may be *au bois*—wooden; or from *abbey*, because popular entertainments in the Middle Ages were chiefly provided by the regular clergy."—*Cornhill Magazine*, January, p. 74.

GEORGE L. APPERSON.

Wimbledon.

THE HOLY MAWLE.—Camden Society's volume 'Anecdotes and Traditions,' p. 84, has this bit:—

"The Holy Mawle, which they fancy hung behind the Church door, which, when the father was seaventie, the sonne might fetch to knock his father in the head, as effete and of no more use."

I cannot refer to Lansdowne MS. 231, from which the above is taken, and so I know not whether there be any more about this queer piece of folklore in it. Will some one who knows tell me whether the well-known savage custom which

seems to be here pointed at has left other traces in any part of England? DENHAM ROUSE.
Bedford Grammar School.

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.

'NOTITIA DIGNITATUM.'—In the Basle edition of the 'Notitia,' published in 1552, the document is spoken of as having been "tot sæculis abditum," and "nunc demum ex ultimis Britanniiis antiquariorum studiis repetitum." I should feel much obliged to any reader who could throw light upon this statement by saying (1) when, where, and by whom the earliest known MS. of the 'Notitia' was discovered; (2) how far the woodcuts in the Basle edition (which in my copy are coloured, presumably at the time of publication), are to be relied upon as copied from the MS.; (3) the date of the MS. A friend tells me that the MS. itself does not now exist. I am inclined to think, if the architectural woodcuts are correct copies from it, that it must have been an ectype, written long after the date of the original manuscript 'Notitia.'

JOHN W. BONE, F.S.A.

A TENNIS COURT AT CHESTER.—In Mr. Thomas Hughes's 'Stranger's Handbook to Chester,' p. 20, it is stated that "in the Tennis-court, in Foregate Street, friend William Penn.....held forth to his admirers, King James II., who happened then to be in Chester, being on one occasion an attentive hearer." Again, p. 105, "There were two Theatres open at one time in Chester,—one here, and the other at the Tennis-Court in Foregate Street"; and, p. 135, "Not far from the Union Hall is the old *Tennis* or *Ball Court*, where Penn.....once preached." Now, I want to know what is the foundation, if any, for these assertions. I have asked Mr. Hughes for his authorities, but without success. Was there ever a tennis-court in Foregate Street? Was James II. ever sermonized in it by W. Penn? Is there any truth in the story at all? I shall be most grateful for information on these points.

JULIAN MARSHALL.

ABBREVIATIONS.—Can any readers of 'N. & Q.' give me a list of dictionaries of abbreviations, and of works containing them, including classical, numismatic, and monumental? Any information on the above will be thankfully received.

W. T. ROGERS.

Inner Temple Library, E.C.

THE "H" BRONZE PENNY.—To what newspapers did some unknown person write, about January or February, 1875, stating that he had

coined the British imperial bronze pennies with the letter H below the date?

HENRY GARSIDE, Jun.

201, Burnely Road, Accrington.

WARLIES.—What is the meaning of *warlies*, as applying to an ancient estate? I am not satisfied with Salmons's interpretation of the word in his 'History of Essex,' p. 266. W. WINTERS.

PITT CLUB.—I have a medal or badge of membership of this club, which belonged to my late father. The medal is gilt. On the one side is a portrait of Pitt, in white enamel, on a lozenge-shaped ground of black enamel, and round it is inscribed "Non sibi sed patriæ vixit." On the top is a wreath, with a small ring, apparently for a ribbon. In the centre of the reverse is a small lozenge, in dull gold, with the words "Pitt Club." Then a ring of burnished metal, on which is engraved the name of the member, and outside that the words, "In memory of the Right Honorable William Pitt, who died 26th January, 1806."

What was the club? Had it a house in London? Or was it a political association, scattered over the country and meeting at local centres? When was it established; and when dissolved?

A SEXAGENARIAN.

TYNESIDE RHYMES.—The following is sung or said while a ball goes backward and forward from hand to wall or tree:—

Keppy-ball, keppy-ball, Cobin tree,
Come down and tell me,
How many year old our
Jenny [Johnny, &c.] shall be.

The number of "keps" or catches before the ball falls is the age. What is cobin, or covin, tree?

J. T. F.

Bp. Hatfield's Hall, Durham.

FAIRY TALE.—Will any correspondent help me to identify a fairy tale in which an individual is drawn through a keyhole? I think the book in which I read it many years ago must have been published in or before the forties. F. W. D.

ANTIQUE STIRRUPS.—Will some reader give a list of the best works on mediæval ironwork, and also name those touching on the above subject?

J. E. P.

A BECKETT FAMILY.—Can you inform me whether there are any authentic records extant in reference to the family of St. Thomas à Beckett? There is a family who have held property in Wiltshire, at Westbury and West Lavington, for several hundred years, some members of whom adopt the name of à Beckett. They have traced their descent with almost certainty to William Belet or Beket, who held lands *temp.* Edward the Confessor. It appears, however, that the little à was first used by Thomas à Beckett, who died in 1792, and was buried

in the family vault at West Lavington Church, on whose monument it is stated that he was a lineal descendant of the ancient family of Beckett of Littleton Pagnell, Wilts. His arms, as given in the Visitation of 1623, are; Or, on a chevron gules, between three lions' heads erased gules, a fleur de lys between two annulets of the first. The arms of St. Thomas were, Three Cornish crouches on a silver ground. This family have a tradition that they descend from Gilbert, the father of Thomas à Beckett, who was probably born in 1090. A Jean Becquet, of France, claimed in 1441 to be registered in the Heralds' College as of the family of the saint, and there are still some of that name in France using these arms and claiming descent from the family of the archbishop. B. A. C.

BAWLEY-BOAT.—In the *Times* of Sept. 1, 1887, under the head of 'Disasters at Sea,' there appeared the following paragraph, "The steamer *Cyprus*, of Sunderland, came into collision with and sank the bawley-boat *Star* of Rochester in Sea Reach." Can any of your readers explain the derivation of this word? H. H. S. E.

[The word is not in Smythe's 'Sailor's Word-Book.']

"INSURRECTION" USED IN A PECULIAR SENSE.—S. Rogers, in a letter to his sister, dated Brighton, Nov. 9, 1798, says: "But, adieu! my dear Sarah. I must prepare myself for Lady Clark's supper, where there is to be a general *insurrection* this evening" ('Early Life of S. Rogers,' by P. W. Clayden, London, 1887). What does the word mean? W. E. BUCKLEY.

LAFOREY BARONETCY.—Admiral Sir John Laforey (1729-1796) was created a baronet in 1789. The second baronet, Rear-Admiral Sir Francis Laforey, K.C.B., was living in 1815. When did the title become extinct? That it is not to be found in Sir Bernard Burke's 'Extinct Baronetage,' which is sadly out of date, is not, perhaps, surprising. But this family, although it seems to have covered four generations in England, has been also overlooked by Dr. Marshall in the 'Genealogist's Guide.' H. W.

HOUSE OF STUART.—Will any of your readers kindly inform me who is the present head of the royal house of Stuart? I do not mean, who is the heir general and representative of Cardinal York; but, who is the heir male of that prince? We must look for him, I take it, among the descendants of King Robert II. of Scotland. The issue male of King Robert III., I believe, became extinct on the death of Cardinal York in 1807. Am I right in thinking that the present chief of the royal clan is the Earl of Castlestewart? I have no books of reference by me, or would not trouble you with this query. His lordship (if I am correct in my surmise) would now be King of Scotland if the

Salic law had obtained in that country. Whoever the present head of the illustrious house of Stuart may be, it is a noteworthy fact that among the many points of resemblance which it bears to the equally illustrious and unfortunate royal house of France, it shares with it the fact that from the time when they first sprang into notice there has never been an heir male wanting in either. C. H.

Florence.

'THE ART OF DRESSING THE HAIR.'—In the year 1770 there was printed and published at Bath a poem upon the above subject. The author is hidden under the initials E. P., and he dedicates his poem to "the T. N. Club," and to "**** *". Esq., Secretary to the Society of Macaroni, and Honorary Member of the T. N. Club." In the dedication the nameless patron is, among other matters, credited with the following:—"To you we are indebted for the low-quarter'd Shoe, the diminutive Buckle and the clock'd Stocking; Elegancies which no Petit-Maitre has yet refined upon by venturing to introduce, as you have long wished, red Heels, gold Clocks, and a Hat and Feather." Can any reader of 'N. & Q.' say who was the author, and who was the nameless patron to whom the world is indebted for the innovations mentioned? T. N.

THE PATAGONIAN THEATRE, EXETER CHANGE.—What is the history of this place of entertainment? It was offered for sale in 1781.

GEORGE ELLIS.

WISCONSIN.—From what language is this name derived? What is its etymological import? "Rock river," "Gathering of waters," "Where one goes down," "Wild rushing channel," "Beaver Lodge," are some of its alleged meanings. But no one of them seems to have much authority. Will not 'N. & Q.' give us a better explanation? JAMES D. BUTLER.

SCURVY GRASS MILK.—What was this beverage, mentioned by Antony à Wood in 1659?

EDWARD R. VIVYAN.

ROELT FAMILY.—John of Gaunt, Duke of Lancaster, married, January 13, 1396, Katharine, daughter and coheir of Sir Payne Roelt, Knt., and widow of Sir Hugh de Swynford. Is anything known of her sister or sisters? T. MILBOURN.
12, Beaulieu Villas, Finsbury.

JOHN BULL.—Can any correspondent give me the reference to a passage in one of Sydney Smith's works in which John Bull is spoken of as difficult to move to any effort, especially a charitable one, until he sees the signatures of two respectable householders, and is thus assured that his money will be well spent, and thereupon "he puffs, blubbers, and subscribes"? E. J. P.

CHATTERTON.—On July 6, 1770, Luffman Atterbury is said to have bought some copyrights of Thomas Chatterton for one of the theatres. Where can I find particulars of this? NORRIS C.

HALE FAMILY.—I should feel obliged if any of your readers could give me any memoranda regarding a — Hale, who died and was buried, probably in the neighbourhood of London, about the year 1780, and who had a son Daniel, born 1741, living at Westminster 1767, and afterwards at Colchester, where he died 1802, descendant from Edward Hale, of Ewelme, Oxford:

H. W. HALE.

11, Sylvester Road, Hackney, E.

ROCCA.—What became of young De Rocca, the son of Madame de Staël's second marriage, and the pupil of M. X. Doudan? F. P. A.

'MEMOIR OF NICHOLAS FERRAR,' 1829.—I should be glad to know the name of the author of the volume of which I here copy the title-page:—

"Brief Memoirs of Nicholas Ferrar, M.A., and Fellow of Clare Hall, Cambridge, Founder of a Protestant Religious Establishment at Little Gidding, Huntingdonshire; Collected from a Narrative by the Right Reverend Dr. Turner, formerly Bishop of Ely; now Edited with Additions and Biographical Notices of some of Mr. Ferrar's Contemporaries. By a Clergyman of the Established Church. Bristol: Printed and Published by J. Chilcott, 30, Vine Street; and Sold by Hatchard & Son, Piccadilly; and Seeley & Son, Fleet Street, London. 1829."

The dedication, to his mother, is dated "St. Aryan's, July 1, 1829." The volume is one of 248 pages, of which seventy-three are devoted to the appendix. The "additions" are, for the most part, moralizing reflections by the editor. OUTBERT BEDE.

EARLS OF WESTMORLAND.—Had the Fane family any particular connexion, by property-holding or otherwise, with the county of Westmorland? If not, why was this particular county selected to name their earldom? Was the Fane family in any way the representative of the Nevills, Earls of Westmorland? Q. V.

NOTE IN ROGERS'S 'HUMAN LIFE.'—Mr. Clayden, in his 'Early Life of Rogers,' quotes a passage from his 'Human Life,' and adds:—

"In the notes to the same poem Rogers says: 'We have many friends in life, but we can only have one mother—a discovery,' says Gray, "which I never made till it was too late." The child is no sooner born than he clings to his mother, nor while she lives is her image absent from him in the hour of his distress. Sir John Moore, when he fell from his horse in the battle of Corunna, faltered out with his dying breath some message to his mother. And who can forget the last words of Conradin when, in his fifteenth year, he was led forth to lie at Naples?—"O my mother, how great will be your grief when you hear of it!"

Who was Conradin? This note is not in the 1834 edition of Rogers's poems, nor in any of the earlier

ones. This, and the tender feeling so beautifully expressed, will be justification enough for my having transcribed the whole note. In what edition does it appear? W. E. BUCKLEY.

RIDICULE OF ANGLING.—It has been remarked to me recently that Byron is the only eminent English poet who has ridiculed fishing with the line. The passage is in 'Don Juan,' c. xiv. 106:

And angling too, that solitary vice,
Whatever Isaac Walton sings or says;
The quaint, old, cruel coxcomb, in his gullet
Should have a hook, and a small trout to pull it.

Is this the only instance? J. MASKELL.

Replies.

FRENCH PHRASES FOR A COXCOMB OR FOP
(7th S. iv. 366.)

Your learned correspondent Miss BUSK has sent me the following notes on my list at the above reference, which she says I am at liberty to send to you. The only condition which MISS BUSK annexes is that I should state they come from her, which I most willingly do.

"I take the following from an Italian writer: 'The latest bit of French slang (1836) is *becarre*. What is it? *Becarre* is the French equivalent of our musical term *bequadro*, but the *mondo elegante* uses it in another sense. A *becarre* must be about thirty years old, though there are instances of some who are not more than twenty. Then he must be dignified; must know the distinction between courtesy and familiarity with ladies; must not smile too easily; must know how to bow gravely with his head, while keeping his whole person immovable. A true *becarre* always offers his ungloved hand; in fact, a *becarre* is never seen with a glove on his right hand. Finally, he must know how to convey the mildest pressure; a hearty hand-shaking *all' inglese* is allowable in a lady, but not in a *becarre*."

"A *becarre* would have been called a *muguet* under Francis I.; a *raffiné* under Charles IX.; a *mignon* under Henri III.; *libertin* under Louis XIV.; *freluquet*, *beau*, *talon-rouge*, under the Regent; *incroyable* under the Directory; *petit-maitre*, *merveilleux*, *élégant*, *dandy*, *lion*, *gandin*, *gocodet*, *crevé*, *petit-crevé*, and *gommeau* later on."

So far the Italian author, whose name I do not know. MISS BUSK then continues *in propria persona*:—

"To this I will add one or two comments. *Dandy*, for which I have never seen a better derivation than from *dandiner* ('N. & Q.,' 6th S. viii. 35), yet it has the seeming, when used in French, of being one of the words received back from English manufacture out of French materials. A late use of it occurs in Montépin, 'La Voyante,' 1886. p. 117; the period treated of is, however, 1836. Concerning it there is the old saying, 'Winchester gentlemen, Harrow dandies, and Eton bucks,' invented probably for the sake of the double meaning in the last. In certain Scotch families *Dandie* is 'short' for Alexander and for Andrew. It is the latter that gives *Dandie* Dinmont.

"Instances of *godetureau* occur in Zola's 'L'Œuvre,'

1885, p. 241, and in Gyp, 'Jolies Conjugales,' second ed., 1877, p. 181.

"*Jeunesse dorée* answers, perhaps, rather to Disraeli's expression of 'curled darlings' than to 'dandy'; and does not *petit-maitre* imply a necessary flavour of pedantry in information as well as in dress? *Gommeux* is, I am assured, spelt with an *z* in the singular, and not as in the Italian quotation. It has been succeeded by *boudinet*; and Paul Bourget, 'Cruelle Enigme,' thirteenth ed., 1885, has the following (p. 171): "Elle avait fait avec ses amies et leurs *attentifs* et leurs *fancy-men* plusieurs parties de campagne."

I should like to make a few remarks upon one or two points in Miss BUSK's interesting notes. *Bequadro* must, I presume, be a very recent term, as I do not find it in either of my Italian dictionaries (1861 and 1870). With regard to a *becarre* never offering his gloved hand to a lady, has it not always been considered "bad form" to do so? Is it not supposed to be a survival of the time when men wore gauntlets, when a soldier could scarcely offer to take a lady's hand in his iron-lined glove? See the incident related in the twenty-second chapter of 'The Abbot,' where Lord Lindesay—not of malice prepense—pinches Queen Mary's arm with his "iron fingers."

The Italian author above quoted names *petit-maitre* amongst the terms which came up, or at least were in use subsequent to the Directory. But *petit-maitre* was known at least as early as 1709. In Le Sage's comedy 'Turcaret,' which I recently quoted in 'N. & Q.' (7th S. iv. 287) as an authority for the phrase, "neveu à la mode de Bretagne," and which was produced in that year, two of the *dramatis personæ*, the Chevalier and the Marquis, are described as *petits-maitres*. The term must have had a very long lease of life, because in M. Gustave Masson's 'La Lyre Française' there is a poem entitled 'Le Petit-Maitre,' marked "Anonymous, 18—," of which the refrain is, "Ainsi doit être un petit-maitre," &c. Is the term entirely extinct now?

With regard to *libertin*. In M. Jules Bue's notes to 'Le Tartuffe,' ed. 1883, it is stated that "*libertin* in Molière's time meant freethinking, freethinker." See acte i. scène 6.

Subsequently to sending the above notes, I received the following additional communication from Miss BUSK. Her extract from George Sand is in the original French. I have translated it to the best of my ability:—

"Within a day or two of sending you a note on 'French Phrases for a Pop,' I accidentally met with the two following passages in books I happened to be reading. I am sorry I could not command a moment to copy them before. George Sand, 'Nanon,' 1872, p. 273, describing the conditions of society in 1794, makes one of her characters say, 'The Royalists are not cowardly. They show, on the contrary, a boldness which one would believe had been vanquished. Ridiculously dressed, they call themselves *muscadins* and *jeunesse dorée*. At the present hour they show themselves in Paris with stout canes, which they pretend to carry carelessly, but with which

they engage every day in sanguinary scuffles with the patriots,' &c.

"In 'New Observations on Italy,' written in the character of two Swedish gentlemen, by Grosley, and translated by Dr. Thomas Nugent, 1769, speaking of social opinion in Milan at that date, it is said, 'The Milanese have a high opinion of French learning..... this prepossession is carried so far as to conceive even of *petits-maitres* that the reason for their giving no answer to anything is that they know everything.'"

May I conclude by thanking Miss BUSK for her interesting notes?
JONATHAN BOUCHIER.
Ropley, Alresford.

MR. BOUCHIER should consult Barrère's new dictionary of 'Argot and Slang' (London, 1887), *s. v.* "Gommeux." There he would find a long article on the subject, and the dates given for the use of many of the terms which he himself enumerates. With regard to the terms in use in France at the present day, Barrère gives the following list of such as have come into use since 1870, *viz.*, "*gommeux*, *luisant*, *poisseux*, *boudiné*, *pschutteux*, *exhumé*, *gratiné*, *facheur*, and finally, *bécarre*." He might have added *vlan* (or *v'lan**), which is in his own dictionary (*s. v.*), and *copurchic*, which was declared to be the latest novelty in the *Figaro* of Aug. 31, 1886, but is not in Barrère's dictionary (see *ante*, p. 170). I have consulted a French friend with regard to all these words. He says that *gommeux* is still by far the most used; *pschutteux* less; *poisseux*, *v'lan*, and *cocodès* (not given by Barrère, *s. v.*) less still; whilst *bécarre* and *copurchic*, though said to be the latest, have already had their day, and are falling into obscurity. As for the others, he has either never or but seldom heard them.

I will conclude with a passage which I found in the *Figaro* of Feb. 13, 1886. It runs as follows: "L'effet de la salle [nouveau cirque] est ravissant, d'une tonalité très douce et très gaie à la fois. Il a conquis les suffrages du plus beau public du monde. Tout Paris était là, le gratin, la gomme, la poisse, le pschutt, le vian, le tschock, et la panne." These seven words are declared to designate "les sept couches sociales de la population de Paris," and it is evident that the scale is a descending one, and that *gratin* represents the highest, and *panne* the lowest layer; but neither my French friend nor I myself can give the exact differences of meaning.
F. CHANCE.
Sydenham Hill.

THE PRAYER-BOOK VERSION OF THE PSALMS (7th S. iv. 202, 354, 512; v. 69, 136).—MR. LYNN now writes that he has been misled by Dr. Westcott's book on the Bible, which "erroneously"

* *Vlan* is, however, strictly speaking, a substantive as will be seen from the concluding paragraph in the text. See Littre. Those who write it with an apostrophe evidently connect it with *volla*, familiarly pronounced *v'la*.

states that the curious misreading first occurs in the edition of the Great Bible for November, 1541. As this entirely corroborates my statement (p. 69), most people will think that there was no occasion for me to be "better advised" when I wrote my note pointing out that both MR. LYNN and MR. DORE were in error. However, as we have now got at the truth, it is not necessary to say more on the subject than that I might reasonably object to the manner in which the admission has been made, especially by MR. DORE, who appears to have led MR. LYNN into error.

MR. LYNN'S statement (p. 136) about the "practical identity" of the editions of the Great Bible I cannot agree with; but as he and I perhaps attach different meanings to the phrase, I will not enter into controversy on the subject, but be satisfied with observing that if they are "practically identical," I cannot see why it would be so intensely interesting to know *which* the Prayer-Book Psalms are taken from.

R. R.

Boston, Lincolnshire.

"AGAINST THE WHOLE LIST" (7th S. v. 107).—This means that Mr. Thomas Tew was an outsider. He stood as independent candidate, in opposition to what may be called the "house" list. It is the practise for the sitting members to seek re-election *en bloc*, and so to canvass jointly, there being a prescriptive claim in favour of the old representatives.

A. HALL.

In clubs and public bodies, when a fresh election has to be made of officers, members of committee, or such like, it is not unusual for those in office to put forward a "house list," that is, a list of those whom they think the most eligible. It would seem not unlikely that some such list was put forward at Cripplegate ward in 1731, which was displeasing to Mr. Thomas Tew, who then came forward as a candidate "against the whole list," though his election could have displaced only one of them. There is a well-known contributor to 'N. & Q.' of the same name with this City champion, who may be able to furnish information about him.

W. E. BUCKLEY.

Middleton Cheney, Banbury.

TREES AS BOUNDARIES (7th S. v. 3, 73).—There is a "boundary tree" still standing between the villages of Playford and Kesgrave, near Ipswich. I remember an old thorn tree between Kesgrave and Playford, called "the Boundary Tree," which was standing about twenty years ago. A gentleman still living at Playford remembers fifty years ago going the bounds of that parish with a party of parishioners, and every boundary tree they came to had, there and then, a notch made in it with a hatchet.

A. B.

The Wedgenock Oak, near Hatton, Warwickshire. This tree, which in 1868 was a mere wreck,

enclosed by a rough fence, was pointed out to me as having formed a landmark for many centuries, as appeared in deeds then extant. I allowed the opportunity for further inquiry to lapse, and now am a petitioner to 'N. & Q.' for information.

G. H. H.

These trees are called "meere trees." A *meere tree*: "a tree which is for some bound or limit of land" ('Nomenclator,' 1585). C. A. WARD.
Walthamstow.

DE VISMES FAMILY (7th S. v. 111, 131).—The gentleman who was "a clergyman of the Church of England, and, therefore, presumptively of English birth" was presumably the Rev. Lewis de Visme (1720-77), who was one of the sons of Philip, the refugee, and Marie de la Mejanelle. His clerical character seems to have sat lightly on him, for he is found apparently as Secretary of the Embassy at St. Petersburg, as our Envoy to the Court of Bavaria, and Minister Plenipotentiary at Stockholm, where in 1777 he died. We find a parallel instance in the Rev. Louis Dutens (1730-1812), who appears as British Chargé d'Affaires at Turin.

It would, I think, be an easy task to call together a host of reverend refugees to dispute the force of MR. MOY THOMAS'S inference. A surprising number received holy orders, and obtained preferment in the English Church. Louis Dutens, for instance, the Rector of Elsdon, recalls the memory of another North-Country incumbent, Charles Daubuy, Vicar of Brotherton. He came from Guienne, while Dutens was a native of Tours. The two Peter Allixes, father and son, who became respectively Canon of Salisbury and Dean of Ely, were natives of Alençon. Daniel Amiant, who became Rector of Holdenby and Prebendary of Peterborough, hailed from Xaintonge. Of the brothers Barronia, who were born in refuge in Holland, Isaac John (1709-97), who long served the French Church of "God's House" in Southampton, was Vicar of Eling, Hants; and James Francis (1701-1770), who served "La Patente" and other French churches in London, was, according to the *Gentleman's Magazine*, Rector of St. Augustine's, Bristol. But the limits of this note do not allow of any lengthened list.

Referring back to my previous note at p. 111, I may add that I find in the new edition of 'La France Protestante,' by M. Bordier, a merciless criticism of the De Visme family pretensions. M. William De Visme is referred to (the italics being mine) as, "décoré des titres de Comte et de Prince en Angleterre au milieu du siècle dernier."

H. W.

New Univ. Club.

At least thirty years ago the name of this family was familiar in Bedford; but what brought about their residence in that town I cannot say—probably the chance given of education in the well-

known schools on the Harpur foundation. In the pedigree of De Vismes given in Burke's 'Peerage and Baronetage,' 1879, mention is made of two sons of Viscount Henry de Vismes holding commissions in the Bedford Militia, an evidence of local position. Viscount de Vismes is there stated to be "a younger son of the noble house of De Vismes, of which the head and representative, the late William, Count de Vismes, resides (*sic*) in France," and on the same authority is said to have been born Dec. 19, 1808.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Correspondents of 'N. & Q.' appear to be under the impression that I am interested in the family of De Vismes. My query (7th S. iv. 449) was intended to refer entirely to the 'Ancient Protestant family of Picquett, Marquess de la Mejanelle or Majanes, originally of Picardy,' and their armorial bearings.

MEJANELLE.

It may interest H. W. to know that John de Vimes married Mary Dupire in the church of St. Alphage, Canterbury, on Oct. 7, 1675. Speaking from memory, this is the first and only time I have met with the name in the Canterbury registers; but I may find it again as my work progresses.

J. M. COWPER.

Canterbury.

BUFFETIER (7th S. v. 106).—*Buffetier* is a modern French word; and may have existed for two centuries or more; but I do not believe that it was ever applied to the "Yeomen of the Guard" established by Henry VII. My impression is that the name *beef-eater* originated in the *langues de bœuf*, the technical name for the spears which they carry now, and have carried from the time of their institution. The spear-heads are of the shape of an ox-tongue, and have always been known in armoury by that name. I doubt whether the term *buffet*, i. e., sideboard, was a term for furniture in Henry VII.'s reign.

The popular idea that the beef-eaters have always been giants is a delusion. Henry VIII., when he became corpulent, took care to be surrounded by men much bigger than himself; and whatever the practice may have been in the meanwhile, the stalwart old soldiers of the present guard are, no doubt, both physically and morally, as great men as any of their predecessors.

WILLIAM FRASER of Ledecune, Bt.

An instance of the English use of *buffetier* for *beef-eater* occurs in Smith's 'Nollekens and his Times,' vol. i. chap. iii. p. 78 (second edition). Smith himself is not much of an authority, but he doubtless had a precedent, and the word is not italicized.

W. H.

Buffetier is in Littré's 'Supplément,' where he explains the word as "celui qui tient un buffet

dans une gare de chemin de fer." The Academy's Dictionary has only *buvetier* in a similar meaning.

A. FELLS.

Hamburg.

DUBORDIEU FAMILY (7th S. iii. 329, 458; iv. 71, 213, 398; v. 50).—Since writing to 'N. & Q.' on this subject I have discovered in the will of Thomas Penny, of Queen's Square, Bloomsbury, youngest brother of the Robert Penny who married Clare Trafford, the following legacy, "Ten pounds to Mrs. Hester Deboardieu." The date of the will is Feb. 13, 1776.

H. W. FORSYTH HARWOOD.

CORNISH TOKENS (7th S. iii. 496; iv. 94, 397, 536).—The Rev. William Iago, B.A., the late President of the Royal Institution of Cornwall, has very kindly furnished me with the following information respecting the Bonython token found in Mevagissey Church, Cornwall, in 1887, and now in the museum at Truro.

The Bonython trade token of the seventeenth century. Obverse: three fleurs-de-lis,

* JAMES. BONYTHON.

Reverse:—

.B.

I.M.

* OF . MAVEGISSE . 1652.

The fleurs-de-lis are derived from the family arms, but the fleurs-de-lis are not on an armorial shield, and are "one and two." The Bonython arms are on a shield, three fleurs-de-lis, "two and one." The initials I. M. B. refer to James and Mary Bonython, of Mevagissey. In the parish register are these entries:—

Marriage.

1642, May 18. James Bonython and Mary Fousat (Fawcett?).

Baptisms.

1643, March 26. Mary, daughter of James Bonython and Mary his wife.

1644, June 28. Elizabeth, daughter of the same.

1652, December 12. Margery, daughter of the same.

1655, May 5. James, son of the same.

JOHN LANGDON BONYTHON.

Adelaide, South Australia.

If **CURIOS** will refer to p. 23 of his copy of Boyne's 'Tokens' he will see the following explanation of the mysterious letter that follows the initial of the token issuer's Christian name:—

"On the tokens the initial of the surname is usually placed over those of the Christian names of the husband and wife."

It is, in fact, well known that the second letter (the M. in this case) stands for the wife's Christian name.

GERARD ELIOT HODGKIN.

CHIMNEYS AND HOSPITALITY (7th S. v. 109).—This thought (by whomsoever formulated) was evidently in the mind of the elder Samuel Wesley, Rector of Epworth, when he spoke the famous

"grace after meat" at the table of the local squire, upon the only occasion when that careful gentleman is said to have given a dinner to his friends:—

Behold a miracle! for 'tis no less
Than eating manna in the wilderness;
Here some have starved where we have found relief,
And seen the wonders of a chine of beef;
Here chimneys smoke which never smoked before,
And we have dined—where we shall dine no more!

C. C. B.

SIR WILLIAM GRANT, M.R. (7th S. v. 23, 135).—It is scarcely likely that any record but that of a family Bible or the baptismal register of the M.R. (if either be in existence) would afford the minute particulars which seem to be desired by G. F. R. B. Anderson's 'Scottish Nation,' indeed, gives 1754 as the year of the birth of the Right Hon. Sir William Grant, and Elchies, Morayshire, as the place. With regard to his re-election for Banffshire in 1801, a necessity within that year seems connoted by the circumstance that on May 20 Sir William was nominated to the Mastership of the Rolls, on the promotion of Sir Pepper Arden. This date is furnished by the 'Scottish Nation,' where the year of Sir William Grant's first election for Banffshire (1796) is given, with the statement that he continued to sit for that constituency till the dissolution of the Parliament in 1812. May not March, 1801, be a misprint for May? As Sir William was residing with a widowed sister at Dawlish, the probabilities seem to be in favour of his burial there. He died ('Scott. Nat.')

NOMAD.

JACK FROST, &C. (7th S. v. 109).—Jack Frost is one of the large family whose names are recorded by Dr. Cobham Brewer in his 'Dictionary of Phrase and Fable,' pp. 448-451, and is, I should imagine, a personage of considerable antiquity, defined as "frost personified as a mischievous boy," and given a name which is almost the commonest of all. When children ask who has covered the window-panes with such beautiful patterns, they are told that "Jack Frost" has done it. The phrase is like Topsy, "it growed." The other two are modern imitations, and the sooner they are consigned to oblivion the better.

W. E. BUCKLEY.

PATRON and CLIENT (7th S. v. 86).—The words "layman" and "professor" are similarly abused. Accountants, architects, dentists, musicians, and other "professional" people are getting into the habit of speaking of those who are not of their profession as "laymen." Lawyers do so; but they have an historical defence. Teachers of music and of languages (and, I believe, of gymnastics and of phrenology) style themselves "professors." I think it was the late Baron Alderson who interrupted a witness who had given himself that title by asking him, "In what university?"

W. C. B.

"RARE" BEN JONSON (7th S. iv. 129, 235, 434; v. 36).—KILLIGREW, in all likelihood, is aware that Smith, Smithe, Smyth, Smythe, Smeeth, &c., might, in Jonsonian days, have been but one person; but will probably answer, "True; but Jonson was very precise." So he was. Nevertheless, the following facts are supported by evidence: First, that in the earlier period of his life his title-pages (all the evidence of that period that we have) bore on them "Johnson"; secondly, that for years after the publication of the title-page in Latin of his part of the 'King's Entertainment' (1603), where his name stands aloft in the genitive as "B. Jonsonii," he spelt his name "Jonson"; thirdly, that the folio copies in 1631 of 'Bartholomew Fair,' 'The Staple of News,' and 'The Devil is an Ass' spell his name on their title-pages as "Johnson." We may gather, too, from the fact that the three were printed uniformly by "J. B. for Robert Allot," and from this that the second and third are paged continuously, that the three were issued under the supervision of Johnson, he intending to bring out successively in parts a second volume of his works. An undated letter of his to the Duke of Newcastle, which puzzled Gifford, proves the same. I have not yet collated these three plays with their earlier quartos, so as to determine whether or not they bear marks of amendment by the author, but a collation of some of his earlier plays in the folios of 1616 and 1640 has proved to me that he had made slight alterations, especially of punctuation, such as show that he had intended—but for the interposition of drink, disease, poverty, and finally death—to re-edit and reissue this first and one-volumed folio of 1616, a further argument that he had also contemplated a corresponding volume, containing his later works. Lastly, I may say that the large majority of the writers of the 'Jonsonus Verbius' spell his name "Johnson." For further details I refer the reader to a short article that I wrote on the subject in the *Antiquary* for August, 1880, though it might be added to in one or two points.

BR. NICHOLSON.

KILLIGREW is quite right. Dean Stanley says ('Westminster Abbey,' p. 272), "He is called *Johnson* on the gravestone, as also in Clarendon's 'Life.'" EDWARD H. MARSHALL, M.A.
Hastings.

ANNAS, A WOMAN'S NAME (7th S. iv. 507; v. 37, 133).—Immediately to the east of Barmouth, or Abermawddach, on the high land behind the town, is a small plain or meadow, enclosed between hills, and named Gwastad Annas, i.e., as it was several times translated to me, "Agnes's Meadow."
O.

BADDESLEY CLINTON (7th S. iv. 267; v. 90).—A portion of a diary kept by Henry Ferrers, which comprehends parts of the years 1620 and 1628, and which was formerly in the possession of Peter Le

Neve, is now preserved in Rawlinson MS. D 676 in the Bodleian Library. It is written in a hand extremely difficult to decipher, and most of the entries, which are very minute, and refer to almost every hour in the day, are not worth the trouble of deciphering; but the following passages deserve transcription for their mention of members of the Shakespeare family and of Lucy of Charlecote:—

1620. Nov. 4.—“I caused Besse to take out the table napkins that I had of Henry Shakespere, and presently to lay them forth to whitening this frosty weather, which is best for whitening.”—Fol. 5.

Nov. 5.—The name of “Peeter Shakespere” is written with other names on fol. 8.

Same day.—“Edward saith I owe Shakespere none, although I had thought I had ought som for meate which Bissett fetched.”—Fol. 9.

Nov. 6.—John Couper “telles me that Wenman that is in the jayle in Warwick was a priest, and after maryed a blynde (?) wyfe, whom he hath with him and a mayde in prison, and that Sir Thomas Lucie made him his parson of Charlecote, and is wearie of him; that he was laid in prison for 20 pounds that Mr. Thomas Theyr lent him at his suite.”—Fol. 11b.

Nov. 12.—“Henry Shakespere sent his boy for a marke for his napkins, which I sent him.”—Fol. 19b.

1628/9. Feb. 4.—“Mary telles me that Shaksperere of Kingswode had ben or sent to Bartles (?) to buy the mare.”—Fol. 28.

Feb. 18.—“Shakespere of Rowth (?) and Brag (?) were with my son.”—Fol. 36.

March 11.—“John Shakespere cam hither about his court, and I told him that I had Mr. Borgoyne's promise to be (?) to keep the court at the tyme appoynted, which he was glad to heare, and promisseth to satisfy the parties to my contentment.”—Fol. 49b.

W. D. MACRAY.

LOOKING-GLASS COVERED AT A DEATH (7th S. iv. 507; v. 73).—A friend of mine had occasion to attend a funeral in the far north some years ago, and, to his surprise, when the coffin was carried out of the house all the windows were opened as wide as possible. On inquiry, he was told that the spirit of a dead person is supposed to hover near the body until it is buried. The windows being opened is to allow of its escape, as it would be unlucky for the spirit of a deceased person to frequent the house in which it died. This was told in good faith to my friend by an old woman, a friend of the deceased, and may explain one of MR. A. L. CLARK'S unsolved burial customs.

ROBERT F. GARDINER.

Glasgow.

I fancy this is very largely an English as well as German custom. Pretend what we may, whether in religion or philosophy, there is an eeriness about death which the great majority must confess to. Without seeking any recondate significance, or supposed protection against imaginary evil, what more natural than to seek to avoid the reflection in the glass of the features of the dead, or, even if these are covered, of the coffin? The reality must

be more endurable than the reflection—the shadow of a shade.

G. JULIAN HARNEY.

Cambridge, Mass., U.S.

[It is a Russian custom to open the windows when a corpse is in a room.]

BALK (7th S. v. 128).—See the English Dialect Society's publications, and Miss Jackson's 'Shropshire Glossary.' It is still in use in the sense of "ridge left in ploughing" in Lincolnshire (English Dialect Society, No. 15, p. 17), in Leicestershire (same, No. 31, p. 98), and in Shropshire. Miss Jackson's example is excellent:—

“I see their's a balk in a fild o' corn down by Steppiton; I dunna know who it belongs to, but it's no sign anyways; theer'll be djeth [death] i' the 'ouise afore 'arrost [harvest].”

There may be more. I have not looked through all the books.

WALTER W. SKEAT.

Balk, pronounced *bauk*, is still used here in the sense of a strip of unploughed land which separates one property from another in an open field. In a 'History of Lincoln,' published in 1810, I find, “Under a raised ground or bank parallel to a balk, the only one in the field” (p. 246). See also 'Archæologia,' vol. xxvi. p. 369, and Seebohm, 'English Village Community,' pp. 4, 19, 20, 119, 382. John Clare, in his 'Sunday Walks,' speaks of "narrow balks that intersect the fields." The little ridges left in ploughing are also called *balks*. We have here a proverb, "More *balks*, more barley; more seams, more beans."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Grose, in his 'Provincial Glossary,' 1811, gives "Bauk.....land left unploughed, to divide the property of different persons in common or open fields. Northumb." This is doubtless the same word as *balk*, though otherwise spelt; for Grose gives also "*Balk*, or *Bauk-staff*, a quarter-staff. N." In 'A New English Dictionary' there are examples given of the use of the word in 1821 and 1840.

JULIAN MARSHALL.

[W. A. refers to the use of this word in Essex; R. H. H. in Pontefract; A. B. in Suffolk; the Rev. E. MARSHALL in Oxfordshire; Mr. T. SMITH WOOLLEY in the Midlands generally; the Rev. W. E. BUCKLEY mentions Baker's 'Northamptonshire Glossary.' 'The Promptorium Parvulorum,' Palsgrave, 'Piers Plowman,' &c.; J. T. F. quotes its use in a description of the 'Perambulation at Ripon in 1481' ('Ripon Chapter Acts,' Surtees Society); and G. N. quotes from a song of Burns.]

BIRTH HOUR (7th S. v. 108).—The hour of birth is frequently inserted in our old parish registers in the case of persons of social standing. Doubtless the idea is astrological. The heavenly bodies are changing their apparent position every moment, and so for the correct casting of a horoscope definite particulars as to birth-hour are matters of importance. I think there is some allusion to the point

in an article on astrology in the current *Century* magazine.

ARTHUR MEE.

Llanelli.

In the case of succession to real estate the question of right heirloom can sometimes only be settled by evidence as to the exact moment of birth. Instances are recorded, I think, in the text-books of the English law on that subject. One can understand that such a point of importance would not be overlooked by English settlers in America.

W. C. B.

SHOPOCRACY: 'GORDONHAVEN' (7th S. iv. 485; v. 92).—The printer, or perhaps myself, having omitted the locative—Glasgow—from the foot of my note, readers may be perplexed to know what place is referred to. Will they, therefore, kindly note the correction.

ROBERT F. GARDINER.

Whatever may be thought of this "odious coinage," it cannot be said to be a new word. I suppose it may be classed, politically, as Radical slang, implying contempt or hostility toward the class indicated. It may be found plentifully besprinkling Chartist and old Radical publications, notably Hetherington's *Poor Man's Guardian*, 1831-1835.

G. JULIAN HARNEY.

Cambridge, Mass., U.S.

HOOLE (7th S. v. 47, 96).—After reading the query of AGENORIA I read the *Kentish Express* and *Ashford News* published January 21, and under Tenterden news I see the name of a "Mr. J. Ellis Mace." This information may be useful to the querist.

COLL. REG. OXON.

'IRISHMEN AND IRISHWOMEN' (7th S. v. 108).—George Brittain was the author of this book, the second edition of which was published in Dublin in 1831.

G. F. R. B.

This book was written by George Brittain. A second edition appeared in 1831. Besides 'Hyacinth O'Gara' (1829) and 'Irish Priests and English Landlords' (1830), he wrote 'The Confessions of Honor Délayn' (1830), 'Mothers and Sons' (1833), and 'The Election' (1840).

DE V. PAYEN-PAYNE.
University College, W.C.

QUEEN CAROLINE (7th S. v. 87, 154).—Her effects were sold at Cambridge House, South Audley Street, on Wednesday, Feb. 20, 1822, and six following days, by John Robins, auctioneer, of Warwick House, Regent Street. There were 172 lots, including carriages, plate, linen, wines, dresses, laces, hats, bonnets, boots, &c. The populace was so excited that the military had to be called out to watch the proceedings.

WILLIAM H. CUMMINGS.

'NOM DE PLUME' (7th S. iii. 348; iv. 17, 331, 494; v. 52, 155).—MR. BOUCHIER inquires why I object to the use of *nom de plume*. My objec-

tion is that the phrase is illogical. The word *nom*, employed in this way to convey the notion of an assumed name, ought to be coupled only with another substantive designating either a place or an occupation, or with a qualificative adjective, in order to form a congruous association of ideas. Thus it is correct to say *nom de guerre* (not *nom d'épée*) for a warrior, and *nom littéraire* (not *nom de plume*) for a literary man; and it would be equally correct to say *nom de théâtre* or *nom dramatique* (not *nom de planches*) for an actor, *nom de cuisine* (not *nom de marmite*) for a cook, &c. I remember a French housemaid (in France) whose real name was Julie, and whom her master and mistress always called by the name of a former servant, Marie, to which they had been long accustomed. She said one day that Marie was her *nom de service*. That untutored girl had a native and unalloyed sense of what was good French by analogy, and she would never have dreamt of *nom de balai*. Even so, if a butler, similarly situated, spoke of his *nom de cave* no objection could be raised, but his *nom de bouteilles* would sound as ridiculous to French ears as *nom de plume* does, and will always do.

F. E. A. GASC.
Brighton.

As this appears not to be a French phrase, it is, perhaps, scarcely worth canvassing. Still it stands out as a most well-imagined Anglicism. It is far prettier than *pseudonyme*, and more definite for an author's use than *un faux nom*, because in naming the literary instrument it shows us to be talking of an *alias* that is literary. *Nom de guerre* is, I think, never used for this, but it is not unfrequently employed for *sobriquet*, or nickname. Under "Pseudonyme" Littré gives as a synonym *cryptonyme* and *hétéronyme*. *Pseudonyme* is "un faux nom fait à plaisir"; *cryptonyme*, a name disguised under an anagram; *hétéronyme* is when the real name of somebody else is adopted, as when Cotin published bad verses under Boileau's name. The following, from Webster, is amusing:—

"*Nom de guerre*, literally, a name during the [*sic*?] war; hence, a fictitious name, or one assumed for a time.—*Nom de plume*, literally, a name of the pen; hence, a name assumed by an author, as his or her signature."

I think nobody has yet recorded the earliest use of the phrase by an English writer. It would be of interest to know who was the first barbarian (for all who live out of Paris are that to a Parisian) who dared try to enrich the French language with a new phrase, and succeeded so excellently. The dexterity astonishes one as Abaris, the red-legged Scotchman, must have astonished Pythagoras when he addressed his discourse to him in choice Greek.

C. A. WARD.

CONVICTS SHIPPED TO THE COLONIES (7th S. ii. 162, 476; iii. 58, 114, 193; iv. 73, 134, 395; v. 50).—In the archives in the Probate Court at

Boston, Massachusetts, there is a list of 272 Scottish prisoners who were shipped from London in the ship John and Sara, presumably by order of the English Government. This vessel cleared at Gravesend on November 8, 1651, and the names of the prisoners are recorded in the Registry of Deeds for the county of Suffolk, in the state of Massachusetts, under date May 13, 1652. The names are printed in vol. i. of the 'New England Historical and Genealogical Register' (Boston, 1847). I have compared them with the original entry in the Probate Court, and can vouch for their correctness.

Being in the United States on a visit, and sojourning temporarily in the neighbourhood of Boston, I have been searching for notices of early Scottish settlers in New England, and it was in the prosecution of this search that I came across the list of prisoners referred to. It would be curious to know the terms on which the charterers of the vessel got possession of these men. They were evidently sent out to be sold like other "merchandise," for in the letter of instructions to the consignee (Thomas Kemble, of Charlestown*) the charterers write:—

"Wee.....doe Consigne the said shipp & Servants to be disposed of by yow for our best Advantage & account & the whole proceed of the Servants & vojage Returne in a joinct stocke without any Division in such goods as you conceive will turne best to acco^{nt}." &c.

In the volume of the 'New England Historical and Genealogical Register' to which I have referred there is an extract from a letter dated "Boston in N.E. 23 of 5th [July] 1651," addressed by the Rev. John Cotton to "the Lord General Cromwell," which is very interesting. It is as follows:—

"The Scots, whom God delivered into your hands at Dunbarre, and whereof sundry were sent hither, we have been desirous (as we could) to make their yoke easy. Such as were sick of the scurvy or other diseases have not wanted physick and chyrurgery. They have not been sold for slaves to perpetual servitude, but for 6 or 7 or 8 yeares, as we doe our owne; and he that bought the most of them (I heare) buildeth houses for them, for every four an house, layeth some acres of ground thereto, which he giveth them as their owne, requiring 3 dayes in the weeke to worke for him (by turnes) and 4 dayes for them themselves, and promiseth, as soon as they can repay him the money he layed out for them, he will set them at liberty."

It will be seen from the date that Cotton's letter refers to a lot of prisoners shipped previously to those deported in the John and Sara. Both shipments consisted probably of prisoners taken at the battle of Dunbart; and, if they were not actually sold as "slaves," I fear in many cases their condition would be "perpetual servitude," for it is not likely that all would be able to "repay the money layed

out for them," and so the purchaser would not "set them at liberty."

This communication is already too long, or I would add the list of prisoners.

JOHN MACKAY (late of Herriesdale).
Cambridge, Mass., U.S.

1618. "Payd to the Lord mayor more than I could collect for the sendinge the Children to Virginia, 00. 19. 03."; and in 1621, "Rd. of the p'ishoners to send Children to Virginia, 003. 10. 05."; and "Payd to the Chamberlayne to send Chil'n to Virginia, 004. 05. 05. Another entry in the year 1623: "Rd. of the p'ishoners to send Children to Virginia, 3l. 9s. 3¹/₂d." (Freshfield's 'Accomptes of St. Christofers in London,' privately printed, 1885.)

Warrant to the Sheriffs of London and Middlesex and the keeper of Newgate for the delivery of Maurice Cavenaugh, Richard Greene, Jane Wood, Anthony Bromley, Mary Fortescue, John Humfreys, Margaret Challicombe, John Howell, Jane Pryn, Elizabeth Branscombe, Mary Burbeck, Elianor Sutton, Elizabeth Williams, and Thomas Merry to Capt. Thomas Hill, or Capt. Richard Carleton, to be transported by them to Virginia; with a clause for executing any of the said prisoners who return. Dated July 8, 1635. ('Calendar of State Papers, Domestic.')

The King to the Sheriffs of Kent: In behalf of John Tallford, miller, convicted at the last Quarter Sessions at Canterbury of stealing a mare, and now to be transported by William Gibbs into Virginia, not to return without special licence. Dated December 5, 1635. (*Idem.*)

Acts of the Court of High Commission, re John Haydon, prisoner in Bridewell. Petition read, wherein he voluntarily acknowledges his manifold contempts against the authority of the Court, as well in preaching abroad since his degradation as also by making sundry escapes out of prison; and offered voluntarily to leave this kingdom and go to Virginia if order were given for his enlargement, which the Court ordered on his giving bond with sufficient securities. Dated June 18, 1635. (*Idem.*)

The King to the Sheriffs of London and the keeper of Newgate: The King having received certificate from Edward Littleton, recorder, touching the King's mercy to Thomas Brice, a condemned prisoner in Newgate, the persons addressed are to deliver to Capt. Thomas Ketelby, or to any other captain whom Ralph Brice, father to the delinquent, shall appoint, the body of the said Thomas Brice, to be transported to the King's plantations in Virginia, provided that if he should return to England without the King's special licence then he shall be taken and executed according to the judgment already pronounced against him. Dated July 27, 1634. (*Idem.*)

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

* Then a separate town, but now a part of Boston.

† The battle of Dunbar was fought September 3, 1650. About 4,000 Scottish soldiers were slain, and a large number made prisoners.

COGONAL (7th S. v. 87).—*Cogonal* is the term applied in the Philippines to wild, uncultivated land, covered with a strong wiry grass, used, I believe, for thatching. G. H.

PHILIP HARWOOD (7th S. v. 147).—This accomplished man of letters began his career as the minister of South Place Chapel, Finsbury, occupying the pulpit made famous by William Johnston Fox. The *Christian Leader* (Glasgow) states that "he had the advantage of being trained to journalism under that mysterious Scot, John Douglas Cook, on the *Morning Chronicle*, when that paper was the organ of the Peelites and the most brilliant of all London dailies." Mr. Philip Harwood is generally credited as the originator of the phrase "the massacre of the innocents," as applied to Parliamentary Bills.

EDWARD DAKIN.

Selsley, Stroud.

WORDSWORTH: "VAGRANT REED" (7th S. iii. 449; iv. 16, 95, 491, 511; v. 34, 114).—MR. C. B. MOUNT, at the last of the above references, says, "That he should have permitted to himself such an image [namely, of the shepherd's pipe], even by way of passing allusion, is, at least, very unlike Wordsworth.....I need not tell A. J. M. how hated of Wordsworth's soul were all such out-worn poetical properties." May I point out to Mr. MOUNT an instance of Wordsworth's use of this phrase where there is no doubt of its metaphorical meaning? In the second part of 'Hart-Leap Well' are the following lines:—

'Tis my delight, alone in summer shade,
To pipe a simple song for thinking hearts.

Of course Wordsworth did not actually and literally pipe his songs. "Pipe" here seems to be used in exactly the same sense as in the passages from Spenser and Milton which I quoted in support of my interpretation of the "vagrant reed." I should be glad to hear Mr. MOUNT's opinion of this.

JONATHAN BOUCHIER.

In the 'Herball to the Bible,' 1587, mention is made of "sedge and rushes, the whiche manie in the Countrie doe use in sommer-time to strew their parlors or Churches, as well for coolness as for pleasant smell." The species preferred was the *Calamus aromaticus*, which, when bruised, smells like myrtle.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

ST. ENOCH (7th S. iv. 447; v. 12).—Close by the spot where the church called St. Enoch's, in Glasgow, formerly stood (for it is now, I believe, removed) there was in early times a chapel dedicated to St. Thenaw, the mother of St. Kentigern, and the name St. Enoch is no doubt simply a corruption of St. Thenaw. See 'Origines Parochiales Scotiae,' vol. i. p. 5.

T. T. B.

Edinburgh.

CHRONOLOGICAL DIFFICULTY (7th S. v. 8).—Can the "triumphus" refer to the teaching in the Temple, in a way the first public sign of the Divinity? If so, the extra months and weeks mentioned well fit in with "about the age of twelve years."

JULIUS STEGGALL.

Queen Square, W. C.

WILLS OF SUICIDES (7th S. v. 86).—Is it not worth while to make a note of the use of *suicide* as a verb, as used by PROF. BUTLER at the above reference, "The wills which had been made by persons who *suicided* while under accusation were valid"?

A. C. LEE.

DURLOCK (7th S. iv. 489; v. 54).—Can the term "water-lake" be upheld?—it seems tautological. Waterfield is known, and my suggestion of *Dwr-leag* may be supported by such forms as Darley, twice in Derbyshire, where *Dar* = *dwr* and *ley* is "field." We have also Durley in Hants and Wilts, also Durleigh in Somersetshire. This last seems conclusive.

A. H.

SCHOOLROOM AMENITIES (7th S. iv. 505; v. 117).—Is not the word *cui* necessary in the second line to make six syllables in each but the last?—

Cui testis est Deus.

S. V. H.

I remember a version of the lines quoted by MR. HUDSON, which threatens the thief with private vengeance instead of legal punishment:—

Hic Liber est meus
Testis est Deus.
Si quisquis furetur
This little libellum,
Per Jovem, per Phœbum,
I'll kill him, I'll fell him.
In ventrem illius
I'll stick my scapellum,
And teach him to steal
This little libellum.

M.

In French school-books one sometimes meets with an inscription similar to that quoted in 'N. & Q.':—

Aspice Pierrot pendu,
Quia librum n'a pas rendu;
Si Pierrot librum reddidisset,
Pierrot pendu non fuisset.

This is accompanied by a figure of Pierrot hanging, a personage whose gluttonous and thievish propensities correspond to those of our clown. D. S.

REFERENCE IN KEBLE'S 'REPORTS' (7th S. iv. 127, 535).—This is not to Brandt's 'Expositiones,' as your kind and distant correspondent GASTON DE BERNEVAL suggests. I had already tested the references with a copy of that work in the British Museum, ed. 1552. The work referred to, moreover, whatever it is, must be in more than one volume, as "2 Brant" is constantly oc-

curring. The reference has hitherto puzzled all readers, English and American. J. H. Middle Temple Library.

ANCHOR (7th S. v. 26, 115).—The stone weighted wooden anchor described at p. 26 is substantially a kellagh, kellick, or kellock, very nearly as it has been described to me by an old Manx boatman, only that one large stone formed the nucleus about which the wooden grappel was built. It may be interesting to note further, as I have been told, that this name is now given by North Sea fishermen to iron grappels, which have probably displaced the archaic stone and wooden form. Instances of its use in either form would be worth noting in 'N. & Q.,' for though I have come across the word as early as 1670, it does not appear in many dictionaries, and I know of no figure or description of it. Celtic students will note the stony name, and any light on the history of the name or of the thing will be welcome. W. C. M. B.

HUE AND CRY (5th S. xii. 173; 7th S. v. 50).—This fact seems worth noting. On the Cornish coast, when the pilchard fishing season arrives, "and the gathering of sea-birds gives warning of the approach of the pilchards, look-out men, or huers, are stationed on the cliffs, who, on desecring the fish, cry out 'Heva, heva, heva':—then all is excitement, and the boats shoot off from shore." See article 'Land of Tin,' by Mr. H. B. Wheatley (F.S.A. and a contributor to 'N. & Q.),' which appears in the *Antiquary* for February, 1888. One naturally jumps to the conclusion that *huer*, as used in the foregoing connexion, comes from *heva*; but is the first impression correct? G. N. Glasgow.

DOG'S TOOTH ORNAMENT (7th S. v. 129).—J. H. Parker, in the 'Glossary of Architecture' (Oxford, 1845), states that the tooth moulding is "occasionally met with in late Norman work, as at the west window of the south aisle of the nave of Rochester Cathedral" (vol. i. p. 375); and the 'Manual of Gothic Mouldings and Continuous Ornament,' forming No. 2 of a "series of manuals of Gothic ornament," published under the authority of the Department of Science and Art (Ox., Parker, s.a.), at p. 34, has, in reference to the zigzag and tooth ornament:—

"Moreover, in the same design, and sometimes on the very same block of stone, the two distinct characteristic ornaments are to be found together. In the frontispiece to this manual, the door from Ketton Church, while chiefly ornamented with the zigzag, has on either side a series of tooth ornaments carried down the length of the shaft to the ground."

But in a later publication Mr. Parker observes:—

"It [the tooth ornament] is very characteristic of this style, for though in the Norman we find an approach to it, and in the Decorated various modifications of it, still the genuine tooth ornament may be considered to

belong exclusively to the Early English."—'Introduction to Gothic Architecture,' p. 117, Ox., 1881.

ED. MARSHALL.

In the 'Imperial Dictionary,' new edition, revised by Charles Annandale, in 4 vols., and dated 1885, the definition has been corrected thus: "An ornament characteristic of the Early English style of Gothic architecture." In Parker's 'Glossary of Gothic Architecture' it is said "to be very extensively used in the Early English style"—"to be characteristic of the Early English style, in which it is often used in great profusion, though occasionally met with in late Norman work, as at the west window of the south aisle of Rochester Cathedral" (fourth edition, Oxford, 1845, pp. 374, 375, under "Tooth Ornament"). There is some also, I believe, in Durham Cathedral.

W. E. BUCKLEY.

BARONETCY IN BLANK (7th S. v. 125).—It is known to most readers of the history of the Stuarts that the first baronetcies were granted only to gentlemen of property, who were willing to pay down a certain sum for the king's service. It is stated in the preface to the 'Shilling Baronetage' that

"the chief end which the King had in view in creating the Order, was to advance the Plantation of Ulster; and for this end the two branches of the Order collectively contributed to the Public Treasury the sum of 250,000*l.*, or more than four times the sum which the Corporation of London and the twelve principal Livery Companies raised for that purpose, in consideration of obtaining grants of escheated estates to the extent of 80,000 acres."

But I never till now heard that patents for these titles were sold in blank, though the communication of Mr. DAVIES seems to prove that such was the case; and I am glad to see the question raised in 'N. & Q.'

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

"Q. IN THE CORNER" (7th S. iv. 287; v. 15, 113).—In 'N. & Q.,' 6th S. xii. 165, CUTHBERT BEDE identified "Q. in the Corner," the author of 'Rough Sketches of Bath,' with Thomas Haynes Bayly, born at Bath in 1797.

ROBERT F. GARDINER.

Glasgow.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 9).—

An arch never sleeps.

This saying is recorded in the late James Fergusson's admirable 'History of Architecture,' where it is ascribed to the Hindus. That people, according to the author, were acquainted with the arch, but repudiated its use on account of what they considered its destructive principle; for, as they argued, if one abutment settles it is not alone the arch itself which is affected, but all parts of the building with which it is connected. H. G. KEENE.

"Even to the present day the Hindus refuse to use the arch, though it has long been employed in their country by the Mahometans. As they quaintly express it, 'an

arch never sleeps."—Fergusson's 'Handbook of Architecture,' introduction, p. xxxv.
BEN. WALKER.

Miscellaneous.

NOTES ON BOOKS, &c.

Thomas à Kempis. Notes of a Visit to the Scenes in which his Life was spent, with some Account of the Examination of his Relics. By Francis Richard Cruise, M.D. (Kegan Paul & Co.)

DR. CRUISE is a devout Roman Catholic, who has made more than one pilgrimage to the spots in Germany and Holland which are connected with the life of Thomas à Kempis. Even if we do not take into account the 'Imitation of Christ,' on which his fame chiefly rests, Thomas à Kempis was still a most noteworthy man—one celebrated for devotion to the cause of religion, even among a brotherhood every member of which seems to have been animated with pious zeal. English people are, for the most part, ignorant as to the details of that great spiritual movement of which the Congregation of the Common Life was the centre. Some of those who have written on the subject have been led to strange conclusions, looking on Groot, Radewyn, and their fellows as forerunners of subsequent movements with which they had little in common.

That Thomas à Kempis was the author of a rather numerous series of tractates on sacred subjects is admitted; whether he wrote the 'Imitation of Christ' or not has been a subject of fierce controversy for upwards of two hundred years. So much trivial matter has been imported into the discussion, that it is weary work mastering all the details. The names of but two of those who have been put forward as claimants for the authorship of this immortal book need be mentioned. They are the great Gerson, Chancellor of the University of Paris, and a certain Gersen, who is said to have been an abbot in Italy. Dr. Cruise has grave doubts as to whether the latter person ever existed, and has the strongest conviction that Gerson was not the author of the work. He states the case in favour of Thomas à Kempis' authorship with tact and ability, and without exaggeration. Whether we agree with him or not, we must be thankful for so complete a statement of that view of the case which has been received in this country.

Dr. Cruise writes well. He shows not only a command of the subject in hand, but an amount of general knowledge not common among specialists. We trust, however, what he says (p. 180) as to Thomas's "bad" Latin is not meant as an apology. Latin was a spoken language then among ecclesiastics, probably among all educated people; and it was no discredit to any man that he wrote in the language of his time rather than endeavoured to imitate the forms of Cicero or Tacitus. The language of the 'Imitatio' does not deviate from the Latin of our school-days more widely than that of St. Bernard. The difference is that one has a French and the other a Low German flavour.

A History of Taxation and Taxes in England. By Stephen Dowell. 4 vols. (Longmans & Co.)

FULL recognition was afforded in our columns of the value of Mr. Dowell's 'History of Taxation and Taxes,' of which a second edition has now been demanded. In this many improvements are visible. None of these is of more general utility than the substitution of two indexes, one for the 'History of Taxation,' and the other for the 'History of Taxes,' for the four indexes, one to each volume of the original. In other respects the chief alteration consists of rearrangement of matter. Addi-

tions, however, principally in the shape of appendices, have been made, and the narrative has been carried up to 1885. A general tabular statement of expenditure and revenue is a most important addition. The short account of the receipts from the Post Office is also welcome. The work is a monument of skilled and conscientious labour, and deserves fully the reception awarded it. In its amended form it is indispensable to all occupied with political or socio-economical pursuits.

Debrett's Baronetage, Knighthage, and Companionage. (Dean & Son.)

DEBRETT claims to be the oldest serial extant, having now appeared for more than a century, and reached its 175th edition. The latest issue—which includes all the additions, no fewer than 420, made in honour of Her Majesty's Jubilee—is the bulkiest that has yet appeared. The information supplied concerning the relatives of baronets and knights is unique in its class, and is of highest value to those concerned in genealogical pursuits, while the list of Companions adds also special importance to the work, which maintains intact, and even augments, its deservedly high reputation as an indispensable work of reference.

Hazell's Annual Cyclopaedia. 1888. Edited by E. D. Price, F.G.S. (Hazell, Watson & Viney.)

THE value of 'Hazell's Cyclopaedia,' which has now reached its third year of issue, has met with universal recognition. Within its six hundred and odd pages may be found almost everything that a practical man can seek to know. It is, indeed, next to impossible to over-estimate its utility. From the Panama Canal to the Vehmgerichte, everything concerning which intelligent curiosity is likely to be aroused may be found within its pages. It is, moreover, a dictionary of biographical reference.

THE harrowing revelations concerning our national unpreparedness in the case of a war are continued in the *Fortnightly* by the author of 'Greater Britain,' who, however, in supplying 'The Ideal of a British Army,' begins his suggestions as to a remedy to the terrible state of affairs he has depicted. Mr. Henry James writes upon Guy de Maupassant, and, while admitting and accepting his tendencies to dwell on the animal, finds him an artist of high power. Prof. Dowden treats of 'The Study of English Literature,' and advises, *in limine*, that the student should start with a general sketch of European literature, which "should be fixed as an outline map on the brain." In 'Social Problems and Remedies,' Archdeacon Farrar is much happier in pointing out the evil than suggesting means for its diminution. —'March,' an ode by Mr. Swinburne, opens out the *Nineteenth Century*. It is one of Mr. Swinburne's marvellous and unprofitable experiments in metre. Cardinal Manning supplies an eloquent 'Pleading for the Worthless.' Dr. Burney Yeo furnishes in 'Long Life and How to Attain It' some curious statistics as to the conditions on which long life has been attained. Mr. Leonard Courtney supplies a startling paper on 'The Swarming of Men.' Lord Fortescue on 'Poor Men's Gardens' and the conclusion of 'The Constitution of the United States' are noteworthy portions of a good number.—Mr. Lewis Morris's ode 'On a Silver Wedding' opens out *Murray's*. Sir H. Drummond Wolff sends a startling ghost story. Similar in character is 'A Highland Seer and Scotch Superstitions,' by Mrs. Jevons. 'The Extraordinary Condition of Corsica,' of Mr. C. S. Maine, reveals a very remarkable state of affairs.—In the *Century* the 'Account of Colonel Rose's Tunnel at Libby Prison' stirs the soul like a trumpet. A description of Salisbury Cathedral is accompanied with many admirable repre-

sentations of the noble edifice. The illustrations to 'The Home Ranch' are also excellent. 'Some Pupils of Liszt' and 'Franklin's Home and Host in France' are very readable and satisfactory.—Mr. Sidney L. Lee contributes to the *Gentleman's* a scholarly and valuable account of 'The Admirable Crichton.' Mr. W. J. Lawrence writes on 'A Century of Scene-Painting' and Mr. A. C. Ewald on 'Domesday Book.'—Penshurst is the first of the "Old English Homes," of which a description begins in the *English Illustrated*. The illustrations to this include engravings of the pictures of Queen Elizabeth presented by that queen to Sir Henry Sidney, of Sir Philip Sidney and his brother Robert, and of Alghernon Sidney. 'Coaching Days and Coaching Ways' is brilliantly continued. 'The English Art' has some capital illustrations, and Mr. Traill's 'Et Cætera' is up to its high level.—Notes by a Naturalist' in the *Cornhill* describes vividly the haunts of the otter. 'Section Life in the North-West' and 'Some Clerical Reminiscences' are readable.—Mr. Sainsbury's 'Thomas Moore,' which appears in *Macmillan's*, is a sound piece of criticism, though the estimate of Moore is higher than that now generally taken. 'The Profession of Letters' is an able paper. Mr. Ernest Myers writes on 'Right and Wrong' and Mr. E. Armstrong on 'The Spanish College in Bologna.'—'The Anatomy of Acting' is continued by Mr. Archer in *Longman's*. A suggested prologue to a dramatized version of 'She' is by Mr. Haggard himself. It contains a stage direction surely unprecedented: "Curtain falls for an interval of two thousand years." Mr. R. H. Scott inquires 'Is Climate Changing?'—*All the Year Round* has an article on 'The Origin of Puss in Boots.'—The *Bookworm* has a paper by Mr. Blades, 'De Ortu Typographiæ.' 'Burking a Knock-out' gives particulars of a scene that has been more than once described.—No. VIII. of the *Bookbinder* has some good specimens of ancient bindings.

PART LII. of Mr. Hamilton's collection of *Parodies* deals with burlesques of Alexander Selkirk and of poems by Wordsworth.

PART I. of a new and revised edition of the *Technical Educator* heads the periodicals of Messrs. Cassell. A very solid mass of information is included in the first number, which, among other subjects, deals with "Electrical Engineering," "Fortification," "Weapons of War," and "Agricultural Chemistry." It has a coloured plate of a decorative design, and other illustrations.—Part XXXVIII. of *Our Own Country* has good full-sized plates of the quadrangle and the dining-hall, Eton, and many illustrations of Alton Towers and of the Golden Valley and the Black Mountains.—In Part VI. of *Old and New London*, which is principally occupied with St. Paul's, an interesting feature is a reproduction of St. Paul's and the neighbourhood in 1540, copied from the earliest known view of London. Many designs of the exterior and interior of the cathedral, old and new, are also given.—Part XXVI. of the *Shakespeare* contains the first part of 'King Henry IV.,' and, after a full-length plate of Hotspur and Lady Percy, bristles with illustrations of Prince Hal, the Fat Knight, and their associates.—The *Encyclopædic Dictionary* begins at "Mis-said" and ends at "Multiply," "Mission" and its compounds, "Mitred," "Molinism," "Mollusca," "Monachism," "Moravian," &c., afford instances of valuable information, while "Mocassin" and "Mob-cap" show how useful are the illustrations.—The *Cyclopædia of Education*, Part II., deals at some length with "Childhood," "Congregation," "Diet," &c.—Part XXII. of the *Life and Times of Queen Victoria* carries the history to the death of Lord Beaconsfield and the murder of Lord Frederick Cavendish. Portraits of Lord Frederick, Mr.

Chamberlain, and Lord Beaconsfield are among the plates.—Among the contents of Part III. of the *Dictionnaire of Cookery* are recipes for cooling drinks. The "principles," which form the after part of the number, supply valuable hints on the choice of wines.—Part VI. of the *World of Wit and Humour* gives extracts from Arthur Sketchley, Samuel Warren, and Bret Harte.—'Les Premières' (representations) is the most readable portion of *Woman's World*.

RECENT volumes of the useful series of "English History by Contemporary Writers" (Nutt) comprise *Simon de Montfort and his Cause, 1251-1266*, by the Rev. W. H. Hutton, M.A.; and *Strongbow's Conquest of Ireland*, by Francis Pierrepont Bernard, M.A. The excellence of these works makes the middle-aged reader somewhat grudge the facilities placed in the way of youth. For educational purposes this series is invaluable.

MR. ERNEST E. BAKER, of Weston-super-Mare, has issued *A Contribution towards the Bibliography of Weston-super-Mare*. It is a useful brochure, and furnishes a good example to other scholars with leisure.

AMONG recent book catalogues of great interest are those of Messrs. Jarvis & Son, with the publishers' notes on books of current interest; of Mr. Salkeld and Mr. A. Reader, wherein some curious French books are chronicled; and of Mr. Gilbert, of Above Bar, Southampton.

MR. ELLIOT STOCK announces that the next volume of "The Book Lover's Library" will be 'A Collection of Noodle Stories,' by Mr. W. A. Clouston, author of 'The Story of Sindbad.'

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

A CORRESPONDENT desires to know of any review of Donnelly's 'Atlantis,' published by Sampson Low & Co., in 1882. Did a review appear in *Nature*?

G. TUCKER asks where the phrase "Pretty Fanny's way" first occurs. We recall it as a translation by Leigh Hunt of "Dulces Amarylhidis iræ."

W. G. STONE, & Co. ("Miss Blandy," 7th S. v. 123).—Replies to this query have been forwarded to NEMO. We can but repeat the substance of a notice to correspondents which appears 5th S. iii. 180, that further publicity is not to be desired.

CORRIGENDA.—P. 166, col. i, l. 23, for "vague" read *vayne*; l. 11 from bottom, for "ingenius" read *ingenius*.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 17, 1888.

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Notes.

WILLIAM STRODE: "AN HISTORIC DOUBT."

The difficulties attending the identity of this historical personage—M.P. for Beeralston from 1621 till 1645—can as yet hardly be regarded as entirely removed. The statement of Collinson ('History of Somerset') that he was one of the Dorset Strodes, and son of Galfrid or Geoffrey Strode, of Shepton Malet, has been sufficiently disproved; while that of Prince ('Worthies of Devon'), who makes him the second son of Sir William Strode, of Newnham, Devon, Knt., by his wife Mary, daughter of Thomas Southcote, of Bovey Tracey, is as clearly established. The point of uncertainty left is, how the supposed age of Strode at his decease is to be reconciled with certain contemporary allusions to him in the Long Parliament. All the printed Strode pedigrees are meagre and imperfect, being marked by an entire absence of dates; but it has been thought—and reasonably thought—that a man who took an active and prominent part in the last two Parliaments of James I., as well as in all the Parliaments of Charles I., and whose elder brother was knighted so far back as 1604, must have attained to somewhat an advanced age at his death, some five years after the assembling of the Long Parliament. This supposition has been strengthened—perhaps deemed conclusively proved—by the late Col. Chester's

note in the 'Westminster Abbey Registers' upon Strode's burial. At this last reference we are told that "he matriculated at Oxford, from St. Mary Hall, May 5, 1598, aged nineteen, as an Esquire's son, of co. Dorset." According to this date Strode was born about the year 1579, and at the time of his death, in 1645, was sixty-six years of age, or possibly in his sixty-seventh year.

All this looks reasonable enough. But unfortunately it leaves unexplained certain allusions to Strode in Sir Simon D'Ewes's MS. Journal of the Long Parliament. Referring to the "Five Members," he speaks of Strode in 1640 as "the last of the five, a young man and unmarried." Furthermore, in a letter to his wife, written some twelve months later, D'Ewes again describes the member for Beeralston as "one Mr. William Stroud, a young man." These statements by one who knew Strode personally, sat with him in Parliament, and who, as said by the late John Forster, was "one of the most punctiliously accurate of writers," cannot lightly be set aside. So strong is this testimony, that Mr. Forster, in his 'Debates on the Grand Remonstrance' (p. 188), felt compelled to raise a doubt as to Strode's identity, or at all events to question "if the Strode of the Parliaments of James, and the early Parliaments of Charles, and the Strode of the Long Parliament, were one and the same person." And after looking at the matter from all points, he regrets that he must "leave it as it stands, a curious historic doubt." In his later work, however, the 'Life of Sir John Eliot,' the same eminent writer declares that a paper on "the identity of William Strode," by Mr. Langton Sanford, induced him, upon further examination, to the conclusion that "the identity of this Strode [i. e., of 1628-9] with him of the Long Parliament must be admitted." I have no present means of access to Mr. Sanford's paper, but while the conclusion to which both writers thus came is satisfactory, it cannot be said to clear away the chief difficulty. By no process of reasoning can a man more than sixty years of age be correctly described as "a young man." That the member for Beeralston from 1621 to 1645 was the same individual all through, and not father and son, as at first suggested by Mr. Forster, cannot be questioned. Strode died unmarried, and his nephew of the same name, who was "about eight years old" in 1620, and so might have sat in the House as "a young man" in 1640, did not die until many years after the Long Parliament had closed its career. The solution of the difficulty must, therefore, be sought in another direction. The following items which I have to offer towards it will, I apprehend, furnish the true key, by proving that the error consists not in assuming the member who sat in Parliament for twenty-five years successively to be the same person, but in attributing a wrong age to Strode at his decease.

In the 'Marriage Licenses of the Diocese of Exeter' (edited by Lieut-Col. Vivian, and now in course of publication) we find, under date of July 15, 1581, licence to marry "William Stroode of Newnham, son and heir of Richard Stroode of the same, Esq., and Mary Southcott, daughter of Thomas Southcott, of Bovytracie, in co. Devon, Esq." This licence for the union of Strode's father and mother at once displaces Col. Chester's identity of the William Strode who matriculated at Oxford in 1598, being then aged nineteen. From this marriage, according to the pedigree in Westcote's 'Devonshire,' there derived three sons and seven daughters to survive. The names of these are given, but not their ages or dates of birth. Now, in a brief three generations pedigree of Strode of Newnham, in Le Neve's 'Knights' (p. 123, Harl. Soc. Vol.)—which, somewhat singular to relate, seems heretofore to have been passed over—we learn that William Strode, second son of Sir William Strode, of Newnham, and Mary Southcote, his wife, was "aged twenty-three in 1620," and that John, the third brother, was "aged twenty-one in 1620." The age of Richard, the eldest son, is not stated; but from the fact of his knighthood in 1604, it is probable that he was the eldest, or nearly so, of the family, and born within two or three years of the marriage of his parents. This would make him about twenty years old at knighthood—an age, and even older, at which King James knighted some scores of young men at that date. We may, therefore, I think, take it that while Richard, the first son, was nearly, or quite, the eldest of the family, the two other sons, William and John, were as nearly, or quite, the youngest. Consequently, Le Neve is right, and the actual date of William Strode's birth would be about 1597 or 1598. This would make him about twenty-three years old when first elected for Beeralston in 1620-1, and little more than forty years at the meeting of the Long Parliament, a time of life at which he might fairly be styled as still "a young man."

A further corroborative proof. By the courtesy of Col. Vivian, I learn that Sir Richard Strode, "the patriot's" elder brother, was buried at Plympton St. Mary, Oct. 9, 1669. Now, unless a candidate for centenarianism, the elder brother by several years of a man born in 1579 is scarcely likely to have survived until then; but if born, as I think he was, about 1583 or 1584, his death in 1669 falls within the usual order of things mortal.

One other point arises from the foregoing. Who was Col. Chester's William Strode, who matriculated in 1598? I think the lamented colonel himself supplies the key to his real identity. It will be observed that he is called "an Esquire's son, of co. Dorset." Now the Dorset Strodes and the Devon Strodes, although near neighbours, were two distinct families. I am not sure that they had even an origin in common. The pedigree of

Strode of Dorset is given by Hutchins ('History of Dorset'), and, while not exhaustive, is much fuller than that of their Devon namesakes by Westcott. There does not appear to have been any William at the date in connexion with the main line at Parnham. But on turning to the Shepton Malet branch the name is of frequent recurrence. I have a very strong suspicion that eventually the entry in the Oxford Matriculation Register will be found to apply to William, eldest son of Geoffrey Strode, of Shepton Malet, Esq.—the very man, miscalled by Collinson "Col. William Strode, one of the Five Members." W. D. PINK.
Leigh, Lancashire.

SOME NOTES AND ADDENDA TO PROF. SKEAT'S 'ETYMOLOGICAL DICTIONARY.'

(Continued from p. 43.)

Apprehend. Earliest instance 1398, in fig. sense of "to learn." D.M., *i.v.*

Apprentice. This form need not be derived from the French dialectal form. O.Fr. *aprentis* was nom. and *aprentif*, *casus obliquus* (cf. D.M., *i.v.*). These forms are not derived from *apprenticius*, but from *apprentivus*, *tivum*, as appears from the *f* in *accusativo*.

Apprize. Add cross reference to "Appraise." Cf. D.M., *i.v.*

Appropriate. The theory here given of the origin of most of our verbs in *ate* is not quite correct, nor is it complete. To verify it I have noted in tabular form all forms in *ate*, *ated*, and *ation* occurring in part i. of D.M. It is needless to say that words like *abate*, &c., which do not belong to our subject, were omitted. I also left out all forms only found in dictionaries, as, e.g., *adaraion*, &c., for which no quotations are given. As to the forms in *ated*, they are sometimes taken from the quotations given *sub* "Ate," verb. The function, adjunct, or predic., being for our purpose immaterial, I always sought for the earliest instance of the form. To print here the whole collection would be asking too much from the Editor's indulgence; it is at the disposal of any student who likes to inspect it on his sending address. Should many show themselves interested in it, it might, perhaps, be printed later on. The collection is arranged as follows, e.g., "Abbreviation, 1460; *ate* (adj. p.pl.), 1530; *ate* (vb.), 1450; *ated* (p.pl.), 1552." The number giving the date of the earliest quotation. The whole contains 167 groups, in 29 of which the form in *ation* is not found. Of the 138 others the form in *ation* is the only one known in no fewer than 58 cases. The oldest quotations for the forms in *ation* range from 1315 to the present time. They are distributed as follows: 7 (3) found in fourteenth century, 15 (5) in fifteenth, 33 (8) in sixteenth, 47 (18) in seventeenth, 15 (10) in eighteenth, and 21 (14) in nineteenth century. The figures in parentheses give the numbers of cases in which *ation* stands alone for each century. In all these 167 sets the order of the oldest quotations for the forms in *ate* p.pl., *ated* p.pl., *ate* vb., which Prof. Skeat mentions as the one of regular development, is found in only three cases. The p.pl. in *ated* is found in 50 cases. Of these it is the only one in 1 case ("Alembicated," 1836). It is found with the vb. in *ate* in 45 cases, and in 30 of these it is younger than the vb. In 49 cases two or three forms are known besides the one in *ation*. In these *ation* is the oldest in 22, second in 14, third or last in 7 cases. The p.pl. in *ate* is found 54 times, 5 times without other forms of the same

group, 8 with one, 10 times with two, 31 times with three others. In these, not counting the 5 first, it is oldest in 22 cases, youngest in 14. The forms in p.pl. in *ate* and the noun in *ation* is found in the same group 42 times. In these p.pl. is oldest in 23, noun in *ation* 18 times. In one case both forms were first found in the same year. I believe, then, that we may say that most verbs in *ate* are due to nouns in *ation*, and, in somewhat less frequent cases, to p.pl. in *ate*, the p.pl. in *ated* being generally a derivative from the vb., and not the vb. due to p.pl.

Aquatic. Known since 1490. Cf. D.M., *i.v.*

Arbiter. Even in this form Milton was not the first to use it. Known since 1502. Cf. D.M., *i.v.*

Arbitrary. Known since 1574.

Arbitrate. Known since 1590. Shakespeare was not the first to use it.

Arch (2). D.M. lends its authority to derivation from prefix *arch*, as suggested by Stratmann.

Archæology. Known since 1607. D.M., *i.v.*

Archipelago. Not, strictly speaking, formed from the Greek. D.M. points out that no compound archipelagos existed in ancient or mediæval Greek, and that it was most likely formed by the Italians. Cf. D.M., *i.v.*

Architect. Milton was not the first to use it. Known since 1563.

Architrave. Milton was not the first to use it. Known since 1563.

Arctic. Known since 1391, when Chaucer used it in the form *Artik*.

Ardent. Though the quotation for this word from Chaucer is as yet the earliest found, *ardently* is known since 1340, *ardour* (*ardure*) since 1386. Cf. D.M. *i.v.*

Arduous. Known since 1538. Cf. D.M. *i.v.*

Are. Cf. note, *i.v.* "Am." As to the meaning of the root *as*, Curtius and Vanicek both support the more usual theory of *as*=to breathe, on what seems to me quite firm ground.

WILLEM S. LOGEMAN.

Newton School, Rock Ferry.

(To be continued.)

ANGLO-IRISH BALLADS: 'WILLY REILLY,' 'JAMES REILLY.' (See 7th S. iv. 147.)—Since submitting my former query on the subject of the ballad of 'Willy Reilly,' which does not appear to have elicited any information from the contributors to 'N. & Q.,' I have met with another version of the words, in a copy printed by Pitts, of 6, Great St. Andrew Street, Seven Dials, which differs from the three which I previously quoted. The last two lines in this version run as follows:—

She has releas'd her own true love and renewed his name,
For honour great might gild an estate of high fame.

These various versions testify to the great popularity of the ballad, but are not of much help in elucidating its origin. I should still be grateful for assistance in the matter.

I have also lately become acquainted with another hero of the same name, whose career was cut short by a sentence of transportation, apparently for an offence of a political character. The ballad is entitled 'James Reilly's Lamentation,' and it is also printed by Mr. Pitts, of Seven Dials.

James Reilly is described as a "young man of talents sublime," who was discovered with some

compromising papers on his person, and after a residence in Cavan New Jail, and a trial, in which the ballad pathetically complains that "he had no friends on the jury," was condemned to leave "his own native clime" for ever. Perhaps an Irish correspondent of 'N. & Q.' may assist me in discovering something more about this hero, who seems to have taken his imprisonment like a man, and to have sent away a traitor, named Sankey, who came to treat him with some wine, with a flea and the sound of "Erin-go-bragh" in his ear.

Is anything known of the present whereabouts of the splendid collection of Anglo-Irish songs and ballads, in the handwriting of the late Mr. T. Crofton Croker, which formed lot 275 in the catalogue of the auction sale of that gentleman's library (Dec. 18, 1854)? W. F. PRIDEAUX.

Calcutta.

PICTS' HOUSE AT MOUSA, IN SHETLAND.—In the summer of 1886 I paid a visit to Shetland, finding much to please and interest a lover of antiquities, and discovering some old customs lingering there still. One of the most remarkable objects which was seen on the visit was what is called the Picts' house at Mousa, about ten miles from Lerwick. It may be observed that there is an engraving of it in Black's 'Guide to Scotland,' and an excellent model of it in the museum of the Society of Antiquaries at Edinburgh.

In shape the house or tower is rather like a dice-box. The height is about 42 ft., and the diameter 50 ft.; the walls about 10 ft. in thickness, and hollow in the middle, where there appear to have been cells, in which the occupants dwelt. In form it rather reminded me of the ovens which are seen at the present day in the pottery district in Staffordshire, and also of the keep of Conisborough Castle, situated on the banks of the Don, near Doncaster. Curiously enough, on making inquiries, there was a village in existence in Shetland named Cunningsburgh, not far from Mousa, a variant merely of Conisborough as it would seem, and having the same verbal root.

On my return home, looking over 'Ivanhoe' (Centenary Edition), I came upon a long and curious note by Sir Walter Scott appended to the story. In it he gives his theory for supposing that the architecture of the "Pictish Burghs" (as such castles as Mousa are styled by him) and Conisborough Castle are identical on account of their similar form. He does not, however, mention the close resemblance of the names of the one in Yorkshire and of the other in Shetland. As is well known, the fine novel 'The Pirate,' written subsequently to 'Ivanhoe,' grew out of a visit paid by Sir Walter to Orkney and Shetland in 1814, when a vessel was placed at his disposal; but this voyage is not alluded to in the note referred to. He gives a very accurate description of the remarkable

edifice at Mousa, which he calls "a most perfect specimen," and believes it to be "in the same state as when inhabited many centuries previously." The extraordinary path in the interior which traverses it is mentioned, and he is of opinion that the builder was ignorant of the construction of the arch. Of this it may be remembered that the ancient Egyptians were ignorant, which gave to so many of their finest buildings a heavy character. The note concludes with a long extract from Gough's 'Camden's Britannia' descriptive of the castle at Conisborough. But much more light has been thrown upon the matter in recent days, and it seems certain that though there may have been an edifice of earlier date, yet the present building is about the date of the Norman Conquest.

The whole note is full of interest, but far too long for quotation in your columns, and at the time it was written architecture and archæology were not studied and understood as they are at the present day. Nor was philology held in account, or derivations as they are now, especially by many readers of 'N. & Q.' It is merely my wish to chronicle an account of a visit paid to a remarkable structure, certainly not the least curious and interesting in Orkney and Shetland. The best time for a visit to "Ultima Thule" is about the middle of June, when the days are at the longest, and there is, in fact, very little night, a circumstance alluded to by both Juvenal and Tacitus.*

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THACKERAY'S 'LETTERS.'—I have read Thackeray's 'Letters' with much interest; but I question whether they would have been written could he have anticipated that they would be published. I was with him at Charterhouse; but I never afterwards met him until only a few days before his death, when we were both stewards at Founder's Day dinner.

Tupper was our contemporary at school, and in his 'Autobiography' justly describes Archdeacon Churton, then one of the masters, as head and shoulders above the rest in competence and scholarship. I knew the archdeacon well in Yorkshire, and I remember his telling me, with pride, as follows. He had met Thackeray in later years on Founder's Day, and they walked together homewards after dinner. When they were parting at the steps of an hotel, near Lincoln's Inn Fields, Churton asked his companion if he would "go in, and have anything." Thackeray replied, "If you will give me a cigar, I will smoke it on my way home."

* Et modo captas

Orcadas ac minima contentos nocte Britannos.

Juv., Sat. ii. 160-61.

And "Dierum spatia ultra nostri orbis mensuram; non clara, et extrema parte Britannię brevis, ut finem atque initium lucis exiguo discrimine internoscas" (Tac., 'Agricola,' c. 12).

Of course this was provided, and the good archdeacon told me it was the only cigar he had ever paid for, and he kept the record in the hotel bill in remembrance of Thackeray.

ALFRED GATTY, D.D.

LEAP-YEAR FOLK-LORE.—In this present salient year of grace it may be well to add to the store of 'N. & Q.' the following well-set gem, which I have taken from the interesting autobiography of Charles Darwin given in the 'Life and Letters' edited by his son Francis Darwin (vol. i. pp. 104, 105):—

"A gentleman (who, as I afterwards heard, is a good local botanist) wrote to me from the Eastern Counties that the seeds or beans of the common field-bean had this year* everywhere grown on the wrong side of the pod. I wrote back, asking for further information, as I did not understand what was meant; but I did not receive any answer for a very long time. I then saw in two newspapers, one published in Kent and the other in Yorkshire, paragraphs stating that it was a most remarkable fact that 'the beans this year had all grown on the wrong side.' So I thought there must be some foundation for so general a statement. Accordingly, I went to my gardener, an old Kentish man, and asked him whether he had heard anything about it; and he answered, 'Oh, no sir, it must be a mistake, for the beans grow on the wrong side only on leap-year, and this is not leap-year.' I then asked him how they grew in common years and how on leap-years, but soon found that he knew absolutely nothing of how they grew at any time; but he stuck to his belief.

"After a time I heard from my first informant, who, with many apologies, said he should not have written to me had he not heard the statement from several intelligent farmers; but that he had since spoken again to every one of them, and not one knew in the least what he had himself meant. So that here a belief—if, indeed, a statement with no definite idea attached to it can be called a belief—had spread over almost the whole of England without any vestige of evidence."

ST. SWITHIN.

BLUE-TINTED PAPER.—High-dried snuff and many important inventions owe their inception to a lucky accident or fortuitous combination. Here is an instance which I have taken from *Salmon's Printing and Stationers' Trade Circular*:—

"A singular story is recorded concerning the origin of blue-tinted paper, now much in vogue for commercial uses. The wife of an English paper manufacturer, named William East, going into the factory on the domestic wash-day with an old-fashioned blue-bag in her hand accidentally let the bag and its contents fall into a vat full of pulp. She thought nothing of the incident and said nothing about it either to her husband or to his workmen. Great was the astonishment of the latter when the paper turned out a peculiar blue colour, while the master was vexed at what he regarded as gross carelessness on the part of some of the hands. His wife—wise woman—kept her own counsel. The lot of paper was regarded as unsaleable, and was stored for four years. At length East consigned it to his London correspondent, with instructions to sell it for what it would bring. The unlucky paper was accepted as a happily designed novelty, and was disposed of in open

* Date not given.

market at a considerable advance in price. Judge of Mr. East's surprise when he received from his agent an order for a large invoice of the despised blue paper! Here was a pretty dilemma! He was totally ignorant of the manner in which the paper had become blue in colour, and in his perplexity mentioned the matter to his wife. She promptly enlightened her lord; he in turn kept the simple process secret, and was for many years the monopolist of the blue commercial paper manufacture."

W. T. M.

THE NEW HOURS OF BUSINESS IN THE HOUSE OF COMMONS.—The House of Commons entered on Feb. 27 upon a new phase of its career. The Speaker took the chair at three, and at half-past three public business began. At twelve o'clock opposed business ceased, and shortly after that hour the House adjourned. The precedent of assembling at four is comparatively modern.

J. C.

ADAM SMITH'S BOOKS.—The following interesting note is from a Belfast paper of January last:—

"A very valuable and historically interesting collection of books has just been presented to Queen's College. They originally formed part of the library of the distinguished philosopher and political economist Adam Smith. His entire library, with other valuable property, was inherited by Mr. Douglas, Adam Smith's near relative, who afterwards became Lord Recton, one of the Lords of Session. From him the books descended to his daughter, Mrs. Cunningham, mother of Dr. Cunningham, Professor of Natural History in Queen's College, and Dr. and Mrs. Cunningham have now, with great kindness and liberality, handed a large portion of them over to the College. The President and Council have received and acknowledged this important addition to the College library with grateful thanks. The books are in all about 220 volumes, chiefly splendid folio and quarto editions of the Greek and Latin classics, and their value is greatly enhanced by the fact that each volume contains the book-plate of Adam Smith. Arrangements will be made as soon as possible to have them placed in a separate case, and to have a catalogue prepared.

W. H. PATTERSON.

BOBBERY.—Dr. Murray says of this word ('N.E.D.') that "the evidence of its origination in India is decisive." I have not Col. Yule's 'Glossary,' so am not able to study the evidence in favour of the view which I have always understood to be correct. This evening my belief is rather rudely shaken by finding among the "North of England" words in the glossary to the Rev. John Hutton's 'Tour to the Caves' (Kendal, 1781) the adjective *bobberous*, which he defines as meaning "all a cock-a-hoop." *Bobby* or *bobbish* is the nearest approach to this word that I have heard, and it may be that Mr. Hutton projected the word (as a dialect word) out of his own mental stores. The date of this word is fifty years before that of the 'East Anglian Glossary,' in which *bobbery* occurs, and it strikes me that the use of *bobberous* in the North of England over a century

ago has an important bearing on the origin of *bobbery*. Probably these facts were known to and considered by Dr. Murray; but *valetant quantum*.

Q. V.

"BOUND" OBSOLETE (?).—In the 'New English Dictionary' Dr. Murray's first sense of the verb *bound*—namely, to recoil or rebound—is marked as obsolete. Before the definition there is a †, and after it the syllable "Obs." The citations to illustrate the sense are:—

Grief *boundeth* where it falls,
Not with the empty hollowness, but weight;
and "Why these balls *bound*." Who can read these lines without declaring that the sense set down as obsolete (thanks to the ball-playing craze) is the meaning best understood and oftenest used on both sides of the Atlantic?

JAMES D. BUTLER.

Madison, Wis., U.S.

WHIPPING AT THE CART'S TAIL. (See 6th S. vi. 67, 157, 294, 338, 477; vii. 318; viii. 354, 417; 7th S. v. 7.)—The punishment of whipping at the cart's tail is said to have been inflicted up to the end of George III.'s reign. I remember seeing a man so flogged through the streets of Torrington. I cannot be sure about the exact date, but it must have been between 1832 and 1839.

FREDERIC T. COLBY.

REIGNIST.—This word, which I do not find in the latest dictionaries, is used by a writer in *Vanity Fair* for January 28 (p. 45), in a paragraph relating to the Swedish royal family, which the writer declares to have fallen "under that malignant German influence which seeks to make all the members of all the royal families part of the great German ring of *reignists*." ROBERT F. GARDINER.
Glasgow.

WITCHCRAFT.—Perhaps the accompanying cutting from a London daily paper may be thought worthy of embalment in 'N. & Q.,' reading more like a traveller's tale from Zululand or the wilds of Australia than ordinary life in our England to-day, when the nineteenth century is almost a nonagenarian:—

"A case of alleged witchcraft came before the Totnes magistrates yesterday. A cab proprietor named Heard summoned his son for threatening his life, and accusing him of bewitching his (the son's) daughter. In his defence the son said his father had bewitched his daughter, the result being that she suffered for months with chronic disease in the arms. He took her to several Plymouth doctors, and spent over 50*l.* in endeavouring to have her cured. She next went into a hospital, where it was advised that the arm should be amputated. He refused to allow this, and took her to a 'whitewitch' at Newton, who said she was overlooked by her grandfather. The 'whitewitch,' however, soon cured her. He denied using threatening language to his father, and the case was dismissed."—*Standard*, Feb. 16.

A. H. H.

DARWIN'S 'LIFE OF DARWIN.'—In reading Mr. Francis Darwin's 'Life and Letters of Charles Darwin' I have noticed a slight error, which it may be well to correct in 'N. & Q.,' so that it may be put right in a future edition. In the first paragraph we are told that "the earliest records of the family show the Darwins to have been substantial yeomen residing on the northern borders of Lincolnshire, close to Yorkshire." Further on we learn that the first ancestor who has been discovered was William Darwin, who lived about the year 1500 at Marton, near Gainsborough. Yorkshire must here be a mistake or misprint for Nottinghamshire. Marton is very near the boundary of that county. Cleatham, which afterwards became the seat of the family, is some ten or twelve miles to the east of Gainsborough.

EDWARD PEACOCK.

CLETCH= BROOD.—In Halliwell, *Cletch* is given as meaning "a brood of chickens." Here a family of children are known as "a cletch." The other day I heard a man say of a widower who had married a widow (both with families), that there were "two cletches in one house."

THOS. RATCLIFFE.

Workshop.

BLUFF.—There is a sense attaching to this word which does not seem to be noted in Dr. Murray's 'Dictionary.' In 'The Scribleriad,' which was published in 1742, we find (lines 8, 9):—

Ye Dunces too! for ye not differ more
Than *Bluff* and *Wittol*, or than *B-d* and *W-e*.

It was probably a slang term for one who hoodwinks, or is employed to hoodwink, a deceived husband.

W. F. P.

THE GREAT SEAL.—In Mr. Wyon's elaborate history of 'The Great Seals of England' it is stated that Lady Eldon made bed-hangings of the velvet cases annually presented to the Lord Chancellor to contain the seal. Is not this an error? Lord Campbell mentions that Lady Hardwicke thus adorned a state bedroom at Wimpole ('Lives of the Chancellors'). The point is worth noticing, as after ages may think this was the reason why Lord Eldon was called "old Bags."

EDWARD H. MARSHALL, M.A.

Hastings.

THROWING A SIXPENCE OVERBOARD IN A STORM.—I find the following allusion to this custom in the 'Reminiscences of a Scottish Gentleman' (London, 1861), pp. 156-7, under date 1804:—

"The breeze being fresh, and every sail set, gave promise of a rapid run across the Frith (*i. e.*, the Pentland Frith), and of reaching Stromness before evening; but the old saying of 'the sea is uncertain as beauty's smile' was unfortunately verified in our case, for, soon after we entered the Frith, the wind entirely failed, and a dead calm ensued, which placed the good ship

entirely at the mercy of the tide, before which she drifted in such a manner as to cause our captain great anxiety lest the Lady Forbes should prove another victim to those fatal Skerries. Many an eye was on the look-out even for a cat's-paw of wind, and the slightest ripple on the water, and many a 'whistle and blow, good breeze' was uttered by those who knew 'the dangers of the sea'; but all seemed in vain. At length I tried the experiment which sailors consider the last resource under such alarming circumstances, but in which they have great faith, of throwing a sixpence overboard; and, strange to say, the enchantment seemed to work, for shortly afterwards a light breeze sprang up, the flapping topsails became filled, and the grin on the bluff, hardy countenance of the man at the wheel told there was good steerage way, and the ship under command."

ROBERT F. GARDINER.

Glasgow.

ENTRY IN PARISH REGISTER.—The inside cover of a register-book belonging to East Lavant, Sussex, contains the following:—

"29th of October 1653. Richard Betsworth of ye parish of East Lavant, was approved of and sworn to be parish-minister for ye said Parish according to an Act of Parliament in yt case made and provided. Rⁱ BOUGHTON.

"He was a man low of stature, very violent for ye Rebels and a Plunderer of ye Royalists, particularly of ye Morley family (who lived in the Parish at that time). He had some learning, a great deal of Chicanery, tho' seldom more than one Coat, wch for some time he wore ye wrong side out only on Sundays its right side was seen, till it was almost worn out, and then he had a new one, wh he us'd in same manner.

"He and his Bror after ye Restoration rented ye Parsonage together of Doctor Gumble at 200."

DANIEL HIPWELL.

34, Myddelton Square, W.C.

PRONUNCIATION OF THE INDEFINITE ARTICLE.—It may not be generally known that a difference exists between the pronunciation of the indefinite article in England and in Scotland. Whereas in the former it is sounded like *ae*, in the latter country it is pronounced *ah*. While an Englishman speaks of *ae* man, a Scot says *ah* man. In appealing to the dictionaries, I find the 'New English' clearly enough supports the narrow sound, but the 'Imperial,' which is edited by Scotchmen, affirms that the narrow sound is used to emphasize the article, thus implying that in ordinary usage the broad *ah* sound is the right one. Other dictionaries pass over the matter, probably because the point is a refinement easily overlooked. In my boyhood I have occasionally heard Scotch people pronounce the first letter of the alphabet as *ah*, so that possibly the Scotch sounding of the indefinite article is a survival of a more general form of broad pronunciation that formerly obtained in the North. Perhaps some of your philologist or lexicographer correspondents could settle the question.

ANGLO-SCOT.

'OUR MUTUAL FRIEND.'—Dickens was not the first nor the last to stumble upon this unlucky

phrase. In 1833 the Rev. Wm. Jowett, Fellow of St. John's College, Cambridge, published a memoir of the Rev. Cornelius Neale (father of Dr. J. M. Neale), partly from materials supplied "by our mutual friend the Rev. Thomas Grinfield" (second edition, 1835, p. xi). The later instance is better seen in the following extract:—

"In Disraeli's 'Lothair' a young lady talks to the hero about their 'mutual ancestors.'.....One used to think that *mutual friend for common friend* was rather a cockneyism.....Mutual, as Johnson will tell us, means something reciprocal, a giving and taking. How could people have *mutual ancestors*?—unless, indeed, their great grandparents had exchanged husbands or wives!"—F. Harrison, 'Choice of Books, &c.,' second edition, 1886, p. 152.

It is also used by Mr. A. A. Watts in his memoir of his father, Alaric Watts, 1884, i. 139; ii. 243.

W. C. 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.

'BATTLE OF THE FORTY.'—I bought the other day an oil painting on panel called the 'Battle of the Forty,' painted by Peter Snayers, the favourite of the Arch-Duke Albert, Governor of the Low Countries. The picture, of which a replica exists in the Queen's audience chamber at Hampton Court, is said to have been painted for William III., one of whose ancestors shared in the fight between twenty French and twenty Flemish soldiers. It was more probably executed for William's father, as Snayers died before William III. was out of his teens. I should be very glad of information as to the date and circumstances of the battle.

W. G. F. D.

THE QUEEN'S CIPHER OF 1747 and 1751.—This cipher, taken from evidences of the above dates, presents rather an unusual appearance. Besides the C. R. in large capitals, there is an addition of a smaller capital A. above, and a similar one also below the C. R. Can any of your readers explain the reason for the addition of these two capital A.s to what would be the ordinary and usual Queen's cipher of that date?

S. M. MILNE.

CHERRY METAL.—What is cherry metal? I have heard of it as being used for decorating a ball-room at Sandringham.

F. P. A.

PIERS DE MELBOURNE, Esq., Constable of the Castle of Melbourne, and Keeper of the Park and Foreign Woods of Melbourne.—Is anything known of this gentleman? Was he one of the executors of John of Gaunt, Duke of Lancaster? Did he marry Elizabeth, daughter of Sir John Eynsford? Is anything known of his mother, Amye de Mel-

bourne, whose name appears in the register of Henry IV., in the office of the Duchy of Lancaster?
T. MILBOURN.

12, Beaulieu Villas, Fensbury.

FOWLER FAMILY.—Can any of the readers of 'N. & Q.' kindly inform me who were the parents and ancestors of the Rev. James Fowler, who died in 1779? He held the living of Horncastle, Lincolnshire, from 1724 to the time of his death. His son Robert was rector of Warboys. Please reply direct to (Miss) A. S. FOWLER. Crookham End, Brimpton, Reading.

TRANSLATIONS OF NOVELS.—When a boy at school I read two novels which I have never seen since, but of which I should be very glad to meet with copies. One is 'The Siege of Rochelle,' translated from the French of Madame de Genlis by Dallas. The other is named 'The Queen's Lieges,' but I do not remember the author's name.

JOSEPH BLUNDELL.

WHAT BECAME OF THE MS. OF MAZZINI'S 'RECORDS OF AN UNKNOWN'?—In Madame Venturi's memoir of Joseph Mazzini there is quoted the following passage from the personal reflections of her hero:—

"Through what process of intellectual labour I succeeded in arriving at a confirmation of my first faith, and resolved to work on so long as life should last, whatever the sorrows and revellings that might assail me, towards the great aim which had been revealed to me in the prison of Savona—the Republican unity of my country—I cannot detail here; nor would it avail. I noted down, at that time, a record of the trials and struggles I underwent, and the reflections which redeemed me, in long fragments of a work, fashioned after the model of 'Ortis' ["by Ugo Foscolo," adds Madame Venturi], which I intended to publish anonymously under the title of 'Records of an Unknown.' I carried them with me, written in minute characters upon very thin paper, to Rome, and lost them in passing through France on my return. Were I now to endeavour to rewrite the feelings and impressions of that period, I should find it impossible."

Was the manuscript ever discovered?

ERNEST SCOTT.

Northampton.

DOCWRA FAMILY.—

Gallant Tom Doowra,
Of nature's finest crockery,
Now dust and mockery,
To worms a prey.

Where can these lines be found; and to whom do they refer? I suppose to a grandson of William Docwra, the proprietor of the first penny post. He had an only son Richard, who married Ann Warburton, a sister of Sir George Warburton, Bart., and had a son Thomas, born in William Docwra's house in Cloak Lane on September 14, 1704. Richard Docwra's will, proved in 1741, only mentioned a son George, then of Cheshire. William Docwra had four daughters—Mary, married October 6, 1693, to Mr. John Fairman;

Margaret, married September 11, 1684, to Phineas Bowles, she died at Loughborough House, Lambeth, January 15, 1739/40; Ann, married March 20, 1704/5, to Thomas Warburton, of Offley, Herts; and Rebecca, married to — Nicholls. I should be glad of any information about this family.

GEORGE BOWLES.

7, Lady Margaret Road, Kentish Town, N.W.

[May not the reference be to Sir Thomas Docra or Docwra, Grand Prior of England A.D. 1504, a valiant man of arms *preux et hardi*, who was a competitor with Villiers de l'Isle Adam for the Grand Mastership of the Knights of Jerusalem? See Harleian MSS. 1386, 1504; and Sutherland's 'Knights of Malta,' vol. ii. p. 40.]

ORDNANCE.—Can any reader kindly inform me of works (statistical) upon cannon, or of any "ordnance manuals" of George III.'s time besides Sir Howard Douglas's, Spearman's, and Beauchant's?

H. Y. P.

ST. SWITHIN.—In some churchwardens' accounts of Henry VII.'s reign are the following entries:—

"23 H. 7th. Imprimis, at Ester, for any householder kepyng a *brode gate* shall pay to the parochie preests wages 3*l.* item to the Paschal $\frac{1}{2}$ to St. Swithin $\frac{1}{2}$."

1. What was the meaning of the expression "kepyng a brode-gate"? Was it equivalent to our modern saying, "keeping open house"? 2. Why was half the payment made to St. Swithin? Brand, in his 'Observations,' does not offer any explanation. Probably there are similar entries to the above in churchwardens' accounts at Winchester, where St. Swithin is a patron saint.

H. R. PLOMER.

9, Torbay Road, Willesden Lane, N.W.

THE BLACK BOOK OF WARWICK.—Can any of your readers inform me whether there exists any transcript of this black-letter manuscript? It is said that a transcript of it appeared in an old number of the *Gentleman's Magazine*; but I have not been able to find it, after a careful search.

KOPTOS.

THE CATNACH PRESS.—I purchased lately a little volume entitled, "Preparations for Death; or, Acts of Graces and Pious Exercises, in Order to a Happy End, &c. Done from the French. Edinburgh: Printed by John Catanach, for Mr. James Robertson, Bookseller. 1731." Now, John Catnach, the father of "Jemmy," of Seven Dials celebrity, was, according to Hindley, in his 'History of the Catnach Press,' born in 1769 at Burntisland, his family removing afterwards to Edinburgh. I should like to make out the relationship, if any, of the two printers.

G. H. THOMPSON.

Alnwick.

OLD SONG.—The following lines are part of a song which used to be sung by a gentleman who was born in the last century. There are several verses, but this fragment is all I can remember.

I shall be obliged to any one who will tell me where I may find the whole:—

She was not made out of his head, sir,
To rule and triumph over man;
She was not made out of his feet, sir,
By man to be trampled upon;
But she was made out of his side, sir,
His partner and help-mate to be.

Still man is the top of the tree.

ANON.

WEEKS'S MUSEUM.—Any information regarding this place will be acceptable.

ROBERT F. GARDINER.

OLD HOUSE OF COMMONS.—Now that the whereabouts of the Speaker's Chair of the Irish House of Commons has been settled, can any reader inform me where the Speaker's Chair of the Old House of Commons is? Some time ago (January, 1883) Mr. G. A. Sala said that he remembered its being used by the president of a debating society somewhere at Pentonville.

ROBERT F. GARDINER.

"A FULL BELLY MAKES A RED COAT SHAKE."—This saying slipped from the tongue of a garulous old woman of Huddersfield. She is constituted of proverbs, toasts, and curious sayings. I have known her since I could know anybody, and used to wonder at her knowledge of "folk-sayings." What is the connexion between the "belly" and the "red coat"? Has the saying a martial origin?

HERBERT HARDY.

"THE SUN OF AUSTERLITZ."—Who first used this phrase? Was it Napoleon? Victor Hugo has it three times at least, 'Le Soleil d'Austerlitz,' in his earlier poetry, and again in 'Les Châtiments.' Perhaps it is the poet's own.

JONATHAN BOUCHIER.

BURLESQUE OF 'MOTHER HUBBARD.'—Can any one tell me where to find in print an amusing burlesque sermon based on the nursery rhyme of 'Mother Hubbard,' which I have heard read at penny readings, and which I believe originally appeared in some magazine?

C.

"MUFFLED MOONLIGHT."—Can any reader tell me in what poem the phrase "muffled moonlight" occurs?

C. T. E.

THE ARMADA.—Has it been definitely settled where the fight with the Armada commenced? Records appear to favour somewhere outside Rame Head, or near Cawsand Bay; but I have seen statements about it being off Whitsand Bay, and even off Looe, in Cornwall, several miles to the west of Rame. Surely there must be some contemporary authority who has noted where the fighting actually commenced! It seems the Armada extended in crescent shape for seven miles, and perhaps this

may account for the uncertainty. In view of the approaching Armada tercentenary the question is of great interest.

W. S. LACH-SZYRMA.

THE HOUSE OF PEERS ON PUBLISHERS.—In a 'Life of Dr. Johnson,' by a "Mr." Harrison, I find it stated that the House of Peers, about a century ago, in a "famous decision respecting literary property," characterized the London publishers, in some "memorable debates," as "scandalous monopolizers, fattening at the expense of other men's ingenuity, and growing opulent by oppression." May I ask where this "decision" and these words are to be seen? They strike me as worthy of the attention of Mr. W. Besant and the Incorporated Society of Authors; and, at all events, they show that human nature is but little changed from what it was "when George the Third was king."

E. WALFORD, M.A.

ECLIPSES.—Is there reason to believe it to be a fact, as stated in the passage of Cicero quoted below, that Roman astronomers were competent to calculate backward the times of previous eclipses? Cardinal Mai's note does not directly notice this point. Scipio Africanus *log.*:—

"Atque hac in re tanta inest ratio atque sollertia ut ex hoc die, quem apud Eumium et in maximis annalibus consignatum uidemus, superiores solis defectiones reputatæ sint, usque ad illam quæ nonis quinctilibus fuit regnante Romulo: quibus quidem Romulum tenebris etiamsi natura ad humanum exitum abruptuit, uirtus tamen in cælum dicitur sustulisse."—Cic., 'De Republica,' i. 16, *ad fin.*

Could some one kindly say if Sir G. C. Lewis, 'Astronomy of the Ancients,' remarks on this passage?

H. DELEVINGNE.

Castle Hill, Berkhamstead.

"SNOW IN FEBRUARY IS THE CROWN OF THE YEAR."—Soon after I came to Middleton Cheney—that is to say, about thirty years ago—an old labourer made use of the above words in reply to some remark of mine about a late fall of snow. Is this saying general; and what benefits does such a fall of snow produce that it should have gained so proud a title?

W. E. BUCKLEY.

WEST INDIES.—This term would be the better for some exact definition at present. It is sometimes applied by authors to that region of America which came under the notice of the early Spanish discoverers, embracing the islands and the littoral of the Caribbean Sea, the coasts of Venezuela and British Guiana, as well as the West India Islands. On the other hand, the term is frequently limited in its application to the islands alone. Perhaps some geographer can favour your readers with an authoritative definition. Another point on which some light might be thrown with advantage is, in speaking of sugar grown in the West India Islands, is it more correct to say West India sugar than West Indian sugar?

BETA.

Replies.

RADCLIFFE OF DERWENTWATER.

(7th S. iv. 506; v. 118.)

Spelling of name quite immaterial; that used at heading of this now usually adopted by genealogists. The only daughter of Charles Radcliffe who married and had issue was Mary Radcliffe, born in Rome; married at St. George's, Hanover Square, Feb. 11, 1755, to Francis Eyre, of Warkworth, co. Northampton, and of Hassop, co. Derby; and died Aug. 26, 1798. Her children were (1) Francis Eyre, of Hassop, who assumed the title of Earl of Newburgh—not Newbery—who married Dorothy Gladwin, and died in 1827; (2) James Eyre, who married Mlle. Teresa Josephine de Clemencourt, and died in 1816, leaving an only daughter, Caroline Eyre, who died unmarried in 1838; (3) Mary, who married Arthur Onslow, serjeant-at-law, and died without issue in 1833; (4) Charles Eyre, died unmarried in 1819.

Issue of Francis and Dorothy Eyre: (1) Thomas Eyre, of Hassop, who assumed the title of Earl of Newburgh, married Margaret, daughter of Archibald, Marquess of Ailsa, and died without issue in 1833; (2) Francis Eyre, of Hassop, who also assumed the title, and died unmarried in 1852; (3) Dorothea Eyre, of Hassop, who assumed the title of Countess of Newburgh, married Col. Charles Leslie, K.H., of Fetternear, co. Aberdeen, and died without issue in 1853; (4) Barbara Eyre, a nun, died in 1849; (5) Radcliffe Eyre, died unmarried in 1840.

The only daughter of James Bartholomew Radcliffe, third Earl of Newburgh, was Lady Anne Radcliffe, born in 1758 at Slindon, co. Sussex (the seat of her father, in right of his wife, Barbara, elder of the two daughters, and at length sole heir of Anthony Kempe of that place). She died unmarried at Slindon, November 18, 1785, and was buried in the Kempes' vault in the Catholic Church there.

I do not know of any connexion between the Theed and Radcliffe families; but the latter is such a numerous and widespread race that he would be indeed a bold man who denied that such existed.

R. D. RADCLIFFE, M.A.,

Hon. Sec. Lanc. and Chesh. Historic Society.

Darley, Old Swan, Liverpool.

There are many references to the late Richard Ratcliffe Pond in Dr. Strauss's 'Reminiscences of an Old Bohemian.' The doctor states:—

"Richard Ratcliffe Pond discovered one day that he was lineally descended from the ill-fated Earl of Derwentwater. He eagerly set about establishing the fact and the unbroken legitimacy of his descent. I verily believe the affair cost several hundred pounds. When it was all clear as daylight he found out, a little late in the

day, that, though he might succeed in making good his claim to the title and peerage, there was not the remotest chance of ever recovering an acre of the property forfeited upon attainder and given to Greenwich Hospital. As he was a sensible man, he let the shadow go when he found that he could never grasp the substance."—P. 280.

Dr. Strauss adds that Pond's son, known as the Viscount, is now (1883) about thirty-five years of age.

ROBERT RAYNER.

139, Loughborough Road, S.W.

COLL. REG. OXON. will find all he wants in Burke's 'Peerage,' s.v. "Newburgh" (not Newbery).
C. F. S. WARREN, M.A.
5, St. Peter's Terrace, Cambridge.

The family name of the Derwentwaters was Radcliffe, or Radclyffe, not Ratcliffe. According to Sir Bernard Burke's 'Peerage,' James Bartholomew, Earl of Newburgh (not Newbery), who died in 1814, had no child, either son or daughter. His widow, a daughter of Sir H. Webb, Bart., died in her hundredth year, Aug. 3, 1861. The widow of another Earl of Newburgh, by birth a daughter of the noble house of Ailsa, is still living, her residence being at 35, Wilton Crescent, and possibly she may be able to answer NEMO's question.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

UNEMPLOYED SUBSTANTIVES (7th S. v. 125).—Would it not be well to enact a standing order that contributors of a hypercritical turn of mind should, before writing to 'N. & Q.,' carefully peruse the remarks made by the Editor (7th S. v. 112) on the subject of "fads"?

It wad frae monie a blunder free us,
And foolish notion.

H. C. S. surely cannot be aware of the long legal history of the baton in Great Britain, or he would never have fallen into the error of classifying it amongst "new-fangled and needless words." There was, as has been shown in 'N. & Q.' (7th S. iv. 470), a court of Trailbaston instituted by Edward I. The baton was an important symbol in laud transfer, and "sasine per fustem et baculum" (translated "by staff and baton") is a phrase of ancient date. Moreover, the baton was the recognized legal name for the weapons, called "ebon staves" by Shakespeare, which were used in the wager of battle. Thus, apart from the common sense inherent in the tendency of names to be specially told off to distinguish special things from others of an analogous nature, there seems good reason for giving *baton* the preference as a name for an instrument of the law. Besides, I believe the word *staff* is not a recognized term for a policeman's baton—it is not specific enough. *Truncheon*, which H. C. S. seems to have a fancy for, has less claim to rank as an English word than *baton*. Derived from the French *tronçon*, it is a much more recent acceptance into our language than

baton, which, in a double sense, lost its French accent long ago.

A curious mistake relative to *truncheon* is made by Dr. Zachary Grey in his edition of Hudibras. In part i. canto ii., at p. 80 of Murray's reprint, the indignant knight, in the course of his altercation with the butcher Talgol, says:—

Nor shall it e'er be said that wight
With gantlet blue and bases white
And round blunt truncheon by his side
So great a man-at-arms defy'd.

Grey annotates *truncheon* "the butcher's steel upon which he whets his knife"; but in the amusing description of the fight which follows it is clear that it was a wooden cudgel. G. N.

Glasgow.

The policeman's weapon is so generally recognized as a *baton* that there seems very little chance of its ever being regarded either as a *truncheon* or a *staff*. As regards *truncheon* in particular, the following anecdote from school life may not be amiss. Within the last twelve years some wag among his fellows pointed out that a careful pupil at a boy's school in the west of Scotland was in the habit of brandishing a truncheon on entering his writing class. The nickname was given to an unusually large case for holding pens and pencils, and it struck the schoolboy sense of wit as being so happy that truncheon came to be a technical term in a very short time. The culmination of the joke was reached when a new arrival, after several days' attendance, reported that he had asked his father to procure a truncheon for him, but that there was no article of the name known to the best school furnishers in Glasgow. The truncheon, in fact, however great the pity, seems likely to share the fate of the dodo.

THOMAS BAYNE.

Helensburgh, N.B.

Your correspondent, who, if I understand his contention, would substitute *staff* for *baton* in speaking of a constable's weapon, as being a more purely English word, might, perhaps, consider whether in modern speech *staff* is not in some degree generic. There are "staves" of different sorts, from the "quarter-staff" of old times to the "staff" of the blind beggar. *Baton* I conceive to be a species of staff, and that the word, when used in the technical sense of a policeman's weapon or of a field-marshal's badge of office, is correctly used, while either *staff* or *truncheon* (which is obsolete) would not be appropriate in such a case.

I do not think your correspondent would say that on a certain occasion the Guards forced back (to quote his own words) "the ranks of the unemployed" with the butts of their "guns"; he would probably say "muskets" or "rifles," thus specifying *species* rather than *genus* of weapon.

ALEX. FERGUSON, Lieut.-Col.

United Service Club, Edinburgh.

CONUNDRUM BY WHEWELL: OLD FOLK-SONG (7th S. iv. 487; v. 36).—This conundrum dates from a much earlier period than that in which Dr. Whewell flourished. As an old folk-song it will be found in Ritson's 'Gammer Gurton's Garland,' 1810, p. 3, and in most of the collections of nursery rhymes that have been subsequently published. The first stanza of the song is given by MR. PENNY at the second reference. The subject of these riddle-songs, which were a favourite form of amusement among our ancestors, has been exhaustively discussed by Prof. F. J. Child, in what on a previous occasion I designated as his "monumental work." If I remember rightly, Prof. Child's disquisition on the subject occurs in the introduction to the well-known ballad of 'Captain Wedderburn's Courtship,' but I have not the book at hand to refer to. The "monumental work," I may add, in answer to MR. W. J. IBBETSON (7th S. iv. 339), is not a "collection of songs analogous to the fine collection of ballads in eight volumes which [Prof. Child] has already given to the world," as supposed by the Editor, but a completely new edition of 'The English and Scottish Ballads,' which is now in course of publication in eight quarto parts, the English price of which is one guinea a part. Of this edition four parts have already appeared, and the fifth, which will shortly be published, will contain the ballads connected with Robin Hood and other kindred heroes. W. F. PRIDEAUX.
Calcutta.

Several similar puzzles are given in a note of mine (4th S. iii. 604), where also MR. MEE will find a complete version of the song which he quotes, and which in its oldest printed form is, I believe, in the Pepys Collection at Cambridge. Motherwell, Kinlock, and Aytoun supply later copies.

W. F.

Saline Manse, Fife.

MARRIAGES IN ST. PAUL'S (7th S. v. 69).—Would it not be Lord Hardwicke's Marriage Act of 1754 which stopped these? It was so in the case of Westminster Abbey. See Col. Chester's edition of the Registers, p. 55.

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

JOSEPH WRIGHT (7th S. v. 128).—According to Lemprière's 'Biographical Dictionary' this artist was born in Derby in 1734. He was a pupil of Hudson, and in 1773 visited Italy. He remained there for two years, and returned and died at his native place at the age of sixty-three. His landscapes and historical pieces are highly valued.

ARTHUR SIDNEY HARVEY.

See Drake, 'Dictionary of American Biography,' Boston, 1872; and Tuckerman, 'Book of the Artists,' s. v. DE V. PAYEN-PAYEN.
University College, W.C.

"ÆLIA LÆLIA CRISPIS" (1st S. iii. 242, 339, 504; 3rd S. xi. 213, 265).—In a Bristol book catalogue just received is:—

"The Trial of Elizabeth, Dowager Duchess of Kingston, for Bigamy, &c.—The famous Elizabeth Chudleigh. The Duchess of Kingston and Mr. Madan aimed in vain at introducing polygamy. She was a maid of honour, and a wife, and married without being a widow; hence Horace Walpole's enigmatic Epitaph, 'Ælia Lælia Crispis, nec Virgo, nec Mulier, nec Vidua, sed omnia.'"

Is the epitaph not older than Walpole; or did he apply it to her? No authority is given in the catalogue for the note.

G. H. THOMPSON.

Alnwick.

KEENE AND ANDREWS FAMILIES (7th S. iv. 249, 375, 495).—At the last reference MR. WALFORD raises a query as to Bishop Keene, of Ely; changing his name. He will find a good deal of information in Walpole's 'Letters.' The bishop was brother to Sir B. Keene, who was ambassador at Madrid soon after the peace of Aix-la-Chapelle, and who died, I believe, unmarried. The bishop married an heiress named Ruck, whose name he assumed by royal licence—without, however, abandoning his own—and is now represented by Col. E. Ruck-Keene, of Swyncombe, near Henley-on-Thames. It would be interesting to know whether the bishop and his brother were related to Henry Keene, who was an architect of the same period. He was employed for many years at Oxford, and was also surveyor to the Dean and Chapter of Westminster. His arms were the same as those of the bishop, though with a different crest. The ambassador had supporters, which were granted when he was created Knight of the Bath for his distinguished services in baffling a family compact between the two ruling branches of the House of Bourbon.

H. G. KEENE, C.I.E.

Jersey.

SINGING CAKES (7th S. v. 109, 136).—In the Injunctions issued by Archbishop Parker in 1559 we have the following:—

"Item. Where also it was in the time of K. Edward the Sixth used to have sacramental bread of common fine bread, it is ordered for the more reverence to be given to these holy mysteries; being the Sacraments of the body and blood of our Saviour Jesus Christ, that the same Sacramental bread be made and formed plain without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and wafer, hitherto named singing, cakes, which served for the use of the private Masse."

Archbishop Parker, when appealed to as to the meaning of the rubric, wrote:—

"It shall suffice, I expound, when either there wanteth such fine usual bread, or superstition be feared in the wafer-bread, they may have the Communion in fine usual bread; which is rather a toleration than is in plain ordering, as it is in the injunction."

Parker seems to have insisted on the use of wafer-

bread in his diocese, for we find the question asked in his 'Visitation Articles':—

"And whether they do use to minister the Holy Communion in wafer-bread according to the Queen's Majesty's Injunctions."

See Blunt's 'Annotated Book of Common Prayer,' vol. ii. p. 198. E. LEATON BLENKINSOPP.

MR. BEAZELEY has omitted from the ingredients of the "singing-hinnie" that one which is the prime requisite, viz., plenty of butter. It is the hissing noise which it makes when baked on the girdle that is called "singing." "Ned" means kneaded. "Hinnie" is a term of endearment, probably another form of "honey."

G. H. THOMPSON.

Alnwick.

I do not think these had anything to do with the knead or kneaded cakes popular in Northumberland, and I do not think these are worthy to be called "singing hinnie's," i. e., honeys, unless served up piping or fizzing hot, with a spoonful of rum over them. I cannot speak for the singing hinnie's, but I know the knead cakes well.

P. P.

'GUIZOT'S PROPHECIES' (7th S. v. 147).—H. P. asks for information about a paper or book called 'Monsieur Guizot's (or Gazotte's) Prophecies.' There never existed in French literature a paper or book with that title. But I most easily account for H. P.'s mistake. I should say H. P. has a German friend who spoke to him about 'La Prophétie de Cazotte'—Germans pronounce our French *c* as *g*—a famous pamphlet by La Harpe. La Harpe supposes the pamphlet written by Jacques Cazotte himself, the author of 'Le Diable Amoureux,' about 1788. In an elegant assembly of ladies and philosophers Cazotte prophecies, to the general surprise, the scenes of the Revolution, the death of Louis XVI. and Marie Antoinette, Condorcet's death, the "Terreur," &c. This pamphlet (a dozen pages) has been often published (La Harpe's 'Œuvres Posthumes,' &c.). In the mouth of H. P.'s German friend 'La Prophétie de Cazotte' turned to 'La Brovédie de Gazotte,' hence 'Guizot's Prophecies.'

JOSEPH REINACH.

Paris.

The paper which H. P. probably has in mind was called 'The Prophecy of Jacques Cazotte.' It was written by L. Waxall, and appeared in *Once a Week*. See vol. vi. p. 234.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

The prophecy inquiry for is not M. Guizot's, but is called 'The Prophecy of Cazotte.' It was written by La Harpe, and first appeared in 1806 in the 'Œuvres Choiesies et Posthumes de La Harpe,' edited by Petitot, who suppressed the acknowledgment of the author that it was merely "supposée."

The 'Prophecy' and details about the life of J. Cazotte, have been reprinted with 'Le Diable Amoureux,' and some other of this author's tales, and published by Quantin, Paris, 1878.

HENRI VAN LAUN.

H. P. inquires really for Cazotte's 'Prophecies,' not for Guizot's or Gazotte's. They are familiar to 'N. & Q.' (see 4th S. ii. 8; 6th S. iv. 428; v. 13, 174). The fullest account of the various publications respecting them is at 6th S. v. 13. It is there shown that the anecdote respecting them is in the 'Memoirs of Madame du Barri,' vol. iv. p. 291, London, 1831; that they may be seen in Dr. Neale's 'The Unseen World,' night xi., pp. 192-8, London, 1853; and that they are proved to be no prophecies at all by M. Jal, in his 'Dict. Crit.,' Paris, 1872, s. v. "Cazotte." It is a fiction by La Harpe.

ED. MARSHALL.

"TO HELP," WITH OR WITHOUT THE PREPOSITION "TO" (7th S. v. 108).—Is this usage confined to the verb *help*? A similar peculiarity is found with many other verbs, and is explained as arising from the confusion of the Old English infinitive (without *to*) and the gerundial infinitive (with *to*) after their distinctive terminations had in course of time become assimilated. In Abbott's 'Shakespearean Grammar' we find the following instances among many others:—

"You ought not walk."—'Julius Cæsar,' I. i. 3.

"Suffer him speak no more."—Ben Jonson, 'Sejan,' III. i.

"Vouchsafe me speak a word."—'Comedy of Errors,' V. i. 282.

"I will go seek the king."—'Hamlet,' II. i. 101.

H. J. CARPENTER.

Tiverton.

"Come and help me do it" is an Americanism, and therefore, as a matter of course, English of the purest kind. It is true we do not find it in our native classics, but it is common in all the Yankee novelists. Mr. Lowell does not claim it as an instance of his countrymen's superiority over us in the matter of English, but probably Mr. R. Grant White does.

C. C. B.

P.S.—Since writing the above note I have lighted upon this verse in Mr. Arnold's 'Empedocles on Etna':—

I would fain stay and help thee tend him, &c.

MAID OF KENT (7th S. v. 148).—There have been two Maids of Kent in old days, the Fair Maid, Joan, Princess of Wales, and the Holy Maid, Elizabeth Barton, a Benedictine nun, who pretended to the gift of prophecy, and who was hanged at Tyburn in 1534. She averred, when a prisoner in the Benedictine nunnery at Canterbury, that she went to heaven once in a fortnight. John Salcote, Abbot of Hyde, and then Bishop-elect of Bangor, writes to Arthur, Viscount Lisle, "from

my house in Southwarke, St. Edmund's Day the Bishop," that "Our holy nonne of Kent hath confessed her treason against God and the King, that is, not only a traitoresse but also an heretyke; and she with her complishes are like to suffer death." The date usually given for Elizabeth's death, April 20, 1534, must, therefore, be inaccurate, as this letter was written on November 16 following.

HERMENTRUDE.

This name as applied to Miss Heathorne always has struck me as not only senseless but insulting. It is that by which the impostor Elizabeth Barton (*temp.* Hen. VIII.) is best known, and would probably suggest her and her fate to most readers, as it did to me. Certainly it is the last one would think of applying to this worthy lady, whose worst offence (against the *manes* of W. J. Thoms!) was that she had survived a century's unmarried life.

Q. V.

LORD MACAULAY'S SCHOOLBOY (7th S. iv. 485; v. 33).—

"This thing or this picture, this figure or this anything that can be understood and not expressed, may make a neuter gender; and *every schoolboy knows it.*"—Jer. Taylor, 'On the Real Presence of Christ in the Holy Sacrament,' sec. v. 1.

Is this an ancestor of Macaulay's schoolboy?

D. C.

SPARABLE (7th S. v. 5, 111).—It is quite true that the machine-made or "cut" bills have to a great extent taken the place of the hand-made bills. The latter, however, are still made in considerable quantities in the Black Country, and also at Carlisle. They are called in the trade "hammered bills." In the North here they are called "beat (pronounced *bet*) muds," *i. e.*, beaten. The cut bills are also called "muds." Jamieson says, "Isl. *mot*, *commissura*, a joining close." I am rather doubtful about this, as the object of the "mud" is to prevent the leather wearing away too soon. The longer bills, for joining the leather, are termed "sprigs."

G. H. THOMPSON.

Ainwick.

OLD LONDON BRIDGE (7th S. v. 148).—The house referred to in the query is Ingress Abbey, three miles from Dartford, and in the parish of Greenhithe. Its ancient name was Incegrice, and it appears to have been held by Dartford Nunnery (a foundation of King Edward III.'s), and by "the Carmichaels, Besboroughs, Calcrafts, and Roebucks." The property was acquired by the once celebrated Alderman Harmer, of London, a barrister, whose eloquence was well known at the Old Bailey, whom his enemies alleged (whether truly or falsely I cannot decide) to have been the son of a convict, and born in prison; who was not, in his turn, Lord Mayor, and who died childless. He is said to have rebuilt Ingress Abbey with some of the stones of old London

Bridge. This mansion is described as "an elegant structure in the Tudor Gothic style, and, with its tastefully wooded grounds, an object of considerable attraction." I am told that the best or only view of it without entering the grounds is from the Thames. The 'Post Office Directory of Kent' for 1887 gives the owner as Mr. S. C. Umfreville, J.P., the occupier. It may be added that stones of old London Bridge are said to have also been used in the construction of Herne Pier. The date of the present London Bridge is 1825-31.

JOHN W. BONE.

The house can be seen from the river just east of Greenhithe on a gentle green slope. It is an elegant structure in the Tudor style, and was built by Alderman James Harmer (Farringdon ward), proprietor of the *Weekly Dispatch* newspaper. Eliza Cook, the poetess, stayed here for some time. The wooded grounds are tastefully laid out. Mr. S. C. Umfreville was the proprietor some few years since, and may be so still.

JOHN TAYLOR.

The grandfather and father of Sir Henry Have-lock are said to have inhabited the house at one period. The building of Ingress Abbey is believed to have fulfilled one of the prophecies of Mother Shipton:—

Ships shall go against wind and tide,
And London Bridge shall go to Greenhithe.

J. G. WILMOT.

[Very many correspondents reply to the same effect.]

FOREIGN SLANG DICTIONARIES (7th S. v. 108).—I know of no bibliographical list of such works. Alfred Delvau (not Delvan) published his 'Dictionnaire de la Langue Verte, Argots Parisiens comparés,' in 1866, and a second edition in 1867. A third "augmentée d'un supplément par G. Fustier" appeared in 1883. The same author published the 'Dictionnaire Érotique Moderne' in 1864. Other editions followed in 1874 and 1875. Lorédan Larchey wrote 'Les Excentricités de la Langue Française' in 1860; the fourth edition appeared in 1862. In 1872 the title was changed to "Dictionnaire Historique Etymologique et Anecdotique de l'Argot Parisien. Sixième Edition des Excentricités du Langage mise à la hauteur des Révolutions du Jour." In 1880 the eighth edition was called 'Dictionnaire Historique d'Argot'; and a supplement appeared in 1883.

In addition to those given by MR. APPERSON I have noted the following:—

1. Dictionnaire d'Argot, ou la Langue des Voleurs dévoilée, contenant les Moyens de se mettre en garde contre les Russes des Filous. Paris. (1830?):
2. Histoire de Collet et de plusieurs autres Voleurs anciens et modernes, suivie d'un Dictionnaire Argot-Français. Paris, 1849.
3. Macaronéana, ou Mélange de Littérature Macaronique des différents Peuples de l'Europe. Par Octave Delepierre. 1852.

4. Le Dictionnaire des Précieuses. Par A. B. de Somaize. Nouvelle édition par Ch. L. Livet. 1856.

5. Glossaire Érotique de la Langue Française. Par Louis de Landes. Bruxelles. 1861.

6. Vocabulaire des Houilleurs Liégeois. Par S. Bormans. 1864.

7. Almanach de la Langue Verte pour l'Année 1868 à l'usage des Bons Zigues.

I believe there is also a dictionary containing all the slang terms of the modern school of French naturalistic writers, published a few years since at Paris.

DE V. PAYEN-PAYNE.

The second edition of the 'Dictionnaire de la Langue Verte,' by Alfred Delvau (not Delvan), was published in 1867. He describes it as being "un fidèle tableau des mœurs on doyanets et diverses des Parisiens de l'an 1865-6," and refers to "l'empressement du public à en épuiser la première édition." This, I think, shows that the date of the first edition must be either 1866 or 1867.

W. H. DAVID.

46, Cambridge Road, Battersea Park.

Books on foreign slang are very numerous. Those in French alone, inquired for by MR. APPERSON, are legion. The following are well known:—'Le Jargon ou Langage de l'Argot reformé,' &c. (à Troyes), par Yves Girardin, 1660; another by Antoine Dubois, 1680; 'Le Jargon ou Langage de l'Argot reformé, pour l'instruction des bons Grivois,' &c. (at 2 sous, 12 pages), à Lavergne, chez Mezière, Babillandier du Grand Coëre, 1848; 'Le Jargon de l'Argot,' par Techener (several editions).

E. COBHAM BREWER.

I am much surprised that your correspondent does not know of the latest and most complete dictionary of argot, viz., Prof. A. Barrère's 'Argot and Slang,' 1887 (privately printed). I would inform you that a new and cheaper edition is in preparation, and will be published shortly by Messrs. Whittaker & Co., who hold the copyright of the title in its widest sense.

E. MAY.

[Other correspondents write to the same effect.]

MINSTER CHURCH (7th S. v. 47, 157).—The story quoted from the 'New British Traveller' of 1784 does not, indeed, deserve to be made hideous by an interpolated note of admiration; but it is, after all, a degraded legend. A Knight Templar who lives in the reign of Elizabeth, and is known as "one Lord Shawlam," and is a "haughty peer," and has a horse that can swim "above two miles in the sea"—such a figure is evidently compounded in the eighteenth century, out of old and incongruous materials.

The scene of the original narrative (long ago pointed out to me on the spot) is the flat seashore between Sheerness and the Sheppey Cliffs. Hither came a knight of Sheppey, riding his favourite destrier, and ready to embark with his retainers for the third Crusade. He had already, according

to the judicious practice of the age, made away with an inconvenient young woman; but the mother of that deluded female had her eye on him. She, being a "wise woman," appeared on the beach at the critical moment, just as the knight had dismounted and his war-horse was about to be coaxed into the boat. She told him that that very horse would be the avenger of her murdered offspring. "Nous verrons!" said the knight in his language; and, like another famous hero, he then and there stabbed the horse, and had it buried in the sand.

Years afterwards he returned from the Crusade, and landed at the place where he had embarked. As he sprang ashore something sharp within the sand pierced his foot through and through. It was one of the skull-bones of that avenging destrier. He died, and the wise woman immediately raised her terms.

Such is the story as I used to hear it in Sheppey twenty years ago, when the ancient church of Minster was still on Sundays a delightful dilapidated haunt of smock frocks and rustic straw bonnets, when the crumbling tombs and relics of mediæval Christianity were blended in harmonious difference with the ruder and homelier Protestantism of Georgian times. All that is gone I am told—Minster Church is "restored."

A. J. M.

In Hone's 'Table Book,' p. 573, will be found a woodcut of the above monument, and on the previous page will be found the description and legend connected therewith (in rhyme), being a part of "Mr. Gratling's account of Hogarth's tour," which commences p. 566. A note says the story is quoted in Mr. Grose's 'Antiquities,' vol. ii., art. "Minster Monastery."

S. V. H.

DUK DE ROUSSILLON (4th S. v. 560).—I have lately learned, from a private source, the death of this *soi-disant* duke, after whom THUS vainly inquired nearly twenty years ago in your columns. He was never known or recognized at the French Embassy, and, indeed, no such ducal title ever existed in France. His name was Henri Cosprons, and he was a native of the neighbourhood of Perpignan, sprung "d'une famille tout-à-fait bourgeoise," as the then Mayor of Perpignan wrote to a friend in England. His appearance in London was accounted for in various ways; but he strangely disappeared soon after the question of THUS was published, and has since lived in obscurity abroad.

E. W.

SIR THOMAS REMPSTON (7th S. v. 129).—MR. TAYLOR will find a useful note on Sir Thomas Rempston in 'Testamenta Eboracensia,' vol. ii. p. 225. He died in 1453, as appears from Inquis. post mort. iv. 281, and is buried at Bingham, near Nottingham (Thoroton, 144). His mother,

Dame Margaret Rempston, died at Nottingham in 1454 (Inq. post mort. iv. 257), and his father, Sir Thomas Rempston, was drowned at London Bridge October 31, 1406.
J. H. WYLIE.
Rochdale.

PRACTICAL JOKES IN COMEDY (7th S. v. 125).—There is, I think, more practical joking in old French comedy than in our own. See Molière, I may almost say *passim*, but notably 'Le Bourgeois Gentilhomme,' 'Les Fourberies de Scapin,' 'Le Médecin malgré lui,' and 'Monsieur de Pourceaugnac,' in all of which, but especially in the first two, there is practical joking, as might be expected, of the most amusing description. It is very curious to observe how fond this great writer, "the god of comedy," as John Kemble called him, was of introducing *coups de bâton* and *coups de poing* into his plays. Boileau, as is well known, did not approve of Molière's "splitting the ears of the groundlings" with fun of this sort:—

Dans ce sac ridicule où Scapin s'enveloppe
Je ne reconnais plus l'auteur du Misanthrope,

an opinion in which I fancy few of Molière's readers will feel inclined to concur. There is a very amusing scene of practical joking in Brueys's comedy 'Le Grondeur,' where the "growler," a grave old Paris physician, is compelled, to his intense indignation, to dance the lively old dance *la bourrée* almost literally at the sword's point. In the same writer's *réchauffé* of the old farce 'L'Avocat Patelin' there is some "admirable fooling," which may be considered to come under the head of practical joking. I may state in passing that it is in the last-mentioned play that the famous proverbial saying, "Revenez à vos moutons," first occurs, and in the older play, the date of which is uncertain, is "Il n'y a rime ne raison," which must, I think, be the earliest known instance of this phrase. There is also an amusing piece of practical joking in Piron's 'La Métromanie' (Acte II. scène i.), where Baliveau, the magistrate (*capitoul*) of Toulouse, is obliged, sorely against his will, to take a part in Francalet's new play, and goes off to study his *rôle* unseen by the world in a remote part of the garden:—

Je vais donc m'enfoncer dans cette solitude;
Et là, gesticulant et brillant tout le soir,
Faire un apprentissage, en vérité, bien fou.

The fun in Le Sage's 'Crispin rival de son Maître,' a charming little comedy, is perhaps not strictly practical joking.

In Scarron's 'Roman Comique,' which I happen to be reading at the present time, and which, although not dramatic, is descriptive of the adventures of a troupe of strolling actors, one of the troupe, an old gentleman named La Rancune, plays a joke of an exceedingly practical character on a chance acquaintance, a merchant, which is of too Swiftian a nature to be described in detail in

'N. & Q.' Scarron's work is, I understand, founded partly on Molière's adventures in the provinces before his genius blazed out in its immortal glory in the capital.

Readers whose acquaintance with French comedy is wider than my own will doubtless be cognizant of others besides the above-quoted examples.

JONATHAN BOUCHIER.

Ropley, Alresford.

KENILWORTH PRIORY (7th S. iv. 265).—As no correction has appeared, may I ask Mr. Lovell to note the obvious error 22 Henry VII., 1488, which should probably be 2 Henry VII.? I should not, however, trouble 'N. & Q.' with this correction, were it not that I wish, at the same time, to know where the Dugdale MS. Collections referred to in the same note are kept.
R. H. H.

Pontefract.

FRANS HALS (7th S. v. 147).—Although this artist was born in the southern Netherlands—probably at Antwerp—and was the pupil of Karel van Mander, a Flemish painter, Hollanders proudly claim him for their own, inasmuch as his father did not migrate from Haarlem until 1579, and he himself spent the greater part of his life there, immortalizing the features of his contemporaries in pictures which give a peculiar interest to the town museum, and attract attention at many another show of art-treasures elsewhere. I believe he sometimes signed his works with his initials. One of his pictures at Haarlem, representing the officers of St. Adrian's Corps of Archers at table on the occasion of their departure for the siege of Hasselt and Mons (1622), is marked with his monogram, consisting of a Roman H which has its first upright capped by the top of an F.

I consider it "a joy for ever" to have seen the canvas known, I think, as 'The Fool,' in the Rijks-Museum at Amsterdam. It is suspected, however, that this is due—I would rather say directly due—to the pencil of one of Frans Hals's sons. Indirectly, at least, our artist had much to do with it.
ST. SWITHIN.

His peculiarity is total inability to group or connect his figures. His great works are all at Haarlem, in Holland. There you find a gallery full of grand pictures of jovial, fighting, feasting, and drinking burghomasters—each figure a perfect picture of its kind, but none having any reference to the next. But the pictures are well worth the journey.
A. H. CHRISTIE.

Bryan gives the monograms used by this painter, F and H, or two H's, combined.

JULIAN MARSHALL.

For a life of Frans Hals and a catalogue of his paintings see Mr. P. R. Head's contribution to the

series of "Great Artists," published by Sampson Low & Co. in 1879.
G. F. R. B.

MILTON'S FALSE QUANTITY (7th S. v. 147).—Those who may wish to see a thorough criticism not only on this line, but on all Milton's compositions in Greek, will find the work done by one of the greatest scholars of this century, Dr. Burney. In the edition of 'Milton's Poetical Works' edited by the late Provost of Oriel College, Oxford, Dr. Edward Hawkins, Oxford, 1824, there are printed "Notes on the Greek Verses of Milton by Dr. Burney," vol. iv. pp. 357-61. He says:—

"Those who have long and justly entertained an high idea of Milton's Greek erudition, on perusing the following notes, will probably feel disappointed; and may ascribe to spleen and temerity what, it is hoped, merits at least a milder title. If Milton had lived in the present age, he would have been assisted by the labours of Bentley and others, under whose auspices Greek criticism has flourished with a vigour unknown before."

He then proceeds to examine the verses, and on coming to the line in question says:—

"The word *δυσμίμημα* teems with error. The antepenult is long, so that a *spondeus* occupies the fourth place, which even the advocates for the toleration of *Anapæsti in sedibus paribus* would not readily allow. In the next place, this word *δυσμίμημα* does not occur, I believe, in any ancient writer; and, if it did, it could not possibly be used in the signification in which it has been employed by Milton."

I do not know where Dr. Burney's notes first appeared, but perhaps in *Valpy's Classical Journal*. Warton has a long note on the portrait, but says nothing on the Greek in his edition 1785.

W. E. BUCKLEY.

MR. GANTILLON points out that Milton, in the fourth foot of an iambic verse, "*Spondeum stabilem paterna in jura receipt*," instead of the proper iambus. Milton did not know, and perhaps as an English poet did not care much for the exact classical quantity of syllables in comparison with the rhythm. At any rate he has a similar mistake in his Greek translation of Psalm xiv., as *ἐλλυμένη* twice, with the *υ* short. Such errors attracted the notice of Dr. Burney, who wrote a long examination of them, which may be seen in Todd's edition of Milton, which I have not by me. The subject is noticed in the *Aldine Milton*, Lond., 1832, vol. iii. p. 312, but not the word *δυσμίμημα*.

ED. MARSHALL.

HERALDIC (7th S. v. 88, 156).—A Portuguese correspondent of 'N. & Q.' having most obligingly allowed me to see a drawing he had made of the arms of Mariz, I am enabled to answer my own query and describe the drawing. Or, five escallop shells sable, in cross, between four roses argent, barbed and seeded proper; on a canton argent, an annulet gules. According to the rules of English heraldry, placing white roses on a golden ground would be incorrect; but I have sometimes found in

foreign arms not only, as in this case, metal on metal, but even colour on colour. W. M. M.

PINE'S 'TAPESTRY HANGINGS' (7th S. iv. 428; v. 96).—I am obliged to VOLVOY for his note suggesting a comparison of the plates in Pine's work of 1739 (not 1839) with Hollar's engraving of the trial of Archbishop Laud; but I may say that I am not aware of there being any idea that the plates are incorrect. It was the letterpress to which I referred as being considered faulty, and of the statements in which I desired to have corroboration or otherwise. W. S. B. H.

BUFFETIER (7th S. v. 106, 192).—I wish those who write about this word would read the article in my 'Dictionary'; they might then come to know *what they are talking about*. *Buffetier* is not the word from which Mr. Steevens evolved his famous, much admired, and wholly ridiculous etymology. The form he gave was "*Beaufetier*," one who waits at a side-board, which was anciently placed in a *beaufet*." See Todd's 'Johnson.' The real question is this, What was a *beaufet*, and how could a side-board be placed in it? But to *this* question no one will address himself.

WALTER W. SKEAT.

MARRIED WOMEN'S SURNAMENES (7th S. iv. 127, 209, 297; v. 149).—I think Miss BUSK has made out her case. The difference arose in that she was thinking of custom, and I of legal designation rather than custom. I agree that "nowhere is the wife's patronymic so absolutely sunk as is generally the case in England." Miss BUSK must not suppose that by Spanish law or custom the wife's patronymic is "handed down for an indefinite period." It ceases with her children, their children losing the grandmother's name, and adding their own mother's name to that of their father.

HENRY H. GIBBS.

I am informed by a young Belgian friend that within his recent experience, which is, however, large, the peculiar Belgian custom to which I incidentally alluded in my note under this heading is, like all distinctive national customs, rapidly falling into desuetude among the upper classes in the large towns. Of course this in no way affects my argument, but I mention it for the sake of fairness and accuracy. On the other hand, a friend with considerable connexions in Germany and Austria offers me a variety of instances corroborating my main proposition, from the customs of those countries, but I have not leisure to go into them, and I think, indeed, there is no need.

R. H. BUSK.

ATTACK ON JERSEY (7th S. v. 27, 129).—In reply to LIEUT. EGERTON'S query, and as a matter, perhaps, of general interest, let me mention that in 1881 there was published a centenary memorial (Jersey,

Le Lièvre Brothers) in which all the papers then accessible were duly recorded. The report of the lieutenant-governor, Major Moses Corbet, shows that the troops engaged belonged to the following corps. 95th Regiment of the Line—killed, Major Francis Peirson and 4 rank and file; wounded, 1 sergeant and 24 men. 83rd—killed, 12; wounded, 16. 78th—killed, 6 rank and file; wounded, 30. Royal Artillery—1 officer wounded. Jersey Militia—killed, 16 men; wounded, 3 officers and 72 men. Total killed, 1 officer and 48 men; wounded, 4 officers, 1 sergeant, and 142 men.

Copley's picture in the National Gallery, however admirable as a work of art, has no historical value beyond that it contains some portraits. The fall of Peirson, the British advance, and the death of Baron de Rullecour, the French general, were three distinct events, which occurred at successive moments, in the order here stated. When Peirson fell, the troops of the line, one is sorry to relate, fell back, and were in full retreat when fortunately rallied by Lieut. Dumaresq of the North-West Jersey Regiment. Notwithstanding this important fact, Dumaresq is not painted in the picture. Then for the first time the troops entered the square, and Rullecour came out of the Court House, on the opposite side, preceded by Major Corbet, whom he had made a prisoner. On seeing the latter a militiaman, thinking him a traitor, aimed at the lieutenant-governor, and aimed so well that his bullet passed through the major's hat as he was descending the steps and struck Rullecour in the chin. The brave but unfortunate Frenchman was carried into a chemist's shop, where he lay, in great pain, for twelve hours, and expired at night. His sword and snuff-box were preserved by the chemist's family, and presented a few years ago to the Société Jersiaise, in whose museum they may now be seen. On the lid of the box is a portrait of Madame de Rullecour, a daughter of the Chancellor D'Aguesseaux, whom the Baron had abducted from a convent.

H. G. KEENE.

COOKE'S "TOPOGRAPHICAL LIBRARY" (7th S. iii. 388, 521; iv. 244, 418, 513).—MR. MANSERGH, in his note on this subject, says that, although Cooke "very seldom put a date on the title-pages of his publications," yet the plates in his "Pocket Editions" of "Select Novels," "Select Poets," &c., are dated. I possess only one volume of the "Poets" series, unfortunately a "poor," that is a soiled and damaged, copy, as it came into my hands. The poets in the volume are Goldsmith and Gray, one illustration to each, 'The Hermit,' dated April 24, 1795; and 'The Elegy,' dated May 23, 1795. I cannot pretend to the eye of an artist, nor to any technical knowledge of engraving; but to my fancy the above-named plates are exquisite. My object in troubling 'N. & Q.' is to inquire (1) If the plates to the "Select Poets"

still exist, and, if so, whether not so worn or decayed as to be suitable for a new edition; (2) For some sketch of the life and career of Cooke, who surely was a public benefactor in his day; (3) The price at which each volume of the "Poets" was published. My impression is the price was very low, and considering the care in editing, the complete biographical sketches, the clear type, the good paper, the solid binding, and above all the exquisite plates, I suspect the books were marvels of cheapness, considered even in comparison with the present issues from the London press.

G. JULIAN HARNEY.

Cambridge, Mass., U.S.

CARGOOSE (7th S. iv. 507; v. 35, 135).—With respect to the note by R. B., I perhaps may be permitted to say that he is under a wrong impression as to the nature of Prestwick Car. It was and is a tract of about 1,000 acres, chiefly flat, low land, much of it moss or peat. There was nothing of the nature of a lake upon it, but one large shallow pond and several smaller ones. These I drained, and made the whole area of the Car available for cultivation, to the disgust of naturalists, with which, by the way, I heartily sympathized, as, in addition to the native geese, its ponds were the home of many rare specimens of aquatic birds. Speaking from fifty years of professional experience, I say that in middle and northern England *car* or *carr* is very nearly, if not quite, equivalent to "fen," and is applied entirely to flat low lands, commonly, but by no means universally, containing peat. Rossington Carrs, near Doncaster, supply a good example of this, and the Carse of Gowrie is probably another.

T. SMITH WOOLLEY.

BLIZZARD (7th S. v. 106).—The word *blizzard* is well known through the Midlands, and its cognates are fairly numerous. I have known the word and its kin fully thirty years. Country folk use the word to denote blazing, blasting, blinding, dazzling, or stifling. One who has had to face a severe storm of snow, hail, rain, dust, or wind, would say on reaching shelter that he has "faced a blizzer," or that the storm was "a regular blizzard." A blinding flash of lightning would call forth the exclamation, "My! that wor a blizzomer!" or "That wor a blizzer!" "Put towthry sticks on th' fire, an' let's have a blizzer" = a blaze. "A good blizzom" = a good blaze. "That tree is blizzared" = blasted, withered. As an oath the word is often used, and "May I be blizzerded" will readily be understood.

THOS. RATCLIFFE.

Workshop.

JOHN AND WILLIAM BROWNE, SHERIFFS AND MAYORS OF LONDON (7th S. iv. 506; v. 151).—MR. JAMES ROBERTS BROWN has done great service by his careful and elaborate synopsis of the

wills of three of these gentlemen. It will be some little time before I can go thoroughly over the interesting material, but there are one or two points I would wish him to examine further. I will take them *seriatim*.

The references in each of the three wills to (1) "my poor kynnefolk dwelling within the said county [Northumberland]"; (2) "to my poor kinsfolks on my father side, in Northumberland"; (3) the allusion to Maister George Werke, clerk, and "my cosin, Mr. George Werks," as well as Thomas and Rauffe a Werke and James a Werke, taken in connexion with the bequest to the parish of Lowyk, as well as Sir John Browne's *alias* of John de Werks, lead to the supposition that this branch of the Browne family was originally from Northumberland before it settled in Lincolnshire (at Stamford, Tolethorp, and Oakham). To be more definite, may not John of Werks be correctly John of Wark, Wark being a small township within a few miles of Lowyk?

Is MR. BROWN quite correct in the year given for date and proof of Sir William Browne's (Mayor 1513) will? Has not a clerical error crept in; and should not the year be 1514 in place of 1513? Otherwise the year of his election to the mayoralty must be put back a year to 1512, a disturbance of succession not calmly to be contemplated. Although by his will this Sir William Browne (Mayor 1513) directed to be buried in St. Thomas the Martyr, called Acon (*i.e.*, the Mercers' Chapel), is it not possible he may after all have been buried in St. Mary Magdalen, Milk Street? Because Stow, although he notices a monument to him in the Mercers' Chapel, is very definite in regard to his burial in St. Mary Magdalen. This is what he states:—

"In this Milk Street is a small parish church of St. Mary Magdalen, which hath of late years been repaired, William Browne, Mayor 1513, gave to this church forty pound, and was buried there."

Further on he mentions that Sir John Browne (Mayor 1497) was also interred there.

I have omitted to state, in support of my supposition that this family was originally Northumbrian, that a former Mayor (Sir Stephen Browne, Mayor 1438) is said to have been a son of John Browne, of Newcastle-on-Tyne.

A few references to some of the legatees and others mentioned in the wills may be useful. Sir John Fenkell, Knt., is probably Sir John Fynkell, draper, sheriff in 1487, and for four years alderman of Aldersgate. Robert Blagge was, says Foss, the son of Stephen Blagge, of an ancient family in Suffolk, and Alice his wife. He afterwards established himself at Broke Montagu, in Somersetshire, and married Katherine, sole daughter of Thomas Brune, or Brown.

I beg to assure MR. BROWN I had no intention of depreciating Orridge. My own windows are too

fragile, and too often cracked, to throw stones at others' ancient lights. If we had a few more Orridges it would be well; and if, as I believe, he accomplished his work almost single-handed, his patience and toil are highly commendable.

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

BALLAD OF WATERLOO (7th S. v. 106).—How is it that in so many of the patriotic songs of the early part of this century the words "my boys" are frequently introduced? Is it a sign of weakness on the part of the composer, or are they inserted for more euphonistic reasons? Thirty years ago I was at the school near Dover where Mr. Frith states in his 'Autobiography' he derived so little mental benefit, and where, in consequence of its proximity to the sea and the large admixture of local youths, it was considered the thing to be nautical, and the boy who adopted a turn-down collar, black sailor's tie, and could comfortably adjust his trousers without the aid of braces, and could walk with a rolling, rollicky sort of gait, was looked up to with feelings of awe mingled with respect. Consequently sea songs, all extremely long, and some, I regret to say, remarkably broad, were much patronized. One with a pretty plaintive air much struck me when I first heard it, commencing,

'Twas on the twenty-first,* my boys, in Plymouth Sound
we lay,
Fresh orders came on board, my boys, our anchor for to
weigh,
Our anchor for to weigh, my boys, that we might cruise
and go,
That we might cruise and not refuse to fight the daring
foe.

And so on through about twenty more verses, with the usual complement of "boys" to each.

A. MASSON.

23, Burma Road, Stoke Newington, N.

SOURCE OF PHRASE SOUGHT (7th S. iv. 188, 395, 476; v. 93, 137).—In the first edition of Goldsmith's 'Vicar of Wakefield,' in my library, I find, commencing at the lower part of p. 5, vol. ii., the words are given as quoted by your correspondent R. R. DES, with this alteration in the spelling of a word—instead of "I sat down" read "I *sate* down." The reading will serve as a mark to identify this rare first edition.

W. FRAZER, M.R.I.A.

Dublin.

JOHN MORTON, GENTLEMAN: ALDERMAN CRANDLEY OR CRANLEY (7th S. v. 148).—E. MACC. S. or any other correspondent would greatly oblige by any information respecting this Alderman Crandley. I have no trace of him, and these Commonwealth aldermen are very mythical.

* Further particulars as to date not specified.

Indeed, the term "Alderman of London" was at one period very loosely used, being applied to many who, although very elected, merely fined without serving, and, in some cases, merely to masters or wardens of livery companies.

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

Miscellaneous.

NOTES ON BOOKS, &c.

Littere Cantuarienses.—*The Letter Books of the Monastery of Christ Church, Canterbury.* Vol. I. Edited by J. Brigstocke Sheppard, LL.D. Rolls Series. (Byre & Spottiswoode.)

THE great monastery of Christ Church, in Canterbury, has a history which may well be matched with that of any religious house north of the Alps. It owed its origin to St. Augustine and his companions, who settled there and turned a ruinous Roman basilica into a church in which they celebrated the offices of religion. From the days of Ethelbert, King of Kent, to those of Henry VIII. is a long and weary time. For a thousand years this great house flourished through storm and tempest, in sunshine and in shade. Happy it is for us that the archiepiscopal see, though it could not save the monks, has been the means of preserving for us not only their charters, but their letter books.

We believe that these letters have been seen and examined, with more or less care, by previous inquirers; but Mr. Sheppard is the first person who has given to them the long-continued study they deserve. The volume before us, which is the result of his labours, will be of great service not only to historians, in the narrow sense of the word, but to all those who wish to enter into the cloister life of former days. We are not among those who believe that the monks were idle drones, neither can we accept the statement that all was peace within the walls of the sacred enclosure. Those who dream thus will be startled from their sleep by some of these old letters. The world was with them as with us; and a turbulent, hard, busy, and bitter world the Christ Church monks must at times have found it.

We have not space at our disposal to mention a hundredth part of the curious things contained in Mr. Sheppard's first volume. If those which follow are as full of information as the one before us, these Christ Church letters will be among the most important contributions to knowledge in the Rolls Series.

The never-ending controversy between the archiepiscopal sees of Canterbury and York takes up some space; but there is hardly a question that interested our mediæval forefathers that is not touched upon. On one page we have an invitation to spend Christmas at the convent; in another the form of submission of a fugitive monk. The tenants of Eastry are found suffering punishment for killing a fox; and a few pages further on we have a letter from the prior refusing an invitation to dinner.

Mr. Sheppard has not reduced the Latin spelling to the ordinary standard. He has printed what he has seen, not what pedants imagine he should have had before his eyes. We are very grateful for this. Much harm has been done, and some absolute blunders made, by editors who persisted in believing that our forefathers ought to have spelt the current Latin of their day after the fashion now set forth in school dictionaries.

International Law, with Materials for a Code of International Law. By Leone Levi, F.S.A., F.S.S. (Kegan Paul, Trench & Co.)

MR. LEVI'S book, which forms the sixty-second volume of the "International Scientific Series," is a valuable addition to the literature which we already possess on the subject of international law. The study of the "law of nations," as it used to be called before Bentham's name was adopted, is fascinating, and full of interest to the student of history as well as to the lawyer. International law is of comparatively modern origin, and may be fairly said to be the creation of the civilized states of modern Europe during the last three hundred years. The earliest pioneers were Francis de Victoria of Salamanca, Suarez, Ayala, and Albericus Gentili, all of whom flourished in the sixteenth century. Then came Grotius, who practically laid the foundation of the science, followed by Puffendorf, Van Bynkershoek, Vattel, and Wolff. As Austin long ago pointed out, Grotius, Puffendorf, and the other early writers confounded the rules which actually obtained among civilized nations in their mutual intercourse with their own vague conceptions of international morality as it ought to be. Prof. Von Martens, of Göttingen, was the first writer on the law of nations who avoided this confusion, and endeavoured to collect together the rules actually recognized and acted upon by civilized communities. Since his time there have been many expositors of the science of international law. It is clearly of the greatest importance that every state should ascertain the rules to which it has agreed to bind itself, and obviously a greater diffusion of the knowledge of these rules would often prevent the occurrence of disputes. A codification of the international law, authoritatively recognized by all the civilized states, is, indeed, a consummation devoutly to be wished. Mr. Levi's attempt to codify the law differs from that of his predecessors, Field and Bluntschli, in that it also includes the positive portion of the law resulting from treaties and conventions. It is written in a clear and concise style, and the numerous lists of treaties which it contains are of much value. In the introductory chapters on the progress of international relations and the political condition of states the reader will find a great deal of useful information in a compact and concise form.

Transactions of the Royal Society of Literature. N. S., Vol. XIV. Part I. (Trübner & Co.)

THE volume here commenced will be of special interest to Shakspearian students, as containing our late valued correspondent Dr. Ingleby's last paper read before the Society, on a subject in which he was so acknowledged a master. As an attempt at formulating a "Canon" of Shakspeare's plays, Dr. Ingleby's paper will, no doubt, long be referred to for the principles enunciated no less than for the facts collected. Mr. Henniker Heaton's paper on the 'Language, Laws, Manners, and Customs of the Aborigines of Australia' forms part of a wide-spread literature of the Australian aborigines, of the existence of which some of our correspondents scarcely seem to be aware. The editors of the *Transactions* have annotated Mr. Heaton's paper with references to papers printed in the *Journal* of the Anthropological Institute, thus increasing the value of the *Transactions* to the student. Mr. C. G. Leland's 'Mythology, Folk-lore, and Legends of the Algonquians' opens a most interesting chapter in the mental history of the Red Man and his possible intercourse with the Scandinavian white man in North America in pre-Columbian days—an intercourse which Mr. Leland firmly believes to have been the origin of the parallelisms with the Norse mythology described in his paper. From the pen of W. Knighton, LL.D.,

the author of 'Struggles for Life,' lately translated into French by Prof. Delbos, we have a paper on 'Epicurus and Modern Agnosticism,' which contains a strong cumulative argument in favour of the identity of nineteenth century agnosticism with the philosophy of the Garden. The 'Literary History of the Law of Nations' is treated by the Foreign Secretary, Mr. C. H. E. Carmichael, M.A., in connexion with the Grotius Commemoration at Delft, and the elaborate publications of Prof. Rivier and M. Nys on the predecessors of Grotius generally, and more especially on Christine de Pisan and Honoré Bonet. Mr. C. J. Stone, who from time to time contributed to our columns, held views on several controverted points which differed widely from the ordinary views. On the question as to the Aryan birthplace, so violently agitated since the reading of Canon Taylor's paper at the Manchester meeting of the British Association, Mr. Stone's theory differed alike from Max Müller's and from those of Penka and other modern authors, more or less advocated by Canon Taylor. Mr. Stone held India to be itself the birthplace of the Aryan people, and not one of the lands first invaded by them. For varied and interesting matter, much of it very apposite in its bearing on questions of the day, the new volume of the *Transactions* of the Royal Society of Literature deserves the attention of the student of anthropology no less than of the student of letters and of philosophy.

The Works of William Shakespeare. Edited by Henry Irving and Frank A. Marshall. (Blackie & Son.)

WITH the appearance of the second volume of the "Henry Irving Shakespeare" the utility of the scheme excogitated by Mr. Marshall becomes more easily apparent. The present part contains five plays of Shakespeare—the second and third parts of 'King Henry VI.,' 'King Richard II.,' 'The Taming of the Shrew,' and the 'Midsummer Night's Dream,' together with a condensation by Charles Kemble of the three parts of 'King Henry VI.' into an acting version. This piece, which Mr. Marshall supposes never to have been either published or acted, is from a MS. in Kemble's handwriting, in the possession of Mr. Irving. The introduction and notes, which are by Mr. Marshall, with, in one or two instances, some assistance from Mr. P. Z. Round, retain their old merits, and the illustrative map of the action, and such features as the lists of words occurring only in the special play that is dealt with and the original emendations adopted commend warmly the work to scholars. In the historical introduction much curious information is supplied concerning the play and representations of it. The notes are exegetical as well as historical, and there is no respect in which this edition does not appeal to the specialist as to the general reader of intelligence.

Shakespeare's King John, edited by Benjamin Dawson, B.A. (Simpkin Marshall & Co.), is the first volume of the "University Shakespeare," a series of reprints of single plays, published with a glossarial index to each, and with a few serviceable notes. The type is handsome and readable.

Le Livre for this month opens with a paper by the editor, M. Octave Uzanne, entitled 'Un Illustrateur Aquarelliste.' In this account, derived from many sources, is given of Felix Buhot, very many of whose quaint, queer, and fantastic designs are reproduced. Other artists, some of them on English and American etchers—Tissot, Seymour, Haden, and Wistler (*sic*)—are promised. The paper constitutes a pleasant innovation.

MESSRS. GRIFFITH, FARRAN & Co. have issued a lavishly illustrated and very cheap volume entitled 'The

Silver Wedding.' The letterpress is by Mr. J. Fuller Higgs, and the illustrations by Mr. A. Johnson.

WE have to acknowledge the receipt of various works dealing with Volapük.

In the catalogue of a sale of various libraries, to begin at Sotheby's on Monday, appear some remarkable novelties. One of these is an unknown and unique volume by Middleton, the dramatist, and a second a manuscript by Burns.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

A. A. IRWIN NESBITT.—

Life's race well run,
Life's work well done,
Life's crown well won,
Then comes rest.

Asked 6th S. xi, 349, and unanswered.

ANON. ("Tristitia vestra vertetur in gaudium").—You will find this in the Gospel of St. John, C. 16, in the division C. Verses are, of course, not marked in the edition of the Vulgate to which we refer, Lyons, 1554. A useful concordance to the Vulgate is that of Francis Luca and Hubert Phalesius, Venice, 1741, fol. A modern concordance has also been published.

SPECTRE ("Macabre").—This word, in its conjunction with *danse*, is conjecturally derived by some from the Arabic word *maga'bre*, a churchyard; by others from St. Macarius. See Dr. Brewer's 'Dictionary of Phrase and Fable.' Littré, with more probability, derives it from the "Chorea Machabæorum," or chorus of the Macchabees.

GEORGE ELLIS ('Trial by Jury').—This piece, produced at the Haymarket May 25, 1811, is by Theodore Hook.

A. B. ("Hussar Uniform").—The loose jacket was originally intended for use as a covering. It is no longer worn in English regiments.

P. J. F. GANTILLON ("Incunabulum").—This is the term applied in France to all books published in the fifteenth century, indicating that they belong to the cradle of printing.

T. S. CAVE ("Per Centum Sign").—The two o's are the ciphers constituting the hundred; the dividing stroke is used for convenience and accuracy.

W. VINCENT ("Buccleuch or Buccleugh").—The former is the correct spelling.

LUOY C. MASCOLE (Lutterworth).—Send full address and four stamps for book sent for you from America.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 24, 1888.

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MISS FLAXMAN AS AN ILLUSTRATOR OF CHILDREN'S BOOKS.

On the 14th ult. Messrs. Sotheby, Wilkinson & Hodge sold a copy of Charles Lamb's "Prince Dorus; or, Flattery put out of Countenance: a Poetical Version of an Ancient Tale, illustrated with a series of elegant engravings. The plates coloured. First edition. Bound in morocco extra by F. Bedford. M. J. Godwin, Juvenile Library, 1811," which fetched 30*l*. It is described as unique and as the only coloured copy known, but the catalogue is slightly at fault, inasmuch as the only known coloured and uncut copy of 'Prince Dorus' in the original boards, with a crude woodcut of the Prince and the Fairy printed on the front cover, is in my collection. This little book I obtained many years ago, with about a dozen others, at the Flaxman sale at Christie's. In shape and general appearance they bear a strong family likeness, and as Miss Flaxman is known to have designed cuts for children's books, perhaps some one may be able to point out which of those in the list that follows she illustrated. Most of them bear her initials, A. F., and all are in the original printed paper covers:—

The King and Queen of Hearts: with the Rogueries of the Knave who stole the Queen's Pies. Illustrated with fifteen elegant engravings. London, M. J. Godwin, 1809.—Engraved on copper throughout.

Gaffer Gray; or, the Misfortunes of Poverty. A Christmas Ditty very fit to be chanted at Whitsuntide.

London, Thomas Hodgkins, Hanway Street, 1806.—Engraved on copper throughout. A second copy of the foregoing, dated 1816, plates extremely worn.

The Butterfly's Ball and the Grasshopper's Feast. Said to have been written for the use of his children by Mr. Roscoe. J. Harris, St. Paul's Churchyard, 1807.—Engraved on copper throughout.

Second copy. A New and Improved Edition with New Plates, by Mr. Roscoe. The "Said to have been," &c., omitted, 1808.—The text in type. The designs of the two series of plates are entirely different.

The Peacock at Home. A Sequel to 'The Butterfly's Ball.' Written by a Lady and illustrated with elegant engravings. J. Harris, St. Paul's Churchyard, 1807.

Another copy, dated 1808. A New Edition with New Plates.—The new copper-plates are somewhat coarsely engraved facsimiles of the old ones.

The Elephant's Ball and Grand Fete Champetre. Intended as a Companion to those much-admired pieces 'The Butterfly's Ball' and 'The Peacock at Home.' By W. B. Illustrated with elegant engravings. London, J. Harris, St. Paul's Churchyard, 1807.

The Lion's Masquerade. A Sequel to 'The Peacock at Home.' Written by a Lady. Illustrated with elegant engravings. London, J. Harris, St. Paul's Churchyard, 1807.*

The Rose's Breakfast: a Trifle in Prose to Instruct and Amuse the Rising Generation. J. Harris, St. Paul's Churchyard, 1808.

Peter Piper's Practical Principles of Plain and Perfect Pronunciation. Printed and Published, with Pleasing Pretty Pictures, according to Act of Parliament, April 2, 1813. J. Harris, St. Paul's Churchyard.

The Courtship, Marriage, and Pic Nic Dinner of Cock Robin and Jenny Wren, to which is added "Alas! the doleful ditty of the Death of the Bridegroom." J. Harris, St. Paul's Churchyard, 1806.

Dr. Watts's Cradle Hymn illustrated with appropriate engravings. J. Harris, St. Paul's Churchyard, 1812.—Stippled illustrations. The text engraved on copper throughout.

Lady Grimalkin's Concert and Supper. J. Harris, St. Paul's Churchyard, 1809.

Original Poems, calculated to improve the mind of youth and allure it to virtue, by Adelaide. Part I. Ornamented with elegant engravings. J. Harris, St. Paul's Churchyard, 1808.

Original Ditties for the Nursery, so wonderfully contrived that they may be either sung or said by Nurse or Baby. J. Harris, St. Paul's Churchyard.—The cover is dated 1806, and the title "Third Edition, 1807."

ANDREW W. TUER.

The Leadenhall Press, E.C.

THE BLESSING OF THE PALMS.

Has it ever been noticed by liturgical scholars that the form for the blessing of the palms in the modern Roman Mass Book is a "Missa sicca"; or, to speak more correctly, that the form of blessing the palms follows closely the lines of the office of the celebration of the Eucharist?

The "Hosanna filio David" is the "Antiphona ad introitum." The collect, epistle, gradual, and

* This and the three preceding books were republished a few years back in facsimile with an introduction by Mr. Charles Welsh—who ascribes the illustrations to Mulready—by Messrs Griffith, Farran & Co., of St. Paul's Churchyard.

gospel speak for themselves. Then follows a collect in the place of the "Secreta," at once followed by the "Sursum Corda," Preface, and "Sanctus." After the "Sanctus" follow immediately five collects for the hallowing of the palms, the same in number with the five divisions of the Canon, which nowadays end in "Amen." At this point the palms are censed and sprinkled with holy water, and another collect said; and it is here that the analogy between the two forms fails. As in the Eucharist after the Canon the Communion is distributed, so here at this point the blessed palms are distributed while an anthem analogous to the "Communio" is sung. At the end of the distribution a collect like the Post-Communion is said.

The resemblance of the office for the hallowing of the palms to that for the consecration of the Eucharist is almost complete. It is noteworthy that the service at Candlemas, which has a great analogy in some ways with that of Palm Sunday, has yet nothing like a Mass in the form for the blessing of the candles. So, too, there is nothing on Ash Wednesday or Easter Eve like the Palm Sunday service.

How old the present order of prayers is I do not know. It exists, with only verbal changes, in a Roman Mass Book printed at Venice in 1490 by Jo. Bapt. de Sessa, apparently for Franciscan use; but in the 'Ordo Romanus,' printed by Hittorpius, the prayers after the Gospel are all differently arranged; there is no preface with the "Sanctus," and no striking resemblance to the Eucharistic office.

At what time between the tenth and eleventh centuries and the end of the fifteenth the prayers were thrown into their present shape I do not know. Very likely the question would be answered by an examination of the "Ordines Romani" in Mabillon's 'Museum Italicum.' It would be an interesting liturgical study to trace the development of the blessing of the palms from the simple recitation of one or two collects, which we find in the early Gregorian and some particular rites, to the elaborate function of to-day.

J. WICKHAM LEGG.

Cannes.

TOASTS AND SENTIMENTS.

(Continued from p. 143.)

May early rest prepare us for early rising.
The mother who always has a home for her offspring.
Let us rise with the lark and retire when the owl rises.
May the recollection of our childhood be hallowed by the experience of our maturity.
May our wanderings from home never render less desirable our return to home.
The streams and flowers and belles of Britain; may they never be less bright.
Field-Marshal the Duke of Wellington; may his civil never tarnish his military reputation.

May courage ever be united with humanity.
The time when the solitudes of nature will cease to be bedewed by the blood of the brave.
Light hearts and light heels, merry tunes and a good piper.

May the harmony of music never be a means of producing discord in the heart.

May the trait'rous piper never be able to injure a true heart.

The Queen; may she never forget that trade and commerce have given England her power.

Commerce; may her chains speedily be broken.

Trade; may it have freedom to range the world.

May traitors to a state find traitors to themselves.

The glorious 5th of November.

The glory of England, may it be maintained by her sons and promoted by the folly of her enemies.

May Paddy's bulls never be horned with mischief.

May Paddy learn to forget boasting, and his manners then will not disgrace his prowess.

May the sons of Ireland live in harmony and banish religious discord from their shores.

May an old cloak never cover a ragged reputation.

May we never receive an old friend with a new face.

May the wife gratify her whims if she can do it without injuring her heart or her husband.

May perseverance be rewarded by prosperity.

May love never make us forget duty.

May hope extinguish despair, and perseverance put an end to pain.

May a mamma's folly never interrupt a daughter's happiness.

May parents never say nay to a daughter's passion without being first certain that the negative springs not from their own.

May the wishes of the child harmonize with the duties of the mother.

May buoyant spirits never allow the ladies to forget their sex.

May coquetry receive the reward of heartlessness.

May we be satisfied with the happiness we have if we cannot obtain the pleasures we want.

May mothers never spoil their pets.

May pets never become pests.

May triflers be punished by neglect.

May the willing maid never be at a loss for a true lover.

If affection open the heart, may matrimony secure it.

May guardians never unnecessarily interrupt the progress of affection.

May a soft heart never make a silent tongue.

May the faint heart never win a fair lady.

May young hearts never be a prey to old cares.

May vanity and envy meet with continual disappointment.

May husband-hunters find themselves over-matched.
May our hearts never be oppressed by the follies of fashion.

May gossips prove torments to themselves by finding no food for scandal.

May scandal-mongers never find listeners.

To the time when the destruction of a reputation shall be treated by society (if not by the law) as a felony.

May the sexton's work improve our minds, and when necessary improve our morals.

The great moral lesson, the grave of the young; may we not only read but think of it.

May contemplation upon our last resting-place check vain hopes and prevent weak dependency.

May we never make engagements without thought, nor attempts without reason.

If jumping we must try, let's see whose virtue gets most high.

May traditions never do more harm than the version of the Flying Dutchman.

When Folly throws a bait may she catch none but fools.

May music amuse but not madden.

May harmony fill our hearts and not merely charm our ears.

May the sons of discord never be introduced among the children of song.

May our happiness never be dependent upon place or pocket.

May our unhappiness be no more than a monomania, and may that madness be such as employment would cure.

May our reason conquer our whims and determination destroy nervous irritation where it exists.

May the pot-house parson become as rare as a four-horse coach soon will be.

May we never bend our reason to our inclinations.

May the offices of religion find fit priests, and may we find better employment than to laugh at bad ones.

May a good joke always inspire a smart rejoinder.

May each witty story bear a good moral, and may we have brains to find it.

May our wit be not merely a jingling of sounds, but a concatenation of sense.

May Jack never be in a gale so bad as to prevent him enjoying a joke.

May we imagine our situations better, rather than worse than our neighbours'.

May we always look to the bright side of adverse circumstances.

May trifling obstacles never obstruct pleasure.

May we adapt ourselves to circumstances, and never allow circumstances to master our tempers.

May we be pleased with all who strive to please us.

May Folly's votaries be ever tormented by their fears.

May every fool be held with a tight hand.

May the follies of fashionable dissipation receive due punishment, the misfortunes of the honest due consideration.

May good conduct secure every comfort.

May we each have so much business to mind as to make him leave his neighbours' alone.

The Thames watermen and their remembrance of past fares.

May we show our sense by controlling our senses.

The time when drudgery shall be confined to the physical, and banished from the mental powers.

May matrimonial jars never end in a dissolution of partnership.

Bear and forbear.

May matrimony teach patience when the lesson has to be learnt.

May we not only analyze, but purify our minds.

May we analyze our own faults before we examine our neighbours'.

In analyzing amusement may we throw away folly, To the lass that is tied by, not tired with the misfortunes of her lover.

May we hate selfishness so much as never to get into its company.

When a girl has a soldier in her eye may she have caution in her head.

Money; may it ever be our friend, never our tyrant.

Money; may it add to our pleasure by giving us the power to please others.

Money; may it never be our god, but in our hands an instrument of good.

The two qualities most desirable in women as ladies' maids, discretion and silence.

May the maids have mistresses, not tyrants.

May liberality rule the mistress, modesty and industry characterize the maid.

May the last shilling soon have a successor.

May he who parts with his last shilling to relieve distress never know what it is to want it.

May we not only read a lesson, but practise the precept it conveys.

The vanity that pleases the possessor without annoying the beholder.

The advantages of a good understanding.

May we ever be able to part with our troubles to advantage.

May music be an amusement to the amateur, but never usurp the place of his business.

May sweet sounds never promote discord.

May ladies be assured that the cultivation of the mind is much more material than that of music.

May our actions be right, even if phrenologists say we have bad heads.

May good heads be preferred to fine heads.

To the study of phrenology as a speculation, but not as a science.

May worth, not vanity, enchain the sex.

To the ladies who are sought, not those who seek.

"Il faut me chercher"; may it always be a lady's motto.

May we ever love our home, and may duty only make us abandon it.

May we never marry so young as to be unaware of matrimonial responsibilities, nor so old as to be oblivious of them.

May the ladies practise their vow when the gentlemen perform the promise which preceded it.

The music which stirs the spirits without corrupting the heart.

To the girl who gives a civil answer to a fair question.

A fair field, a good chanter, and light pair of heels.

May the braggart ever be cowed.

A fair field and no favour.

An open enemy rather than a trustless friend.

May the ladies never be caught like bees, by mere noise.

To the hero of a thousand fights.

The British army; may its discipline ensure the respect of its enemies.

May wives be assured that management is more powerful than force in effecting their wishes.

The woman that can hold her tongue when she has occasion.

May foolish squabbles never move the tempers of fond hearts.

May she who encourages two lovers at one time lose both.

May he who poaches on another man's manor be well kicked for his pains.

May man's folly never tempt woman to wickedness.

The freaks of Nature; may our follies never match them.

May he who pleads poverty to save his pocket soon find it empty.

May every lass have a lover, and every lover become a husband.

W. T. MARCHANT.

(To be continued.)

THE BROWNE FAMILY OF STAMFORD, CO
LINCOLN, AND TOLETHORPE, RUTLAND.

(Continued from p. 103.)

Christopher Browne, of Stamford and Tolethorpe, the first of the family who settled in

Rutlandshire, married, secondly, ———, daughter of ———, Bedingfield, co. Norfolk, and were, says Blore, the parents of three sons, viz., Christopher, Robert, and Edmund. The third, ancestor of the junior or Stamford branch, was alderman (or chief magistrate) of that borough in 1525,* married Johanna, or Joane, daughter of David Cecil, of Stamford, Esq. (grandfather of William Cecil, first Baron Burghley), by his second wife. Anthony, their son, of Stamford, married Johanna, daughter of Henry Clarke, of the same town, and had issue a son and a daughter. Edmund, of Stamford (elected a capital burgess Jan. 20, 1626/7), *viz.* 1634, married Anne, daughter of John Hill, of Tuxford or Marnham, Notts, by whom he had two children when the Heralds made their Visitation of Lincolnshire in 1634, viz., John, son and heir apparent, *et.* sixteen *annor.*, and Bridget, married Henry Cooke, A.M. Anne married William Hobman. Here the pedigree of this branch ceases.

William Browne, gent., as free born, was freely admitted to the freedom of the borough Feb. 21, 3 Eliz., and elected a member of the first Sept. 28, 1562, and not having first held any of the subordinate posts of honour. Where and how to "tack" on to the pedigree this William Browne I am at a loss.

The hall, Aug. 9, 1571, ordered Anthony Browne, gent., to discharge his tenant, one Richard Browett; no reason given, but doubtless owing to non-compliance with the municipal regulations anent new-comers to the town, which were then, as before and since, rigidly enforced by the authorities. Another William Browne, second son of Francis and Margaret (Matthew), is probably the same William Browne, gent., who at a common hall of this borough, held Dec. 2, 1590, "that if he doe come to dwell in the town, he shall not be called to bear any manner of office or impannelled on any jury, in respect of which he gave the towne xxs."

John Browne, gent., was elected a comburgess in the place of John Clarke, resigned, Jan. 31, 1605/6; served the office of alderman of the town for the years 1607/8 and 1618/9; appointed at a common hall, held in the feast of St. Michael the Archangel, 1618, a "S^rvaieur and expeditor of the money as should be freely given towards the making of the river of Welland navigable from Stamford to the sea"; and on Oct. 24, 1620, as one of the first twelve, with two of the second company, "appointed to oversee the worke of the newe riv^r ev^r weeke till the saide worke be p^rfecte as they shall be nominated," and for the first week Mr. Browne is named as the first. Appointed in 1630 by the hall one of the collectors (for the first twelve) of the tax known as "15ths" for the parish

of All Saints, in this town. He was dead before Feb. 9, 1630/1, as Richard Langton, a capital burgess, was promoted to the rank of a comburgess in his room. John Browne evidently entertained a friendly feeling towards his fellow townsmen, for at a common hall, Aug. 5, 1622, the alderman, Robert Whatton, reported to the hall that

"it hath pleased the Right Hon^{ble} William, Earl of Exeter, of his true bounty, to bestowe a buck for the towne to make merry wth, w^{ch} is made known to the company so therefore they may agree for the disposing thereof, which is that it shall be eaten at Luke Uffington's* [on] Tuesday, the 20 August at viij^d ordinary, men and wives to sit to gether, and only man to pay for that when called for. It is also agreed that the towne shall paye the fees for the bakinge of the venison. Mr. John Browne alsoe out of his love and good will hath p^rmissed to bestowe another buck for the said company to be eaten the same day and place and after the same manner."

This Mr. John Browne may perhaps be the same John Browne (fifth son of Anthony of Tolethorpe and Dorothy, daughter of Sir Philip Boteler, of Watton Woodhall, Herts, knight), of Bourne Park, co. Lincoln, esquire, who married (Wini- frid) daughter of Edw. Rossiter, of (?Somerby) Lincolnshire, esquire, and died *s.p.* Winifred Browne, of Bourne Park, co. Lincoln, widow, the relict of John Browne, of Stamford, co. Lincoln, esquire, deceased, made her will September 28, 1649, witnessed by Thomas Gwillin, Robert Lathropp, Corporal (who made his mark), Maryan Browne, and Isaac Lane. Testatrix desires her body to be buried at Stamford,

"where [but no church named] my beloved husband lies according to his desire, [expressed] in his life time, in such decent manner as my loving niece Lovyse Gwillin, whom I make sole executrix of this my last will, may think fit. I give to my loving nephews Lucius and Thomas Gwillin, the sons of Thomas Gwillin, the elder, of Clerkenwell, co. Middlesex, gent., my lease of Bourn Park, with all the appurtenances belonging thereto, with all stock of money both real and personal."

Testatrix names Isabel and her sister Lovyse Gwillin, nephews Joseph Moore, M.D., Henry and Edmond Browne, Mr. Richard Gwillin, friend William Berrie, esquire, of Westminster, and gives

* Luke Uffington was buried at St. Michael's Aug. 3, 1648; presented with other offenders at a court of quarter sessions in January, 1624/5, for selling ale at 5s. a dozen, contrary to the Act. I have reason for believing that Luke Uffington was mine host of "The Bull," now "The Stamford Hotel," which extended from St. Mary's Street to the High Street, the latter being then and now in both parishes. At a common hall, Sept. 16, 1612, Francis Cole, alderman, it was "ordered and agreed upon by the consent of the whole corporac'on, viz., the comburgesses and capital burgesses, or the greater p^rte of them, that at any general venison feast made in our towne for the comburgesses thereof, if any of the comburgesses or capital burgesses be absent from the said feast, he or they being absent from the said feast shall pay his share for baking the venison and his p^rte of the fee due for the same as much as that [is] present of his owne rank being a comburgesse or capital burgess."

* E. Browne, gent., as free born, freely admitted to the freedom of the borough "die lune post festo Epiph." 1 Hen. VIII. (Corp. Records).

mourning to her servants. By a codicil, dated Nov. 1, 1649, she desires her body to be buried, if her executrix thinks fit, at the place where she dies. Proved in P.C.C. Sept. 9, 1651, by her executrix. A John Browne (an attorney of the Court of Common Pleas), gent., was elected town clerk of this borough on the resignation of William Pank, the late clerk (buried at St. Mary's July 4, 1676), May 10, 1676, by the Corporation, an appointment confirmed by the king at Whitehall June 14, and at a common hall took the oaths of office on the 19th of the same month. He was buried at St. Michael's, Stamford, May 19, 1701, and may be the same John Browne (son of John and Mary Browne) who was baptized at St. George's Church Jan. 2, 1644/5.

JUSTIN SIMPSON.

Stamford.

(To be continued.)

LETTERS OF SIR T. FAIRFAX AND COL. JAMES CHADWICK.—

"The Lord Fairfax being besieged in Leeds by the Earl of Newcastle's forces, Sir Thomas Fairfax his son wrote a letter from Bradford, to Colonel Chadwick, and the rest of the commanders in Sheffield: thus,

"Gentlemen,—Since the Earl of Newcastle hath besieged Leeds, and my Lord General in it, the forces here being weak, that without your assistance he can have no help, it is my Lord General's desire, that you presently march hither with such forces as you have, and that joining here at Bradford, we may take some course to assist them in distress, and endeavour to raise the siege: How much it concerns you, I leave it to your consideration; if Leeds be relieved, Newcastle's army is defeated, and so consequently the war near an end; if Leeds be taken, I doubt the Earl of Newcastle will find but small opposition, then you, as we, are ruined; I pray you consider seriously of it, and let us have all your help with all speed.

"Yours, &c.,
"T. F.

"Whereupon Colonel Chadwick with the rest of the commanders, wrote presently into Darbyshire thus,

"Gentlemen,—You may perceive by this letter, that Christ's cause against Antichrist, and the cause of the King, Parliament and Commonwealth against the common enemy, is now brought to an issue in these parts, therefore we desire all good Christians, and good Commonwealth's men, who are able to bear arms, that they will with all speed repair to Sheffield with their best arms and weapons, and there they shall have good forces to join with them in a body as one man. If we fail in this, we can expect no less than the curse of Meroz, and to be presently destroyed by the merciless enemy. All those who come in to help in this work, are either to have full pay, or free quarter.

"JA. CHADWICK, COL., &c.

"The success whereof briefly was, that the Lord Fairfax valiantly repelled his assailants with the loss of many of their men and arms, and they also lost their ordnance, had they not subtly obtained a treaty, during which they drew off their train of artillery, and got them into York."
—'Certain Informations,' April 24 to May 1, 1643.

An account of this attack on Leeds—so far as I know the only account—is given in the letters of Queen Henrietta Maria, edited by Mrs. Green (p. 188). What was effected by the army thus collected

at Sheffield I know not. The following extract seems to show that they met with a decisive defeat:—

"The town of Sheffield (though it hath heretofore stood with courage and safety) hath of late unhappily, as letters credibly inform, met with a sad disaster; for being informed of a party of horse quartered somewhat near them, they would needs issue out upon them, supposing them to be but few in number; but to their cost, they found them no less than a thousand, many of which lay in ambush and proved too hard for them; insomuch that 200 of them were slain and taken; and among others, one of the chiefest commanders in the towne, which was a great losse to them in such a corner of the kingdome, where little relief can be afforded them."—'Special Passages,' May 2-9, 1643.

This disaster, no doubt, explains the ease with which Newcastle conquered Rotherham and Sheffield in May, 1643. I venture to suggest that the defeat in question may have taken place at Tankersley, where Newcastle's forces obtained a victory at some period in 1643 ('Life of the Duke of Newcastle,' ed. 1886, p. 38).

C. H. FIRTH.

A "FOUR-AND-NINE."—In the notes on a "gossamer" hat (7th S. iv. 488; v. 15, 94) it is mentioned that it was sold at four-and-ninence, and called "a four-and-ninence goss." But a cheap hat was often called a "four-and-nine" without also being termed a "goss." Hotten, in his 'Slang Dictionary,' quotes the couplet of the advertising hat-maker (date 1844):—

Whene'er to slumber you incline,
Take a *short Nap* at 4 and 9.

In 'The Oxford Guide: a Lay of the Long Vacation,' by Viator (Oxford, C. Richards, 1849), it is said of the guide:—

He then did raise his four-and-nine,
And scratch'd his shaggy pate;

and in a foot-note "four-and-nine" is explained to be a "hat." I can faintly recall a popular song, of the date of 1844, each verse of which ended with the warning, "Don't buy a four-and-nine."

CUTHBERT BEDE.

THE FIRST PUMPING-ENGINE COMPANY.—We are apt to forget how much science and the arts owe to speculation and the desire for sudden enrichment. We laugh at the simplicity of the dupes of 1720, who, not content with plunging in South Sea stock, lent their ears and their money to a crowd of company mongers, not remembering how many of these so-called bubble schemes were real steps on the road to a widely-extended prosperity. Of twenty-six principal bubbles satirized in a well-known, though somewhat scarce caricature, entitled 'The Bubbler's Mirror; or, England's Folly,' published in 1721, nine, at least, contained the germs of businesses of the most profitable nature, now full grown and widely branching. Fire insurance, life assurance, cattle insurance, coal carrying, and similar ventures had their hey-

day of inflation, and were then, as in a moment, utterly discredited.

It is of a different sort of project that I now write, prompted by four lines which I have just come across in the 'Epilogue by a Looser,' appended to a tract entitled 'The Broken Stock-Jobbers,' 12mo., London, 1720:—

Why must my stupid Fancy e'er admire
The way of raising Water up by Fire?
That cursed Engine pump'd my Pockets dry,
And left no Fire to warm my Fingers by.

In the 'Bubblers' Mirrour' this very project is thus pilloried:—

Water Engine.

Paid in.....4 Pound.
Sold at.....50 Pound.

Come all ye Culls, my Water Engine Buy
To Pump your flooded Mines and Coal-pits dry.
Some Projects are all Wind, but ours is Water,
And tho' at present low may rise herea'ter.

The water engine must have been either Savery's or Newcomen's. The first would have the recommendation of being well known, his earliest description of it having been read before the Royal Society in 1699, and the first edition of his 'Miner's Friend' being dated 1702, whilst that of Newcomen would have the charm of novelty, the first successful installation of his engine having been made, after many disheartening experiments, in 1712, and Beighton's improvements in 1718. The stimulus given to mining industry by these two inventions, and notably by the latter, is matter of history, and we can but regret that the foresight of the projectors of a company for facilitating their use did not meet with a better reward. During the half century which followed the "Looser's" misfortune comparatively little progress was made in the design of the steam pumping engine, which, in its later developments, has revolutionized the world.
J. ELIOT HODGKIN.

HENRY VIII.'S PLAYERS.—In the search for payments to Thomas Vicary and other surgeons and physicians in one of Henry VIII.'s Household Books, Arundel MS. 97, British Museum, the following entries of New Year's gifts to players in 1540 and 1541 have been noted. May we hope that John Sly, player, was a relative of old Sly, of Burton Heath, whose son Christopher is a favourite of all readers of 'The Taming of the Shrew'?—

Rewardes geuen on Thursday, Newyeres day, at Grenewiche, as hath be accustomed. Anno tricesimo primo (1540)

(lf. 108) Item, to master Crane, for playngs before y^e king with the children, *vjl*i* xiijs iij*d*.*

(lf. 110, bk) Item to y^e kingis pleyers, for playng before y^e king this Christmas [1539], *vjl*i* xiijs iij*d*.*

(lf. 111) Item, to the Quenes pleyers, for playng before y^e kinge, *iiij*l*.*

Item, to the Princes pleyers, for playng before y^e kinge, *iiij*l*.*

(lf. 125, bk : 25th March, 1540) Item for Iohn Slye, pleyour, *xxxiijs iij*d*.*

Rewardes geuen on Saturday, Newyeres day, at Hampton-courte, Anno xxxij^o (1541).

(lf. 164, bk) Item, to Master Crane, for playngs before the king with the children of the chappell, in rewarde, *vjl*i* xiijs iij*d*.*

(lf. 167, bk) Item, to the kingis pleyers, in rewarde, *vjl*i* xiijs iij*d*.*

Item, to the Quenes pleyers, in rewarde, *iiij*l*.*

Item, for the princes pleyers, in rewarde, *iiij*l*.*

(lf. 181, bk : Lady Day, 1541) Item, for Robert Hinscot,* George Birche, & Richard Parloo, pleyers, *xxxiijs iij*d*.*

(lf. 194, bk : Mider. 1541) Item, for Robert Hinscot,* George Birche, & Richard Parow, pleyers, *xxxiijs iij*d*.*

PERCY FURNIVALL.

THACKERAY'S COLONEL NEWCOME.—The following inscription has been placed on a brass in Trinity Church, Ayr:—

"Sacred to the memory of Major Henry William Carmichael Smyth, 9th September, 1861, aged 81 years.
'Adsum.'

"And lo, he whose heart was as that of a little child, had answered to his name, and stood in the presence of the Master.' 'Newcomes,' vol. iii. chap. 26. On the rebuilding of the church his grave was brought within the walls. He was laid to rest immediately beneath this place by his stepson, William Makepeace Thackeray."

A statement having appeared in the *Scotsman* to the effect that the deathbed scene in 'The Newcomes' was suggested by the circumstances of Major Carmichael Smyth's death, Mrs. Ritchie (Miss Thackeray) writes to the Rev. J. M. Lester, Incumbent of Trinity Church, Ayr, that there is no foundation for the statement. She adds:—

"The 'Adsum,' and the rest of the quotation from 'The Newcomes,' was put upon the brass because I knew that Major Carmichael Smyth had suggested the character of Colonel Newcome to my father, and so it seemed appropriate and natural."

JOHN E. T. LOVEDAY.

CHURCH STEEPLES.—Some observations were recently made about the impressiveness of church steeples, and the "plagiarist" of Wordsworth in connexion therewith. I have just met with the following remark on the subject in 'The New Help to Discourse,' 1672:—

"Qu. Wherefore on the top of Church-steeples is the Cock set upon the Cross, of a long continuance?"

"An. The Papists tell us, it is for our instruction; that whilst aloft we behold the Cross, and the Cock standing thereon, we may remember our sins, and with Peter seek and obtain mercy."—P. 76.

This is new to me, and probably may be to many others. It had never struck me that the weathercock with the cross underneath it alluded to Peter.

R. R.

Boston, Lincolnshire.

"**BREKFAST [sic] TO THE FORK.**"—I think the following curio deserves a niche in 'N. & Q.' I was walking down the Via Toledo in this city and saw the above. It tickled my fancy so much that

* This may be Hinscoc.

I ventured to enter, and asked the head waiter what the meaning of it was. His reply was worthy of a wag, "Personne ne le comprend, Monsieur, ni moi non plus, mais on mange son déjeuner tout de même."
EDWARD R. VYVYAN.
Naples.

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.

ROBERT ELLIS.—Is anything known of this worthy more than is here extracted from the records where usually

To be born and die
Of rich and poor makes all the history?

In the churchyard at Criccieth, North Wales, near the south wall of the chancel, is a neglected flat tombstone, with an inscription bearing an earlier date than any other there, and worth preserving. It is well cut, in plain uniform capitals throughout, and quite complete except for the loss of a few letters, easily to be restored, by fracture of a corner of the stone.

Ellis is one of the small number of surnames which still suffice for the natives of Criccieth. Words are divided very arbitrarily, as will be seen.

*Here lieth interred
the body of Robert Ell
is esquire* groom of the
privie chamber in ordi-
nary to Katherine
the Queen of Charl
es the second King of
Great Britain Fran-
ce and Ireland.*

*Hee
Departed this life
the eighth day of
April and was bur-
ied the thirteenth
Day of the same in
the year of our Lord
Christ 1688.*

Upon a square block of stone, on the boundary wall of the churchyard, near the entrance, is an elaborately engraved plate of a sundial. It is of the hard slate of the district, and the lines and letters are preserved with the same perfection that is observable in the epitaphs upon the same excellent material throughout the churchyard. It is firmly attached by iron to the stone below; but that it is placed falsely relatively to the cardinal points renders it less to be lamented that it has lost its gnomon. It seems not unlikely that its position may have been shifted, together with the stone immediately below it. There are signs of the supporting die having been reconstructed. It

* The first three letters are plainly VRE.

is inscribed, "The gift of John Jones, Esq., of Brynhr"; and, in cursive letters, "N.B. The figures after each country is y^e time of y^e day here at 12 or noon there with y^e distance in miles from Carnarvon. Owen Williams fecit 1734." The names of countries are very numerous.

W. WATKISS LLOYD.

DECKLE-EDGED.—This term has lately been adopted in the advertisements of books to indicate that the edges of the paper have not been cut or trimmed, so that it is equivalent to the more common designation, "rough edged." I noticed it for the first time in a catalogue issued by W. Brown, Edinburgh, last autumn. In the 'Imperial Dictionary' Ogilvie explains "Deckle" as (a) "In paper-making a thin frame of wood fitting on the shallow mould in which the paper pulp is placed, and serving to regulate the width of the sheet. (b) The rough or raw edge of paper." Will some expert explain the connexion between these two senses of the word? It seems, at first sight, as if the deckle, "fitting on the mould," should produce a sheet of paper with a smooth and even edge; but I suppose that the pressure of the deckle causes some of the pulp to be squeezed out beyond the edge of the deckle, and when this is allowed to remain the sheet is called "deckle edged," and is slightly larger than the mould in which the pulp is placed.

W. E. BUCKLEY.

EPISCOPAL ARMS.—Was the custom of assigning arms to each see, and with them impaling the personal arms of the bishop, confined to the British isles; or was it general? I notice that the occupants of such historic sees as Mechlin, Tournai, Tours, &c., use only their personal arms. This, of course, is also the practice of the Popes, but might here be singular.

H. ASTLEY WILLIAMS.

Cardiff.

OWEN GASCOYNE, CLOCKMAKER, OF NEWARK.—I have recently seen an upright clock, with only one hand, and bearing this maker's name. It has the appearance of considerable antiquity. Can any one oblige me by stating the period during which Owen Gascoyne flourished?

S. G.

INDEX OF PORTRAITS.—Some years ago an idea was freely ventilated of compiling an index of portraits contained in books, periodicals, &c. Is this project likely to be fulfilled, or must it be relegated to the limbo of unaccomplished literary schemes, along with Douglas Jerrold's 'Natural Philosophy' and Anthony Trollope's 'History of Fiction'?

ROBERT F. GARDINER.

MAJOR DOWNING.—In the *New Monthly Magazine* for 1836, p. 199, I find: "Just ask her where Poland is.....that, as Major Downing says, will catawampously stump her." Who or what was Major Downing; and where does he use the elegant

word *catawampously*? Is anything known about the latter? F. S.

RAILWAYS IN 1810.—What is the earliest use of the words *railway* and *railroad*? The latter appears to be the prevalent expression in the United States of America. I have just now met with the following item in a bookseller's catalogue (J. Kinsman's, Plymouth):—

"Report of Edward Banks on the proposed canal near Cophthorne Common and Mertham, to communicate with the Thames at Wandsworth, by means of the Surrey Iron Railways, with map, 1 vol. 4to., scarce, 1810."

What were the Surrey railways of that date?

JOHN W. BONE, F.S.A.

"RADICAL REFORM."—Is there any known example of the use of this term earlier than 1819? On July 1 in that year (according to the *Annual Register*, 1819, p. 246), the Marquis of Tavistock, elder brother of Lord John Russell, described himself as "anxious for a reform, radical but moderate; radical in remedying abuses, and moderate in the remedies applied."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

JOHN WYLDE.—Is anything known of John Wyld, precentor, and author of a work on music circa 1400? This work was afterwards possessed by Thomas Tallis, and is now preserved in the Lansdown Collection of MSS. 763.

W. WINTERS.

Waltham Abbey.

"PROVED UP TO THE VERY HILT."—What is the origin of this phrase, now frequently used? Prof. Dicey claims it for lawyers; but they, whatever use they may make of it, can hardly be supposed to have originated an expression which has so military a sound. In his very able work, 'England's Case against Home Rule,' London, 1886, 8vo., p. 37, the professor writes:—

"No movement ever appealed to keener popular sympathies than the movement for the abolition of slavery. Yet the Abolitionists made their case out—proved it, as lawyers say, 'up to the very hilt'—before a single slave was released from bondage."

W. E. BUCKLEY.

"THE APPROACHING END OF THE WORLD."—A book with this title, by Grattan Guinness, was published about 1870. I should like to know of some work or review in which has been examined the astronomical and historical data which the writer of the above brings to bear on the interpretation of prophecy.

W. G.

MR. WILLIAM HAMPER'S MS. COLLECTIONS.—In the first edition of Ormerod's 'Cheshire,' printed in 1819, the author frequently refers to the assistance afforded him by William Hamper, Esq., who sent him many original deeds and also

transcripts of documents "in the possession of the Earl of Shrewsbury 1807." In the preface Mr. Ormerod states

"to William Hamper, of Deritend, Esq., he is indebted for the loan of the original seals of the Earls of Chester, engraved in the work, for a transcript of the Moberley Charters, with his own correct and beautiful drawings of the appendant seals, and for the loan of two curious volumes containing charters and other documents transcribed from the archives of the Shrewsbury family."

I shall be much obliged if any of your readers can inform me where Mr. Hamper's collections are now preserved, or who are his present representatives. Who has now the custody of the Earl of Shrewsbury's deeds and ancient documents?

J. P. EARWAKER.

Pensarn, Abergele, N. Wales.

A MS. BOOK OF PEDIGREES.—In Lady Charlotte Guest's 'Mabinogion' (3 vols., Longman, 1849), note, vol. ii. p. 425, occurs the following passage:—

"Iorwerth Goch, the Iorwerth of the present Mabinogi had a son named Madawc Goch of Mawddwy, of whom the following notice occurs in a MS. Book of Pedigrees, collected by J. G., Esq., in 1697."

Can any one inform me where this MS. now is, and whether it can be inspected?

A. H. H. M.

TOUCHSTONE.—I lately bought at a sale three caricatures of the Oxford movement. They are called "Political Fly-Leaves," and are signed "Touchstone." (1) 'The Anglican Hen and her Puseyite Ducklings' (January 6, 1851). (2) 'Ecclesiastical Smugglers' (January 6, 1851). (3) 'The Oxford Incubator' (December 17, 1850). Can any of your readers tell me who "Touchstone" is? Are these three caricatures part of a series, as I suspect they are? They are exceedingly clever and humorous. I am inclined to think they are by "H.B.," but I cannot find any mention of them in his 'Life,' or anything to show that he ever drew under the pseudonym of "Touchstone."

HUGH BRIGHT.

SAMUEL HIGHLAND.—He was M.P. for Surrey in the Little, or "Barebones" Parliament, and for Southwark in both Parliaments of Oliver Cromwell. From Burton's 'Diary' we learn that he took an active part in debate. Is anything further known of him?

W. D. PINK.

"GRENNYNGAMYS."—In 1449 a number of articles were exported by Henry, Duke of Exeter, in his barge the *Makerell*, among which I find, "8 dozen custodias p' spectacul'," "300 pil' de Parys," "2 doz. Grennyngamys" (Close Roll, 28 Hen. VI.). The first item, undoubtedly, is eight dozen spectacle-cases; but what [are] the other two? The last word looks very like *grinning-game*. Was there such a game; and to what class did it belong?

HERMENTRUDE.

RUCKOLT.—Were the Hicks family of Ruckolt House, Low Leyton, of the same family as Sir Baptist Hicks, of Hicks's Hall? He was a mercer of Cheapside and Kensington. Thorne, in his 'Environs,' mentions the house. Does Morant? or is there any other source from which information may be had? Modern devastation has, I suppose, destroyed the house. C. A. WARD.

Walthamstow.

AUTHORS OF QUOTATIONS WANTED.—

Stanzas beginning:—

The tears I shed must ever fall,
I mourn not for an absent swain.

The poem appears in 'The Metrical Miscellany,' London, 1802, and is attributed in the index to "Miss C***." In the second edition of the work, published in the following year, the name of the authoress is given as "Mrs. D. S." F. W. D.

For when the power of imparting good
Is equal to the will, the human soul
Requires no other heaven.

Qy. Shelley?

JONATHAN BOUCHIER.

To place and power all public spirit tends,
In place and power all public spirit ends;
Like hardy plants that love the air and sky,
When out they thrive, when taken in they die.

W. S.

Replies.

SIR THOMAS MORE'S 'UTOPIA.'

(7th S. v. 101.)

The opinion that Utopia is derived from $\epsilon\upsilon$ and $\tau\acute{o}\pi\omicron\varsigma$ is untenable. First, it is admitted to be against the weight of authorities, all the leading philologists and lexicographers being in favour of another etymology. An early anonymous Italian translator of the 'Utopia' seems the first to have broached the above opinion, in which he has been followed by only Bailey and Dr. Dibdin, who, though "the prince of bibliomaniacs" (or rather bibliographers, for his 'Decameron,' like the great original from which he has adopted the name, is, in its way, a real work of genius), was not, and did not set up to be, a great Greek scholar, like his contemporaries Porson, Parr, Elmsley, and Burney. In fact, had he put forward any such pretension the etymologies in the 'Utopia' would have annihilated his claim. The word *Utopia* (vol. ii. pp. 3, 4) being that in dispute, must not now be quoted; but a few pages further on (vol. ii. p. 9) he derives Phylarch, one of the officers of this imaginary state, from $\phi\upsilon\lambda\omicron\varsigma$, $\alpha\rho\chi\eta$, the former being a non-existent word ($\phi\upsilon\lambda\eta$ and $\phi\upsilon\lambda\omicron\nu$ are found), and more accurate scholars, Liddell and Scott, giving the correct derivation from $\phi\upsilon\lambda\eta$ and $\acute{\alpha}\rho\chi\omega$, so that Dibdin is doubly in error. But from persons whose authority must depend on the correctness of their views, let us turn to words themselves. There are two witnesses, $\epsilon\upsilon$ and $\acute{\omicron}\nu$. $\epsilon\upsilon$ is written by Horace, 'De A. P.,' 328, *Eu*, "Poteras

dixisse: Triens. Eu!"; as also by Plautus, 'Most.,' i. 4, 26; and Terence, 'Ph.,' iii. 1, 14. In all compounds of which $\epsilon\upsilon$ forms part it is an integral and emphatic element, which must be clearly visible. *Quoad sensum*, therefore, $\epsilon\upsilon$ ought not to be changed or represented by any other letter or letters. Nor is it. Greek words beginning with $\epsilon\upsilon$ passing into Latin; and other languages derived from Latin, retain the $\epsilon\upsilon$. A familiar example is $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\iota\alpha$, *eucharistia*, *eucharist*. So *eulogy*, *euphony*, &c. This is equally manifest in names of places and persons, as Eubœa, Euclid, Eudemus, Eumenes, Eusebius, and, to quote Horace again, Eupolis, Eutrapelus, with many others, as may be seen by referring to biographical and geographical dictionaries. It may be laid down as a general rule that, both from the sense of the word and from its history, $\epsilon\upsilon$ must, and does, retain its form, and is never changed into U. A similar conclusion is arrived at by considering the nature of the diphthong $\epsilon\upsilon$, "which is a proper diphthong, as the vowel preceding the υ is short, and in these proper diphthongs both the vowels are perceptibly pronounced," as is laid down by Kuhner, in his 'Greek Grammar,' by Jelf (Oxford, 1845), vol. i. 4, § 5, 4; and therefore as $\epsilon\upsilon$ cannot be represented by a single vowel, it retains its diphthongal form in Latin and other languages. Had Sir T. More, then, intended to form the name of his imaginary commonwealth from $\epsilon\upsilon$ and $\tau\acute{o}\pi\omicron\varsigma$ he would have written it *Eutopia*, and not *Utopia*.

Now let $\acute{\omicron}\nu$ stand up for himself to answer the query, "Where is the authority for translating the Greek prefix $\acute{\omicron}\nu$ by Latin *u*?" It is admitted that where the prefix is followed by ρ it is so, in all instances, Uranus, Urania, Urina, Urion; and though "the instances are but very few," yet they all show that $\acute{\omicron}\nu$ becomes *u* in Latin. There are also other words common to the two languages which tend to the same conclusion. $\acute{\omicron}\nu\gamma\gamma\iota\alpha$ or $\acute{\omicron}\nu\gamma\kappa\iota\alpha$, uncia; $\acute{\omicron}\nu\delta\acute{\omega}\nu$, udo; $\acute{\omicron}\nu\theta\alpha\rho$, uber (udder); $\acute{\omicron}\nu\lambda\acute{\omicron}\phi\omicron\nu\omicron\nu$, ulophonon; $\acute{\omicron}\nu\rho\alpha$ σκορπίου, ura scorpiu, a double proof of $\acute{\omicron}\nu = u$. If we open our Virgil, *Bucolicæ* is $\beta\omicron\upsilon\kappa\omicron\lambda\iota\kappa\alpha$; Bumastus ('Georgics,' ii. 102) is $\beta\omicron\upsilon\mu\alpha\sigma\tau\omicron\varsigma$. Of the other compounds with $\beta\omicron\nu$ written with *u* let one suffice, $\beta\omicron\upsilon\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\varsigma$, Bucephalus. In the middle of a word $\acute{\omicron}\nu$ is replaced by *u*, as $\epsilon\acute{\nu}\nu\omicron\upsilon\chi\omicron\varsigma$, eunuchus; and in names 'Ευβουλος, Eubulus; 'Επικούρος, Epicurus; 'Ιουλος and its derivatives Iulus, Julius, Julia; Θρασύβουλος, Thrasybulus; Θουκυδίδης, Thucydides. So with geographical names 'Ουτική, Utica; 'Οὔτως, Utus; 'Ουιστόνυλας, Vistula; 'Ουισουργίς, Visurgis; 'Ιουδαία, Judæa, &c. Although these words suffice to prove the point, yet these authorities may be added. Faciolati says, "De Littera U. U ultima vocalium Latinarum (apud Græcos υ et $\acute{\omicron}\nu$)." Marius Victorinus, p. 2454 P, tells us that Latin *u* can only be rendered in writing or pronunciation by the Greek $\acute{\omicron}\nu$,

and so we find it generally in transcriptions" (J. Wordsworth, 'Fragments of Early Latin,' Oxford, 1874, p. 15). "Greek *ὄν, ου*, we know had the sound of Indo-European *u*" (Peile, 'Introd. to Greek and Latin Etymology,' 1869, p. 143). From all these examples it seems to follow that *u* necessarily implies *ou*, and therefore that the *u* in Utopia does; and so far from this being an "assumption entirely unwarranted," it is absolutely the fact. Dr. Donaldson thought so, and in his 'New Cratylus,' second edition, 1850, p. 331, writes, "Ὀυκαλέγων, 'Dreadnought' or 'Carefor-naught,' Homer, 'Iliad,' iii. 140; Virgil, 'Æneid,' ii. 312; Juv., iii. 198 (where it is Ucalegon). Ὀυτοπία, 'Utopia,' 'Weissnichtwo,' 'Kenna-qubair,' 'Lord-knows-where.'" The last witness shall be a contemporary and friend of Sir T. More, Gulielmus Budæus, perhaps the greatest Greek scholar of his day, who, in his letter to Thomas Lupset, printed with the 'Utopia,' ed. Foulis, Glasgow, 1750, p. 273, writes, "*Utopia* vero insula, quam etiam *Udepotiam* appellari audio"; where this latter name, being a play upon οὐδέποτε, shows convincingly that he took the other to be an οὐτοπία.

I am disposed to think that the derivation from *εὖ* and *τόπος*, based on the supposed happy constitution and laws of the island, has arisen from writers not reading the title carefully enough. It is 'De Optimo Reipublicæ Statu, deque Nova Insula Utopia, Libri II.' The former clause leads to admiration of the wisdom, justice, &c., of the laws; and perhaps More wished to produce such opinion in the minds of his readers and of statesmen and legislators. But he was too worldly wise and experienced in affairs to dream of such a state of things ever being brought about, and therefore very wittily and sagaciously added that the only place where it ever had been carried out was a *New Island*, cut off from communication with, and thus uninfected by the erroneous notions of, the rest of the world, and, in fact, a "*No-where*." Respect, too, for his own head remaining on his shoulders may have also had some influence in those days of shortening men's bodies and lives at a blow; for if his opinions should be called in question he could defend himself by pleading that they were but a fiction, a romance, never yet existing and never likely to exist except in a Utopia, a "*No-where*."

W. E. BUCKLEY.

Before the meaning of the name can be ascertained it is well to consider how the imaginary island came to have it given by Sir Thomas More's own showing. It was first named Abraxa, but this was changed to Utopia, because King Utopus conquered the place, separated it from the mainland by digging a channel of fifteen miles in space, and brought it to its great prosperity; so that

whatever Utopus means (if it has any special meaning) this must be the meaning of Utopia. See 'Utopia,' book ii.

There exists a contemporary observation upon the name by Peter Giles, of Antwerp, More's friend, to whom he sent a copy of his book, and to whom he addressed the letter prefixed to it. It is plain that he did not think the name originally to imply the same as "Eutopia," but gave a description of it which would much more nearly agree with a derivation from *Ὀυτοπία*. On receiving the work from More he wrote a letter (November 1, 1516) to Jerome Buslide in commendation of it, with a translation of some verses in the Utopian language. In one of these "meters" he writes as follows in Robinson's translation:—

My Kinge and Conqueror Utopus by name
A prince of much renowne and immortal fame
Hath made me an yle that earst no ylande was,
Ful fraught with worldly welth with pleasure and solas.

And in another:—

Me Utopie cleped Antiquitie
Voyde of haunte and herborouge,
Nowe am I like to Platoes cite,
Whose flame fieth the world through.

* * * * *
Wherefore not Utopie, but rather rightly
My name is Eutopie: A place of felicitie.

Similarly in the letter referred to above there is:—

"For as touchinge the situation of the ylande, that is to saye, in what parte of the worlde Utopia standeth, the ignorance whereof not a little troubleth and greueth Master More, in dede Raphael (Hythloday, the Utopian versifier) left not that vnspoken of."

The contemporary authority seems to show plainly in what sense the term was first used. The latter sense soon became accepted. But care must be taken not to take the original interpretation from later use without some further reason.

The meaning of Utopia in Sir Thomas More's sense—supposing, that is, that he originally intended the name of King Utopus to be significant, is well put in Bulloker's 'English Expositor,' Camb., 1688: "*Utopian*, imaginary, feigned, fabulous." The same epithet ("feigned") is taken by Bacon in the 'New Atlantis' ("Chandos Classics," p. 341), where he observes of Sir Thomas More, "I have lately read in a book of one of your men of a feigned commonwealth." All this is more consistent with the derivation as from *Ὀυτοπία* than from *Εὐτοπία*. The 'Atlantis' was written soon after the 'Utopia.'

ED. MARSHALL.

As Utopia was a place where all was regulated for the best, a derivation from *εὖ τόπος* makes quite as good sense as the other. Furthermore, no authority would be worth anything upon this point unless it were More's own. More himself says only that the island Utopia is so called of Utopus, who conquered it, before which it had been called Abraxas (opening of the second book

of the 'Utopia,' ed. 1563, p. 55). Hallam says in his 'Lit. Hist. Europe,' ed. 1854, p. 276 n.: "Utopia is named from a King Utopus. I mention this because some have shown their learning by changing the word to Utopia." This is how Allibone quotes him. If this is correct, it is not clear what Hallam meant. As it was originally written in Latin, and spelt *Utopia*, the orthoëpy of the Greek would decide nothing. A modern Greek would pronounce *εὐτοπος* *efftopos*, and probably in Constantinople they did the same; and most likely More, taught by some fugitive Greek of the Eastern Empire, would also do this. But *οὐ τόπος*, if converted into *οὐτοπία*, would in Latin be sounded Utopia, *οὐ* in Greek being exactly equivalent to the Latin *u* in its right Italian pronunciation. Nobody, I imagine, is sure how More pronounced Latin and Greek; but if as I suggest above, he would understand Utopia to be *οὐ τόπος*. To me it seems scarcely probable that he pronounced *εὐ* as English readers do, making it like *u*. He would in Latin render *εὐ* by *eu*, as the Latins did in Euripides, Eurus, Euroklydon. No doubt this is why the authorities are for the *οὐ τόπος* derivation. It accords better with the conversion of Greek letters into Roman. *Εὐρωπαϊδης*, Euripides; *οὐράνια*, Urania.

Again, *Εὐτοπία* would be an admirable name for "the best of all possible" towns, but if More, the subtle satirist, described a perfect place, what is more natural than that he should also dub it as "unfindable," with its conqueror Utopus symbolizing the Homeric *οὐτίς*, Mr. Nobody, King of Nowhere. The perfect is unrealizable—the true Utopia. Well might the trustful Budæus wish to send missionaries thither; but had he stayed to think twice he would have seen that we ought to send to the Utopians to come and convert us. The voyage to nowhither has, up to the present, baffled the charitable. Utopia remains un-Christian, and the Christian world very far from Utopia, if that stands for a place where things are regulated as they ought to be.

C. A. WARD.

Walthamstow.

I am glad to see this question started once more. *Eutopia* has long been a theory of my own, but in the face of Hallam's sneer I have never had the hardihood to mention it. But still the reference to Utopus, the conqueror, does not settle the point at all, but only raises the question as to the meaning of his name. But how about the evidence to be derived from the names of places in Grangousier's kingdom?

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

SIR J. A. PICTON is wrong in supposing that Utopia is derived from *εὐ τόπος*. The first syllable is undoubtedly *οὐ*; and Sir Thomas More has himself left us sure proof of this, for in a letter

dated October 31, 1516, to Erasmus, he speaks of his book 'Utopia' by the name of 'Nusquama'; and again, in a second letter to Erasmus, dated September 3, 1517, he says, "*Nusquamam* nostram nusquam bene scriptam ad te mitto" (see pp. 6, 7 of Arber's reprint). There can be no doubt that Nusquama is coined from *nusquam*. Utopia, therefore, is coined from *οὐ τόπος*, and the meaning is "the Land of Nowhere."

With regard to the derivation from *εὐ τόπος*, its possibility was early discerned, and, in fact, formed the chief point in a Latin poem affixed to the *princeps editio*, 1516. I have not the Latin at hand to quote from, but the last two lines of Ralph Robinson's translation run thus:—

Wherefore not Utopie, but rather rightly
My name is Eutopie: A place of felicitie.

C. J. BATTERSBY.

DAVID GARRICK (7th S. v. 148).—No doubt this famous actor was buried from his house in the Adelphi, where he died Jan. 20, 1779. There is a long account of his funeral procession—one of great magnificence—to Westminster Abbey to be found in the *Universal Magazine* of that date. Readers of Boswell's 'Life of Johnson' will remember the touching record there given of Johnson and Boswell dining with Mrs. Garrick, at her house in the Adelphi, for the first time after her husband's death, and having to lament the loss of two such friends as Topham Beauclerc and David Garrick.

The inscription on his gravestone in Poets' Corner is singularly legible, as the letters have been filled with latten, or brass; and in the same grave is buried his wife, Eva Maria Garrick, who survived her husband for the long period of forty-three years, and died, at the age of ninety-eight, Oct. 14, 1822, as the inscription records. There is a small engraving of Mrs. Garrick in existence, but very scarce, representing her when past ninety, which it is difficult to imagine as depicting the once beautiful woman and most graceful *dansseuse* of her time.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The *Annual Register* for 1779 (xxii. 196-7) states that Garrick died "at his house on the Adelphi Terrace," and that "from his late house on the Adelphi Terrace the hearse was followed by more than fifty coaches" to Westminster Abbey.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

It is stated in the supplement to the *Universal Magazine* for June, 1780, and in the 'Thespian Dictionary' (1802), that Mr. Garrick's "body was conveyed from his own house in the Adelphi" for interment, he having arrived there from the country seat of Earl Spencer on Jan. 15 and died on Jan. 20, 1779. A note by Malone in Boswell's 'Life of

Johnson' also states that Mr. Garrick "died at his own house in London." J. F. MANSERGH.
Liverpool.

The house No. 232, High Holborn has, until quite recently, been occupied for many years by an old-established firm of Servanté & Co., now removed. Amongst the funeral "achievements," or miniature hatchments, in their windows was that of David Garrick, with the date of his burial. This evidently implied that his funeral was "performed" by the Servanté of the period, and in that sense Garrick may be said to have been buried from No. 232, High Holborn.

F. G. A. W.

I think something to the purpose may be found in Roberts's 'Life of Hannah More'; but as I am away from my books I cannot be more definite.

W. C. B.

TELEPHONE (7th S. v. 168).—In the 'Life of Hooke,' published by R. Waller, London, 1705, p. xxiv, occurs the following paragraph referring to the transmission of sound by means of a string or wire:—

"1687. In July he shewed an experiment of the communication of motion by a packthread extended a very considerable length, and, after running over a Pulley, brought back to the place near to which the other end was fastened, and it was found that any addition of weight or motion given to the one end would be immediately sensible at the other end of the string, tho' it must pass in going and returning so great a length; there were other ways shown of communicating motion, as by a long cane suspended by strings, or by wires distended a great length; in which it was observable, that the sound was propagated instantaneously, even as quick as the motion of light, the sound conveyed by the air coming a considerable time *after* that by the wire."

C. LEESON PRINCE.

From the preface to R. Hooke's 'Micrographia,' published in 1665:—

"It has not been yet thoroughly examin'd, how far Otcousticons may be improv'd, nor what other wayes there may be of quickning our hearing, or conveying sound through other bodies then the Air: for that is not the only medium, I can assure the Reader, that I have, by the help of a distended wire, propagated the sound to a very considerable distance in an instant, or with as seemingly quick a motion as that of light, at least, incomparably swifter then that, which at the same time was propagated through the Air; and this not only in a straight line, or direct, but in one bended in many angles."

DOUGLAS HANKEY.

NAPOLEON RELICS (7th S. v. 149).—A tiny letter and fine miniature of Napoleon once belonged to me. I bought them of an old contributor to 'N. & Q.' I should almost think they must be the same as those mentioned by E. K. A. If so, the facts are not correct. Mine was not actually directed, but its purpose was that if the lines should meet the eyes of his dear

Louise she would be kind to the bearer—in fact a letter of introduction to her for O'Meara. The story of the boot is hardly probable in this case. The miniature was said to have been given by Napoleon to O'Meara.
J. C. J.

MAGOR=MOGUL (7th S. iv. 308, 516).—If C. C. B. will refer to my 'Sketch of the History of Hindustan' (W. H. Allen & Co., 1885) he will find some evidence as to the origin of the name and its proper pronunciation. The second syllable is long, and the derivation of Abu'l Ghâzi—though he was a Mughol himself—must be regarded as one of those fancies common to Orientals. The references are pp. 47, 54, and 55.

H. G. KEENE.

FRENCH NUMERALS (7th S. v. 129).—MR. C. J. BATTERSBY may perhaps be glad to see that his judicious comments on the more convenient forms of the old French numerals *septante*, &c., for *soixante-dix*, &c., are fully borne out by the opinion of cultivated French scholars. Littré says:—

"Septante, quoique bien préférable à soixante-dix, puisqu'il est dans l'analogie de quarante, cinquante soixante n'est guère usité que par des personnes appartenant au midi de la France. Il serait à désirer qu'il revint dans l'usage et chassât soixante-dix."

He also quotes Voltaire as using it in 1763. That brings it to within a quarter of a century of the French Revolution, the inaugurator of so many injurious and crudely conceived innovations.

C. A. WARD.

According to Sachs's 'French-German Dictionary' the Old French "*septante*, *huitante* (or *octante*), and *nonante*," though now obsolete and chiefly confined to mathematical terminology, are still very commonly used in French Switzerland. The probable reason for their rejection by the French, and the substitution of "*soixante-dix*, *quatre-vingt*, and *quatre-vingt-dix*," may be sought for in the popular predilection of counting by scores and dividing larger numerals into their component parts, to render them more understandable to common people. H. KREBS.
Oxford.

Septante, *octante*, and *nonante* are still commonly used in the south of France and Belgium. Littré is of opinion that these forms for *soixante-dix*, *quatre-vingt*, and *quatre-vingt-dix* are to be regretted, as more correct and more logical. *Septante*, *octante*, and *nonante* ceased to be used in Paris and the greater part of France about sixty years ago; it was a simple *affaire de mode*, as with crinolines and grey trousers.

JOSEPH REINACH.

Paris.

"YE SEE ME HAVE" (7th S. v. 69).—In the Greek, *θεωρεῖτε με ἔχοντα*; Latin, "videtis me

habere"; the Revised Version, "as ye behold me having"; Wiclif, 1380, "as ye seen that I have"; Rheims, 1582, "as you see me to have"; but Tyn-dale, 1534, "as ye see me have," which reading is retained by Cranmer, 1539; Geneva, 1557; Authorized, 1611. Dr. E. A. Abbot treats of the infinitive with *to* omitted and inserted in his 'Shakespearian Grammar,' ed. 1875, sect. 349:—

"In Early English the present infinitive was represented by *-en* (A.-S. *-an*), so that 'to speak' was 'speken,' and 'he is able to speak' was 'he can speken,' as in Shakspeare, 'Pericles,' II., prologue 12. When the *en* dropped into disuse and *to* was substituted for it, several verbs, which we call auxiliary and which are closely and commonly connected with other verbs, retained the old licence of omitting *to*, though the infinitival inflection was lost. But naturally, in the Elizabethan period, while the distinction between auxiliary and non-auxiliary verbs was gradually gaining force, there was some difference of opinion as to which verbs did and which did not require the *to*, and in Early English there is much inconsistency in this respect. [Here follow examples.] The *to* is often inserted after verbs of perceiving—*feel, see, hear, &c.*—

To see great Hercules *whipping* a gig,
And profound Solomon *to tune* a jig,
And Nestor *play* at push-pin with the boys.

'L. L. L.,' IV. iii. 167-9.

This quotation shows that after *see*, the infinitive, whether with or without *to*, is equivalent to the participle. 'Whipping,' 'to tune,' 'play,' are all co-ordinate. The participial form is the most correct, as in Latin, 'audivi illum canentem'; modern English, 'I heard her *sing*'; Elizabethan English, 'I heard her *to sing*.' The infinitive with *to* after verbs of perception occurs very rarely in Early English; it seems to have been on the increase towards the end of the sixteenth century; we have recurred to the idiom of the Early English."

Shakspeare almost always omits the *to* after the verb *to see*, I have counted about forty instances in the Concordance; Dr. Abbot quotes several instances of its insertion after the verb *to hear*. Milton uses both forms, 'Ode on the Nativity,' 171, "see his kingdom fall"; 'Paradise Lost,' xi. 459, "see him die"; xii. 422, "see him rise"; 'Paradise Regained,' iv. 571, "see his victor fall"; but 'Paradise Lost,' xi. 783, 784, "I see Peace to corrupt, no less than war to waste"; xii. 8, 9, "I perceive thy mortal sight to fail." I prefer the Authorized Version to the Revised Version in the passage of St. Luke. W. E. BUCKLEY.

The revisers were apparently of your correspondent's opinion, and have altered this passage, as well as a similar one in Acts i. 11. If any alteration was really needed, one feels thankful that the learned body did not adopt the alternative "see me to have." But what reason can there be for objecting to the phrase as it stood? We "hear people say" this, we "see them do" that, perhaps we should like to "make them do" something else, and it seems likely that we shall soon "see them have" a Prig's English Grammar provided for them! What is to become of the imperative mood if *have* never=*to have*, nor *be*=*to be*? Is the next revision

to give us "Let there to be light"? If so, one would be inclined to say of the perpetrator, "Let his bishopric another to take!" A. T. M.

Is this so wrong as Dr. BREWER thinks? An old rule says, "*To*, the sign of the infinitive, is omitted after the verbs *bid, dare, feel, hear, see, &c.*" The *me* is the Latin construction of the accusative before the infinitive. *Them* is understood. By-the-by would not *imparisibile* be the correct form, not "unparsible." G. F. I.

DR. BREWER explains for himself what this passage means, "as ye see me to have." There is nothing indefensible in this. The Revised Version puts it "as ye behold me having." This seems to me very near to bungling. Can you not well say, "When you arrive in the presence of so-and-so, do as you see *me do*"? *Have* in the passage in question is not the auxiliary verb, but a verb active signifying "to hold" or "possess"; *ἐμὲ ἔχοντα*, "me to have." Whether *to* shall be left out or inserted is purely a question of rhythm. In the case cited I think it ought to have been inserted. It would be a line of poetry like John Daniel's if it ran—

A spirit hath not flesh and bones,
As ye see me to have;

but it is right either way. C. A. WARD.
Walthamstow.

Strictly speaking, I suppose, Dr. BREWER'S criticism is just as to the "unparsibility" of this phrase. But I fancy that familiar usage—

Quem penes arbitrium est,

is almost inexorably against him. "See me do it," and "Do as you see me do," are forms of speech that may be heard any day. There is a terse directness in the form, which perhaps recommends it. Any way it seems to be established beyond the reach of correction. "Do as you see me *to do*" would in most ears have a pedantic sound; and in point of usage, I am afraid, is altogether "out of it." If Wordsworth had really written the line—

I saw them go: one horse was blind,

would any one have censured his phrase as either ungrammatical or meanly colloquial?

C. B. M.

Is not this ellipsis of the infinitive a very common form in the language? "Do as you see me do," "He listened to hear him speak," "He watched her ride away," "She saw her smile," &c.,—are not these every-day phrases? Our American cousins go further in this direction than we do, for they say, "He helped her churn," where we should express the proposition. If it be custom that makes grammar, surely "ye see me have" may be held to have established a prescriptive right.

HERMENTRUDE.

TREATMENT OF ROYAL PORTRAITS: GUILLIM'S 'HERALDRY' (7th S. v. 124).—There is a still

more singular metamorphosis connected with Guillim's 'Heraldry.' Guillim died in 1621. The fourth edition, by Francis Nower, was issued just before the Restoration. When this took place the science of heraldry came into more repute, another edition was required, with a fresh collection of examples, and a reprint appeared in the same year with this insertion in the title-page, "Since the imprinting of the last edition many offensive coats (to the loyal party) are exploded; with a supply of his Majesty's friends." The volume was dedicated to Charles II., the former having been to the Marquess of Hertford. See 'N. & Q.,' 2nd S. vi. 13; 3rd S. iv. 140. I have a copy of the Commonwealth issue, not, however, quite perfect. ED. MARSHALL.

In a recent case Lord Selborne said he remembered a celebrated case in which a lady, desiring to prove her connexion with the royal family, brought into court and wanted the jury to see a picture of her mother or grandmother, which he, being at that time Attorney-General, did not permit. He believed it was an old picture of George IV., which had been turned into an old lady.

HORACE W. MONCKTON.

"WHEN THE HAY IS IN THE MOW" (7th S. v. 65, 172).—In the C text of 'Piers the Plowman' the second paragraph of *passus vi.* opens with a report of the rebuke administered to the poet by Reason. Thus, he says, "Reson me aratede":—"Canstow seruen," he seide. "other syngen in a churche, Other coker for my cokers, other to the cart picche, *Mowe other mowen*, other make bond to shueus," &c.

Prof. Skeat's note on the words italicized is:—

"The first *mowe* signifies to mow hay; the second (also spelt *mouwen*, *muwe*, *mywen*) means to put it into a mow, to stack."

The word was also used by Scottish poets of the fifteenth and sixteenth centuries, and I fancy it is to be found in Barbour, although I cannot at the moment give a reference. Sibbald, in the imperfect and irritating glossary to his 'Chronicle of Scottish Poetry,' writes, "*Mow*, a heap, a pile, or bing, as of unthreshed corn." This would seem to indicate that the word applies to the grain when piled in the mill-loft preparatory to threshing. In the general sense of pile, without reference to grain or hay, *mowe* is used by Gawin Douglas in his translation of 'Æneid,' iv., on the subject of Didō's funeral pyre. After the full preparations for the professed process of incantation are made, the narrative proceeds thus:—

Bot quhen the greit bing was wpbeildit weil
Of aik treis and fyrryne schyddis dry,
Within the secret clos, ondir the sky,
The place with flours and garlandis stentis the quene,
And crownis about with funerall bewis greyn:
Abufe the *mowe* the foirsaid bed was maid,
Quharein the figure of Enee scho laid.

The 'Encyclopædic Dictionary' makes this

apposite quotation from Bishop Hall's 'Satires,' iv. 6:—

Each muck-worme will be rich with lawless gaine,
Altho' he smother up *mowes* of seven years graine.

This dictionary also gives (but without illustrative example) as a second usage, "a loft or chamber in which hay or corn is stored up."

THOMAS BAYNE.

Helensburgh, N.B.

The Rev. Oliver Heywood, to show that God could tame a blasphemer, relates that one

"Beck, who had sworn no cart should come to that barn floor, angered at a lasse on the haymow who bade him be quiet, mounting the ladder leaning on the barn door, with horrible execration threatening to kill her, fell, was wounded, could not be healed, dyed of it, and was buried at Halifax Oct. 12, 1680."

At that date hay was stored in a barn, and the *mow*, or *mough*, was the stack inside, high enough to have required a ladder to mount. See Heywood's 'Diaries' (pub. 1881), vol. ii. p. 275; also vol. iii. p. 203. HANDFORD.

In the West of England the word *mow* is more generally used for corn than hay. We usually say a hay-*rick*, but a wheat-*mow* or a barley-*mow* in speaking of a stack of either of the above-mentioned productions. F. H. BAKER.

Mere Down, Mere, Wilts.

"The Barley Mow" is a not uncommon sign for a public house in the North of England. When pictured on a sign-board it is represented as a quadrangular corn-stack, generally with a half-emptied cart of corn standing near.

E. LEATON BLENKINSOPP.

ALWYNE (7th S. iv. 388, 534; v. 32, 153).—How this name ought to be spelt nowadays is one question; what its meaning, is quite another. The first question may be left in the hands of those who now bear the name, and received it at their baptism, or whose forefathers bore it during the last few centuries—say three centuries, which is a reasonable allowance. As to the derivation of the name (*i. e.*, what it means), surely there cannot be much doubt about that. Förstemann ('Alt-deutsches Namenbuch,' p. 136) must be right. The name is composed of two elements—the first representing the O.H.G. *Adal*, or the Anglo-Saxon *ædel*; the second representing the O.H.G. *Vin*, or the Gothic *Vinjūs*, which appears in hundreds of names all over Europe in the forms *Wino*, *Wini*, *Wina*, &c. The first of these elements (you may call them words if you like) means a noble, the second means a friend or comrade. The name Alwyne therefore means "the great lord's friend or comrade," or, if you please, his esquire. As, in the good old times, when every great lord was a leader in war and the captain of a host, the lord was, let us say, a commander-in-chief, the man

who was emphatically his friend or comrade would be, let us say, his lieutenant-general.

AUGUSTUS JESSOPP.

"SLEEPING THE SLEEP OF THE JUST" (7th S. v. 47, 96, 176).—Is this expression taken from that well-known couplet,

The sweet remembrance of the just
Shall flourish while they sleep in dust?

E. LEATON BLENKINSOPP.

KNIGHTED AFTER DEATH (7th S. v. 169).—Lord Chief Justice Ryder had a narrow escape of being ennobled after death. His monument in St. Wolfran's Church, Grantham, thus sets forth his case (Turner's 'Collections for the History of the Town and Soke of Grantham,' p. 18):—

"The Right Hon. Sir Dudley Ryder, Lord Chief Justice of the Court of King's Bench, and one of His Majesty's most honourable Privy Council. He was made Solicitor General in 1733, Attorney General in 1736, and Chief Justice of the King's Bench in 1754. May 4, 1756, his Majesty was graciously pleased to sign a warrant for creating him a peer of Great Britain by the title of Baron of Harrowby, near this place; but he died the day following, before the patent could pass, in the 65th year of his age; he married in 1735 Anne, the daughter of Nathaniel Newnham, Esq., of Streatham, in Surrey, by whom he has left Nathaniel, his only son."

Foster's 'Peerage of the British Empire' for 1882 makes the signing of the patent to have taken place on May 24, and the death on the 25th. According to the same authority, Nathaniel Ryder, mentioned above as the only son of the Lord Chief Justice, was not created Baron Harrowby of Harrowby until May 20, 1776. I fancy this mischance of Sir Dudley Ryder's had been aforementioned in 'N. & Q.'

ST. SWITHIN.

I suppose the inquiry after "similar honours" bestowed upon dead men is not intended to be limited to the honour of knighthood. Is not, therefore, the case of the late Sir T. E. May an instance in point? The title of Lord Farnborough was not exactly "bestowed unknowingly on a dead man," but still he did not survive long enough to enjoy it.

The brevet of colonel and a large (but useless) grant of land in Canada conferred on George Faesch (uncle of the cardinal, and first husband of my grandmother), captain in the 4th Battalion of the 60th (or Royal American) Regiment of Foot, reached his very young widow just after he had died of wounds received at the battle of Abraham's Heights, almost immediately on landing at Southampton.

Did not the late William Chambers have a baronetcy promised him just within a few days of his death?

R. H. BUSK.

MYSTERIOUS APPEARANCES IN THE HEAVENS DURING THE SEVENTEENTH CENTURY (7th S. v. 104).—Following up your correspondent's remarks

anent these appearances, I beg to send accounts of two others of the same kind, one in the seventeenth century and the other in the beginning of the next century. They both, strangely enough, happened at the same place. The first is chronicled by Spalding, in his 'Trubles,' and the other by Jaffray, one of the famous Quaker family. Spalding's account is taken from the Spalding Club edition of the 'Trubles,' and the other from a number of stray papers in the *Spalding Club Miscellany*:—

Friday, February 10, 1643. "Ye sie, folio 438, of apparitionis and visuous sene heir at the hill of Brynman, within four myllis of Abirdene. William Anderson, tennent in Crabstoun, told me he saw ane gryt army, as apperit to him, both of hors and foot, about 8 houris in the morning, being misty, and visiblie contynewit till some rysing, syna vaneishit away in his sicht, with noys, into ane noiss hard besyde. Lykuaies in the myre of Forfar, armies of men sein in the air. Quhilks visioinis the people thoct to be prodigious tokenis, as it fell out over trow, as may be sein hereafter."

"A true account of two visions seen on the moore cald the White Myres, a mile and ane half to the westward of Aberdeen [sent by the Laird of Kingswells, Alexander Jaffray, to Sir Archibald Grant of Monymusk, Nov. 13, 1719]. The first was on the twenty-ninth of Januarie last, att eight houres in the morning, there appeared ane army computed to be the number of seven thousand men. This computation was made by a very judicious man who had been long a souldier in Flanders and is now a farmer at this place, who, with about thirtie persons, were spectators. This army was drawn up in a long line of batle aray, ware seen to fall down to the ground and start up al att once; thair drums ware seen to be carried on the drummers backs. After it remained more then two houres, a person on a white horse road along the line, and then they all marched towards Aberdeen, where the hill cald the Stokett tooke them out of sight. It was a cleare sun shine all that morning.

"The second was on the twenty-first October last, upon the same ground. About two thousand men appeared with blew and white coats, clear arms, glancing or shining white ensignes, ware saen to slap down, as did the former, att which tyme a smোক apaird, as if they had fired, but no noise. A person on a white horse also road alonge the line, and then they marched off towards the bridge of Dee. This vision continued on the ground from three houre in the afternoon till it was scarce light to see them. It was a cleare fine afternoone, and being the same day of the great yearly fair held at Old Aberdeen, was seen by many hundreds of people going home, as well as by above thirtie that war at their own houses about half a mile distant. Its observable that the people that ware coming from the fair, cam thorow them, but saw nothing till they cam up to the crowd that war standing gazing who caused them to look back.

"Both these visions I enquired about immediately after, and examined many of the spectators with the outmost care, who all agree with the greatest confidence imaginable, so that there is no roome left of doubting the truth."

J. MALCOLM BULLOCH.

A CANDLE AS A SYMBOL OF DISAPPROBATION (7th S. v. 85).—The proverbial saying, "Tace is Latin for a candle," is older than Fielding. In 'N. & Q.,' 1st S. ii. 45, a correspondent, signing

H. B. C., stated that it occurs in Swift's 'Polite Conversation' (*circa* 1731); and in 1st S. iv. 456, Mr. J. S. WARDEN said that it is in Dampier's 'Voyages,' 1686. Coming down to a period nearer our own time, we find it in at least two of the "Waverley Novels," namely, 'The Abbot,' chap. xviii., and 'Redgauntlet,' chap. xi. It would be interesting to know the earliest use as well as the origin of the phrase. JONATHAN BOUCHIER.
Ropley, Hants.

CATHERINE WHEEL MARK (7th S. v. 28, 91, 112).—I must apologize to yourself and your correspondents who have kindly replied to my query. I ought to have been more explicit. What I wish to discover is, what city or town in England used this as its official mark? The catherine wheel mark occurs on pieces of Old English silver of the seventeenth century as a hall mark, as well as on weights. To what city or town in England is the mark referable? T. M. FALLOW.

Coatham, Yorkshire.

The coins of the city of Tanagra, in Bœotia, were marked with a wheel, to indicate "the rolling disc of the sun-god." See 'Coins and Medals,' edited by Stanley Lane-Poole, p. 19.

ST. SWITHIN.

COIN OF MARY STUART (7th S. v. 169).—The earliest dated coin of Mary is the gold half-lion of 1543, the queen being then about three years old; but this coin does not bear any attempt at a portrait. The piece alluded to by A. L. is probably the billon penny, issued *circa* 1553, bearing a diminutive representation of the queen's bust, which may or may not be intended to show her as a child. H. S.

The earliest known coin of Mary, Queen of Scots, is the gold piece with the legend ECCE ANCIILLA DOMINI, minted in 1543. The earliest portrait on her coins is on the silver testoons of 1553. The billon pennies with the portrait were minted in 1554. No "hawbees" were struck with her portrait. R. W. OCHREAN-PATRICK.

The little copper coin called the *bawbee* represents Queen Mary as an infant of nine months old, in a baby's cap, surmounted by a royal crown. See Miss Strickland's 'Life,' vol. i. ch. i.

EDWARD H. MARSHALL, M.A.

Hastings.

"BY THE ELEVENS" (2nd S. x. 326; 6th S. xi. 437).—I do not understand the explanation given at the latter reference. I suppose that the accent must be laid on the first syllable of *elevens*, and that this word is nothing but a corruption of *elements*. In both cases where Goldsmith makes use of this oath it is laid in the mouth of badly-educated persons, who are also in other passages made by Goldsmith to disfigure difficult words.

The oath "by the elements" occurs also in Shakespeare's 'Cor.,' I. x. 10. A. FELS.
Hamburg.

"SAPIENS QUI ASSIDUUS" (7th S. iv. 528; v. 37, 138).—This motto is to be seen in the churchyard, Tingwall, Shetland, on the tomb of Sir Andrew Mitchell, Bart., of Mitchell and Westshore, who died 1764. It was probably adopted by his father, who was created a baronet 1720. Previously the family bore different arms and motto. This motto is still used by the Mitchells of Sidmouth, Devon. JAMES M. GOUDIE.
Lerwick, N.B.

I have just come across this motto on a book-plate of a member of the Sperling family (co. Essex). On reference to Burke's 'Armory,' I find that the same motto is used by the Mitchells of Berry and Westshore, Zetland (baronets 1724 to 1783), and by the Sykeses of Basildon, co. Berks. G. W. TOMLINSON.

Huddersfield.

ARMENIAN CHRISTMAS (7th S. v. 149).—I, too, am interested in this query, having understood that the Armenian Church, not accepting the doctrine of the human nature of Christ, does not keep Christmas at all. Ranwolff describes their religion at some length, but upon this point has only the following:—

"They do not at all esteem the Popes of Rome, but have their own Prelates, which they honour with great and peculiar Reverence: neither do they believe any Indulgences, nor Purgatory. Their Priests go in plain Habits: they have Wives as well as their Laymen: they let their Hair and Beards grow: they keep on *Easter-day* a great Feast, and soon after beginneth their Lent, which they keep strictly, and therein, as also on Wednesday and Friday all the year round, they eat neither Eggs nor Flesh, nor any thing else that ever had life in it, only Saturdays and Sundays they are allowed them, to refresh themselves: other Feasts and Holydays they do not keep any at all."—Ray's 'Collection of Curious Travels and Voyages,' London, 1693.

C. C. B.

The Armenian Christians "keep Christ's birth on the 6th January, which they say was our Saviour's birthday" (Moreri's 'Dict.,' 1694). The above date, O.S., explains the twenty-four days difference between their Christmas and ours. "Armenian Era commenced July 9, 552; the ecclesiastical year Aug. 11. To reduce to present time, add 551 years and 221 days, and in leap year subtract one day from March 1 to Aug. 10" (Tegg's 'Dict. of Chron.'). J. F. MANSERGH.
Liverpool.

Formerly the whole Eastern Church celebrated the nativity of Christ on Jan. 6, the Epiphany, which they called Theophany. The Armenians still adhere to this custom, though abandoned by the orthodox. Now, since the Armenians use the unreformed kalendar—Old Style, as it is called—

they are twelve days behind the New Style. This makes the Epiphany twenty-four days after our Christmas. For further information see Bingham, 'Eccles. Antiq.,' bk. xx. c. iv., and Pelliccia, 'Polity,' bk. iv. c. ii. p. 352.

E. LEATON BLENKINSOPP.

NOTE IN ROGERS'S 'HUMAN LIFE' (7th S. v. 189).—MR. BUCKLEY will find the note I have quoted in my 'Early Life of Samuel Rogers,' on pp. 106 and 107 of the edition of Rogers's 'Poems' published by Moxon in 1839.

P. W. CLAYDEN.

13, Tavistock Square.

The pathetic story of Conradin, the last Hohenstaufen; of his rights, his wrongs, and his early tragic fate, constituting one of those arbitrary acts the accumulation of which was fourteen years later so terribly avenged in the "Sicilian Vespers," has been written by Raumer, Villani, Sismondi, and pretty well every writer who treats of Europe in the thirteenth century. If I remember right, Dr. Pitre tells of finding popular memories of "Corradino," more than 500 years old, yet surviving in the folk-songs of Sicily.

R. H. BUSK.

[Very numerous replies to the preceding query are acknowledged with thanks, and are at the service of the Rev. W. E. BUCKLEY.]

FAIRY TALE (7th S. v. 187).—Is the reference to the following lines in one of Gay's 'Fables'?—

Just as she spoke, a faery sprite
Popped through the key-hole, swift as light.

These lines are quoted by the Rev. T. A. Buckley in a note to his prose translation of the 'Odyssey,' bk. iv. 838. He does not give the exact reference to Gay, and I have not Gay's 'Fables' at hand.

JONATHAN BOUCHIER.

The fairy tale referred to by F. W. D. is the 'Hope of the Katzekopfs,' published by Masters & Burns between the years 1840 and 1846. The hero of the tale, Prince Eigenwillig, is drawn through the key-hole, and wound up into a ball by his fairy godmother.

E. H. BURTON.

Hermes, in the Homeric hymn, slipped through the key-hole, "like a breath of wind in autumn," after his raid upon Apollo's cows. The book which F. W. D. desiderates may possibly be Sir George Cox's 'Tales of the Gods and Heroes,' though this was not published so early as "the forties."

C. B. MOUNT.

[MRS. C. G. BOGER and MR. E. H. MARSHALL state that the tale is by the Rev. F. E. Paget. The Rev. A. W. CORNELIUS HALLEN describes it as "a first-rate child's book."]

COMMENCEMENT OF YEAR (7th S. iv. 444).—Has not MR. LYNN made a slip in stating that the legal year in England began on March 1 till 1752? Surely he should have said March 25, Lady Day.

There were in this country no days legally styled Jan. 1 to March 24, 1751. For those days in 24 George II. were said to be in 1750 (now, for the avoidance of ambiguity, better written 1750/1); but in the following year, 25 George II., they were called 1752. No legal deeds, therefore, exist dated Jan. 1—March 24, 1751; nor was any newspaper printed with either of those dates. R. H. H. Pontefract.

MAN-OF-WAR (7th S. iv. 428; v. 49, 130).—If this term can be said to be used officially by its being inserted in the *London Gazette*, MR. JULIAN MARSHALL will find from its first number (dated Monday, February 5, to Thursday, Feb. 8, 1665) a paragraph as follows: "Plymouth, Jan. 30. The Richmond is gone again to sea with some other Men of War," &c.

On referring to another old newspaper, the *Parliamentary Intelligencer*, published by order, and dated Decemb. 17 to Monday, Decemb. 24, 1660, there is certain news from Hamburg, Decemb. 21. By letters from Lubeck it is reported that the Count of Slippenbach being upon his voyage from Stockholm to Danzick, to reside with his Majesty of Poland as Ambassador in Ordinary, is cast away with a Man of War, carrying fifty men, &c.

J. PETHERICK.

Torquay.

Pepys uses the expression in his 'Diary,' although he may not do so in his official papers:

"News is come from Deale, that the same day my Lord Sandwich sailed thence with the Fleet, that evening some Dutch men-of-war were seen on the back side of the Goodwin."—Feb. 3, 1664/5.

EDWARD H. MARSHALL, M.A.

A WOMAN BURIED WITH MILITARY HONOURS (7th S. v. 165).—MR. E. H. COLEMAN is curious to know whether there is any instance other than that which recently occurred of a woman being buried with full military honours. It was stated in several of the daily papers that there was no other example, but this is not the case. The same ceremony was performed for Christian Davies, *alias* Mother Ross, who served in Marlborough's campaigns as a foot-soldier and a dragoon, and "gave many signal proofs of an unparallel'd courage and personal bravery." She was twice wounded, and after her sex had been discovered she remained with her regiment as cook and companion to her husband, to search for whom she originally donned male attire. She became in her old age a Chelsea pensioner, receiving an allowance of one shilling a day. When she died (July, 1759) her body was interred among the pensioners in Chelsea burying-ground, and three grand volleys were fired over her grave (Boyer's 'Political State,' vol. lviii. p. 90). The question of the authorship of this lady's memoirs has been dealt with in 'N. & Q.,' 3rd S. ix. 323; 5th S. vi. 511; vii. 92.

CLOCK-HOUSE.

GENEALOGICAL (7th S. v. 149).—If your correspondent C. G. W. will consult Rymer's 'Fœdera,' vol. v. p. 177, he will there find that Margaret of Kent was betrothed to Amaneo d'Albret, April 4, 1340. Nothing more is known of her, but it is necessarily inferred that she was dead in 1352, when John, Earl of Kent, died (December 26), since otherwise his sister Joan would not have been his sole heir. I have never found Margaret's name mentioned in the public records. She probably died soon after the betrothal, perhaps even before marriage. It is, of course, possible that it was Joan who was thus affianced, and that the scribe mistook her name (not an unprecedented occurrence); and that this may be the true solution is the more likely, since, on the hasty baptism of Earl John at Arundel in 1330, his godmother was his sister Joan, then less than eighteen months old. Had there been an elder sister, it may reasonably be supposed that she would have been preferred for that sacred and responsible office. If it were Joan who was betrothed to Amaneo, the contract must have been broken off, or else that Amaneo with whom it was made had died before 1346, when Joan entered into her secret marriage, *per verba de præsenti*, with Sir Thomas de Holand.

HERMENTRUDE.

THACKERAY'S DEFINITION OF HUMOUR (7th S. v. 149).—Though they can hardly be said to contain a "definition" of humour, MR. GARDINER may possibly be thinking of the opening passages of Thackeray's lecture on Swift. There Thackeray says:—

"The humorous writer professes to awaken and direct your love, your pity, your kindness—your scorn for untruth, pretension, imposture—your tenderness for the weak, the poor, the oppressed, the unhappy."

G. F. R. B.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 9).—

God of the Granite and the Rose,
Soul of the Sparrow and the Bee, &c.

The American "poetess" who wrote these lines was Miss Elizabeth (Lizzie) Doten, some few years deceased. She wrote two kinds of verses—the first claimed to be due to the inspiration of various spirits, namely, Byron, Burns, Shakespeare, Poe, or others; but for the second kind no such claim was made. The writer of rhymed metre might well give these productions a study. She was a noted speaker of the Spiritualist gatherings; and two volumes of her verses, part her own and part "inspired," have been published by a Boston house that makes a business of such matters.

JOHN E. NORCROSS.

(7th S. v. 169.)

I wish I was by that dim lake
is in vol. iii. of the folio edition of Moore's 'Irish Melodies.'

MATILDA POLLARD.

The lines commencing

I wish I were by that dim lake

are to be found in Moore's 'Irish Melodies.' The Chandos edition has "was" for "were" in the first line.

H. J. CARPENTER.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the County Palatine and Duchy of Lancaster.

By the late Edward Baines. New, Revised, and Enlarged Edition. By James Croston, F.S.A. Parts I.—XIII. (John Heywood.)

BAINES'S 'Lancashire' is a standard book, which both required and deserved to be re-edited. In a work necessarily covering so wide a range, alike as to time and matter, much of the excellence of a new edition must be a question of the editor's discretion in altering, recasting, omitting, and adding, as well as annotating. In the appendices, for instance, there was obviously room for the exercise of a very considerable amount of discretion, both as to omission and addition, as well as in the matter of annotating. Mr. Croston's foot-notes, which are distinguished by the initial C., are generally brief, but usually embody some useful correction of the former text, or supply references to modern authorities, such as the volumes of the Lancashire and Cheshire Record Society, the later issues of the Chetham Society's invaluable publications, and kindred works. We do not think that Mr. Croston has found the right solution for the difficulty about the meaning of *colerium*. We should ourselves prefer a rendering in harmony with No. 4 of the examples in Ducange (Paris, Didot, 1850), viz., "Quantum collo ferri potest," for which a French equivalent, *colaye*, is cited from a document of 1425. There is also a possibility that No. 3 in Ducange = "æquus ipse," may be the true rendering. We have occasionally to observe that Homer has nodded, as in the case of the note on *mercheta mulierum*, where we should have expected Mr. Croston either to delete the old note, or so to modify it as to show that he knew the pretended *jus primæ noctis* to have been long since thoroughly discredited. To pass such a note without a word seems strange in what is, generally speaking, a careful edition. We remark (p. 387, n. 3) that Mr. Croston does not seem to have known of the printing in the *Genealogist*, N.S., vol. i., the first under the editorship of Mr. W. D. Selby, of the patent of peerage issued under the Protectorate of Oliver Cromwell to Charles Howard of Naworth, by the titles of Baron Dacres of Gilsland and Viscount Howard of Morpeth. The patent is specially interesting from its obviously close adherence to the precedents of the monarchy, and the historic continuity which it thereby asserted for the Commonwealth under the Protector with the constitutional, historically elective, and limited kingship of the English nation. The Civil War period which this patent illustrates is fertile also in many another interesting feature. Scarce has the Presbyterian minister—a painful, godly preacher of the Word—turned out the bishop's dumb dogs ere he finds his own position threatened by Anabaptists, Brownists, and other sectaries, the "feasting leprosie" of whose doctrines he vainly petitions the Parliament to put down, in a strongly worded address, such as was sent up by the very first meeting of the Lancashire Classis in 1648. So some did say that New Presbyter was but Old Priest writ large. We do not quite see Mr. Croston's difficulty about the Independents, whom he supposes to be omitted. They are, surely, practically as well as historically, identical with the Brownists, and are therefore among the enemies to ecclesiastical order fulminated against in the address of the Classis.

Posthumous Humanity: a Study of Phantoms. By Adolphe d'Assier. Translated and Annotated by Henry S. Olcott. (Redway.)

CURLL, by his posthumous biographies, is said to have added a new terror to death. M. Adolphe d'Assier and

his translator have far surpassed the achievement of the old bookseller. If we can bring ourselves into a state of mind to assent to one tithe of the strange things here gravely told as facts, death would, indeed, be a far more shocking subject of contemplation than the most unsympathetic of theologians have represented it to be. M. d'Assier is a believer in the philosophy of Auguste Comte, but we should imagine that he is regarded as a heretic by those disciples who represent the master's teaching as it has come down to us in his books. We must abstain from entering on even scientific questions when they touch the realm of theology. We may say, however, that, so far as we can gather from the book before us, M. d'Assier, while rejecting the Christian teaching, has retained or acquired a firm conviction that the wild imaginings which have in all ages attached themselves to it are, in a great degree, true, not as pictures of a childlike state of the human faculties, in which sense we gladly receive and value them highly, but as real occurrences, as much to be credited as

The sad stories of the death of kings, or any of the other undoubted facts with which historians have to deal.

"Let us be on our guard," M. d'Assier says, "that, in exploring the domain of the shades, we may not take a shade of reasoning for reason itself." Had the author kept this very needful caution before him, we cannot think that this volume would ever have seen the light, at least in its present form.

There is hardly a superstition in the whole of that realm which is the property of the folk-lorist that is not accepted by author and translator alike with a faith as simple and confiding as that of our ancestors, who derived comfort and consolation from the wild imaginings to be found in the 'Golden Legend.' These tales, though for the most part "such things as dreams are made of," were not horrible and revolting. Those contained in this book, if we accepted them, would cast a shadow on life as black as any of those old-world beliefs from which we have been freed.

Modern discoveries in electrical science and the region of physics that is adjacent render it not improbable that in a not very remote future we may know, as a matter of demonstration, some things to be true which it has been the custom to laugh at; but unless all modern science is based on false premises, it is impossible that many of the statements here pressed upon our credulity can be other than distempered dreams. Not only do the authors receive the ordinary ghost story, but they believe in the reality of witchcraft. If their convictions be true, we are much less enlightened than were our ancestors of the seventeenth century, and it is one of the first duties of the legislature to re-enact the old laws against sorcery. However it may be with the belief in ghosts, we had imagined that the vampire and lycanthropy had passed into the world of shadows, never to trouble mankind again. We were mistaken, it seems. They are still received as truths, and a scientific explanation of the phenomena attempted.

Essays. By the late Clement Mansfield Ingleby, M.A. LL.D. V.P.R.S.L. Edited by his Son. (Trübner & Co.)

As the works of one of the valued and welcome contributors to 'N. & Q.' for nearly forty years, Dr. Ingleby's 'Essays,' in the three hundred pages of this volume, deserve a few words in honour of his memory as well as for their intrinsic merits. Four of the essays are published for the first time—those on the 'Perception of Objects,' 'Law and Religion,' 'Romantic History,' and the 'Mute Creation.' One, on 'Some Traces of the Authorship of Shakespeare,' is especially valuable and

interesting now, from its references to at least four contemporary literary facts in proof of the real authorship of the plays. All through the essay the wide knowledge and critical skill and generous frankness of the writer are constantly apparent. Two essays on 'Francis Bacon' and two on 'Coleridge' are excellent examples of historical biography and literary criticism combined with judicial fairness and logical force. Other papers on 'Wordsworth,' 'De Quincey,' 'H. T. Buckle,' and the 'Ideality of the Rainbow,' show the wide range of Dr. Ingleby's sympathies, taste, and knowledge, and will be read with interest by scientific as well as literary friends. Mr. Holcombe Ingleby has carefully edited the volume, the only fault of which is that it has no index to its valuable and readable contents.

THE LATE DR. INGLEBY.—A graceful "In Memoriam" volume of one of the earliest and most welcome contributors to 'N. & Q.' has recently been issued in a small edition for private friends by his son. A brief memoir of the principal facts of his learned leisure and extended surveys of science as well as literature is given, with some extracts from his correspondence. Another part of the volume contains examples of literary taste and power, far different from his usual contributions of facts and figures and verbal criticism, with his varied signatures of "C. M. I.," his own full name, and sometimes "Jabez." These include many epigrams, translations, and verses generally, some with much humour, and all in excellent and faultless taste. An autotype copy of an oil portrait is readily recognizable, but is far from an accurate picture of a bright, expressive, and genial face.

MANY readers of 'N. & Q.' will have learnt with regret the death of Mrs. Henley Jervis, who often wrote in these columns under the signature of "Thus," the motto of her family. She was a daughter of the late Mr. Osborne Markham, M.P., and of his wife, *née* Martha Honora Jervis, who married for her second husband Sir William Cockburn, Bart., and was known in her later years as Lady Jervis. Mrs. Jervis married the late Rev. W. H. Pearson, author of the 'History of the Church in France,' who took, along with herself, by royal licence, the name and arms of Jervis only, she being the grandniece of the gallant admiral Lord St. Vincent. It is strange that a reply to her query respecting the late Duc de Roussillon, asked by her twenty years since, should appear in the very week in which her death occurred.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

THOMAS C. WATSON.—1740 is the date of the first edition of Colley Cibber's 'Apology.' The paragraph in the *Glasgow Evening News* seems, however, founded on a complete misapprehension. Instead of fetching sixty pounds, it has been frequently sold for as many pence. We cannot say what an individual copy may have realized; but there must have been some wholly exceptional cir-

circumstance connected with it. The second edition is also 1740, 8vo. Two copies of this—one with Tony Aston's 'Brief Supplement,' far more scarce than the original work—are before us. This edition with the supplement was bought at Sotheby's August 7, 1884, for 2*l.* 15*s.*

E. H. C., Melbourne ("Sir William Berkeley, Governor of Virginia, died 1677").—Date of birth unknown. See "Dictionary of National Biography." He was elected in 1626 Probationary Fellow of Merton College, Oxford. The dates of birth of Robert Davenport, Henry Glapthorne, and John Kirke are also unknown. Any correspondent who can supply these will oblige not only yourself, but the editor of the dictionary mentioned, and all students of dramatic biography.

E. HOBSON, Davos Platz.—(1) "Philistine." This German application of a Biblical proper name has been brought into use by Carlyle, Mr. Matthew Arnold, and other writers on German subjects. In Germany the term "Philistine" is applied to the non-academic, as opposed to the academic, portion of university towns, as in England civil is opposed to military. It is supposed in England to apply to the unlearned, vulgar portions of society. See Latham's Johnson's 'Dictionary.'—(2) "Mill's 'Logic.'" Mill is an accepted writer on logic. We know of no treatises supplemental to his work or emendatory of it. If correspondents name any, their communications shall appear.

KITTEN.—(1) "Note of Interrogation." This is an abbreviation of the Latin word *questio*, and is composed of the *q* with the *o* beneath it. See 1st S. xii. 521.—(2) "Black Brunswickers." A regiment that wore black for the death of the duke, its commander, and took part in the Waterloo campaign.—(3) Hugh Bourne was the English founder of the sect known as Primitive Methodists.—(4) Romé de l'Isle (Jean Baptiste Louis) was a French mineralogist and physician of the last century.

R. C.—"Though lost to sight to memory dear" is from a song by George Linley. See 'N. & Q.' 6th S. xi. 60, and abundant other references.

F. D. T. ("Cooper's 'Athenæ Cantabrigienses'").—No third volume has, we are told, been published.

H. DELANE ("Golden Horde").—See 'N. & Q.' 7th S. v. 8, 117.

CORRIGENDUM.—P. 161, col. 2, line 21, for "Hohman" read *Holman*.

NOTICE.

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'BARNABY'S JOURNAL,' 1638, AND CROMWELL'S SIEGE OF BURGHELY HOUSE, BY STAMFORD, 1643.

(See 7th S. v. 128.)

Your valued correspondent MR. JONATHAN BOUCHIER asks, in connexion with Drunken Barnaby's description of the deserted state of Burghley House, by Stamford town, "What was the exact date of Barnaby's journey?" The date is conjectural, as the first edition of the work was without a date. Its title was "Barnabees Journal, under the names of Mirtulus and Faustulus shadowed; for the Travellers solace, lately published, to most apt numbers reduced, and to the old tune of Barnabe, commonly chaunted. By Corymbæus.

The oyle of Malt and juyce of spriteley Nectar,
Have made my Muse more valiant than Hector."

It had a frontispiece engraved by Marshall, who flourished 1635–1650, and the date given by Bohn in his new edition of Lowndes as the date of the book is "circa 1648–1650." Mr. Haslewood, the editor of the author's works (Richard Brathwait, 1588, 1673), fixes the date of the first edition of 'Barnabee's Journal' at "about 1650"; but Mr. J. YEOWELL, in a lengthy and most interesting article on this point in 'N. & Q.,' 2nd S. x. 423 (December 1, 1860), states that he discovered in the registers of the Stationers' Company two notices of the book under date June, 1638.

Years ago I had access to a very good copy of the rare first edition, and frequently examined it. It was in the possession of my friend and near neighbour the late Rev. Henry Freeman, Rector of Folkesworth, Huntingdonshire, and rural dean. His valuable library, founded on that formed by Dr. White Kennett, Bishop of Peterborough, was, after his death, sold at a five days' sale by Messrs. Puttick & Simpson, at their London rooms, May 29, 1865. The copy of 'Barnabee's Journal' was knocked down for 13*l.* 5*s.* I have notes showing that copies of this rare first edition have been disposed of in public auction at sums varying from five to sixteen guineas, and that in Lilly's 'Book Catalogue,' 1865, a copy was offered for fifteen guineas. I have also a note that a copy of the 1648 edition was offered for 8*l.* 18*s.* 6*d.*

Perhaps Brathwait's description of the state of Burghley was somewhat overdrawn. As the editor of the 1805 edition says,

"Fiction may be supposed to have some share in Barnaby's descriptions—probably a large share. Having invested himself with a poetical character, it may be presumed that he both fabricated and adapted incidents to suit it, like other dealers in poetry."

It has been shown that his journey must have been prior to 1638. In 1632 Charles I. was on his way to Scotland in order to receive the crown of that kingdom, and he did not, like Queen Elizabeth, sleep at Burghley, but put up at "The George" inn, St. Martin's, Stamford (Dr. Beilby Porteous, Bishop of London 1787–1803, married a daughter of the landlord of "The George"). At that date the owner of Burghley was Sir Richard Cecil, nephew of William Cecil, second Earl of Exeter; and as he resided at Wakerley, Northamptonshire (where he died in the following year, September, 1633, aged sixty-three), Burghley House would probably be in that fireless, cookless, deserted state so forcibly described by "Drunken Barnaby." In 1633 Charles I., with his queen, again passed through Stamford, but without visiting Burghley. Their stay of two days was made at Apethorpe, the seat of the Earl of Westmoreland.

Cromwell's attack on Stamford and Burghley House was not till the year 1643, and, although marks of cannon-balls are still to be seen on the south front, the house seems to have suffered but slightly. In fact, Cromwell appears to have acted with unusual leniency and politeness, for the portrait of him (by Walker) now hanging in what may be called the Historical Portrait Room—known as "Queen Elizabeth's Dressing-Room, or the Pagoda Room"—is said to have been presented by himself to the widowed countess of David, third Earl of Exeter, in admiration of her bravery when he captured Burghley by assault, July, 1643.

I have a pamphlet now before me entitled 'A true Relation of Colonel Cromwells Proceedings against the Cavaliers. Wherein is set forth the

Number of those Taken, Kill'd, and Maimed, at his late Victories obtained over them. Sent in a Letter from a Gentleman in his Army (Dated July 24, 1643) to a Friend in London. Published according to Order. London, Printed for Benjamin Allen, 1643. (Northampton: Reprinted by Taylor and Son, 1868.)" From this letter I extract the following:—

"About Tuesday last the Cavaliers came from Bever Castle, and Newark, to Stamford, about 1000 of them, as was informed us: they set also that day (as I remember) upon Peterborough, but were repelled by Colonel Palgrave and his Company, who lay about Whittlesey and Peterborough, and sallied out to them with some Ordnance, they retired to Stamford, whither they called in the Country, and began to fortify apace, but it pleased God to interrupt them, by sending Colonel Cromwell to them from Northampton side, or Rockingham, with 6. or 7. Troops, and some few Foot. On Wednesday they had some Skirmishes, first at a great house called Wothrop House, near Stamford, whence driving them, they retired to another greater stately house, by Stamford also, called Burghly House; and getting within the Parke Walls, (for it is walled round with a stone Wall) they made that their Sanctuary; so for that time the Warre ceased, for the Colonell had few Foot and no Ordnance. We lost not a man, or but a man at most, he slew of theirs a Captain, a Lievtenant, and a Cornet, and some 10. or 12. more, and took one Colour, and some 20. men, so there was a Truce, at least no more fighting till this morning; though the Colonell was within a mile and half of the Towne, intending to set downe against on Saturday morning last betimes, but the sad raine forbad him. Yesterday, God sent also to his assistance, Colonell Hobard, (and some say also, Sir Samuel Luke,) Colonell Palgrave also came to him with his men and Ordnance, so together they made a considerable strength, of 3. or 4000, and they say 12. or 14. Pieces of Ordnance. They stay not, but presently that night advance all to Burghly House (whither the Enemy was again gone for Sanctuary) sit downe before it, shot with their Ordnance 2. or 3. houres, (beginning at 3. of clock this morning) but could do no good that way, the house was so strong; they sound a Parley, offering quarter for the men only to have life and Liberty to depart without their weapons, &c. The Enemy refuses, answers, they would neither take nor give quarter; They fall then upon them with their Musquets, a difficult taske, and full of danger, the fight was very hot and well performed (they say) on both sides, the Enemy being very confident, active, and triumphing, till about one of clock this afternoone: But, then their Spirit began to faile them; And they sounded a Parley, the Colonell most Christianly commanded presently that none of his should dare to shoot or kill any man during the parly, upon paine of death (forgetting their former cruell answer) presently they concluded upon quarter for their lives, for they took them all (being two Colonells, six or seven Captaines, three or 400. Foote, 150. or 200. Horse) with all their Armes, &c. And the pillage of the House, and how they will deal with Stamford (now also at their mercy) we know not; but, if the report be true which we have, that they rung the Bells backward on Wednesday, when the first Skirmish was, to call in the Country to assist the Cavaliers, against the Colonell, his mercy will be admirable if they escape; for the Providence of God hath bene in this business, that in all this hot fight for nine or eleven houres, we are credibly informed by one that was a Spectator all the while, that not above sixe or seven men were slaine (though many hurts) in the Battell; onely about two

miles beyond Stamford, towards Grantham, some 400. Club-men coming in to the aid of the Cavaliers, and having killed some of the Colonella scouts, hee sent three or foure Troopes to meet them, they almost killed one of the Captaines; upon which being intraged, they presently slew some 50. of them, the rest fled (they say) into the Woods: This is the effect of what we yet hear: Thus it pleaseth God yet to preserve us; blessed be his name."

CUTHBERT BEDE.

JOHN LILBURNE: A BIBLIOGRAPHY.

(Continued from p. 163.)

The Devil in his dumps, or a sad complaint of malignant spirits.....in a late conventicle held near the Tower for the better influence of Lilburn's counsels. London 1647. B.M., Bodl., C.C.C., P.

The out cries of oppressed commons directed to all the rational men in the Kingdome of England, that have not resolved to be vassals and slaves unto the lusts and wiles of tyrants. [No place or printer.] 1647. B.M., Bodl.

An appeal from the degenerate Representative Body, the Commons of England.....to the body represented, the free people in general of the several Counties, Cities, Townes, Burroughs and Places within this kingdome..... By Richard Overton, Prisoner in the infamous Gaole of Newgate, for the Liberties and Freedomes of England. London [no printer] 1647. G.L.

The Recantation of Lieutenant collonell John Lilburne, Prisoner in the Tower. Opening all the Machinations of the Independent Partie. [No place or printer.] 1647. B.M., C.C.C., G.L., Linc. Coll., P., S.K.

The Jury-mans Judgement upon the case of Lieut. Col. John Lilburne. [No title-page or date.] Bodl., G.L., S.K.—Probably of the year 1647.

Plaine Truth without Fears or Flattery by J. L. Bodl., G.L., S.K.—This is probably by Lilburne, but direct evidence is wanting that it is so. The Bodleian Catalogue gives the date 1647.

The resolved mans Resolution to maintain with the last drop of his heart blood his civill liberties.....by Lieut. Coll. John Lilburne.....April 1647. [No title-page. Dated at the end] 30 April 1647. B.M., Bodl., G.L., Linc. Coll., P., S.K.

Rash Oaths unwarrantable; and the breaking of them inexcusable.....In which is also a true and just Declaration of the unspeakable evill of the delay of justice, and the extraordinary sufferings of Lievtenant Colonell John Lilburne, very much occasioned by M. Henry Martens unfriendly and unjust dealing with him.....being an Epistle written by.....Lilburne.....to Marten.....May 1647. [No title. Date at end] 31. May 1647. B.M., G.L.

A copy of a letter written to Coll. Henry Marten byLilburne. July 20. 1647. [Folio broadside.] B.M., C.C.C.

Jonahs Cry out of the Whales belly, or Certaine Epistles writ by Lieut. Coll. John Lilburne, unto Lieut. Generall Cromwell, and Mr. John Goodwin. [No title. Dated at the end] July 20. 1647. B.M., Bodl., G.L., Linc. Coll., P., S.K.

The just mans Justification: or a Letter by way of Plea at Barre by.....Lilburne. Aug. 1647. B.M., P.—There are two editions.

Two letters writ by Lievt. Col. John Lilburne, Pre-rogative Prisoner in the Tower of London, to Col. Henry Martin.....upon the 13 and 15 September 1647. [No title-page. Date at end] 18. September 1647. B.M., Bodl., G.L., P., S.K.

The Ivglers Discovered in two Letters writ by Lievt. Col. John Lilburne prerogative prisoner in the Tower of London the 28 September 1647 to.....Sir Thomas Fairfax.....discovering the turn-coat Machiavell practises.....of Lievt. Gen. Cromwell and.....Ireton. [No title-page or date. Clearly of the year 1647.] B.M., G.L., S.K.

The grand Plea of Lievt. Col. John Lilburne, Prerogative Prisoner in the Tower of London, against the present tyrannical house of Lords, which he delivered before an open Committee of the House of Commons the twentieth day of October 1647, where Mr. John Maynard, the lawyer, was in the Chaire. [No title-page or date. Clearly of the year 1647.] B.M., Bodl., G.L., P., S.K.

The additional Plea of Lievt. Col. John Lilburne..... the 28 of October 1647.....with a letter.....to John Maynard. [No title-page or date. Clearly of the year 1647.] G.L., S.K.

A new complaint of an old grievance.....London November 1647. B.M.

A remonstrance sent from Colonell Lilburnes Regiment to.....Sir T. Fairfax wherein they declare their resolution to stand and fall with him. London Nov. 29. 1647. B.M.

For every individuall member of the honorable house of Commons. [No title-page or place. Dated at the end] 11. Nov. 1647. B.M., P., S.K.—The B.M. copy is dated "13. Nov. 1647."

The Triumph stain'd. Being an Answer to Truths Triumph; &c. a Pamphlet so called, and lately set forth by Mr. John Wildman, a pretended Gentleman of the Life-Guard to his Excellency Sir Tho. Fairfax. With a full and perfect account of an Information of Dangerous and bloody consequence given in to the House of Lords.....January the 18 1647, against Lieut. Col. John Lilburn and John Wildman. By George Masterson, Preacher of the Gospel at Shoreditch, near London. London 1647. G.L.

The out-cries of oppressed Commons.....Febr. 1647. [No title-page.] Linc. Coll., P.

The peoples prerogative and privileges asserted and vindicated.....being a collection of the marrow and soule of Magna Charta.....compiled by Lievt. Col. John Lilburne.....London.....1647. [Dated at the end] 17. of Feb. 1647. B.M., S.K.

A Whip for the present House of Lords or The Levellers Levelled. In an epistle writ to Mr. Frost, secretary of the Committee of State, that sits at Darby House, in answer to a lying book said to be his called a Declaration, &c. By L. C. Jo. Lilburne, Prerogative Prisoner in the Tower of London Feb. 27. 1647. [No title-page.] 1647. B.M., G.L., P., S.K.

Englands weeping spectacle, or the sad condition of Lievtenant John Lilburne. [No place.] 1643. B.M., S.K.

A Declaration of some Proceedings of Lt. Col. John Lilburn and his Associates.....Published by Authority for the undeceiving of those that are misled by these Deceivers, in many places of this Kingdom.....London 1648. B.M., Bodl., G.L.

A Plea for common-right and Freedom. To his excellency, the Lord General Fairfax and the Commission-officers of the Armie.....as it was presented to his Excellency Decemb. 28. 1648. By L. C. John Lilburn [and fifteen others, whose names are given]. London Printed by Ja. and Jo. Moxon for Will. Larnar.....1648. B.M., G.L.

The Prisoners Plea for a Habeas Corpus, or an Epistle writ by L. C. John Lilburne.....the 4 of Aprill to the Honourable Mr. W. Lenthall, Speaker of the House of Commons. [No title-page. Dated] 4 April 1648. B.M.,

G.L., S.K.—The S.K. copy has the date "10. May 1639." The year is clearly a misprint. This pamphlet is a violent attack on Oliver Cromwell.

The oppressed mans importunate and mournfull cryes to be brought to the Barre of Justice, or An Epistle writ by Lievt. Col. John Lilburne. [No title. Dated] 7 of April 1648. G.L., P.

The Prisoners mournfull cry against the Iudges of the Kings Bench, and an epistle writ by Lievt. Col. John Lilburne.....unto Mr. Justice Roll. [No title-page. Dated] 1. May, 1648. B.M., G.L., P., S.K.

The Lawes Funeral, or an Epistle written by Lieutenant Col. John Lilburn. [No title-page. Dated] 15. of May 1648. B.M., G.L., P., Soc. Ant., S.K.

To the honourable the Commons of England in Parliament assembled. The humble petition of divers well-affected Citizens and others in the behalfe of Lieutenant Colonel John Lilburne, prisoner in the Tower of London. 1648. B.M., G.L., P.—Contains Parliamentary order for Lilburne's liberation.

EDWARD PEACOCK.

Bottesfor! Manor, Brigg.

(To be continued.)

ARMENIA.

A few facts on Armenia are worth noting. 1. Prof. Max Müller and others have classed the Armenian tongue as, like Persian, being Iranic. But later opinions prevail that Armenian is not of the Iranic section of the Aryan or Indo-European group, but is of the Græco-Latin group, being thus (like ancient Phrygian) nearer to Greek than to Persian or Sanskrit. *Vide* "Armenische Studien, von H. Hübschmann. Grundzüge der Armen Etym. Erster Theil. Leips.," also *ibid.*, p. 14 and note.

2. That there are, or were, tigers in Armenia, as the Greek and Roman poets thought (e.g., Ovid, 'Metam,' xv. 86, "Armeniaque tigris"), is a mistaken belief. Herr Hübschmann observes, "Die alten armenischen Autoren wissen nichts von armenischen Tigern."

3. The leading historian of Armenia, Moses Chorenensis, exists in an edition printed in London, "Mosis Chorenensis Historiæ Armeniacæ Libri III. Lond. Ex Offic. Car. Ackers Typogr. Apud Joann. Whistonum Bibliopolam. MDCXXXVI." In this edition are also a Latin version and notes by "Gulielmus et Georgius Gulielmi Whistoni Filii, Anlæ Clarensis in Acad. Cantab. aliquandiu Alumni." The motto in Greek and Armenian is from Eccl. iv. 9.

4. In Moses Chor., i. cap. xix. p. 54, mention is made of the sacred "Cypresses of Armenacus, in Armaverum." By means of the branches or twigs of these cypresses, when shaken by a strong wind or gently moved by a breeze, the pagan Armenians used (as did the Greeks with the sacred oaks of Dodona, and possibly at the oak-grove (*δρυμός*) of Soron mentioned by Pausanias) to practise divination.

5. The legend of the letter of Abgarus, King of Edessa, to Our Lord is contained in Moses Choren-

ensis, but he probably derived it from Eusebius, 'Hist. Eccl.' i. cap. 13.

6. Armenian literature. Of course the centre of western Armenian culture is in the monastery and magnificent printing-press at Venice, which Lord Byron visited. Among other works the fourth canto, if not more, of Byron's 'Childe Harold' has been there translated into Armenian; and at Bishops' College, Calcutta, 1830, Bishop Heber's beautiful Newdigate on 'Palestine,' was also published in the Armenian tongue. Many other standard European authors have been, at least in part, translated into the speech of this heroic Christian nation, an eastern outpost of the faith.

7. The great native historian of Armenia is, of course, Agathangelos. I will gladly give a list of his works should any of your readers desire, but they are not in my possession.

8. Among other works Agathangelos wrote a history of the conversion of Armenia and also the acts of St. Gregory the illuminator, the apostle of Armenia.

9. In 'Acta Sanctorum,' vol. viii. p. 321, it is stated that September 30, St. Jerome's Day, is also the Feast of St. Gregory the Illuminator, and some particulars are given. But my edition of the Roman Missal (Mechliniæ, 1880) does not mention him on September 30, but only St. Jerome. Possibly the Latins omit him from the calendar from mere desuetude of his name and cultus in the west, or else because, wrongly as I venture to think, the Armenian Church is accused by Rome of being at once schismatical and monophysite. An interesting *Times* report, Feb. 26, 1880, deals with the question of reform in the Armenian Church.

H. DE B. H.

THE LAST EARL OF ANGLESEA. (See 7th S. i. 328, 455; ii. 16.)—The *Church Times* of Feb. 25 announces the death, on the 15th, at Kingstown, of the Rev. George Harrison Reade, aged eighty-four, late Rector of Inisheen, and "grandson of Richard, fifth [it should be seventh] Earl of Anglesea." I do not mean to say anything as to the taste of this designation after the unsuccess of the claims mentioned; but I should like to take advantage of this occasion to answer my own requests at the above references for further information. The claims I have at last found recorded in the *Gentleman's Magazine* for 1766, p. 537; 1771, p. 190; 1772, pp. 223, 291; and from the information there given and other sources the facts in this extraordinary case seem to have been these.

Richard, sixth Earl of Anglesea, father to the Richard of the *Church Times*, died 1761, having married, first, Jan. 24, 1715, Anne Prust, who died without issue, Aug. 13, 1741; secondly, 1727, Anne Simpson, who died 1763, having had three

daughters; thirdly (or fourthly), May, 1742, Anne Salkeld, mother of the *Church Times* Richard; and fourthly (or thirdly), either Sept. 15, 1741, or else, as Richard said, not till 1752, Juliana Donovan, by whom he had Arthur and three daughters.

Now, of these marriages, or so-called marriages, the second was clearly invalid, being made before the first wife's death; therefore the question lies between the two later ones, both made after her death, and the point turns upon the date of the fourth or third, that of the third or fourth being undisputed.

Arthur's claim to the English and Irish titles was first put forward. Here the Irish Lords declared the marriage with Juliana Donovan (on the earlier date) valid, but the English Lords invalid, no question of that with Anne Salkeld arising in either case.

Next came Richard's claim. And here the Irish decision, consistent with the former one, was against Anne Salkeld's marriage as following Juliana Donovan's; the English decision was simply against Anne Salkeld's marriage, no question of the other arising.

This I believe, so far as I can make it out, to be correct.

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

5, St. Peter's Terrace, Cambridge.

RICE THROWING AT WEDDINGS.—The following Chinese account of the origin and use of the custom of throwing rice after a bride is deserving of a place in 'N. & Q.' The extract is taken from a Queensland newspaper:—

"In the days of the Shang dynasty, says the *Chinese Times*, some 1500 years before Christ, there lived in the Province of Shansi a most famous sorcerer called Chao. It happened one day that a Mr. Pang came to consult the oracle, and Chao, having divined by means of the tortoise-diagram, informed the trembling Pang that he had but six days to live. Now, however much we may trust the sagacity and skill of our family physician, we may be excused if, in a matter of life and death, we call in a second doctor for a consultation, and in such a strait it is not to be wondered at that Pang should repair to another source to make sure there was no mistake. To the fair Peachblossom he went, a young lady who has acquired some reputation as a sorceress, and to the tender feminine heart unfolded the story of his woe. Her divination yielded the same result as Chao's; in six days Pang should die, unless, by the exercise of her magical powers, she could avert the catastrophe. Her efforts were successful, and the seventh day great was Chao's astonishment, and still greater his mortification and rage, when he met Pang taking his evening stroll, and he learned that there lived a greater magician than he. The story would soon get about, and, unless he could put an end to his fair rival's existence, his reputation would be ruined. And this is how Chao plotted against the life of Peachblossom. He sent a go-between to Peachblossom's parents to inquire if their daughter was still unmarried, and receiving a reply in the affirmative, he befooled the simple parents into believing that he had a son who was seeking a wife, and ultimately induced them to engage Peachblossom to him in marriage. The marriage-cards were duly interchanged; but the crafty Chao had chosen the most unlucky day, when the

'Golden Pheasant' was in the ascendant. So surely as the bride entered the red chair the spirit bird would destroy her with his powerful beak. But the wise Peachblossom knew all these things, and feared not. 'I will go,' she said; 'I will fight and defeat him.' When the wedding morning came she gave directions to have rice thrown out at the door, which the spirit bird seeing made haste to devour, and while his attention was thus occupied Peachblossom stepped into the bridal chair and passed on her way unharmed. And now the ingenuous reader knows why he throws rice after the bride."

W. H. PATTERSON.

Belfast.

'ROBINSON CRUSOE.'—I presume that it is generally known that a German writer named Grimmelshausen gave an account of a man being cast away on an uninhabited island. This he did in a work entitled 'The Adventurer Simplicius Simplicissimus,' published in the year 1670, and therefore some forty and more years before the 'Adventures of Alexander Selkirk' were known, and fifty years before the appearance of 'Robinson Crusoe.' Grimmelshausen does not work out his story in great detail, as Defoe did, but in many ways he anticipates him. The coincidences are interesting.

His hero is wrecked on an uninhabited island in the tropics, rich in vegetation, with a warm climate and a periodical rainy season. He builds himself a house, and has, further, a cave to retire into. He makes clothes for himself of skins of penquins and other birds. He keeps a register of time by cutting notches on a stick. He experiences an earthquake. He moralizes on the uselessness of some money which he gets. The island is visited by a ship, the captain of which offers to take him away. There is a visit from savages in boats, who carry him off. There is a very strong religious element introduced into the story.

In one point there is a marked difference. Grimmelshausen deals largely with the supernatural, which Defoe does not. To pursue the subject a little further, Grimmelshausen in the history of his hero gives accounts of the Thirty Years' War and of various naval adventures, which at once remind one of the 'Memoirs of a Cavalier' and of the 'Life of Capt. Singleton.' Grimmelshausen was a multifarious writer, like Defoe, though not quite so productive; still, he produced eighteen works within ten years.

Curzon Street.

I. M. P.

LUSCIOUS: POLECAT.—Prof. Skeat suggests that the former word is M.E. *lusty*, pleasant, delicious, with suffix *ous*. He has no instance earlier than Palsgrave (1530). I think I am able to prove him right in the first half of his conjecture. In looking out for early instances of the nickname Lusty, now a fairly familiar surname, I came across (Hundred Rolls for co. Oxford, A.D. 1273) Thomas Lustwys. This suggests that the suffix was *wise* (way, mode).

Cf. *righteous*, from M.E. *rightwis*. The two corruptions go hand in hand. I should like to have Prof. Skeat's opinion.

The following entry may assist etymologists to solve the difficult word *polecat*: "Bernard Pilechat, co. Hunts, 1273" (Hundred Rolls). Does it mean the woolly cat?

C. W. BARDSLEY.

Ulverston.

HENRY VIII.—In a recent review of Mr. Wyon's book of 'The Great Seals of England' occurs the following paragraph: "Another innovation of Henry VIII. was his calling himself not Lord, but King of Ireland." It appears from the following extract that this was owing to an Act of the Irish Parliament passed in 1541:—

"Statute Roll, 33 Henry VIII., Act passed by the Irish Parliament in June, 1541, conferring the title of King of Ireland on King Henry and his successors for the reason, as stated in the preamble, that, 'for lacke of namyng the Kinges Majestie and his noble progenitors Kinges of Ireland according to their said true and just title stile and name therein hadde bene greate occasion that the Irishmen and inhabitaunts within this realme of Irland haue not been soo obedient to the Kinges Highnes and his most noble progenitours and to their lawes as thei of right and according to their allegiaunce and bounden dueties ought to have bene.'"—Thirty-sixth Report of the Deputy-Keeper of Public Records, p. 219.

SCOTT SURTEES.

TATTERDEMALLION.—The latter part of this curious word for a ragged fellow, a scarecrow, has never, I think, been explained. It is probably a popular *bouleversement of mandilion* (from Italian *mandiglione*, in Florio), a word once in common use for "a loose hanging garment," a soldier's cloak. Copley's 'Wits, Fits, and Fancies,' 1614, mentions a Moorish slave "in a poore ragged *mandilian*" (Nares). He was, in fact, a *tatter-mandilion* (is this compound anywhere found?), or, as we now say, a *tatter-demallion*.

A. SMYTHE PALMER.

Woodford.

FRENCH GAMBLING SUPERSTITIONS.—The following passage is from Du Boisgobey's novel 'Fickle Heart!' ('Cœur Volant!'), translated by Sir Gilbert Campbell, Bart., chap. xi. :—

"All heavy players believe in some kind of *fetish*. Some put faith in a ring, others in the pendants of a watch-chain, some will only stake with their hats on, or when chewing a tooth-pick. Others again insist on wearing spectacles, although they possess excellent sight, whilst some before venturing to enter their club will walk for hours in the streets hoping to meet a hunchback person, and gently touch the hump."

ROBERT F. GARDINER.

Glasgow.

MOTHERING SUNDAY.—It may be interesting to put on record that one of the customs of "merrie England"—mothering—still survives in some of the rural parts of Gloucestershire. The fourth Sunday in Lent is the anniversary of this festival, which has come from an ecclesiastical ordinance

to be a family gathering. Instead of looking forward to meet in "mother church," young people away from home look forward to this day to assemble once again beneath the old roof-tree. Servants who ask of their mistresses permission to leave their duties for a few hours consider "it is Mothering Sunday" as quite a final argument. The only accessory in connexion with this institution known to me is the cake, a suspicious-looking creation, coated with white and embellished with pink. To the sorrow of heart of many, Mothering Sunday, March 11, this year was a very wet day.

EDWARD DAKIN.

Selsley, Stroud.

STYLE.—I was very glad to see the editorial note (7th S. v. 14) to the effect that "style is so much a part of the man, that the Editor, in the case of signed articles, does not feel justified in attempting very numerous corrections." Since I saw this I have met with the following passage in Chateaubriand's 'Essai sur la Littérature Anglaise' (ed. 1836, tome deuxième, p. 302), which is one of the most emphatic expansions of the saying (query Buffon's?) "Le style c'est l'homme" I have ever seen:—

"Si Richardson n'a pas de style (ce dont nous ne sommes pas juges nous autres étrangers), il ne vivra pas, parce qu'on ne vit que par le style. En vain on se révolte contre cette vérité: l'ouvrage le mieux composé, orné de portraits d'une bonne ressemblance, rempli de mille autres perfections, est mort-né si le style manque. Le style, et il y en a de mille sortes, ne s'apprend pas; c'est le don du ciel, c'est le talent."

JONATHAN BOUCHIER.

Ropley, Alresford.

BYRON.—The following corrections of misprints occurring in Byron's works are given in an article entitled 'Misprints' in *Household Words*, vol. lxi., April, 1855. 'Childe Harold's Pilgrimage,' canto iv. stanza 182:—

Thy shores are empires, changed in all save thee—
Assyria, Greece, Rome, Carthage, what are they?
Thy waters *wasted* them when they were free,
And many a tyrant since.

For "wasted" read *washed*, as in the manuscript.

'Prisoner of Chillon,' stanza 3:—

And thus together—yet apart,
Fetter'd in hand but *pin'd* in heart.

Where the manuscript gives rightly *joined*.

A COLLINGWOOD LEE.

'THE GREVILLE MEMOIRS.'—

"I do not know that I like Algernon Greville's brother so well as most people. He is a fussy man, too fond of meddling, and affects to be so very diplomatic. He has that contemptible tendency in a man of telling 'little womanish tea-table lies'—as George II. said of Lord Chesterfield—which makes mischief in families. D'Orsay tells me Greville keeps a regular daily journal of everything he sees and hears. If he does, God help his friends! for if he records as he talks, he will put down

a great deal of what he neither sees nor hears, but suspects."

I have not seen these shrewd remarks of Haydon, the artist, quoted in any review of the 'Memoirs,' and they seem so wonderfully apt as to be worth a note.

J. J. F.

LEGERDEMAIN.—Examples of this word have been quoted from Spenser and Sir T. More. But it was used much earlier, by Lydgate, in his 'Dance of Machabre,' where the Tregetour is represented as saying:—

Legerdemain now helpeth me right nought.

CELER.

EASTER BIBLIOGRAPHY. (See 7th S. i. 325; ii. 17; iii. 286).—

Foxe, John. A Sermon of Christ crucified, preached at Paule's Crosse, the Friday before Easter, commonly called Good Friday. Black-letter, 4to. Printed by John Daye, 1570.

Letter to the Parishioners of St. B——, A——, recommending Parochial Communion at the approaching Feast of Easter. 1701.

Whincop, Thomas, D.D. Spital Sermon (on 1 S. John iii. 18) at St. Bridget's, Wednesday in Easter week, 23 April, 1701. Small 4to. London, 1701.

Ballade written on ye Feastinge and Merriments of Easter Monday last past. 4to. 1802.

Easter Monday, a View near Epping (coloured sporting print). 1817.

W. C. B.

ECCENTRICITIES OF SPEECH OF LANDOR.—I have been asked by more than one friend to contribute my reminiscences on Mr. Landor's manner of speech, especially on that vexed question of dropping the *h*. I do not remember this. What I do remember is, his old-fashioned pronunciation of *golden*, *shrimp*, *Dr. James*, *oblige*, and *lilac*, which he called *goulden*, *srmp*, *Dr. Jeemes*, *obleege*, and *laylock*. He also said *covcumber*. More than this I do not remember, for his hatred of slang would not come into the account. As no one can prove a negative, Mr. Trollope's memory may be more accurate than mine; but I also am entitled to some credit in my not remembering, as I knew Mr. Landor very well, often stayed with him at Bath, and was at the age when the perceptions are all fresh and keen, and the mind is easily impressed by novelty.

E. LYNN LINTON.

A DEFINITION OF NATIONALITY.—

"Ce qui constitue une nation, ce n'est pas de parler la même langue ou d'appartenir au même groupe ethnographique; c'est d'avoir fait ensemble de grandes choses dans le passé, et de vouloir en faire encore dans l'avenir."

These noble words are quoted for me by a friend from the *Paris Figaro* of May 25, 1887. What a pity that those who can frame such an admirable definition are so little able to act upon it. But we also live in a glass house, and our bill for breakage is a large one already.

A. J. M.

"FAMILIARITY BREEDS CONTEMPT."—This proverb was already current in the twelfth century, as the following extract shows: "Ut enim vulgare testatur proverbium, Familiaris rei communicatio contemptus mater existit."—Alanus de Insulis, 'Liber de Planctu Naturæ,' as printed in 'Minor Anglo-Latin Satirists,' edited T. Wright (Record Series), vol. ii. p. 454. Perhaps it can be traced still further back.

CELER.

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.

WARDON ABBEY, BEDFORDSHIRE: ITS SEAL.—The seal to which MR. PICKFORD makes reference (7th S. v. 173) is described in the 'Catalogue of Seals, Monastic, &c.,' p. 791, as "a signet or counterseal, of the fifteenth century..... a shield of arms: a pastoral staff, between three warden pears; Wardon Abbey." I saw a cast of this seal a few weeks since at a friend's house at Helmsley, and the suggestion conveyed to my mind was of a possibly far greater antiquity than that of the actual date itself. The arms of Rievaulx Abbey were the three water bougets of De Ros. What were the three pears of Wardon Abbey? It is, *a priori*, far more probable that they were similarly derived with the Rievaulx bearings than that they should refer to a mere local production—even taking it as proved (which it surely by no means is) that what were afterwards known as "Warden pears" did grow abundantly at Wardon at the time when the arms of Wardon Abbey were first assigned. What I mean is, that, just as the device or badge which, when coats of arms really began to be, furnished the bearings for the De Ros coat, and as that coat supplied the Rievaulx arms, so the pears most likely are a survival of some other ancient and like device, and borne, it is equally likely, by the original or greatest benefactor to the Abbey. I hope to be able to demonstrate that the tenant *in capite* who held Wardon at the time of the Survey was none other than the immediate ancestor of Walter Espec—whose name, by the way, is never written L'Espece in any of the older documents in which he is named. Can any reader of 'N. & Q.' suggest a line of inquiry which might lead on to a connexion between the "three pears" and a period considerably earlier than the fifteenth century, to say nothing of the possible hereditary device of the founder of Wardon? What is the earliest form known of the Ros water-bougets? They have varied "fearfully and wonderfully" between Robert de Ros, the Templar, and more recent times.

J. C. ATKINSON, D.C.L.

Danby.

'THE SLEEP OF SORROW' AND 'THE DREAM OF JOY.'—In the gallery of statues in the museum of the Vatican is the celebrated recumbent figure of the Ariadne, formerly called Cleopatra, from the bracelet in the form of a serpent which is worn on the left arm. This beautiful work forms the subject of one of a pair of delicate plaster casts, between twelve and thirteen inches long, in my possession, of which the pendant is an undraped sleeping female figure, also of great beauty, which reclines upon a low couch of classic design, and having a tragic head terminating the volute, which supports the head and right arm. These casts were, I believe, brought from Rome in 1775 by my grandfather, and they have been long known to me under the titles at the head of this query. I have seen, both in Italy and England, still smaller but very rude inartistic versions of these same figures in alabaster and soft stone, but I have never seen replicas of the plaster casts of which I have spoken. Where is the original of 'The Dream of Joy'; who is the sculptor; and what is the subject? It has a good deal of the character of the works of Banks, who was in Rome from 1772 to 1779.

ALBERT HARTSHORNE.

LETTER FROM KING CHARLES I.—I possess an autograph letter of Charles I. of England, some references in which I have been unable to make out clearly. The letter is of small importance in an historical point of view. I believe it to have been hitherto unpublished. It was evidently sent with a trusty messenger, and only refers to certain important subjects, of which the messenger was to speak at greater length. I transcribe the letter in full:—

Charles I. to Queen of Bohemia.

My onlie deare Sister,—I shall onlie name those things that I have intrusted this bearer with (his haste requiring shortnes & his fidelitie meriting trust). First concerning the liquidation of accounts betwene me & the King of Denmarke: then concerning a mache with Swed, but of this littell hope: lastlie of a mache for your Sone Robert. If he say anie thing else in my name, I shall desyer you to say to his honestie, & not to my memorie.

& so I rest

Your loving Brother to serve you

CHARLES R.

Whythall the 8 of May 1633.

The points I am unable to solve are: (1) "the liquidation of accounts" with the King of Denmark; (2) "a mache with Swed"; (3) "a mache for your Sone Robert." This evidently means Prince Rupert; but what match was in contemplation at the time in which the king took any part? I shall be glad if any contributor can throw light on these matters.

JERMYN.

THE OLIVESTOB HAMILTONS.—I desire to complete my record of the Olivestob Hamiltons (East Lothian); a distinguished military family, of whom Mr. J. G. Hamilton Starke, of Troqueer Holm, Dumfriesshire, is now lineal representative, and I

earnestly beg assistance. The family traces to William, Henry or Harry (died 1707), Col. Thomas, Frederic, James, and Elizabeth, who married (1) James Hamilton of Bangour, (2) Sir Hugh Dalrymple. William married Sarah Halyburton; Henry, I believe, died unmarried; Thomas married Grizel Hamilton, of the Westport family; Frederic married Rachel Ogstoun; James married —. Thomas and Grizel had sons James, Major Otho, Andrew, Alexander, William. Were there others? My own grandfather was Otho, son of Henry or Harry, who was born in 1747 or 1748; emigrated to America about 1770, and had children Sarah, Otho, Margaret, Archibald, &c. Whose son was my great-grandfather Henry?

In Ripon Cathedral churchyard I find the graves of Rachel (died 1741), daughter of Henry and Ann Hamilton, and Benjamin, probably their son. Was this Henry a son of Frederic and Rachel Ogstoun? Will any of the Olivestob Hamiltons who see this kindly write to (Rev.) A. W. H. EATON. St. Botolph Club, Boston, U.S.

MARGARET MORDAUNT.—In the year 1788, exactly a hundred years ago, was living Margaret, daughter of the Hon. Henry Mordaunt. Can any of your readers enable me to trace her relationship to the then Earl of Peterborough, who was the fifth and last earl? The last Henry Mordaunt in the family pedigree, so far as I can trace it, is the second son of Charles, the third earl. This Henry Mordaunt died in 1709, apparently without issue. The next Henry Mordaunt that I can ascertain is the lieutenant-general, brother of the third earl, and born in 1663. This Henry Mordaunt married, as his first wife, Margaret, daughter of Sir Thomas Spencer. Is it possible that this Henry Mordaunt was the father of Margaret, who was living in 1788; or can any of your correspondents suggest a parentage of more recent date? G. F. W. M.

WORKS ON THE LITERATURE OF THE AGE OF ELIZABETH.—Can any of your readers give me the titles of good monographs on the literature of the age of Queen Elizabeth? I possess Hazlitt.

E. L. F.

Armagh.

[Such are very numerous. We will leave to our readers the task of recommendation.]

PETROLEUM.—I find on the Wardrobe Account, 21-23 Edw. III., 38/2, the following entry:—

"Delivered to the King in his chamber at Calais: 8 lbs. petroleum, 6 lbs. olei būditi, 7½ lbs. olei terebynt', 6 lbs. camfora, 20 lbs. pic manal', 36 lbs. pic liquide, 40 lbs. sulphur vivi, 45 lbs. rosine, 12 lbs. diasphaltum, 25 lbs. ambre, 18 lbs. colofonie."

I give the words verbatim, as I do not feel quite sure of some of them. For what is "būditi" a contraction; and what is the meaning of the italicized words? I believed, and I think most people do, that *petroleum* was a modern word, if

not a modern discovery. Was it known in the fourteenth century; or is the word here applied to some other substance? HERMENTRUDE.

QUEEN CAROLINE.—A memorial finger-ring of this queen has lately come into my possession. It is of small size, the centre-piece is on a swivel, and on one side in enamel "Carolina regina. ob. 7 Aug 1821. æt 53," a royal crown between; on the other side a lock of hair under a crystal. Information requested. EDWARD HAILSTONE.

Walton Hall.

COWPER'S 'TASK,' BOOK III., "THE GARDEN," LINE 480.—

What longest binds the closest, forms secure, &c.

Can you or any of your readers kindly explain the meaning and grammatical construction of this singularly obscure line? T. T.

AUTHOR OF HYMN WANTED.—Will you kindly inform me of the name of the author of the hymn, No. 96 in a privately printed collection of additional hymns, which I compiled in 1883? I have quite forgotten how and whence I obtained it. Some of your numerous readers will no doubt know by whom it was written. It begins:—

Father! O hear me,
Pardon and spare me,
Quench all my terrors,
Blot out my errors,

That in thy sight they may no more be scanned.

CHARLES VOYSEY.

"MORITURI TE (VOS) SALUTANT."—Were these words merely the set phrase of the dying Roman gladiator, or are they to be found in either of the Latin historians Suetonius or Tacitus, or in any other Latin author? FREDK. RULE.

"ONCE IN A BLUE MOON."—What is the origin of this expression? What is a "blue moon"? DEFNIEL.

Plymouth.

[See 6th S. ii. 125, 236, 335. The question remains practically unanswered.]

MOON LORE.—Is there any folk-lore relating to the kind of winter which follows the occurrence of two full moons in the same month; as was the case in October last? AP. E. COATHAM.

COCKER.—What is a "cocker" dog? I cannot find the word in Johnson's, Bailey's, Skeat's, or Halliwell-Phillipps's dictionaries.

E. WALFORD, M.A.

[See Annandale's 'Ogilvie,' s.v.]

GENERAL SIR HENRY JOHNSON, BART., a British general, born in Dublin 1748, died 1835; Bart. October, 1818; reached the position of major-general, and acquired much fame for his valour, displayed on many occasions, and was at the

storming of Stony Point in the revolution of 1876. Can any one, through the columns of 'N. & Q.,' explain the cause of the black band being displayed around his forehead in all portraits of him; what caused the same, &c.?

M. O. WAGGONER.

Toledo, Ohio, U.S.

DANIEL CLARK is said to have emigrated from Chester, England, to New England about 1640, with his uncle, Rev. Ephraim Huet (or Huit). He must have been young at the time. He was a distinguished lawyer, secretary of the state of Connecticut before the charter, one of the magistrates named in that instrument, afterwards secretary of the colony, judge of the highest court, and member of the governor's council. Can his ancestry be ascertained, and his relationship to Rev. Mr. Huet?

E. MACC. S.

Connecticut, U.S.

AUTHOR OF POEM WANTED.—Can any of your readers assist me to the author and origin of the following lines, which I set down from memory, and as I recollect hearing them, to the best of my belief, some twenty years ago?—

On the road, the lonely road,
Under the cold, pale moon,
Under the rugged trees he strode,
Whistling, and shifting his weary load,
Whistling a foolish tune.

There was a step timed with his own,
A figure that crouched and bowed.
A cold white blade that gleamed and shone
Like a splinter of daylight downward thrown,
And the moon went behind a cloud.

The moon came out so broad and good,
The barn-fowl waked and crowed,
And the brown owl cooed to his mate in the wood,
As he rustled his feathers in drowsy mood,
That a dead man lay in the road.

G.

ALMOUSELEY ISAAC was a famous lutenist residing at Bagdad in the reign of the Caliph Haroun-el-Rashid. Can any account of him be found; and of what nationality was he?

NORRIS C.

"Q. Q."—Can you or some of your readers tell me the derivation of the letters "Q. Q.," as meaning one who administers an estate, &c., under a power of attorney? The term is used in Demerara, and perhaps elsewhere, to signify the attorney of an estate.

DEMERARA.

ADAM AND HIS LIBRARY.—I find the following in an interesting volume entitled 'Jugements, Maximes, et Reminiscences,' by Louis Mézières, 8vo., Paris, 1857, p. 205:—

"Selon le témoignage de Tiraboschi, un savant a prétendu qu'Adam possédait une bibliothèque et en a même dressé le catalogue."

This statement is not more unreasonable than that

of Bale, who, in his 'Scriptorum illustrium Maioris Brytanniæ,' begins the catalogue of British authors with Japhet, the supposititious progenitor of all the European nations, refers to the "schola Noachi," and describes Adam as a learned doctor, who "omnium liberalium artium statim clarissimam habuerit agnitionem." In what work of Tiraboschi is this opinion asserted? J. MASKELL.

BISHOP OF WINCHESTER (WILBERFORCE).—In 'A Ghostly Manual: Truth about Ghosts,' reprinted from the *Daily Telegraph*, 1883, p. 19, there is this story, which I have also met with elsewhere:—

"A story occurs to me with reference to the death of the Bishop of Winchester. On that day, about the time of the accident, a gentleman had in a neighbouring house a party of friends. The Bishop of Winchester was expected to call to see some objects of interest. A number of clergymen were sitting down round a table, when one of them said, 'There is the bishop looking in at that window.' Another immediately said, 'No, here he is at this window.'"

Can any one give further information upon this? Another story, relating to the bishop in his life time, was disproved by a communication with the well-known signature A. P. S. (6th S. iii. 290).

ED. MARSHALL.

SQUALLS.—This is, I believe, a Russian game. Thirty years ago I played it in my childhood, and am now teaching it the rising generation. My memory being somewhat foggy, will your readers tell me where I can find the rules?

M. A. OXON.

[Try Jaques & Sons, 102, Hatton Garden.]

'A CHILD'S WISH.'—Author and publisher wanted of the poem called 'A Child's Wish,' beginning—

I long to lie, dear mother,
On the cold and fragrant grass.

W. CHERITON.

Replies.

R. W. BUSS, ARTIST.

(7th S. v. 141.)

In answer to the queries of CUTHBERT BEDE, I beg to say that my father died on February 26, 1875; and that the lectures concerning which inquiry is made were delivered at the Whittington Club, at Preston, Manchester, Devonport, Sheffield, Leeds, Wakefield, Plymouth, Exeter, and at Wimpole, the seat of the late Lord Hardwicke. Whether they were delivered at any other towns I have no means of saying; but the last time that my father read them in public was, I believe, in behalf of the charities of Holy Trinity, St. Pancras, with which church and parish he was for many years connected. The lectures were illustrated with large drawings copied from

the originals, stretched on canvas, and, by means of rollers, brought into view behind a frame as they were required. They were not published as lectures, but my father spent some time in recasting them, and they were printed under the title of "English Graphic Satire and its Relation to Different Styles of Painting, Sculpture, and Engraving. A Contribution to the History of the English School of Art. The numerous illustrations selected and drawn from the originals by Robert William Buss, Painter, Designer, and Etcher, and reproduced by Photo-Lithography." The book is dedicated by the author to "my only daughter Frances Mary," of whom he says, "without her this book, whatever its merits or demerits, would have never existed"; and I may add at whose cost the work was printed for "private circulation only," by Messrs. Virtue & Co. in 1873.

The lectures on 'English Comic and Satiric Art' were not the only lectures delivered by my father, for I have a distinct remembrance in my early youth of attending one—the subject of which was, I think, 'The Sublime and Beautiful in Art'—at the Birkbeck Mechanics' Institution. I believe it was given elsewhere, but I have not by me authentic details. It was illustrated with large drawings fastened to the wall, and pointed out by the lecturer as reference to them occurred in the lecture.

When the question of the decoration of the new Houses of Parliament was under discussion my father entered into the competition, and sent as his contribution to Westminster Hall a large cartoon of Prince Henry before Judge Gascoigne, accompanied by a coloured drawing for its reproduction in fresco. He also executed a large painting in this material of Queen Bertha instructing the young Prince Alfred in reading. Subsequently he wrote and delivered a lecture on 'Fresco Painting,' and illustrated the process before his audience by laying the ground in mortar on a wooden frame, and painting on it, when floated, a head of Gascoigne larger than life. I remember well the execution of the cartoon, the more especially as the frame, being too large for my father's limited accommodation, was made in three parts, and so hinged together that it could be folded over when one portion was finished. It was only, indeed, when the cartoon was taken out, into the garden and viewed from a second-floor window that my father was able to judge of the effect as a whole.

My father was alive to all that in any way affected the art he loved, practised, and studied; and when photography came to be a practical art he threw himself into it, and studied it in its scientific bearings, becoming, too, a proficient in the various manipulations.

Your correspondent has made kind reference to my sister in connexion with the work in the education of girls, in which she has taken a prominent

part. In the early days of that movement, and for many years, my father took much interest in it, and not only taught drawing in the school (the North London Collegiate School for Girls), but devoted himself to the study of chemistry, botany, geology, &c., in which subjects he gave lectures to the girls, illustrated with experiments when practicable, and also with diagrams, many of which were his own production. The connexion of my father with the school is still retained by a scholarship bearing his name, the holder of which must devote some of her time to drawing.

I have, I believe, a complete list of my father's works, and when I have leisure I will compare it with that published in your paper, contributed by myself some years ago, and, with your permission, will supplement it by the addition of those which may have been omitted.

I may conclude by saying, in the name of the family of the artist, that we are most grateful to CUTHBERT BEDE and to you for your very kind interest in, and appreciation of our father.

ALFRED JOSEPH BUSS,
Vicar of St. James's, Shoreditch.
St. James's Vicarage, Curtain Road, E.C.

Though CUTHBERT BEDE complains of the scant justice done to Buss at the hand of writers and compilers of biographical dictionaries, it is evident that he has not consulted the short notice in the 'Dictionary of National Biography.' Had he done so he would have found that Buss died at Camden Town on February 26, 1875. According to the *Athenæum* of March 13, 1875, Buss's "lectures on 'Comic and Satiric Art,' 'Fresco,' and 'The Beautiful and Picturesque' were well known, especially in the provinces." G. F. R. B.

Robert William Buss was born in the City of London August 29, 1804; died at Camden Street, N.W., February 26, 1875, and was buried at Highgate. A notice of him will be found in Redgrave's 'Dictionary of Artists of the English School,' 1878. He delivered the series of lectures on English caricaturists—i. e., 'English Comic and Satiric Art'—in London, Preston, Manchester, Sheffield, Leeds, Wakefield, Plymouth, Devonport, Exeter, and at Lord Hardwicke's seat, Wimpole Hall, Cambridgeshire, in 1853. He afterwards rewrote these lectures, and they were privately printed with illustrations. There is a copy at the British Museum (press mark 7,856, eu. 16, Lond., 1874, 4to.). In the Print Room will be found a number of etchings by this artist.

Mr. Buss was the illustrator of the 'Pickwick Papers' after the death of Seymour, and produced two plates, 'The Cricket Match' and 'The Fat Boy and Tupman in the Arbour.' These are republished in Chapman & Hall's edition (1887) of 'Pickwick,' with two others of his illustrations. He also illustrated with etchings Mrs. Trollope's

'Widow Married,' Capt. Marryatt's 'Peter Simple,' 'Jacob Faithful'; also 'Launcelot Widge,' 'The Factory Boy,' 'The Oath of Allegiance,' 'The Court of James II.,' 'English Universities,' &c.

His best-known pictures (engraved) are 'The Musical Bore,' 'The Frosty Reception,' 'Soliciting a Vote,' 'Watt's First Experiment on Steam,' 'Satisfaction,' 'Luther's Discovery of the Bible,' and many others; also portraits of Charles Matthews, Mrs. Nisbett, Mr. Cooper, Mr. Osbaldiston, Buckstone, John Reeve, and other theatrical celebrities.

For this interesting information I am indebted to the artist's eldest son, the Rev. Septimus Buss, Vicar of Shoreditch.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

Mr. Louis Fagan, in the 'Dict. of Nat. Biog.' (q.v.) gives February 26, 1875, as the date of this artist's death, and refers to p. 366 of the *Athenæum* for that year.

Q. V.

'HISTORY OF ROBINS': 'VALOR BENEFICIORUM' (7th S. v. 148).—'Valor Beneficiorum,' with the date 1695, does not appear in Lowndes, Watt, or the Catalogue of the Bodleian Library; but a similar work (perhaps an enlargement of it) was published by John Ecton, Receiver-General of the Clergy's Tenth, under the title of 'Liber Valorum et Decimarum,' in 1711, 8vo.; reprinted in 1723, 1728, and, under the title of 'Thesaurus Rerum Ecclesiasticarum,' &c., in 1742, 1754, quarto. An improved edition, with preface by Browne Willis, was published in 1763. Later, in 1786, John Bacon, Receiver of First Fruits, brought out another work or edition under the title of 'Liber Regis, vel Thesaurus Rerum Ecclesiasticarum,' in quarto, with many additions and improvements. Lowndes says of it, "A very valuable and useful work, which has entirely superseded that by Ecton"; to which Mr. Bohn adds in a parenthesis, "and is itself now out of use." It may be so in a bookseller's sense of the term; but as it contains the dedications of the churches, and much besides, archaeologists and contributors to 'N. & Q.' have a different opinion of its value, and often consult it. Mr. Bacon has been accused of injustice to Ecton, to whose name and work he does not refer. There is a very interesting note upon this in Nichols's 'Literary Anecdotes,' vol. ix. pp. 5-7, written by that very accomplished and erudite gentleman the late Dr. John Loveday, but printed first under the signature "Vindex" in the *Gentleman's Magazine*, vol. lvii. Chalmers does not give any 'Life of Ecton,' but I hope that Mr. Leslie Stephen will find some one competent to do justice to a compiler whose work has been of great utility, and who ought not to be overlooked. What should we do without our books of reference?

W. E. BUCKLEY.

The 'History of Robins' was written by Mrs. Trimmer. Very clever, but not quite so good as

I thought it when I read it, I fancy more than fifty years ago. Goldsmith told Dr. Johnson that he would have made his little fishes talk like whales. Mrs. Trimmer's dickybirds talk like ostriches—e.g., "Cease your rhodomontade," said the Robin." Hood has kindly left us a quatrain to help us to remember the names of the four great writers for the young of the end of the eighteenth and beginning of the nineteenth centuries:—

Mrs. Barbauld or Mrs. Chapone

Might melt to behold your tears glimmer,

Miss Edgeworth might let you alone,

But your jacket shall know I'm a Trimmer. FOUR

Readers of Mrs. Gaskell will remember Flapsey and Pecksey, characters in the 'History of the Robins.'

A. H. CHRISTIE.

TREES AS BOUNDARIES (7th S. v. 3, 73, 191).—

The boundary trees of England must be altogether innumerable. I can hardly recall a day's ramble in any direction without meeting one, set round with traditions. I remember, in particular, one brilliant December day, some years ago, sketching a rather singular one on the Whittlebury estate, belonging to one of my brothers-in-law (Sir Robert Loder), which rejoices in the title of "The Three Shires Oak," because it bears witness to a patch of land reckoning to Oxfordshire, which there runs between Buckinghamshire and Northamptonshire. At that winter season it seemed to consist of a grand trophy of branches, overhung with a fantastic drapery of ivy.

In the glossary at the end of Gardner's 'Historical Account of Dunwich,' &c., 1754, is, "Ferm-Tree, A Tree or Post for a Land-Mark; sometimes used for the Bounds of a Parish." The body of the work contains mention of some notable instances.

R. H. BUSK.

16, Montagu Street, Portman Square.

SUBURBS AND ENVIRONS (7th S. iii. 516; iv. 236, 292, 491).—Perhaps this paragraph, which I cut from the first volume of the *Annual Register* (1758), pp. 60, 61, may serve to illustrate the difference between these words:—

"It is well known that the *suburbs* of Dresden compose one of the finest towns in Europe, and are greatly superior to *that which lies within the walls*. Here the most wealthy part of the inhabitants reside, and here are carried on those several curious manufactures for which Dresden is so famous.....The signal for firing the *suburbs* was given."

(The italics are mine.) Here it seems that by the *suburbs* we must understand that part of the town which lay outside the walls; and I think that it would be absurd to talk of firing the *environs*.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

MOTTO FOR CHIMNEY-PORCH (7th S. iv. 527; v. 96).—"Veteris vestigia flammæ" quoted by ALICE from Henderson's 'Latin Proverbs and

Quotations.' This is originally from Virgil, 'Æneid,' iv. 23, imitated by Dante, 'Purgatorio,' xxx. 48—

Conosco i segni dell' antica fiamma.

JONATHAN BOUCHIER.

PROVERBS ON NATIONAL CHARACTERISTICS (7th S. iv. 202, 476).—A curious counterpart of the proverb discussed under this heading occurs in Leopold Stapleaux's 'Compagnons du Glaive,' i. 214, where Paris (instead of England) is called "L'enfer des chevaux et le paradis des femmes."

R. H. BUSK.

"WORK IS WORSHIP" (7th S. iv. 508; v. 94).—MR. DAKIN will find a poem, by James Ashcroft Noble, entitled 'Laborare est Orare' in *Sunday Talk* for February, 1888.

ROBERT F. GARDINER.

Glasgow.

NUMBER OF WORDS USED (7th S. v. 169).—Here is a memorable passage from Max Müller, of which P. will be glad to have a note:—

"We are told on good authority, by a country clergyman ('The Study of the English Language,' by A. D'Orsey, p. 15), that some of the labourers in his parish had not 300 words in their vocabulary..... A well-educated person in England who has been at a public school and at the university, who reads his Bible, his Shakespeare, the *Times*, and all the books of Mudie's Library, seldom uses more than about 3,000 or 4,000 words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions and wait till they find the word that exactly fits their meaning, employ a larger stock, and eloquent speakers may rise to a command of 10,000. The Hebrew Testament says all it has to say with 5,642 words; Milton's works are built up with 3,000; and Shakespeare, who probably displayed a greater variety of expression than any writer in any language, produced all his plays with about 15,000 words."—'Lectures on the Science of Language,' vol. i. pp. 308, 309.

One would like to know how the estimates of the labourer's vocabulary and of that of the well-educated person were arrived at.

ST. SWITHIN.

CYPRUS (7th S. iv. 289, 432; v. 118).—In an autograph account-book of Mrs. Joyce Jefferies, *temp.* Charles I., formerly in the possession of Sir Thomas E. Winnington, Bart., we find mention made of a "cipress" cat.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

POETS' CORNER, WESTMINSTER ABBEY (7th S. iv. 487; v. 29, 132).—In I. Newbery's 'Historical Description of the Abbey,' printed in 1764, the term Poets' Corner is not employed, the place being termed the South Cross.

W. FRAZER, M.R.I.A.

Dublin.

"STORMY PETREL OF POLITICS" (7th S. v. 48, 158).—I possess an H. B. sketch, No. 694, June 22, 1841,

entitled "The Stormy Petrel; or, One of Mother Carey's Chickens. 'This bird appears not but in tempestuous weather' (Edward's 'Natural History of Birds')." The sketch represents Lord Brougham flying over the Channel, the words "France" and "England" appearing on opposite sides of the picture. His lordship is flying towards England.

J. FRASER.

Laval.

JEWS IN MALABAR (7th S. iv. 487, 536).—MR. SANDEMAN will find the account that he seeks in the 'Bombay Gazetteer,' by J. M. Campbell, LL.D., vol. xi. pp. 85, 421, and vol. xiii. p. 273.

H. G. K.

THE STUDY OF DANTE IN ENGLAND (7th S. v. 85).—The view of MR. BOUCHIER, that Dante was, till the present century, no more than a name to the great majority of even intellectual Englishmen, is confirmed by bibliography. Previous to the nineteenth century only one edition of the 'Divina Commedia' in Italian had been printed in England, namely, at London in 1778; and this edition bore the imprint of Leghorn as well as of London.

In the matter of translations also England was behind most other countries, her first rendering of the entire poem dating from 1802. This was by Boyd, who had brought out the 'Inferno' in 1785. A single canto, however, the thirty-third of the 'Inferno,' had been published by Lord Carlisle in 1773, and the entire 'Inferno' by Charles Rogers in 1782.

The first translation in German was in 1767, five and thirty years earlier than Boyd's. Yet it was far behind the showing of France and Spain. A French version had appeared in 1596, and one in Spanish in 1515.

Two volumes of Dante were presented by the Duke of Gloucester to the University of Oxford in 1439. It is considered almost certain by the Oxford historian Lyte that no other English library then contained so much of the Tuscan genius.

JAMES D. BUTLER.

Madison, Wis., U.S.

I have heard it confidently stated that in the voluminous writings of Sir Walter Scott there does not occur a single reference to Dante. I have not verified this, but my memory of his works, nearly all of which I have read, leads me to conclude that if Dante's name be not absent it occurs but very rarely.

ANON.

HARDLY (7th S. v. 168).—Is not this word used in the sense of "with difficulty"? The following quotations are from 'Encyclopædia Londinensis,' 1811:—

"God hath delivered a law as sharp as the two-edged sword, piercing the very closest and most unsearchable corners of the heart which the law of nature can hardly,

human laws by no means, possibly reach unto."—
Hooker.

Recovering *hardly* what he lost before,
His right endears it much, his purchase more.
Dryden.
The wand'ring breath was on the wing to part,
Weak was the pulse and *hardly* heaved the heart.
Dryden.

A. COLLINGWOOD LEE.

Waltham Abbey.

Johnson gives one meaning of *hardly* as "not softly; not tenderly; not delicately," with a quotation from Dryden:—

Heaven was her canopy; bare earth her bed;
So *hardly* lodged.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

YORKSHIRE WILLS (7th S. v. 168).—The following list of Peculiar and other Courts, the records of which have been transferred to the Wakefield District Registry of H.M. Court of Probate (up to the year 1870), appeared in the last number of the *Yorkshire Archaeological Journal*:—

Honor Court of Knaresborough, Wills, &c., 1640 to 1858.

Peculiar Court of Masham, Wills, &c., 1587 to 1737.

[The two preceding were transferred to Somerset House on April 22, 1880.]

Manorial Court of Barnoldswick, Documents, 1660 to 1794.

Manorial Court of Marsden, Wills, from 1654 to 1855.

Manorial Court of Temple Newsam, Wills, from 1612 to 1701.

Manorial Court of Hunsingore, Wills, from 1607 to 1839.

Manorial Court of Crossley, Bingley, and Pudsey, Wills, from 1610 to 1618.

I am told there was a Peculiar Court at Kirkheaton, but where the wills are now I cannot learn, they are not at Kirkheaton.

G. W. TOMLINSON.

Huddersfield.

The wills for the parish of Saddleworth, which is situate in the West Riding of Yorkshire, bordering on the county of Lancashire, are to be found at Chester, it being in that diocese before the formation of the bishopric of Manchester; and probably other Yorkshire wills might be found there, as the diocese embraced portions of that county.

JOHN RADCLIFFE.

There is a Register of Deeds for the West Riding of Yorkshire at Wakefield, commencing 1704.

M. GILCHRIST.

105B, Cheyne Walk, Chelsea.

THE PLANTING OF TRAFALGAR SQUARE (7th S. v. 166).—In the *Gentleman's Magazine* of 1837 there is the following announcement:—

"August 14th.—This morning the workmen commenced their operations for the formation of Trafalgar Square. A beautiful broad foot pavement is already laid down on the south side fronting the new National Gallery. The

whole of the stonework for the handsome iron railing to be affixed is ready, and the whole of the intended square, the interior of which will be made elegant by shrubberies being planted in it, beautiful gravel walks laid out, and fountains, will be immediately enclosed."

GEORGE ELLIS.

St. John's Wood.

DOGS IN THE NAVY (7th S. v. 49).—A very amusing account of dogs in the navy in the olden time may be found in Capt. Basil Hall's 'Fragments of Voyages and Travels,' First Series, chap. v.

JOHN E. NORCROSS.

Brooklyn, U.S.

BLACK SWANS (7th S. v. 68, 171).—The following extract, taken from 'The Gardens and Menagerie of the Zoological Society, Del^d; Chiswick, 1830/1, vol. ii. pp. 45, 46, may be of some interest, as showing when the Australian black swans first became known:—

"Scarcely a traveller who has visited its (New Holland's) shores omits to mention this remarkable bird. An early notice of its transmission to Europe occurs in a letter from Witzen to Dr. Martin Lister, printed in the twentieth volume of the *Philosophical Transactions*; and Valentyn published in 1726 an account of two living specimens brought to Batavia. Cook, Vancouver, Phillip, and Labillardiere, in his 'Narrative of the Expedition of D'Entrecasteaux in search of La Pérouse,' has given a more particular description, together with a tolerable figure. Another figure, of no great value, has also been given by Dr. Shaw in his 'Zoological Miscellany.*' Since this period many living individuals have been brought to England, where they thrive.....insomuch that they can now scarcely be regarded as rarities even in this country."

J. F. MANSERGH.

Liverpool.

Perhaps I may be permitted to quote the following paragraph from the article "Swan," recently contributed by me to the ninth edition of the 'Encyclopædia Britannica,' as affording more precise information on some points than that furnished by other correspondents:—

"A greater interest than attaches to the South-American birds last mentioned [black-necked swans, observed by Narbrough, Aug. 2, 1670] is that which invests the black swan of Australia. Considered for so many centuries to be an impossibility, the knowledge of its existence seems to have impressed (more perhaps than anything else) the popular mind with the notion of the extreme divergence—not to say the contrariety—of the organic products of that country. By a singular stroke of fortune we are able to name the precise day on which this unexpected discovery was made. The Dutch navigator Willem de Vlaming, visiting the west coast of Zuidland (Southland), sent two of his boats on the 6th of January, 1697, to explore an estuary he had found. There their crews saw at first two and then more black swans, of which they caught four, taking two of them alive to Batavia; and Valentyn, who several years later

* This should be Shaw and Nodder's 'Naturalist's Miscellany,' vol. iii. The plate is No. 108, and is dated July 1, 1792.

recounted this voyage, gives in his work* a plate representing the ship, boats, and birds, at the mouth of what is now known from this circumstance as Swan River, the most important stream of the thriving colony of West Australia, which has adopted this very bird as its armorial symbol. Valentyn, however, was not the first to publish this interesting discovery. News of it soon reached Amsterdam, and the burgomaster of that city, Witsen by name, himself a fellow of the Royal Society, lost no time in communicating the chief facts ascertained, and among them the finding of the black swans, to Martin Lister, by whom they were laid before that Society in October, 1698, and printed in its *Philosophical Transactions* (xx. p. 361). Subsequent voyagers, Cook and others, found that the range of the species extended over the greater part of Australia, in many districts of which it was abundant. It has since rapidly decreased in numbers, and will most likely soon cease to exist as a wild bird, but its singular and ornamental appearance will probably preserve it as a modified captive in most civilized countries, and perhaps even now there are more black swans in a reclaimed condition in other lands than are at large in their mother-country. The species scarcely needs description: the sooty black of its general plumage is relieved by the snowy white of its flight-feathers and its coral-like bill banded with ivory."

To the foregoing I may add that black swans in the northern hemisphere are foolishly apt to observe the seasons of the southern, and thus often bring forth their broods amid snow and ice, to the great discomfiture of the cygnets.

ALFRED NEWTON.

Magdalene College, Cambridge.

This bird was formerly thought to be *non est inventus*; hence the force of the old saying, "an honest lawyer, a black swan." The latter having been found in Western Australia (how long ago I cannot say), it is to be hoped that the former also exists.

W. A. HISCOX.

"PRETTY FANNY'S WAY" (7th S. v. 200).—The following note by MR. J. H. I. OAKLEY ('N. & Q.', 4th S. x. 234) will satisfactorily answer your correspondent's query:—

"The origin of this expression is a line of Parnell's 'Elegy to an Old Beauty':—

We call it only pretty Fanny's way.

I suspect it was commoner fifty years ago than it is now. Scott, in 'St. Ronan's Well,' describing the humours of Meg Dods, says, "they were only "pretty Fanny's way"—the *dulces Amaryllydis iræ*."

JONATHAN BOUCHIER.

[Many correspondents are thanked for replies to the same effect.]

A TENNIS COURT AT CHESTER (7th S. v. 187).—MR. JULIAN MARSHALL will, I am sure, excuse Mr. Thomas Hughes, of Chester, for not answering his inquiries, when he learns that that gentleman is only now slowly recovering from a most serious illness, which at one time threatened his life.

* Commonly quoted as 'Oud en Nieuw Oost Indien' (Amsterdam, 1726). The incidents of the voyage are related in Deel iii. Hoofdst. iv. (which has for its title 'Description of Banda'), pp. 68-71."

Mr. Hughes is too careful an antiquary to have made such a statement as MR. MARSHALL quotes without some authority, and, as I shall show, the remark that William Penn held forth in the Tennis Court at Chester to King James II. is partly true and partly incorrect. King James II. arrived in Chester on Aug. 27, 1687. On the following day, Dr. Cartwright, Bishop of Chester, records in his 'Diary' (Camden Soc., vol. xxii. p. 74), that from the Cathedral, the king "went to his devotions in the Shire Hall [in the Castle at Chester] and Mr. Penn held forth in the Tennis Court and I preached in the Cathedral." It is obvious from this that the king could not have been amongst Penn's auditors, and any one who knows Chester will recollect that the Castle and the Tennis Court, situated at the Foregate, beyond the East Gate, are in two quite opposite directions, so that the king would never pass near to the spot where Penn was preaching. Nevertheless, in Clarkson's 'Memoirs of William Penn' it is gravely stated that "among the places he [i. e., William Penn] visited in Cheshire, was Chester itself. The King [James II.], who was then travelling, arriving there at the same time, went to the Meeting House of the Quakers to hear him preach." Now the interesting part of this story is this, that this Tennis Court either became the first Quakers' Meeting House in Chester, or else that that Meeting House was erected on that site. From the clear statement made by Bishop Cartwright, I rather conclude that the Quakers were allowed to make use of the Tennis Court, which would be a covered building of good size, to hold their services in, or it is possible that they may have purchased it. At any rate, in Thomas Story's 'Journal,' he states that in 1717 he "attended meeting [at Chester] in a large place called the Tennis Court, being the place provided for the yearly meeting." J. P. EARWAKER.

Pensarn, Abergelle, N. Wales.

"HIGHER THAN GILROY'S KITE" (7th S. iv. 529).—This is a new reading. The boys in my neighbourhood said it was Gilderoy's kite whose altitude should be exceeded, and the same phrase was applied to some stage of the Tilton-Beecher affair, which led to a noted trial, where the jury failed to agree. The unhappy owner of the kite was always associated in my mind with the hero of Campbell's ballad of Gilderoy, who came to a bad end.

JOHN E. NORCROSS.

Brooklyn, U.S.

I have often heard in Canada of "Gilderoy's kite," but what the origin of the expression is I could never make out. And why an irate "Canuck" should threaten to knock his antagonist higher than this gentleman's aerial machine I cannot say.

R. STEWART PATTERSON,
Chaplain H.M. Forces.

Cork.

BAWLEY-BOAT (7th S. v. 188).—From the 'Dictionary of the Kentish Dialect,' by Parish and Shaw, just issued, I have extracted the following excellent definition:—

"Bawley [bau'li] sb. A small fishing smack used on the coasts of Kent and Essex, about the mouth of the Thames and Medway. *Bawleys* are generally about 40 ft. in length, 13 ft. beam, 5 ft. draught, and 15 or 20 tons measurement; they differ in rig from a cutter, in having no boom to the mainsail, which is consequently easily brailed up when working the trawl nets. They are half-decked, with a wet well to keep fish alive.

Hawley, Bawley—Hawley—Bawley,
What have you got in your trawley?

is a taunting rhyme to use to a *bawley*-man, and has the same effect upon him as a red flag upon a bull—or the poem of the 'puppy pie' upon a bargeman."

A. L. HUMPHREYS.

26, Eccleston Road, Ealing Dean.

The local name for the shrimping boats in the Medway district. I am indebted to the editor of the *Shipping Gazette* (in which the report also appeared) for this information, which I was unable to obtain from any dictionary, either old or new.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Possibly the word *bawley-boat* is a corruption from *baleen-boat*, or whale-boat. There is also an old word for a small sloop, *balingar*, which occurs in Smyth's 'Sailor's Word-Book,' and is fully noted in Herrtage's 'Catholicon Anglicum,' in the text as well as in the additional notes. The word may be a descendant from this, but I cannot trace it in the form quoted. The above-mentioned term is fully illustrated in the 'New English Dictionary.' It would be very interesting could this term be traced back to the obsolete *balingar*.

H. C. HART.

WATCH LEGEND (7th S. v. 89, 155).—In connexion with this strange story perhaps I may draw attention to an assertion that in a growing tree bark "runs" upwards, wood does not. I cannot quote book authority; but an acquaintance of mine assures me that the following is a fact, and it shows that bark, at least, does "run." In boyhood he cut his initials in the bark of a tree in this town—an elm, I think. Many years after the tree was felled. He bethought him of his initials, but at first could not find them. At last they caught his eye, but they were thirty feet up the stem. From what he said I do not see how he could have been deceived. But I must add that an inscrutable puzzle (*me judice*) is involved in the tale; for a companion's initials, cut at the same time and level as his, were visible at their original place.

H. J. MOULE.

Dorchester.

CURATAGE (7th S. v. 68, 137).—Your correspondent, who calls attention to the somewhat un-

common designation of a priest's residence as a *curatage*, need not imagine the word to have been coined by its user. A search through a clerical directory would convince him of this. The word seems perfectly allowable if we bear in mind the Prayer-Book meaning of *curate*, one having the care of souls (the English equivalent to the French *cure*), and not merely its commonly understood reference to an assistant priest. It is clearly analogous to the words *vicarage*, *parsonage*, &c.

W. A. HISCOX.

A GERMAN DICTIONARY OF PHRASE AND FABLE (6th S. xi. 347, 455).—No dictionary like that of Dr. Brewer exists in German. The want is supplied partly, with respect to proper nouns, by Meyer's and Brockhaus's cyclopædias (*Konversations Lexica*), partly by C. von Wurzbach's 'Historische Wörter, Sprichwörter und Redensarten,' second edition, Hamburg, Richter, 1866; and Wunderlich, 'Sprichwörter und bildliche Redensarten,' Langensalza, Schulbuchhandlung, 1882. Hoffmann's 'German Dictionary' contains nothing of the kind.

A. FELS.

Hamburg.

COLERIDGE ON WORDS (7th S. iv. 429).—I am unable to supply the reference in any work by Coleridge, but the context of the passage is given by Archbishop Trench:—

"A great writer, not very long since departed from us, has borne witness at once to the pleasantness and profit of this study. 'In a language,' he says, 'like ours, where so many words are derived from other languages, there are few modes of instruction more useful or more amusing than that of accustoming young people to seek for the etymology or primary meaning of the words they use. There are cases in which more knowledge of value may be conveyed by the history of a word than by the history of a campaign.'—'On the Study of Words,' pref. p. 4, Lond., 1872.

ED. MARSHALL.

"THE GLORIOUS FIRST OF JUNE" (7th S. iv. 444; v. 33, 137).—MR. STANDISH HALY does not say where, or between whom, "there has been some controversy as to the naval victory to which this term is applicable." I wonder what next will be called into question. I remember—'tis sixty years since—the boys in the Naval School at Greenwich marching to the beautiful chapel in the Royal Naval Hospital, headed by their drum and fife band, on "the glorious first of June," their streamers from their ugly leather caps—I trust the present boys are provided with more sightly head-gear—painted, gilded, and emblazoned with loyal and patriotic mottoes, waving in the wind, in celebration, as the boys never doubted, of Lord Howe's victory on June 1, 1794. It was my lot when a child to be thrown amongst old man-o'-war's men, and though I cannot repeat their yarns (I wish I could), I heard much about "Duncan, Nelson, Howe, and Jarvis," and I am

sure the old tars would have held any doubt as to the identification of Lord Howe with "the glorious first" as flat blasphemy.

"I've heard Troy doubted, Time will doubt of Rome." That seems very unlikely, witnessing, as we have, the rejuvenescence of Rome within a few years past. But who knows? I am afraid that we English are becoming, under the progress of modern enlightenment, a nation of doubters, spouters, and sensation-loving idiots. Was there ever a Lord Howe? Was Nelson a sun-myth? Is Queen Anne really dead? What next—and next?

G. JULIAN HARNEY.

Cambridge, Mass., U.S.

MORUE: CABILLAUD (7th S. iii. 48, 214, 377, 454; iv. 78, 278, 371; v. 13).—MISS BUSK is undoubtedly right about *merluccio* being Italian for cod. I ate quite recently some fresh, and that was the name given; but I must add, however, that the fish appeared not much larger than a good-sized fresh haddock with us. When in Paris I put that pertinent question to several French friends, "Why, if you maintain that *morue* is salt, do you say 'l'huile de foie de morue'?" It is not likely that cod liver oil would be extracted from the liver of a dried or salted fish!—and I only got the stereotyped reply, "We do not know."

EDWARD R. VIVYAN.

Naples.

LORD GEORGE GORDON (7th S. v. 186).—Touching your correspondent's (MR. C. A. WARD'S) note with regard to Lord George Gordon's economy in living upon 800*l.* a year, the fact is that his lordship's actual income fell somewhat short of that amount. In the *Westminster Magazine* for June, 1780 (the month and year of the Gordon Riots), it is stated that "his fortune originally was 5,000*l.*, with 500*l.* a year for life chargeable on the estate. A considerable part of the 5,000*l.* still remains in the funds, so that his income has always been near 700*l.* a year." The same authority agrees with MR. WARD'S as to Lord George's facetious and sociable qualities, and also observes that "his lordship has been considered in Parliament as a witty and facetious speaker; and for this season, at least, no man has been more attended to." We are further informed that Lord George was possessed of a commanding presence, and his features are described as being delicately soft, with such openness and affability as to win the confidence of the beholder. How he won his seat in Parliament may be worth quoting, from the same source:—

"He visited every part of the County (Inverness-shire). He played on the bagpipes and violin to those who loved music. He spoke Gaelic, and wore the tartan plaid and fillibeg in places where they were national. He made love to the young Ladies, and listened with the utmost patience while the old gave him an account of their Clans; and, to crown his success, he gave the Gentry a Ball at Inverness, to which he not only invited, but

actually brought the young and the old from every part of the County. For this purpose he hired a ship, and brought from the Isle of Sky the beautiful family of the Macleods, consisting of fifteen young Ladies, who are the pride and admiration of the North. General Fraser was very much grieved to see his interest thus overturned by a mere lad."

Lord George Gordon, however, was prevailed upon by his brother, the duke, to retire in favour of the general, who had represented the county in the Lovat interest for three successive Parliaments. General Fraser then purchased from Lord Melbourne a seat for Lord George in the borough of Luggershall.

R. E. N.

Bishopwearmouth.

Lord Byron was named after his grandfather, George Gordon of Gight; and surely he can scarcely be termed a "relative" of Lord George Gordon!—as we have to go back to the end of the fifteenth century to trace the relationship. George, second Earl of Huntley, was Lord George's direct ancestor, and the earl's third son, Sir William Gordon, killed at Flodden 1513, was the ancestor of the Gordons of Gight.

CONSTANCE RUSSELL.

Swallowfield, Reading.

The poet may very possibly have been named Gordon out of compliment to the noble house of Gordon; but though Gordon was his mother's maiden name, there is no proof whatever that this "patron of rioting" was a "relative" of the poet, even allowing the widest possible latitude to Scotch cousinhood.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

MISTLETOE OAKS (7th S. v. 165).—There seems a general belief that the mistletoe will not grow on the modern oak. In Mortimer Collins's 'Thoughts in my Garden' I find:—

"Why won't the mistletoe grow on the oak? There is plenty on apple, hawthorn, and acacia in my vicinity; but on the oak it wholly declines to grow" (vol. i. p. 55).

J. MASKELL.

"INSURRECTION" USED IN A PECULIAR SENSE (7th S. v. 188).—Probably the signification of this word, in the sentence quoted by your correspondent, would merely mean a social gathering. Many such ridiculous words are in constant use.

In 'Olla Podrida,' Bishop Horne, the satirist, in Essay No. ix., writes as follows:—

"Some years ago, these multitudinous meetings were known by the various names of assemblies, routs, drums, tempests, hurricanes, and earthquakes. If you made a morning visit to a lady, she would tell you, very gravely, what a divine rout, a sweet hurricane, or a charming earthquake, she had been at the night before."

HENRI LE LOSSIGEL.

Insurrection, as used by Rogers, in a letter to his sister, 'Early Life of S. Rogers,' p. 350, seems to me to be used in a humorous sense. He de-

scribes a crowded supper party at Lady Clark's as "a general insurrection" in much the same spirit in which, in the present day, a public tea is described as "a tea fight." P. W. CLAYDEN.
13, Tavistock Square.

GRATTAN (7th S. v. 167).—The *Annual Register* for 1782 (p. 233) puts Grattan's marriage between October 2 and November 23, with the vague heading "lately."

EDWARD H. MARSHALL, M.A.
The Library, Clarendon, Hastings.

SPANISH WRECKS OFF ABERDEENSHIRE (7th S. v. 129).—In Pratt's 'Buchan' I find the following:

"Near this place (the parish church of Slains), in one of the creeks, is a pool called by the fishermen St. Catherine's Dub, where tradition has always affirmed that the St. Catherine, one of the ships of the Spanish Armada was wrecked in 1588. The truth of this report is confirmed by the fact that, in 1855, the Rev. Mr. Rust, parish minister of Slains, succeeded in raising one of the guns from this pool. This gun is complete in every respect, and not even corroded. The quality of the cast iron is such that competent judges, after a severe test, were disposed to pronounce it malleable iron. The extreme length of the gun is seven feet nine inches; from the muzzle to the touch-hole six feet nine inches. The diameter of the bore is about three and a quarter inches. The ball and wadding are in a perfect state of preservation, the weight of the ball is four pounds. The whole may be seen at the manse of Slains, where Mr. Rust has the gun mounted on a carriage. It is said there are more guns in the same pool. In the summer of 1839 or 1840, Mr. Patterson, commanding officer at the Preventive Station here, succeeded in fishing up a gun from the same pool; but it was much corroded, and a portion had apparently been broken off near the muzzle."

J. A. C.

THE 'BRITISH CHRONICLE' AND THE 'ANTIQUARY' (7th S. v. 169).—I possess No. 1 of the latter publication. I made repeated applications in Red Lion Passage for the subsequent number, but could not obtain it. In June, 1882, Mr. Fennell issued from Red Lion Court, Fleet Street, the first part of the *Antiquarian Chronicle and Literary Advertiser*, price sixpence. This publication suddenly ceased in May, 1883, without either title-page or index.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Mr. J. H. Fennell was living at 14, Red Lion Passage, W.C., when I started my unfortunate *Antiquary*, in December, 1879; and it was on my recommendation that my publisher paid him 5*l.* for the copyright of that title. He (Mr. Fennell, not the publisher) died a year or two afterwards.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

As I corresponded with Mr. James H. Fennell for nearly twenty years, some few details of his life may be worth a place in 'N. & Q.' He died

about three years ago, at 7, Red Lion Court, Red Lion Square, where he had lived for several years. In the last note I had from him, dated June 18, 1884, he wrote, *inter alia*,—

"I am glad to hear that you have a copy of my 'Natural History of Quadrupeds,' which I wrote some forty years ago. About the same time I wrote 'Drawing Room Botany,' 'The Child's Book of Zoology,' and 'The Child's Botany'—all distinct books. I believe you know that I have written a great number of articles in journals—in the *Mirror* (Limbird's), *Chambers's Journal*, *Blackwood's Agricultural Journal*, *Field*, *Naturalist* (Rennie's), *Gardener's Gazette*, &c. I wish I could get my Shakespeare work out by subscription. It treats on Shakespeare's philosophical knowledge, taking up every branch, in classes."

After his death I bought from his son a very curious MS: volume of notes on Shakespeare. He published four numbers of a *Shakespeare Repository*, and as he had a large knowledge of the drama generally, he supplied me with many hundreds of cuttings from magazines and old newspapers. The magazine pages were always carefully dated and neatly stitched, and the newspaper cuttings mounted, and dated in a neat, clear hand. He was a thorough expert at such work, and his large knowledge and untiring industry supplied me with many rare tracts and books.

His 'Natural History of Quadrupeds' is a handsome 8vo. of 556 pages, with 200 charming woodcuts, which seem to be Harvey's work. The volume is full of delightful descriptions, with original as well as selected notes. It was "Printed for Joseph Thomas, Finch Lane, Cornhill," in 1843. His 'Drawing Room Botany' was dedicated to Mrs. Loudon. He tried the publication of several serials, but the only one which had much success was his last work, the *Antiquarian Chronicle*. His later life seems to have been devoted to cutting up magazines, and cutting out of newspapers of all dates; and he must have left a remarkable series of collections. His life work as a biblioclast was probably unique, and worthy of this *in memoriam* by a grateful friend. ESTE.
Fillongley.

PHILIP HARWOOD (7th S. v. 147, 197).—As a contributor to the *Saturday Review* during the whole period of Mr. Philip Harwood's editorship (my connexion with the *Review* ceased upon his retirement), I have been surprised and pained to observe that he was allowed to pass away without any but the barest mention of his death by the press. In most newspapers there has not even been that meagre announcement. I believe I am correct in saying that there was no notice in the *Saturday Review* itself of the death of its first editor, Mr. John Douglas Cook, and it was left to the *Pall Mall Gazette* to give an appreciative biographical sketch of that able journalist and strong personality.

The only notice of Mr. Harwood of any moment

that I have seen appeared in the *British Weekly* of Dec. 30, 1887. It is by a contributor who writes under the name of "Claudius Clear." From this it appears that Mr. Harwood was a native of Bristol, and was brought up as a Baptist. He studied under Dr. Chalmers at Edinburgh, became a Unitarian, was a minister of that denomination at Bridport from 1835 to 1840, and then removed to London, where he became assistant to W. J. Fox at South Place Chapel, Finsbury. After this he drifted into journalism, being eventually engaged on the *Morning Chronicle*, where he met Mr. Douglas Cook, and on the failure of the *Chronicle* he accompanied Cook to the *Saturday Review*. He remained with it till within about two years of his death, becoming chief editor in succession to Cook. About the time he joined the *Chronicle* he left the Unitarians and became a High Churchman. I have seen it stated somewhere that Harwood was at one time on the staff of the *League* newspaper, the organ of the Anti-Corn-Law League, which is probably correct, considering W. J. Fox's prominent connexion with that association. From the *League* the transition to the *Chronicle* would be easy and natural. Several references in "Claudius Clear's" article lead me to infer that a notice of Harwood has appeared in the *Inquirer*, the leading Unitarian journal, but this I have not seen.

JOHN H. NODAL.

Heaton Moor, Stockport.

In 1841 Mr. Philip Harwood published 'German Anti-Supernaturalism: Six Lectures on Strauss's "Life of Jesus," delivered at the Chapel in South Place, Finsbury' (Chas. Fox, Paternoster Row). The preface adverts to this 'Life' as "a solution of the problem of the origin of Christianity which has cleared away many difficulties from the lecturer's own mind, and which may possibly render a like service to others."

W. W. LLOYD.

IMMORTAL YEW TREES (7th S. iv. 449, 532; v. 63, 154).—In the manse garden here there are two fine yews, male and female, supposed to be about six hundred years old. The church in near proximity to which they stand was consecrated by Bishop De Bernham in 1242. The yews were probably planted at or about that time. Their geographical position is 56° 51' 48" N., 2° 19' 40" W.

R. M. SPENCE.

Manse of Arbuthnot, N.B.

RAILWAYS IN 1810 (7th S. v. 228).—See 'N. & Q.,' 6th S. iv. 288, 355, 374.

G. F. R. B.

COBBIN OR COBBING BROOK (7th S. v. 167).—*Cop*, *Copping*=*Top*, *Topping*. Cf. Copt Hall, Epping.

A. H.

Cob, probably from Cebba, or a contraction of some Saxon chief's name; *bin* or *bing*, from *byan*

(A.S.), to abide. *Cobbing*=the stream near Cebba's dwelling or abode.

JOHN RADCLIFFE.

MARISCHAL COLLEGE, ABERDEEN (7th S. v. 167).

—In China public examinations are conducted in parallel rows of stalls, opening at one side upon narrow lanes, which are not roofed over. In these the unlucky candidates are shut, holding no communication with any one, for the whole time (several days) during which the examination lasts. They take in with them food and necessaries, including a portable stove, and clothe themselves in numberless wraps; for the time of the examination falls, I understand, in the cold weather. Still, for all their care, they suffer a good deal; and I believe I am right in saying that these hardships, coming upon months of cramming, sometimes cause death.

I give this on the authority of a friend who has lived in the interior of China for many years; but, having no notes made at the time I heard it, I may have misstated somewhat. My friend added, that sometimes the candidate, in his terror at the solitary confinement in these horse-boxes, forgets all he has been industriously cramming. One person who was in this state spent his time in making an elaborate drawing of a beetle, which was his way of showing the mean opinion he had of the examiners and the system generally.

DENHAM ROUSE.

COINS OF THE PRESENT REIGN (7th S. v. 168).

—According to the Parliamentary returns published in the "Companions" to the 'British Almanac' there was only a small coinage of silver in the years '38, '41, and '47, but the coins are not given separately. There were no florins coined in '48 and '50, a small number in '51, and a large number in '61. A large number of shillings were struck off in '50; no sixpences in '48, but a large number in '49, '54, and '61. As regards the '47 shillings, I have seen it stated as a fact that there were some coined, but they seem to have disappeared, as they are evidently exceedingly scarce.

Liverpool.

J. F. MANSERGH.

If MR. MARSHALL will consult the Parliamentary Reports he will be able to obtain the information he desires for his friend. See General Indexes under "Coin" and "Coinage." G. F. R. B.

Half-crowns were not issued in 1838, nor florins in 1850, nor sixpences (for circulation) in 1848. The respective coins occur of the other dates mentioned by MR. MARSHALL.

H. S.

Before MR. MARSHALL resumes his search for coins of certain dates in the present reign I would advise him to write to the Mint, and inquire whether any were struck in those years of which he requires examples, as silver coins are not issued annually, but only as wanted by the banks or the public.

E. M. M.

MAJOR DOWNING (7th S. v. 227).—I envy F. S. his felicity to come when reading "Letters of J. Downing, Major, Downingville Militia, Second Brigade. By his Old Friend, Mr. Dwight" (John Murray, London), reprinted from the New York edition, 1835. The major's work was the precursor or "elder brother" of the never-to-be-forgotten 'Biglow Papers,' and Mr. J. R. Lowell could tell F. S. a good deal about Messrs. Ezekiel and Hosea Biglow, who appear in both these books. I would, if the Editor of 'N. & Q.' will be his surety, lend to F. S. my copy of 'The Letters of Major Downing,' wherein he will readily learn how *catavampous* (glorious word!) can be very elegantly used. But surely it is not a new word to F. S., who must have been at school some part of his life.

F. G. S.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the Catholic Church of Scotland from the Introduction of Christianity to the Present Day. By Alphonse Bellesheim, Canon of Aix-la-Chapelle. Translated by D. Oswald Hunter Blair. Vols. I. and II. (Blackwood & Sons.)

It is not possible for us, in the limited space at our disposal, to notice this work as it deserves. A history of the unreformed Church of Scotland, written by one who is a member of the Latin Church, is a novelty. So many and great difficulties surround the subject that it has never, so far as we are aware, been treated of at all exhaustively before. Much, of course, we have in the national histories; but to the political historian the Church naturally holds a subordinate place. With Dr. Bellesheim it is the thread on which he has strung whatever political information he has been called upon to give.

The author writes as a sincere member of the Roman communion, but he does not seem to have a spark of bitterness in his composition. Protestants will find it impossible to accept some of his conclusions; but no one, whatever his theological opinions, can read his pages without instruction. The second volume is by far the more instructive; the earlier part, dealing as it does with the introduction of Christianity into the North and the struggles of the Celtic churchmen to retain their mistaken method of keeping Easter, is a trifle dull. The subject, now that the controversy has been settled for a thousand years, is not interesting at best; and it has been so thrashed out over and over again by modern controversialists, that there is really nothing else to tell. With the eighth chapter, which begins with the history of St. Margaret, the work becomes extremely interesting. From that point to 1560, where the present instalment ends, every page gives new information, or the old knowledge put in a new light. Dr. Bellesheim is not one of those who think that everything which went on before the change in religion was good and holy. He sees as clearly as the most ardent Protestant that in manners and morals the Scottish Church was during the latter Middle Ages in a condition which called for drastic reform. The practice of the lay lords engrossing the Church revenues, and putting their illegitimate offspring into the highest stations of the Church, was an evil not to be borne. The power of the nobles, most of whom were selfish and profligate after a fashion which

it is difficult to parallel elsewhere, had reduced the monarchy, the people, and the Church, one and all, to a condition of hopeless servitude. To the rapacity of the nobles, greedy for the lands of the Church, Dr. Bellesheim attributes, in a great measure, the success of the Reformation.

The translation is exceedingly well done, and the few notes which Mr. Blair has added are, for the most part, useful additions.

The History of the Parish of Bispham, in the County of Lancaster. By Henry Fishwick. (Manchester, Cheetham Society.)

THIS is a carefully compiled volume, containing much matter of local interest. Col. Fishwick has consulted most of the accessible fountains of information, and has given us wills, inventories, extracts from the parish register, and many other such things in which the local historian delights. The index is of a kind that leaves nothing to be desired. Bispham has not had much connexion with general history. We think, however, that the author might have attached his story more successfully than he has done to the main current of events.

Yarmouth Notes. First Series, 1830-40. Collected from the File of the *Norwich Mercury* by F. Danby Palmer. (Great Yarmouth, Buckle.)

THESE notes quite deserved to be brought together and placed on record in the convenient shape which Mr. Danby Palmer has given them. They open in the days when the old "annual main of cocks" was in the habit of being announced as about to be fought between "the gentlemen of Norwich and Yarmouth." They open also in days when strong party feeling at election time, on bygone subjects such as colonial slavery, made canvassing and polling lively work. We are somewhat struck by the not unfrequent circumstance of identical numbers being recorded as polled on both sides, e.g., in 1830, Hon. Col. Anson and Mr. C. E. Rumbold, each 944 votes; their opponents, Mr. Campbell and Mr. Preston, each 754 votes, with similar ties recurring on other occasions. The first election of town councillors under the Municipal Reform Act is recorded under January, 1836, as having resulted in thirty-four "reformers" out of thirty-six councillors, and as having been conducted with "entire tranquillity," a feature which the *Norwich Mercury* devoutly wished could be extended to the parliamentary elections. A bet made by a Yarmouth publican, in 1836, to sell a thousand glasses of ale and porter within the day, commencing at six o'clock, seems to show that there were thirty souls then in Yarmouth, for mine host sold 2,454 glasses, at one penny per glass, and closed at 10 P.M. We hope Mr. Danby Palmer will be encouraged to publish a second series of *Yarmouth Notes*.

The Western Antiquary. (Plymouth, W. H. Luke). *Notes and Gleanings.* Vol. I. Nos. 1 and 2. (Exeter, W. Pollard.)

IS there room for them all? Where periodicals belong to the same counties, and cover much the same ground, viz., that which is indelibly associated with the memory of Capt. Cuttle, it seems difficult to feel assurance that there is room. However, the survival of the fittest may decide, and so we have *Notes and Gleanings* describing itself as a "monthly magazine devoted chiefly to subjects connected with the counties of Devon and Cornwall"; and we find in the February number of the *Western Antiquary* an editorial announcement of a forthcoming *Somerset and Dorset Notes and Queries*, with Rev. C. H. Mayo, the historian of the Mayo family, for one of its editors. No doubt good matter will be published in all these periodicals; and if they can all

live, so much the better for the antiquary, the genealogist, and the student of folk-lore. The February *Western Antiquary* continues its Dartmoor folk-lore researches, contributed by Mr. Crossing, with stories showing how hard it is either to capture a "pigpio" (pixy) or to live with one. In *Notes and Gleanings*, Nos. 1 and 2, we find contributions from Mr. S. Baring-Gould, Mr. J. Ingle Dredge, Mr. Winslow Jones, Mr. R. Dymond, F.S.A., and others, most of whom are known to 'N. & Q.' as well as to the *Western Antiquary*. The subjects include 'A List of the Rectors of Parkham,' by Mr. J. Ingle Dredge, while the *Western Antiquary* for February has 'A List of the Vicars of Bickleigh,' by Mr. Winslow Jones. It will be seen that subjects and contributors are fairly parallel. The origin of the intimacy of the Coleridge and Northcote families is treated in *Notes and Gleanings*, No. 1, while the 'Quickbeam,' the Scottish rowan, furnishes Mr. Baring-Gould with materials for an interesting note.

The Norfolk Antiquarian Miscellany. Edited by Walter Rye. Vol. III. Part II. (Norwich, Goose & Co.)

THE most important paper in the present number of this useful periodical is Mr. Rye's article on 'The Squire Papers.' All readers of Carlyle's 'Letters and Speeches of Oliver Cromwell'—and who has not read them?—will remember these documents, which are given in an appendix. Carlyle had no doubt as to their genuineness, and he has been followed in his credulity by more than one other investigator of that period of our history. From the time of their publication there has, however, been a chorus of doubt, which has rung painfully in the ears of those who had made up their minds to believe. The great preponderance of Scriptural and other singular names that occur in the lists of soldiers therein caused deep searchings of heart to those who knew that the statement that Puritans were, for the most part, in the habit of giving these absurd designations to their children rested on pure calumny, many times repeated. The surnames, too, on analysis, were not beyond suspicion, and there were grave difficulties to be met when these Squire documents touched on the recorded history of the time which could not be called in question. The honour has been left to Mr. Rye of demolishing the whole imposture. He has shown, by an analysis which must have taken much time and trouble, who the person was who communicated these suspicious transcripts to Carlyle, and what we may assume were his motives for palming off on the historian a past that never was a present. Dr. Jessopp has contributed a paper on Beeston Priory. Like everything the doctor writes, it is enriched by much learning. Mr. Rye has printed here what he calls the proof-sheets of his forthcoming 'Vocabulary of East Anglia,' a book which will include all the words in Formby's volume with many additions from other sources. We trust that when the book reaches its final state many more examples of the use of dialectic words will be given. When the examples are genuine fragments of folk-speech, not made-up sentences elaborated in the study, they are of great interest.

A Grammar of the Old Friesic Language. By Adley H. Cummins, A.M. (Trübner & Co.)

A SECOND edition of Mr. Cummins's 'Grammar of the Old Friesic Language' has been issued. The value of the work, which reaches us from San Francisco and is due to a practising attorney, is owned, and, with the additions now made of a short reading-book and a glossary, it will commend itself to philologists.

THE first volume brought out by the New Spalding Club has been issued to members. It consists of 'Memorials of the Family of Skene of Skene, from the

Family Papers, with other Illustrative Documents,' edited by William Forbes Skene, D.C.L., H.M. Historiographer for Scotland. The other portion of the first year's issue is also printed, and will soon be in the hands of members. It consists of vol. i. of the 'Chartulary of the Collegiate Church of St. Nicholas,' and is edited by the Rev. James Cooper, with illustrations by Mr. George Reid, R.S.A.

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. LAWS ("Tace is Latin for a candle").—This is to be found in Swift's 'Polite Conversation.' "Lord Smart. Well, but, after all, Tom, can you tell me what is Latin for a goose? Neverwit. O! my Lord, I know that; why Brandy is Latin for a goose, and Tace is Latin for a candle." This is about 1731. It is also used in 1686 in Dampier's 'Voyages.' See the *United Service Journal* for 1837, pt. iii. p. 11.

JAMES KAY ("Why did you kick me down stairs?").—From 'The Pannel,' a farce adapted from Bickerstaffe's 'Tis Well it's no Worse,' and produced at Drury Lane November 28, 1788, and printed in 8vo. the same year. It is assigned to John Philip Kemble.

S. T. W. ("Shabby").—Your suggested derivation of this word from *deshabillé* would, if seriously put forth, subject you to more rebuke than you would probably care to face.

A. M. T. ("Salve Sancta facies nostri Redemptoris").—The Ieonine couplets addressed to St. Veronica and the Vernacle may be found in the 'Acta Sanctorum,' Feb., vol. i. p. 452; in Daniel's 'Theaurus Hymnologicus,' i. 341, ii. 232; and in the second book of Ralph Hospinian's 'De Origine, Progressu, Usu et Abusu Templorum.'

NOTICE.

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

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

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No. 870, APRIL, 1838. 2s. 6d.

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WILLIAM BLACKWOOD & SONS, Edinburgh and London.

LONDON, SATURDAY, APRIL 7, 1888.

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Notes.

ORKNEY FOLK-LORE.

No one who has paid any attention to the subject of folk-lore can fail to have noticed the frequency with which the name of Christ was used in connexion with, or as part of, charms for the cure of diseases and other purposes. This practice was not confined to any particular district, but was spread over the whole of Christendom; and where superstition is not yet dead instances of it may still be found. Some day perhaps some contributor to ‘N. & Q.’ will collect these charms and (where the words are not themselves the charm) the sayings the repetition of which was essential to their efficacy, and write us a valuable chapter in comparative folk-lore. When he does so he will not, probably, have any more interesting example to present than one which circulated in Orkney towards the close of last century—how much earlier I know not—in the form of a little pamphlet bearing the title, ‘A Copy of a Letter containing the Commandments of our blessed Lord and Saviour Jesus Christ, Written by Himself, To Which is added King Agbarus’s Letter to our Blessed Saviour : Likewise our Saviour’s Answer.’ The copy to which I refer was placed in the museum at Stromness, Orkney, in October, 1865. It bore on the title-page to have been “printed for Isabel Johnston, near the Old Palace, Kirkwall,

Orkney, 1784.” The printing had been done at Newcastle-on-Tyne, and the pamphlet sold for one penny.

I do not know if the copy is still preserved in the Museum, but before being deposited there it was reprinted in the form of a two-page leaflet, from which I have made the following extracts (the whole being too long to quote), which may be of interest to readers of ‘N. & Q.’

After a table of contents the discovery of the principal letter is thus narrated :—

“The following letter of Our Blessed Saviour was found 18 miles from Iconium 53 years after His Crucifixion—was transmitted from the Holy City by a Converted Boy, and is herein faithfully translated from the Original Hebrew Copy, now in the possession of Lady Cuba’s family at Mesopotamia. The Letter was written by Jesus Christ, and found under a great stone, round and heavy, at the foot of the Cross. Upon the stone was engraven, ‘Blessed is he who shall turn me over.’ The people that saw it prayed to God earnestly—desired that He would make known unto them, and that they might not attempt in vain to turn it over. In the meantime there came out a little child about six or seven years of age, and turned it over without assistance, to the admiration of every person who was standing by. It was carried to the city of Iconium, and there published by a person belonging to Lady Cuba. On the letter was written, ‘The Commandments of Jesus Christ, signed by the Angel Gabriel 74 years after Our Saviour’s birth.’”

Then follows the letter. It enjoins the observance of the Sabbath, fasting on Good Friday and four following Fridays, regular attendance at church, and being baptized and taking of the Lord’s Supper. To those obeying these commands it promises long life and prosperity and many blessings :

“And he that hath a copy of this mine own letter, written with my own hand, and spoken with my own mouth, and keepeth it without publishing it to others shall not prosper; but he that publisheth it to others, shall be blessed of me, and though his sins be in number as the stars of the sky, and he believe in me, he shall be pardoned; and if he believe not in this writing and this commandment, I will send my own plague upon him, and consume both him, and his children, and his cattle. And whosoever shall have a copy of this letter, written with my own hand, and keep it in their houses, nothing shall hurt them, neither lightning, pestilence, nor thunder shall do them any hurt. And if a woman be with child, and in labour, and a copy of this letter be about her, and she firmly puts her trust in me, she shall safely be delivered of her birth. You shall not have any tidings of me, but by the Holy Scriptures, until the Day of Judgment. All goodness, happiness, and prosperity, shall be in the house where a copy of this letter shall be found.”

A list of Christ’s cures and miracles is next given, and then a letter to Christ from King Agbarus, who says that

“having heard that the Jews murmur against thee and contrive to do thee mischief, I invite thee to my city, which is but little indeed, but exceeding beautiful, and sufficient to entertain us both.”

Christ, in His answer, blesses Agbarus for believing, but declines his invitation, because the things for which He is sent must be fulfilled. He adds, however :—

"After my ascension, I will send one of my disciples who shall cure thy distemper, and give life to thee and all that are with thee."

Last, the pamphlet contains the following letter:—

"Lentulus's Epistle to the Senate of Rome.

"There appeared in our days a man of great virtue called Jesus Christ, who by the people is called a prophet; but his disciples call him the Son of God. He raiseth the dead, and cures all manner of disease. He is a man of stature, somewhat tall and comely; with a reverent countenance, such as beholders both fear and love. His hair is the colour of chestnut all ripe; and is plain almost down to his ears, but from thence downward it is somewhat curled, but more of the Oriental colour waving about his shoulders; in the middle of his head is a seam of parting, like the Nazarites. His forehead very plain and smooth; his face, without a wrinkle or spot, beautiful, with a comely red; his nose and mouth so formed that nothing can be reprehended; his beard thick, the colour of his hair on his head; his eyes grey, clear, and quick. In reproving he is severe, in counselling courteous; he is of a fair spoken, pleasant, and grave speech; never seen by any one to laugh, but often seen by many to weep. In proportion to his body he is well-shaped and straight, and both hands and arms are very delectable. In speaking he is very temperate, modest, and wise. A man for his singular beauty far exceeding all the sons of men."

The extract from the opening letter shows the use to which the charm was put.

The contents of the pamphlet suggest several questions. What was its origin? Was it known and used in other parts of the country besides Orkney? Were the persons named in it, viz., King Agbarus, Lady Cuba, and Lentulus, real personages; and, if so, what is known about them?

When this pamphlet was deposited in Stromness Museum, a correspondent of the *Orkney Herald*, referring to it, mentioned another somewhat similar charm. He said he remembered a young woman who was troubled with the toothache receiving from an old beldame a little paper parcel which was warranted to effect a cure. The afflicted one was requested to wear the charmed packet round her neck, and on no account to open or examine it. She obeyed the instructions of the "wise woman," and an immediate cure was the result. But this young daughter of Eve yielded to the spirit of curiosity when relieved of her pain, and proceeded forthwith to open the mysterious packet. It contained an account of a miracle ascribed to Christ, but not to be found in the New Testament. No sooner, however, had she satisfied her curiosity at the expense of her promise than the toothache returned with aggravated pain, and the desecrated charm was, the correspondent states, found to have lost its healing virtue. I have been unable to obtain a copy of this charm. P.

SHAKSPEARIANA.

THE TEXT OF 'MACBETH.'—A careful study of the first folio text of 'Macbeth' has convinced me

that many passages usually regarded as corrupt admit of easy correction if the origin and source of the error are once perceived. The errors in the text are, I believe, in the main typographical, but they have been partly induced, partly further complicated by the printer's ignorance of the meaning of words either exclusively Shakespearian, or used by Shakespeare in an exceptional sense. Misreading of the MS. has also, no doubt, something to do with the imperfections of the text; and if, as is likely, the printer's copy was in the handwriting of Middleton, or the adapter of the play in its extant form—whomever he may have been—we should be prepared to find mistakes somewhat different in kind from those which occur in the purely Shakespearian plays.

One mistake to which the setter-up of 'Macbeth' seems to have been specially prone is the confusion of *h* with *d* or *p*. This mistake occurs, but not very commonly, in the folio text of the other plays. In 'Macbeth' it occurs sometimes in connexion with the common confusion of *n*, *m*, *u*, &c. Both mistakes have been recognized in IV. i. 97, "Rebellious dead rise never," where it is pretty generally agreed to read "Rebellion's head," the allusion being to the Armed Head portending Macduff's revolt. Both mistakes occur again, I think, in IV. iii. 14, where the folio reads:—

But something

You may discerne of him through me, and wisdom
To offer up a weake, poor innocent Lambe
T' appease an angry God.

Here *discerne* is universally admitted to be a misprint for *deserue*. The lines, I think, should run:—

But something

You may *deserue* of him through me and *wis*, &c.

The perverse ingenuity of a proof corrector who had before him *discerne* and *wisd* easily completed the blunder by adding the letters *ome*, into which he may even have been seduced by their occurrence in the word *something*, exactly above. *Wisdom*, it should be noted, is the usual spelling of the folio.

In II. i. 15 the reading—

And shut up

In measureless content—

is grotesque, and can scarcely, I think, be sound. Read "and 's put up," *i. e.*, is, or has, put up.

The passage in V. iii.—

This push

Will cheer me ever or disseat me now—
is a well-known crux. The folio reads *cheere*..... *dis-eate*. There can be little question of the correctness of Steevens's reading *dis-seat*, both because it harmonizes well with "this push" ('Jul. Cæs.,' V. ii. 5, "sudden push gives them the overthrow"), and because, as a rare word, *disseat* would be liable to corruption. The hyphen in the folio spelling is sufficient indication that the word was an unusual compound, though

Rolfe is mistaken in saying that it is not elsewhere used by Shakespeare; it occurs in 'Two N. K.,' V. iv. 72 (a Shakespearian scene). *Disease*, apart from its ineptness in the context, was far too common a word either to be misprinted or to require the hyphen. Accepting, then, *dis-seat*, what is to be done with *cheer*? Is it conceivable that Macbeth, who has just told us that he is "sick at heart," who tells us in the very next line that he has "lived long enough," expects to be cheered for ever by the successful issue of the crisis? Besides *cheer* is very awkwardly interposed in the metaphor *push* *dis-seat*. Dyce's "chair me ever" is so far better; but the verb to *chair* is unknown to Shakespeare, and even if it can be pressed into the required sense, is too mean for its context. Nor can I think that so feeble an opposition as *chair* (=keep in my chair).....*dis-seat* (=put from my seat) would have commended itself to Shakespeare. Bearing in mind the compositor's difficulties with the letters *h* and *p*, I feel some confidence in proposing to read

Will *sphere* me ever or *dis-seat* me now
where *sphere* = keep in my exalted station. Compare the verb to *unsphere*, and especially 'Troil. and Cress.,' I. iii. 89:—

The glorious planet, Sol,
In noble eminence *enthroned* and *sphered*.

In V. v. 42, the phrase, "I *pull* in resolution," has never been satisfactorily explained, and is only retained by editors under protest. *Resolution* has here its common Shakespearian sense of *conviction*, *certainty*, as is clearly shown by the context "and begin to *doubt* th' equivocation of the fiend," with which compare 'Othello,' III. iii. 179, "to be once in *doubt* is once to be *resolved*," and 'Hamlet,' III. i. 85, "the native hue of *resolution* is sicklied o'er with the pale cast of *thought*." The Clarendon Press editors' "*pale* in resolution" is good, except that it does not suggest a source for the printer's mistake. I would read "I *hull* in resolution," *i. e.*, "I waver in the assurance I have hitherto had," "waver in my faith," as Gratiano says. For the metaphorical use of *hull* as applied to *hesitation*, *uncertainty*, compare 'Henry VIII.,' II. iv. 199:

I *hulling* in
The wild sea of my conscience.

The same metaphor has already occurred in other words in 'Macbeth,' IV. ii. 20:—

We float upon a wild and violent sea
Each way and none.

Where *none* is Messrs. Clark and Wright's very probable correction of the folio's reading *move*.

Jesus College, Cambridge.

ARTHUR GRAY.

(To be continued.)

'HENRY VIII.,' (7th S. iv. 103, 303; v. 61).—It is to the singular honour of Shakespearian critics—or it ought to be—that they are always ready to

avow themselves mistaken when they are convinced of a mistake. Such a course is, no doubt, open to the imputation of being a conceited parade of candour, or may be cavilled at as implying a pert assertion of ability to afford to be honest. Still it seems a preferable course, on the whole, to either a denial plump, or to the more flagitious varieties of denial,—ignoring the subject entirely, or getting away in a mist of equivocal explanations. I therefore take all consequences, and admit without reserve that I was mistaken in assuming a *locus luxatus* in the speech of the porter's man in 'Henry VIII.,' and also in proposing to write "Haberdasher of small wares" instead of "small wit." I can see clearly now that we must refer the "small wit," to the *railing* of the lady in the pink porringer, of which wit the allusion to the "kindled combustion" is a reminiscence.

By way of apology and compensation to the poet I contribute the following emendation from a list of several which the text of this play still requires: 'Henry VIII.,' III. i. 122.—In the interview of the two Cardinals with Queen Katharine, they begin with a plausible profession of intent—

To deliver
Like free and honest men our just opinions
And comforts to your cause.

She listens to them patiently, if with mistrust, until they propose to her—

Put your main cause into the king's protection;
He's loving and most gracious.

Upon this she bursts forth indignantly, and concludes, as the universally adopted text stands,—

What can happen
To me above this wretchedness? all your studies
Make me a curse like this!

Whether the editors who have passed this phrase without remark would interpret it, "Make me into a curse," or "Make a curse for me," I cannot say; neither sense appears to me worth discussion; I doubt not that the true reading is *curse*, not *curse*, and I would regulate the metre thus, and supply one probably lapsed, though not absolutely necessary, monosyllable:—

Is only my obedience. What can happen to me
Above this wretchedness? Do all your studies
Make me a *curse* like this?

The expression is in harmony with what has gone before. "Is this," she has already exclaimed,—

Is this your comfort?
The cordial that ye bring a wretched lady?

And again:—

Would you have me
Put my sick cause into his hands that hates me?

It is to this metaphor of sickness that she reverts in denouncing false counsel as a fallacious cure. Wolsey himself says afterwards:—

We are to cure such sorrows, not to sow them.

W. WATKISS LLOYD.

LOUIS NAPOLEON.—I have not read the two volumes of Sir Frederick Pollock's 'Personal Remembrances,' of which I know only from reviews and notices in the *Athenæum* and elsewhere. I find in an American paper, reviewing the 'Remembrances,' the following :—

"A very pointed speech of Mrs. Grote's is recorded. She went to see Louis Napoleon in Paris about 1849, when he, remembering some former misunderstanding between them, chose to be very cool and distant in his reception of her, and only asked her, 'Do you stay long in Paris?' When she had her revenge by answering, 'No; do you?'"

This story by the ex-"Queen's Remembrancer" may be correct, but I doubt if Mrs. Grote ever went to see Louis Napoleon in Paris. Moreover, I remember to have read the like story years ago, but with another lady for the heroine, namely, the Countess of Blessington. The glories of Gore House had vanished, and her ladyship, who had entertained and patronized so many celebrities, exiles, and adventurers, including the son of Hortense, was herself an exile in Paris. Louis Napoleon was President of the French Republic, more than suspected to be plotting for its overthrow, but his position shaky and his prospects doubtful. A *pronunciamento* of the Assembly or an insurrection of the faubourgs might at any moment cause his arrest or flight. No one then believed that twenty years would pass before his Nemesis would overtake him. Lady Blessington's presence in Paris was a matter of newspaper notoriety; but her old friend ignored and had not invited her to the Elysée. One day the Countess, taking a drive along the Bois de Boulogne, came "full tilt" upon the Prince-President driving from the opposite direction. It was impossible for him to avoid her, to whose hospitality he had been indebted when a "loafer" in London. Accordingly "his highness" stopped, lifted his hat, and made some commonplace inquiries, concluding by asking, "Restez vous longtemps à Paris?" The answer came quick and effective as a lightning-shaft, "Non! Et vous?" Monsieur le Prince-President saw and felt the "point," again lifted his chapeau, and drove on. The two (I believe) never met again. I give the above as, "if memory serves," I read it years ago; and I think Lady Blessington much more likely than Mrs. Grote to have been the heroine of the story.

GEO. JULIAN HARNEY.

Cambridge, Mass., U.S.

A LADY A TOAST.—Aucassin in prison sings a song in praise of the lady of his love, the fair Nicolette. These are the first four lines :—

Nicolette, flors de lis,
douce amie o le cler vis,
plus es douce que roisins,
ne que soupe en maserin.

See 'Aucassin und Nicolette,' ed. Suchier, ll. 12–15. The lover says that his sweet friend is sweeter than

grapes, sweeter than the sippet in the wine-cup. Suchier illustrates this passage by quoting from P. Mousket, 21,670: "(li rois) mangoit en coupes d'or fines soupes en vin." For illustration of the use of French *soupe* in the sense of a sippet or toast, see Cotgrave, *s.v.* I think that Mr. Bourdillon has missed the point in rendering—

Sweet as made in maseyn.

He gives no evidence in support of *soupe*=mead, a drink made from honey. If my interpretation be right, I believe this is the earliest instance of a mistress being thought of as "a toast."

A. L. MAYHEW.

Oxford.

PENN FAMILY.—The annexed note, in the handwriting of "Tho: Baker, B.D., Coll: Jo: Socius ejectus," appears on the fly-leaf of a volume of Le Neve's 'Monumenta Anglicana,' 1719:—

"Penn, William, K^t. Admiral &c., died at Wanstead Com: Essex, 16 September 1670, buried in Redcliff Church, Bristol, with a monument and inscription.

"See Wm. Pean, his Son's 'Life,' pp. 35, 36, with Wm. Penn Jun: was born at London 14 Oct: 1644 & died 30 Maii 1718, buried at Jordans in Bucks, Jun. 6, 1718."

DANIEL HIPWELL.

34, Myddelton Square, W.C.

ENTIRELY.—In 'N. & Q.,' 7th S. v. 176, PROF. SKEAT remarks, "MR. LYNN is entirely wrong." Now as the point discussed was one and indivisible, *partially* wrong was out of the question; and, as PROF. SKEAT could not have employed a redundant word, he must have used *entirely* in rather a peculiar sense. In the famous Hibernianism, "We are jist intirely kilt of starvation," the adverb is used for "almost," which is also inadmissible here. PROF. SKEAT probably means "greatly," using the expression to imply that a very great mistake had been made. But I should like to know whether *entirely* is used in that sense in many parts of the country. Milton, speaking of Creation in the seventh book of 'Paradise Lost,' says, "all was *entirely* good," and some may think he means "very good," as in Gen. i. 31; but he more probably means "every portion of the vast universe was good in all its parts." Writing in 'N. & Q.,' I need not point out that *entire*, through the French *entier*, is derived from the Latin word *integer*, meaning that which is not touched or divided. But it seems to me that it is desirable to take note of the increasing habit of affixing unnecessary and redundant epithets. It has been made a reproach to Pope that in each of the first four lines of the 'Iliad' one such was introduced, whereas the sense would be complete thus:—

Achilles' wrath, to Greece the spring
Of woes unnumber'd, goddess, sing
That wrath which hurled to Pluto's reign
The souls of chiefs, untimely slain.

But this was poetry, the rules of which are not always applicable to prose.

With regard to the original subject of discussion, it was unfortunate that I overlooked the note of MESSRS. BLACK, which proves that Scott wrote "nurse," not "morse," as the communications of MR. SOLLY and others in earlier numbers of 'N. & Q.' seemed to me to indicate.

W. T. LYNN.

Blackheath.

GALANTER: GALANTY. (See 4th S. vi. 279).—Sixteen years ago a correspondent inquired about the proper spelling of the word *galantee* in the phrase "galantee-show," and asked whence it was derived. An editorial note suggested that the word might come from the Italian *galante*, meaning "well dressed," "showily dressed"; adding that "the word, as applied to a show, would probably refer to the tinsel ornaments of the puppets." Now, so far as my own experience goes, the galantee-show exhibited no puppets at all. It was a simple display of the magic-lantern; and, again, how should London itinerants get hold of an Italian word?

In my childhood we were accustomed during the evenings about Christmas time to hear the exhibition announced. A flourish on the pan-pipes and a rumble on the drum was followed by the cry, "Galanty-show!" Persons who wished to treat their children with the exhibition admitted the two performers into their house, the more prudent limiting them to the basement. A white sheet was hung up, behind which the showmen worked their lantern, to the great delight of the spectators, although the slides were not always of an edifying kind. The baker whom the devil was to carry off for giving short weight was a very popular character, and "pull baker, pull devil" never failed to call forth shouts of laughter. Is the show still exhibited in London? Was there a man called Galanti living there? If so, was the show named after him "Galanti's show"? There is a family now living in Naples called Galanti. The above is only a guess, but it seems more probable than that London street showmen should originate an Italian term.

J. DIXON.

CURIOSITIES OF BOOK-COVERS. (See 7th S. v. 106).—A more curious mistake than that noted by MR. VYVYAN is that of an old book sent out in good calf, but bound wrong way up. Such a book I have, lettered "Mr. Danet's Dictionary in English" (of Greek and Roman Antiquities namely), London, John Nicholson, 1700. It is clearly in the original binding, and has now, therefore, bothered its owners nearly two centuries without any one taking the little trouble necessary to put the blunder right. It is surprising that among the innumerable volumes turned out from the binders' hands in these days such mistakes do not occur more frequently.

Lapworth.

R. HUDSON.

WHIST=WHISTED.—In Dr. Smith's 'Manual of English Grammar,' which for various reasons is the best text-book of its kind at present, the verb *whist* is treated as if it had never been other than a participle. This is probably due to the omission of the word from Dr. Morris's 'Accidence,' and to the somewhat casual character of the treatment Dr. Abbott gives the finite form in his 'Shakespearean Grammar.' While explaining and illustrating *whist* in an alphabetical list of Shakspeare's participles, Dr. Abbott parenthetically observes that its full form *whisted* is used by Surrey in the indicative. A compiler would either miss this suggestive remark altogether, or he would set aside Surrey's usage as an exception, and perhaps a mistake. *Whisted*, however, is entitled to its place in an exhaustive list of finite verbs, and the example in Surrey's 'Æneid' is specially notable on its own account. "They *whisted* all," as a happy equivalent for *conticuerunt omnes*, is memorable, if for nothing else, as being the opening clause of our earliest blank verse poem.

THOMAS BAYNE.

Helensburgh, N.B.

"STEPPING WESTWARD."—These words form the title of Wordsworth's poem, first published in 1807, on an incident in his tour in Scotland, with his sister, in 1803 ('Works,' ed. 1857, vol. iii. p. 17). Scott may be presumed to have had the poem in his mind when, in 'Redgauntlet,' published in 1824, describing Latimer's setting off across the downs with Wandering Willie, he wrote:—

"Stepping westward, you see Maggie's tall form and high-crowned hat.....darkening as the distance diminishes her size, and as the level sunbeams begin to sink upon the sea."—"Waverley Novels," ed. 1832, vol. xxxv. p. 163, Letter 11.

Wordsworth had written:—

"What, you are stepping westward?" "Yea,"

* * * * *

Who would stop, or fear to advance,
Though home or shelter he had none,
With such a sky to lead him on?

* * * * *

Stepping westward seemed to be
A kind of heavenly destiny.

R. R. DEES.

Wallsend.

SHELLEY'S 'ADDRESS TO THE PEOPLE ON THE DEATH OF THE PRINCESS CHARLOTTE.'—No copy of the original edition is now known, says Mr. Forman in his edition of Shelley's 'Prose Works'; so that he has taken the reprint by the late Thomas Rodd as the authorized text. On the first page, or title, of this pamphlet there is a motto, "We pity the plumage but forget the dying bird," which is printed between inverted commas as being a quotation, which it really is. Mr. Forman does not give the source of it; but there is an extract from Mr. MacCarthy's 'Early Life of Shelley,' in which

work the pamphlet is inserted, with this note at the end, p. 394 :—

“Whence Shelley derived the curious title of this pamphlet ‘We pity,’ &c., has not previously been pointed out. It is possible that he found it in the first number of the *Reflector*, which appeared in October, 1810, the month of his matriculation at Oxford. The *Reflector* was a quarterly magazine, edited by Leigh Hunt, of which I have two volumes to December, 1811. The original passage will probably be found in one of Paine’s tracts, of which, since I alluded to them at p. 134, I have recently seen a Dublin edition. ‘It was pertinently said of the pathetic language which Mr. Burke, in his later writings, occasionally held on constitutional topics, that he *pited the plumage but neglected the wounded and suffering bird.*’—The *Reflector*, vol. i. p. 17.”

The original ought to have been well known, as it occurs in Paine’s ‘Rights of Man,’ part i. p. 24, of the London edition, 1817:—

“Not one glance of compassion, not one commiserating reflection, that I can find throughout his book, has he bestowed on those who lingered out the most wretched of lives—a life without hope, in the most miserable of prisons. It is painful to behold a man employing his talents to corrupt himself. Nature has been kinder to Mr. Burke than he is to her. He is not affected by the reality of distress touching his heart, but by the showy resemblance of it striking his imagination. *He pities the plumage but forgets the dying bird.*”

It is clear that Shelley took the motto direct from Paine. In the ‘Early Life of Samuel Rogers,’ recently published by Mr. Clayden, the words are correctly referred to Paine’s ‘Rights of Man.’ See p. 118. W. E. BUCKLEY.

HERALDS.—It may be useful, in these blundering days, when people are inquiring if ordinary heralds may grant coats of arms, to be reminded that it is the three kings of arms, Garter, Clarenceux, and Norroy, who have that right, and that they used to send ordinary heralds through the counties to knock off the arms the bearers could prove no right to. “A grant of arms duly registered is an estate vested in the descendants of the original grantee.” Such is, I believe, the dictum of the College. Property has nothing to do with it, for it is a representation of blood only; and it is by proving your descent that you prove your right to use the arms. These advertising gentlemen take care to say nothing about that. P. P.

THE IRISH IN AMERICA.—The following extract is instructive. It is copied from a report (in manuscript, in the State House, Boston) of a committee appointed by the General Court of the colony of Massachusetts to consider certain proposals for the public benefit, and is dated Oct. 29, 1654. A similar law existed before that date, for in 1652 I find that applications were made by several individuals for remission of fines which had been imposed upon them for the offence specified. I have been unable to discover the date when the “orders” were passed, and presume that the report of the committee was

accepted and acted upon at once. Possibly many American politicians, Democrats as well as Republicans, may wish, now that the Irish vote is such a troublesome question, that the law had been in force in recent years :—

This Court considering y^e Cruel and malignant Spirit y^e have from tyme to tyme byn manifest in y^e Irish Nation against y^e English Nation doe hereby declare thye prohibition off any Irish men women or children being brought into this Jurisdiction on the penalty of fifty pounds sterling to each Inhabitant y^e shall buy off any merchant, ship m^r or other agent any such pson or psons soe transported by y^m wch fine shall be by the Cuntrys marshall on Conviction off some magistrate or Court leavedd and be to the use off y^e Informer one third and two thirds to y^e Cuntry. This Act to be in force six months after publication off this order.

(Signed) DAN GOOKEN, THOMAS SAVAGE, ROGER CLAP,
RICHARD RUSSELL, FRANCIS NORTON.

JOHN MACKAY.

CAUSE=DISEASE.—This sense of Latin *causa* may almost be called classical. See Lewis and Short, *s.v.* They somewhat modify the explanation given by Andrews, explaining “cause of disease,” on the passages of Pliny and others, where Andrews said simply “disease.” However, they agree with him that in late Latin the word is found as simply equivalent to *morbis*. For mediæval Latin this sense is given first by Ducange. It is worth noting that there are two passages in Shakespeare where the word appears to be so used :—

And hearing your high majesty is touched
With that malignant cause, wherein the honour
Of my dear father’s gift stands chief in power,
I come to tender it.

‘All’s Well that Ends Well,’ II. i.

I prythee noble friend, home to thy house,
Leave us to cure this cause.

‘Coriolanus,’ III. i.

The first of these places may seem to be beyond question; the second would not attract attention if it stood alone. I do not find the point observed by any commentator, so far as I have searched. Schmidt, who gives the former passage under the head “Affair, Concern, &c.,” notes it as a “strange expression.” C. B. MOUNT.

CORNHILL.—According to tradition, or fable, or error, Cornhill is remarkably associated with the Church Establishment in England. In St. Peter’s, Cornhill, Stow relates that

“there remaineth in this church a table whereon it is written, I know not by what authority, but of a late hand, that King Lucius founded the same church to be an archbishop’s see metropolitan and chief church of his Kingdom, and that it so endured the space of four hundred years, unto the coming of Augustin the Monk.”

Cunningham says that this tablet is now in the vestry-room. Don Manuel Gonzales, in his ‘Voyage to Great Britain,’ 1731, which is in the Harleian Collection and has this year been reprinted by Cassell & Co., in describing Cornhill Street, and

without mentioning St. Peter's, says, "Here also it is said the metropolitan church was situated, when London was an archbishopric." This shows that the tradition floated on for a hundred years later than Stow. Mr. Henry Morley, in his introduction to the reprint, says that the 'Voyage' was dated by Pinkerton 1731, the year of the death of Defoe, but that the book has been attributed to Defoe. Whoever so attributed it may be told that he knows nothing about Defoe's style; it has not a single feature of Defoe's to mark it.

C. A. WARD.

Walthamstow.

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.

O'CONNELL'S 'DIARY OF A TOUR IN THE NORTH OF IRELAND.'—'The Memorials, Private and Political, of the late Daniel O'Connell, Esq., M.P., compiled from Original Sources by Robert Huish, Esq., F.R.S., F.L.S., Author of 'The Female's Friend,' &c.'" bears no date, but seems to have appeared immediately after O'Connell's death (London, H. Rooney, 65, Bartholomew Close). The author does not indicate the "original sources" referred to on his title-page. Where did he get O'Connell's account of a tour in the North of Ireland, made, it would seem, about the year 1814? Extracts are given, filling more than fifty pages (pp. 316-371). The Liberator's son, the late Morgan O'Connell, and his grandson, Mr. Daniel O'Connell of Darrynane, to whom I showed these passages, have expressed their disbelief in their genuineness. Mr. D. O'Connell has pointed out to me several remarks in this diary which could not have been made by O'Connell. The literary merit of the piece seems to me too great for the pen of the great forensic speaker and popular orator. What is known about Huish and his book?

MATTHEW RUSSELL, S.J.

CAT'S-PAW (IN MONKEY'S HAND).—I should be glad of quotations for this before 1817. It is not in Todd's 'Johnson,' 1818, and is ssid by Richardson, in 1837, to be common in vulgar speech, but not in writing. Also instances of the earlier *cat's-foot* for the eighteenth or nineteenth century.

J. A. H. MURRAY.

Oxford.

CAT.—The 'Dict. of the Canting Crew,' 1690, has "*Catting*, drawing a Fellow through a Pond with a Cat." In the 'Loyal Address' of the Grand Jury of Tamworth to Charles II., in 1682, in the *London Gazette*, No. 1725, the addressers said, "We hope, sir, that this Nation will be too Wise, to be drawn twice through the same Water by the

very same Cat." To what operation do these quotations refer? What was the *cat*, and how used?

J. A. H. MURRAY.

Oxford.

CAPITATION STUFF: PARAGON.—In a schedule of furniture made in 1704 occurs the following: "The Capitation Room, a bedstead with a canopy head with *capitation* curtains. Lower Study, four window curtains and vallances of *capitation stuff*." What was *capitation stuff*; and why so named? There are also a "prince wood" table; and chairs covered with purple "*paragon*." What would these be?

P. F.

PARISH REGISTERS AT THE PUBLIC RECORD OFFICE.—In the Eighteenth (1857) Report of the Deputy Keeper of the Public Records, App., p. 31, it is stated that among the records removed from the Tower of London, &c., are twenty-four "boxes of parish registers." Is this a correct description of these documents; or what are they; and where are they now deposited?

E.

FARTHING NEWSPAPER.—In Haydn's 'Dictionary of Dates,' reference is made to a farthing daily newspaper (Conservative), published in 1873, under the curious title of the *Penny-a-week Country Daily Newspaper*. Can any one give any information concerning this, as a search for it at the British Museum has been unremunerative?

T. M.

THE REV. GORONWY OWEN, a clergyman of the Church of England, and the premier poet of Wales, set sail from Spithead for America in December, 1757. He was classical master at William and Mary College, at Williamsburg, Virginia, for three years, and was afterward the minister of St. Andrews, a parish in co. Brunswick, in the state of Virginia, whence his last letter is dated, July, 1767. It is probable he died there shortly after. Is there no possibility of ascertaining the place and date of burial? The name being uncommon makes the search easier and more certain. The Welsh, and particularly those of Anglesey, would undoubtedly at once subscribe for a handsome memorial on the grave.

O. H. E.

HERALDIC.—Can any one who is versed in heraldry help me to ascertain the name of the bearer of the following crest? A right hand issuing from a cloud, the forefinger pointing to a star in the north-west corner. The seal is impressed in red wax upon a favourite violoncello belonging to Signor Piatti, in whose hands the instrument was when he called my attention to the seal.

FRED. W. JOY, M.A., F.S.A.

Bentham Rectory, Lancaster.

LONDON HOSPITAL, A.D. 1266.—In a curious volume by M. D. Davies, recently published by

the Anglo-Jewish Historical Association, I find a deed, wholly in Hebrew, in which Isaac fil' Joseph, of Campeden, undertakes to pay a fine of half a gold mark to the "London Hospital" in the event of his not complying with certain conditions of bargain. Is anything known of this "London Hospital"? If it were a Jewish institution, it must have been situated somewhere in or near the present Gresham Street. D. A. ISAACS.

PETT FAMILY, CHATHAM.—According to Le Neve's 'Pedigree of Knights,' Capt. Phineas Pett, killed on board the Tiger, man-of-war, 1666, left by his wife Frances Carr (remarried.....Roch in Ireland) one son, Phineas, and two daughters, Frances and Anne. I shall feel much obliged for any information as to the marriages, descendants, &c., of these daughters.

E. NASH, Major, Essex Regt.

Warley Barrack.

[Replies may be sent direct.]

"MARCH MANY WEATHERS."—What is the meaning of this old phrase? It is generally understood as indicating merely a changeable month; but has not "weather" here its older sense of wind or storm? Country people still speak of expecting "some sort o' weather" when they look for storms. C. C. B.

PIERRE DE LE VINGNE.—Where ought I to search for information concerning my ancestor Pierre de le Vingne, who was in London during 1654, and we think died there at or about that date? Replies may be sent direct.

H. DELEVINGNE.

Castle Hill, Berkhamstead.

OLD PRINT.—Can any of your readers tell me where I should be likely to come across a 'View of the Funeral Procession of Lord Nelson at St. Paul's,' Jan. 9, 1806, engraved by Marigot, from a drawing by C. A. Pugin, published by J. Cundee, Albion Press, Ivy Lane? CHAS. WELSH.

ORIGIN OF PROVERB.—What is the origin of the proverb, "Ce que Dieu garde est bien gardé"? M. K.-T.

ANSLEY.—In the index to vol. iii. of Burke's 'History of the Commoners,' Elinor Jane Ansley appears as occurring on p. 601; and in the index to the second edition of Burke's 'Landed Gentry' the same name occurs as on p. 126. But on neither of the pages indicated can her name be found. The coincidence of error seems remarkable. I shall be much obliged for any information about the lady, and any indication as to where her name occurs. SIGMA.

UNARMING BEFORE THE MARRIAGE CEREMONY.—At the recent royal Swedish wedding at Bournemouth, it is stated that immediately before the

marriage service commenced the sword of the bridegroom, Prince Oscar of Sweden, who wore uniform, was unbuckled by his brother, Prince Carl, who replaced it after the service. Prince Oscar was therefore married unarmed. Can any of your readers tell me if this is an ancient Scandinavian custom; and what is its origin? N. R.

LETTERS IN SCOTCH LEGAL DOCUMENTS.—Can you or any of your correspondents explain the use of the following letters, which occur in dates of Scotch legal documents of last century? "Javij S and sixty one." The date is, sure enough, 1761; that is evident from the stamp, and sometimes from the endorse. But what do the letters mean? The *j* might stand for *one*, and *vij* for *seven*. But what about the *a*? I saw it in several documents, always plainly written, and in only one was there a difference, viz., *Gavij*. R. M. Glasgow.

TOM-CAT.—This term appears to be very modern. I shall be glad if correspondents will send me the earliest examples of its occurrence known to them. It is not in Craig's very full 'Dictionary,' 1847; but this may be a casual omission, for combinations are easily missed by lexicographers. I do not, however, find it in earlier dictionaries, but I do not know how far it goes back in editions Webster and Worcester. The earlier English name (which is still, I think, universal in Scotland) is "Gib-cat." The female of "tom-cat" is said to be "tib-cat," but this is much less generally used; I want examples of it. "Tom and Tib," it may be noted, occur pretty early as the conventional names for a pair of sweethearts; hence, perhaps, transferred to cats. J. A. H. MURRAY.

[Is a *gib-cat* the same as a *tom-cat*?]

LORD COKE ON SHAKESPEARE AND BEN JONSON.—Lord Coke, who, like his great contemporary Bacon, was born before Shakespeare and died after him, is reported to have described Shakespeare and Ben Jonson as "vagrants, deserving of the stocks." Can any of your readers tell me on what occasion he so described them? It is probably mentioned in Lord Campbell's 'Lives of the Chief Justices,' which I have no means of referring to. H. I.

Naples.

COLUMBUS.—Where is the incident related that the brother-in-law of Columbus picked up on the coast of Madeira a West India seed, by which the great navigator was confirmed in his belief that there was land beyond the Atlantic? R. C. A. PRIOR.

Athenæum Club.

"BENEFIT OF CLERGY."—Will some one be so good as to give me the date and chapter of the first

Act of Parliament which conferred the exemptions on clerks in holy orders commonly known, I think, as "benefit of clergy"? H. DE S.

HAMPTON POYLE, CO. OXFORD.—Can any correspondent inform me what is the meaning of the suffix "Poyle" in this place-name, a very small village near Woodstock, in an exceedingly damp and unhealthy situation on the banks of the Cherwell? The living is a very poor benefice, in the gift of Queen's College, Oxford, and used in former times to be united with that of South Weston, near Thame, though a glance at the map of Oxfordshire shows them to have been at least twenty miles apart as the crow flies. At Colnbrook, in Buckinghamshire, are some large mills called the Poyle Mills. Can the name be in any way a corruption or contraction of the surname Powell, from a family of that name having had property there?

Thomas Hearne, in his 'Diary,' under date December 8, 1705 (edition by J. R. Smith, vol. i. p. 77), observes in regard to Anthony Addison, of Queen's College, whom he very much disparages, "that he was contented to take a small living from Queen's College, called Hampton Powel [*sic*], near Oxford." His exact relationship with the well-known writer Joseph Addison is not mentioned by Hearne, who, however, gives the dates of his graduation as M.A. in 1681, and B.D. in 1691.

Hampton Poyle, in conjunction with South Weston, was held afterwards by the Rev. William Thompson, also a fellow of Queen's College, who graduated as M.A. in 1738, and who became subsequently Dean of Raphoe, in Ireland, where he is said to have died about 1766. He was a warm lover of our older bards, particularly of Spenser, and in 1757 published two volumes of poems, many of which were much admired at the time. His father was rector of Brough, in Westmoreland, and his son, on the authority of Carlisle ('Endowed Grammar Schools'), was educated in early life at Appleby School, in that county. In 'Selecta Poemata Anglorum,' 1779, p. 62, is a long Latin alcaic ode entitled 'Ode Brumalis, ad Amicum Oxoniensem,' most probably by him, as it is subscribed "G. Thompson, A.M., E. Coll. Reg. Oxon, 1747." From this poem it would appear that he had a taste for the drama.

The present value of the rectory of Hampton Poyle is about 90*l.* a year, and it has long been severed from South Weston. The income is dependent upon the price of corn in the Oxford market. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

RENALD FERNALD.—In 1630, or a year or two later, Capt. John Mason sent over to the Pascataqua (now Portsmouth, New Hampshire) a company of planters, stewards, &c. Among them was Renald (or Reginald) Fernald, "chirurgion." He

died in 1656 at the Pascataqua, having been "town clerk," and otherwise prominent as an early settler. He was spoken of as the "old doctor," so that he probably was not young at the date he left England. His descendants are numerous in New England. It has been a tradition in the family that he resigned a commission in the navy to come out with Mason's people. Is there any means of ascertaining if there was a surgeon in the navy, previous to 1630, of this name? Any information on the subject will be thankfully received.

FRANK W. HACKETT.

1418, M. Street, Washington, U.S.

VICTOR HUGO: "MAÎTRE YVON."—What is the meaning of the following refrain in Victor Hugo's 'L'Art d'être Grand-père' (iii. 2, 'Choses du Soir')?—

Je ne sais plus quand, je ne sais plus où,
Maître Yvon soufflait dans son biniou.

Thus Englished by Dean Carrington:—

When 'twas or where I no longer know
Old Yvon used in his pipes to blow.

Who is Maître Yvon? Is he a personage of French folk or nursery lore? He has a Russian rather than a French sound. Also, is "biniou," translated by Dean Carrington "pipes," a provincial or archaic word? It is not in Spiers's 'Dictionary,' the most copious I have at hand.

JONATHAN BOUCHIER.

AUTHOR OF SONG WANTED.—

Some people are always contending
The times are so bad they want mending.

Can any of your readers tell me where to find a copy of this song, which was popular when I was a schoolboy, and which satirizes the pride of a newly-elected overseer of a country parish?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

"MARY GERTRUDE."—Who was the author of 'Philip Randolph,' 'Abbotsmere,' and other books issued under the above pseudonym? Q. V.

SIR EDWARD SAXBY.—Where was Sir Edward Saxby, Baron of the Exchequer, buried?

HENRY NORTH.

AUTHORS OF QUOTATIONS WANTED.—

Reference wanted to a quotation beginning—
Man cannot be God's outlaw.

Also, Who said,

See how these Christians love one another?

X. P. A.

Grief

Doth live and dally with fantastic thought,
And, smiling like a sickly moralist,
Finds some resemblance to her own concerns
In the straws of chance and things inanimate.

The pomp and prodigality of heaven.

J. D. C.

[The latter sounds like an echo of a well-known stanza in Beattie's 'Minstrel.']

Replies.

ATTACK ON JERSEY.

(7th S. v. 27, 129, 216.)

When the Count de Nassau, whose second in command was the Baron de Rullecourt, attempted on May 21, 1779, to effect a landing at St. Ouen's Bay with a force of five thousand men, he was repulsed by regular troops and the militia of the island. At this time it seems that the 78th Highlanders, who were stationed at St. Heliers, were the only regular troops in Jersey, and, by a forced march from the capital, they arrived in time to meet the enemy on the western coast. It is probable that after this invasion the garrison of the island was increased by two newly raised regiments, the 83rd and the 95th.

When the second attempt, under Baron de Rullecourt, was made, on January 5 and 6, 1781, I think it likely that the troops were distributed as follows. The 78th Highlanders, which garrisoned St. Heliers, were quartered in the General Hospital, on the western side of the town. The 95th occupied huts near St. Ouen's pond, which were pulled down when St. Peter's Barracks were built, in the beginning of the present century. This regiment had, most probably, detachments at Grève de Lecq and Bonne Nuit Bay. The 83rd was stationed at Mont Orgueil Castle, with a detachment at Rozel. There were also some artillery at Elizabeth Castle, at the redoubt at Grouville, and some other small forts at various points of the coast.

When De Rullecourt landed, about midnight, he seized the Grouville redoubt by surprise, and marched on to St. Heliers, where he took possession of the Royal Square and of the person of Major Corbet, the lieutenant-governor. On the alarm spreading the Highlanders left their quarters at the hospital, and took up a position on Mont Patibulaire, now called "Gallows Hill." Captains Aylward and Mulcaster, who, I think, belonged to the artillery, succeeded in escaping from the town to Elizabeth Castle, and at once endeavoured to place that fortress in a state to resist attack. By this time the militia had assembled in considerable force, and joined the Highlanders at Mont Patibulaire. Detachments of the 95th also arrived from the west, under Major Pierson,* and a company was spared to strengthen the weak garrison of artillery at the castle. De Rullecourt, accompanied by the captive lieutenant-governor, marched at the head of a column of his troops, to summon the defenders to surrender; but the French had no sooner appeared on the beach than several shots were fired from the castle, and they were obliged to retreat.

* This name is always spelt "Pierson" in Jersey, as Pierson Place, &c. In old 'Army Lists' the spelling varies, and it appears as Pierson, Peirson, and Pearson.

Major Pierson now determined to attack the enemy, and descended from the position he occupied. With the main body he advanced towards the town, but he sent the light companies of the 78th and 95th, with two companies of militia, round the north side of St. Heliers, with instructions to seize the "Town Hill," which is the old name of the eminence on which Fort Regent now stands. Having allowed time for this movement to be executed, the little army advanced, and on the march he had the pleasure of receiving a despatch from the officer who commanded the 83rd at Mont Orgueil, that his troops had retaken the redoubt at Grouville. Pierson advanced towards the market-place (now the Royal Square), and at the same time the light companies descended from the Town Hill, so that the enemy found themselves attacked in both front and rear. Scarcely had the gallant major, at the head of his men, entered the square from a short passage which connected it with the main street when he was killed by a ball. The British gave way for a moment when they saw their leader fall, but quickly rallied, and the conflict was renewed with redoubled fierceness. The French were driven from street to street, and De Rullecourt, still holding the unfortunate lieutenant-governor by the arm, attempted to escape from the Court House, but was almost immediately killed, his soldiers seeking to save themselves by flight; but many fell, and the remainder were taken prisoners. Major Corbet, the lieutenant-governor, resumed command, and the affair was finished. About eighty of the regulars and militia were killed or wounded, but the loss sustained by the French was never ascertained.

The foregoing account of the attack on Jersey in 1781, by one who knows the island well, corroborates the statements of your other contributors to the effect that the three regiments mentioned were engaged in the repulse of the French. It must, however, be borne in mind that neither the 78th, 83rd, nor 95th here mentioned are the regiments known until 1881 by these numerical titles.

This 78th Regiment of Highlanders was raised from the Caber Fey Clan, principally in 1777, by Kenneth Mackenzie, Earl of Seaforth, and was called the Seaforth Highlanders; and from its formation until 1786 it was also known as the 78th Foot. In the year 1783 the 71st (Frazer's) and the 72nd (Mawhood's) were disbanded, and the 73rd (McLeod's Highland Foot) became in 1786 the 71st, while at the same time McKenzie's Seaforth Highlanders, formerly known as the 78th, was renumbered the 72nd, as the 74th (Campbell's), 75th (Picton's), 76th (McDonnell's), and 77th (Murray's) had also all been disbanded. About 1830 this regiment received the title of the Duke of Albany's Highlanders, which it bore in addition to its numerical title, "the 72nd," until 1881, when it became the 1st Battalion "Sea-

forth Highlanders (Ross-shire Buffs), the Duke of Albany's."

The 2nd Battalion of this regiment was raised at Fort George in 1793, and was known from its formation as "the 78th Highlanders, Ross-shire Buffs"; and consequently, as it bore this appellation until 1881, when it was joined to the "Old Seventy-Eighth," it is the regiment with which we are most familiar under the title in question; so it is necessary that the above facts should be borne in mind.

Again, the 83rd, which was stationed in Jersey in 1781, was a regiment raised in 1777. It was commanded by Col. George Scott, and was disbanded in 1783, at the same time as the other regiments mentioned above. It was also known as the Royal Glasgow Volunteers.

The 1st Battalion Royal Irish Rifles, which was lately known as the 83rd, was raised in Ireland in 1793, and received its number shortly afterwards. It was commanded by a Col. Fitch, and, on account of the stunted stature of the recruits, it was ironically known as "Fitch's Grenadiers."

The 95th, which was present at the attack on Jersey, was raised in 1780. It was commanded by Col. John Reid, and, after a brief existence of three years, was disbanded.

The regiment lately known as the 95th was the sixth to bear this numerical title. It was raised as late as 1823, and in 1881 became the 2nd Battalion of the Sherwood Foresters.

We thus see that two out of the three regiments in question ceased to exist upwards of a century ago, whilst the third (the 78th) lost its number at the same time, was known as the 72nd for one hundred years, and has finally been absorbed into a territorial regiment since 1881.

R. STEWART PATTERSON,
Chaplain H.M. Forces.

Cork.

Whilst thanking Mr. KEENE for his courteous reply to my query on this subject, I hope you will find space for me to take very grave exception to his statement "that in this action the troops of the line fell back, and were in full retreat when fortunately rallied by Lieut. Dumaresq of the Jersey Militia." Beatson's 'Naval and Military Chronicles' and the *London Gazette*, dated St. James's, January 16, 1781, tell a very different tale.

The sole authority for the calumnious statement alluded to by Mr. KEENE is (I quote from 'The Centenary Memorial,' Jersey, Le Lievre Bros.) a narrative published in Jeune's 'History of Jersey,' 1789, "commonly attributed to the pen of Mr. Philip Dumaresq." Further comment is, I think, unnecessary; but it becomes easier to understand the omission of "Lieut. Dumaresq" from Copley's famous picture.

Hythe, Kent

G. EGERTON, Lieut.

BOBBERY (7th S. v. 205).—At the above reference Q. V. writes respecting the origin of the Anglo-Indian word *bobbery*. He entertains doubts as to its Indian origin, because he has found *bobberous* in a North of England glossary of 1781. I may remark in passing that in the introduction to the 'Anglo-Indian Glossary' I have noticed the curious way in which a plurality of origins for words of the class suggest themselves, making it sometimes very difficult to say which is the true source. But I can hardly think this is an instance of the kind. *Bobbery*, in the Anglo-Indian dialect, means "a noise, a disturbance, a row"; and we derive it from an undoubted Hindu interjection, used by the natives in surprise or grief, viz., *Bāp-re!* or *Bāp-re Bāp!* "O Father!" anglicized into "Bobbery Bob!" Now, the meaning of *bobberous* as given in the north country glossary quoted by Q. V. is quite different; and evidently it is a derivative—probably factitious—from *bobbish*, belonging to quite a different idea. There must be some mistake about the 'East Anglian Glossary' of Forby. That work is in the Athenæum Library (London, 1830, 2 vols.), and I can find in it no trace of *bobbery*; only *bobbishly*, "pretty well." The oldest instance of a form of *bobbery* in print that I have found is in 'Price's Second Letter to E. Burke,' 1782. He quotes from Capt. Cowe's evidence regarding the execution of Nuncomar, that the assembled crowd, at the moment the rajah was turned off, dispersed suddenly, crying "*Ah-bauparee!*" ('Anglo-Indian Gloss.,' p. 766).
H. YULE, Colonel.
Athenæum Club.

LAFOREY BARONETCY (7th S. v. 188).—This baronetcy became extinct on the death of Sir Francis Laforey, Bart., K.C.B. Admiral of the Blue, at Brighton, on June 17, 1835, in his sixty-eighth year. See *Gentleman's Magazine*, 1835, N.S., vol. iv. pp. 427-8, for a long obituary notice of this baronet.
G. F. R. B.

For hereditary titles of honour Mr. Solly's index should always be consulted before appealing publicly to genealogists. According to that work the baronetcy became extinct in 1839(?). TRUTH.

WITCHES SAYING THEIR PRAYERS BACKWARDS (7th S. v. 87, 156).—The old chroniclers give the following account of the startling effect of saying a psalm backwards. It is in the 'Polycronicon,' book v. cap. 30; but I give it from Fabyan, because it will be more easily understood by general readers:—

"Kenelmus.....by treason of his sister Quendreda was slayne in a thycke wood, by a tyrant called Hesbertus/ and hys bodye after founde by a piller of the sonne beame, or of lyght dyuine that shone from his bodye towarde heuen. It ys also redde of hym, that a coluer [dove] bare a scrowle wyrtyn in englyshe then vsed/ and lette yt falle from hyr vpon the altur of saynte Peter in

Rome/ wherof the wordes were these. At clente in Cow-bacch, Kenelme Kenebern lyeth vnder Thorne hewyd beweyyd. whyche is to meane in englyshe now vsyd : at Clent in Cow vale vnder a thorne, lyeth Kenelmus hedlesse slayne by fraude. When this holy body was founde, and was borne towarde the place of his sepulture/his forenamed syster entendinge some deryson or other vylanye to be done to the corps, lenyd oute of a wyndowe where by the corps shulde passe. And to bryng her malycouse purpose aboute, I note by what sorcery she ment/ there she redde the psalme of the Sauter/begynnyng Deus laudem, backward. But what so her entente was/she there incontynently fell blynde, and her eyen dystylled dropes of blood, that fell vpon the Sauter boke. The which in token of goddes wretche, in that boke remayne at thys daye to be sene."—Fabyan's 'Chronicle,' 1533, f. 87.

R. R.

Boston, Lincolnshire.

The devil is said both to read and pray backwards; so witches, being his agents, have been credited with the same faculty. In accounts of trials of Scotch witches I have seen it mentioned that one of the tests was the repeating of the Lord's Prayer. Now, according to devil-lore, the mention of the names of Jesus will at once expose the evil spirit. If, then, the supposed culprit repeated the Lord's Prayer backwards, the first few words would effect a speedy exposure.

ROBERT F. GARDINER.

Glasgow.

This receives an explanation in No. 61 of the *Spectator*, where there is:—

"A little epigram called the 'Witches' Prayer,' that fell into verse when it was read either backward or forward, excepting only that it cursed one way and blessed the other."

I am not aware of the epigram to which there is reference specially, but one such is:—

Mella tibi, non fel, fundat pax candida, non lis;

or reversely:—

Lis, non candida pax, fundat fel, non tibi mella.

ED. MARSHALL.

PORTRAITS OF SIR THOMAS MORE (7th S. v. 87, 170).—There is, I believe, a contemporary portrait of Sir T. More at East Hendred House, near Wantage, the seat of Mr. Eyston, who is directly or collaterally descended from the More family.

ARGUS.

PENTAMETERS (7th S. i. 70, 114).—Coleridge's distich is a translation of Schiller's verses:—

Im Hexameter steigt des Springquells flüssige Säule;
Im Pentameter drauf fällt sie melodisch herab.

A. FELLS.

Hamburg.

"FABRICAVIT IN FEROS CURIOSIS" (7th S. v. 45, 133).—This, I presume, is a misprint for "Fabricavit inferos curiosus"; but even as thus corrected it is an utter misquotation from St. Augustine. His words are: "Respondeo non illud quod qui-

dam respondisse perhibetur joculariter eludens quæstionis violentiam: 'Alta,' inquit, 'scrutantibus gehennas parabat'" ('Confess.,' lib. xi. c. 12).

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"LA DAGUE DE LA MISÉRICORDE" (7th S. v. 184).—

"They [the Scottish-French archers] were sumptuously armed, equipped, and mounted; and each was entitled to allowance for a squire, a valet, a page, and two yeomen, one of whom was termed *couteilier*, from the large knife which he wore to despatch those whom in the *mêlée* his master had thrown to the ground.....A broad strong poniard (called the *Mercy of God*) hung by his [Ludovic Lesly's] right side."—Scott, 'Quentin Durward,' chap. v.

JONATHAN BOUCHIER.

May I supply the reference to Homer which H. DE B. H. says that he cannot at the moment recollect? It is in 'Iliad,' iii. 271, 272:—

Ἄτρείδης δὲ ἔρυσσάμενος χεῖρεσσι μάχαιραν,
ἣ ὀι πᾶρ ξίφος μέγα κούλειον ἄεν ἄωρτο.

This was useful for cutting out an arrow, as Machaon employed it, from a wound:—

ἐκ μηρῶν τάρμε μαχάρη
ὄξυ βέλος περιπέυκας.—'Iliad,' xi. 844, 845.

Here it is the surgeon's knife, which intimates its size as well as its sharpness. ED. MARSHALL.

CUNNINGHAME FAMILY (7th S. v. 169).—According to the obituary notice in the *Gent. Mag.* for August, 1801, p. 772, Lord Rossmore was descended "from a branch of the noble family of the Cunninghams, Earls of Glencairne." The same authority gives 1764 as the date of his marriage with Elizabeth Murray, sister of the Countess of Clermont, which is not given in Burke's 'Peerage.'

G. F. R. B.

ANTIQUÉ STIRRUPS (7th S. v. 187).—'Iron Work from the Thirteenth Century,' by D. A. Clarkson, 1860, published at 4*l.* 4*s.* 'Mediæval Ironwork,' by R. Bordeaux. Paris and London, 1859. Published at 1*l.* A. L. HUMPHREYS. 26, Eccleston Road, Ealing Dean.

'BELMONT' (7th S. iv. 448, 512).—My copy of the tune of 'Belmont' purports to have been written by Johann C. W. A. Mozart, 1805.

JOHN E. NORCROSS.

Brooklyn, U.S.

[With this reply MR. NORCROSS sends a book containing the tune. This is for L. C. M., to whom we wrote, with the result that the letter was returned from the Dead Letter Office.]

BREAKSPEAR FAMILY (7th S. i. 329, 393, 492; ii. 58).—The following, from a list of benefactors to St. Alban's Abbey (Cotton MSS. Nero D 7), may be of interest:—

"Johannes Ferrers, armiger, seneschallus, Hospitii illustris principis Henrici nuper ducis Warwic una cum

Agatha uxore ejusdem Joh'is una filiarum et coheredum Adriani Brekespere de Langeley simul cum Edmundo et Juliana eorum liberis necnon Bernardo Brekespere cle'co avunculo prefate Agathe Qui quidem Johannes et Agatha contulerunt Ecclesie nostre in perpetuum eleemosinam decem solidos annui redditus exeuntis de quatuor eorum croftis, situatis in New Lane juxta villam Sancti Albani ultra 11s. vid. annui redd'us, quos eleemosinarius noster percipere solebat inde ab antiquo pro qua eleemosina retribuat eis Omnipotens in seculo futuro. Robertus Bassingburne armiger et Ursula uxor ejus altera filiarum et coheredum prefati Adriani Brekespere."

This appears to be the last entry on the list, added in a different hand; date occurring just previously, 1487.

In an Inquisition taken at St. Albans on lands of De Chilterne, Micklefield Hall, February 25, 1392/3, occurs the name of Thomas Brekespere, one of the jurors (Inq. p.m., Chancery, 16 Richard II., par. 2).
NATHANIEL J. HONE.

SIR WILLIAM GRANT, M.R. (7th S. v. 23, 135, 193).—My thanks are due to MR. BEAVEN for his suggestion (p. 135), which is probably the solution of the difficulty referred to in query 3. To save readers of 'N. & Q.' troubling any further about queries 1 and 4, I may add that the Vicar of Dawlish has courteously informed me that Sir William Grant was buried at Dawlish on June 2, 1832, and that, according to the inscription on the monument in the church, he was born on Oct. 13, 1752, and died on May 23, 1832.

G. F. R. B.

COINCIDENCES OF FRENCH HISTORY (7th S. v. 86).—In the 'Echo de las Presse' (1840) the following coincidence and specimen of lucky idleness is recorded as "Les Nombres Cabalistiques pour l'an 1842." The fall of Robespierre was in 1794. These numerals added together make 21, and added again to the date 1794 make 1815, the fall of Napoleon. 1815 treated in the same way makes 1830, the fall of Charles X. Many French people, surprised at this coincidence, are said to have expected the end of the world or the fall of Louis Philippe in 1842. Of course 1857, 1878, and 1902 are notable years upon this system.

J. H. PARRY.

COLKITTO (7th S. v. 107).—The arms borne by Sir Alastair MacColl Kittagh MacDonnell, who was created knight of the field by Montrose after the battle of Kilsyth in 1645, were: Quarterly, 1, Or, a lion rampant gules; 2, Or, a hand issuing from a cloud at the sinister fess point proper, holding a cross crosslet fitchée erect azure; 3, Argent, a lymphad, with sails furled, sable; 4, Party per fess, azure and vert, the latter wavy, a dolphin naiant proper. Crest: a dexter arm embowed fesswise, couped at the shoulder, vested or, cuffed argent, holding a cross crosslet fitchée erect azure. Motto: "Toutjour prêt." There is no ground whatever

for the suspicion that this—the senior—branch of the MacDonnells of Ireland was illegitimate.

Sir Alastair was the eldest son of Coll Kittagh, a son of Gilla Espuig, who was the eldest son of Sir James MacDonnell, Knt., of Dunluce, and elder brother of Randal, first Earl of Antrim. Sir James was the eldest son of Sorley Buide, of Dunluce Castle, who was the sixth in direct descent from Eoin Mor Macdonnell, Lord of the Isles, who died 1378, by his second wife Margaret, daughter of Robert II., King of Scotland.

Should your correspondent wish it, I shall be glad to send him an extended and verified pedigree of Sir Alastair, together with the legends assigned for the adoption of the arms I have given.

J. DE C. MACDONNELL.

Fairy Hill, Limerick.

A Liverpool family, some time since, of that name claimed affinity in some way with Col the Left Handed. Their arms were Argent, a fess azure fretty or, between three cinquefoils gules. Crest: a peewit proper. They were decidedly arms bearers, but have left Liverpool now.
P. P.

'NOTITIA DIGNITATUM' (7th S. v. 187).—Two editions of this work were printed at Basle in 1552, the first (in 8vo.) by Oporinus, and the second (that referred to by MR. BONE) by Froben. There were several earlier editions, but that of Froben was the first in which the woodcut figures appear, although the drawings from which they are taken are to be found in most of the MSS. There are at least a dozen of these MSS. extant, but none of earlier date than the fifteenth century. The Froben edition is far more comprehensive than any of its predecessors, and has formed the basis of all subsequent editions until the appearance of that published at Bonn under the superintendence of E. Böcking (3 vols., 8vo., 1839-53). Some account of the work may also be seen in the seventh vol. of Grævius, 'Thes. Antiqq. Romanarum.' It is generally supposed to have been originally compiled some time during the fourth century, but of the exact date nothing is known for certain.

FRED. NORGATE.

The latest edition of this work is thus described by Brunet:—

"Notitia dignitatum et administrationum omnium, tam civilium quam militarium in partibus Orientis et Occidentis. Ad codd. MSS. editorumque fidem recensuit, commentariisque illustravit Ed. Böcking. Bonn, Marcus, 1839-53, 5 parties qui se reliant in 3 vol. in-8. avec un index. 42 francs."

There would be some account of the MSS. consulted, and possibly information on the special points inquired about.

W. E. BUCKLEY.

GOVERNORS OF CHELSEA HOSPITAL (7th S. v. 165).—MR. HIPWELL's note contains some inaccuracies. General Evans was appointed to suc-

ceed General Churchill (who was transferred to the governorship of Plymouth) in 1722. Lord Townshend was appointed in 1795, and the officer who held the post for a few months in 1849 was not Sir John, but Sir George, Anson.

ALFRED B. BEAVEN, M.A.

Preston.

ANGLO-IRISH BALLADS (7th S. iv. 147; v. 203).—I have not seen the former query of your correspondent, but if I can trust to memory, I remember reading that the ballad of 'Willy Reilly' originated thus. Reilly was a servant to a gentleman named Fox, in some part of the county Sligo; and the latter had an only daughter, who was beautiful and accomplished. She fell desperately in love with Reilly. The fact having come to the notice of the lady's father, he, of course, felt highly indignant, remonstrated with the lady, and dismissed her lover. She, however, would not be outdone, and accordingly arranged for an elopement. She placed in Reilly's hands a large sum of money, and ordered him to go to the nearest seaport, and prepare their passages for America. Thither she immediately followed, carrying with her from her father's a considerable quantity of jewellery, &c. Here Reilly was suddenly arrested on the charge of stealing the cash and jewellery, and brought back for trial. The best lawyers were employed, and every means adopted by her father to get Reilly transported. The trial at the time caused great excitement. Opinion ran very high in favour of the hero; and, of course, the evidence of the fair lady, notwithstanding the machinations of her father, gained him an honest acquittal, and a wife in the bargain. To celebrate this triumph of love the ballad was written, and it is considered one of the most popular of Irish ballads. It is in Ireland frequently sung to the present day.

JOHN J. RODDY.

"NOM DE PLUME" (7th S. iii. 348; iv. 17, 331, 494; v. 52, 155, 195).—It always seems to me but poor tactics to *embrouiller* a controversy by mistating the opponent's case. Entirely ignoring, and, indeed, mystifying, the fact that it was I, and not he, who first introduced to the pages of 'N. & Q.' the fact that *nom de plume* is considered of English invention, and that I thought "it must be reckoned one of those happy hits which only a foreigner sometimes has the luck to fall upon,"—an appreciation with which I am glad to note Mr. WARD's concurrence.—DR. CHANCE says I speak as if I had met with French people who declare it to be of French origin. This statement not only has not the faintest shadow of foundation, but is virtually the exact contrary of mine, which was that I had not had the opportunity of consulting any one who knew anything about its origin. So much for DR. CHANCE's accuracy of quotation. Moreover, it is not even the case of an opponent.

I gave all that appears to be known so far about the origin of the expression, and DR. CHANCE seems to have no further information to offer. So wherefore his attack?

The adoption of the phrase by Frenchmen is another question. Three singularly diligent newspaper readers—we all know it has not penetrated to the upper crust of French literature—tell me they have frequently met it, which confirms my own impression; but I have not the cheek to ask them to spend time in searching for instances, nor do I see that this would improve the value of their testimony. Moreover, MR. BOUCHIER has proved it in one instance of great importance, because not from a penny-a-liner, but actually from an educational work.

In reply to your other correspondent, I will venture to remark that the variety of consecrated typical uses which have gathered round the word *plume* take it entirely out of the category of the scissors, chisel, and paint-brush, to which he likens it in his first letter, and of the broom, saucepan, and bottle he introduces, more ingeniously than elegantly, in his second. *Plume* has been actually personified, and is used as equivalent to "writers," as "Les meilleures plumes de l'époque." Then "Vivre de sa plume," "Guerre de plume," "Homme de plume," "Gens de plume," &c., are all accepted phrases.

In the prospectus, which has just reached me, of an American work, apparently of great research, I find Abbé Constant spoken of as having written under the *nom de plume* of Eliphas Levi. I note the American adoption of the term as coincidental, not as authoritative.

R. H. BUSK.

THE TERCENTENARY OF MARY, QUEEN OF SCOTS (7th S. iv. 81, 121, 281, 361, 381, 441; v. 22, 183).—If MR. PRINCE will spell *chavfrets* as *chavferettes* he will find the word in any French dictionary.

ED. MARSHALL.

Your correspondent MR. PRINCE speaks of Mary, Queen of Scots being "allowed to play billiards" at Tutbury, Jan., 1584. Her playing of billiards was stopped when she was in her last prison at Fotheringhay, Dec., 1586; and it is not among the least of the innumerable pathetic incidents in the great tragedy of her execution, that her headless corpse should have been wrapped in the green cloth torn from her billiard table. In my 'Fotheringhay and Mary, Queen of Scots,' I have said:—

"Three months before her death her gaoler insulted her by taking down the dais or canopy over her head, to signify to her that 'she was a dead woman, and deprived of the honours and dignity of a queen'; and Paulet, covering his head in her presence, coarsely told her that, as there was no longer any time or leisure for her to waste in idle recreations, he should take away her billiard-table; to which the Queen of Scots replied that she had never used it during those six weeks that she had been there; for that they had given her other

occupations. So it was taken away from her, and not used again till its green cloth was torn off to form the first shroud for her headless corpse."—P. 84.

On Wednesday, Feb. 8, 1587 (or 1586, Old Style), was the scene of the execution:—

"The decapitated body was coarsely wrapped in the cloth that had been stripped from the billiard-table, and was carried out of the hall into an upper chamber."—P. 140.

CUTHBERT BEDE.

Does not the word *cwissines* stand for *cushions*? The word is often very curiously spelt in churchwardens' accounts. R. B. (2).

I also have arranged a calendar from A.D. 1 to the end of time, no matter how many millions of years hence.* Any date may be found, as a word in a dictionary; and having found the required date, all the festivals, movable and otherwise, are given for the year—the days of the weeks, the Dominical letters, the Epact, and age of the moon. Since 1582 both New and Old Style are given, for obvious reasons.

It is perfectly correct, as MR. PRINCE states, that the "Sunday letter for 1587 was A..... Feb. 8 was Wednesday" (Old Style); but in those countries which had adopted the New Style, the Dominical letter was D, and Feb. 8 was Quinquagesima Sunday. E. COBHAM BREWER.

INDEX OF PORTRAITS (7th S. v. 227).—I think the first suggestion on this subject was made by Mr. Robert Harrison, in the *Bibliographer*. May I say that it is one of the subjects which is prominently before me now in connexion with the work which I have planned out for the *Archæological Review*, and, through the kindness of Mr. F. G. Stephens, there is every prospect of my being able to give a longer list at the beginning than I had otherwise thought possible? The index will, I hope, be commenced very soon, as much material is already got together.

G. LAURENCE GOMME.

The Index Society Reports for 1878 and 1879 contain indices of portraits appearing in some few magazines and publications. G. F. R. B.

NAPOLEON RELICS (7th S. v. 149, 232).—According to Allibone, Dr. O'Meara's effects were sold in London in July, 1836, shortly after his death. A few lines in Napoleon's handwriting—perhaps those in question—sold for eleven guineas; and a tooth of the great exile, which had been extracted by O'Meara, was knocked down at seven and a half guineas; while a lock of his hair only fetched fifty shillings.

A steel engraving, "by T. Woolnoth, from a cameo by Morelli, presented to Mr. O'Meara by Madame Mère," will be found as a frontispiece to

* There is no difficulty in this, as only 530 years are required.

the first volume of O'Meara's 'Napoleon in Exile.* A note upon the subject follows a few pages later, while the letter referred to by your correspondent J. C. J. is printed in facsimile below the portrait.

Finely engraved in the first instance by Woolnoth, this cameo has been equally fortunate a second time, and has been recently re-engraved by J. G. Stodart in 1887. R. B.

Upton.

An engraving of the bed and chair of Napoleon is given in the *Youth's Magazine*; or, *Evangelical Miscellany*, of March, 1850, and it is stated that they were "recently sold, with a choice collection of similar articles, at Brockley Hall." Who was the owner of the hall and these relics at the time of sale? BROCKLEY.

REV. GEORGE FERRABY (7th S. v. 149).—In Wood's 'Fasti' (A.D. 1595, July 9) is a notice of G. Ferebe, and his musical homage to Queen Anne of Denmark (but without the king) while staying some weeks at Bath in 1613. He continues, that on June 11, on the queen's return, she passed over Wansdyke (you misprint "Wandyke"), and Ferebe and his musical pupils, in appropriate masquerade, entertained her upon that mysterious rampart, whereon she had made a stand to be met by them. No doubt Wood got the particulars from his friend Aubrey. THOMAS KERSLAKE.

Wynfrid, Clevedon.

George Ferraby was a chorister of Magdalen College, Oxford. NORRIS C. will find an account of him in the first volume of the printed register of that college, p. 23. J. R. B.

Vicar of Cannings, 1593–1623; was succeeded by Thomas Ferrebe (they both spell their name thus in the register). An article in the *Wilts Arch. Magazine*, vol. vi. p. 149, narrates how he met Queen Anne (June 11, 1613) at the point where the Wansdyke cuts the Bath and London road in his parish, "with certain members of his family in shepherds weeds," but gives no new details. The writer, however, states that Mr. Ferraby was ever after much valued for his ingenuity and made one of the king's chaplains. An account of him is given in Aubrey's 'Nat. Hist. of Wilts,' p. 108. Aubrey also, in one of his letters, says, "G. Ferræbe [sic] was Demy, if not Fellow, of Magd. Coll., Oxford, and caused the eight bells to be cast there, being a very good ringer."

J. H. PARRY.

HISTORICAL MSS. REPORT (7th S. iv. 528; v. 72, 114).—I find, on referring to our library copy of the Sixth Report of Historical MSS., that the pagination is continuous in Parts I. and II., the latter being the index. The first part ends at p. 780, the second part, index, commencing at

* I have the fifth edition (1822) before me as I write.

p. 781. How does this come about if there was a Part II. other than the index published? I have been under the impression that our set of reports was quite complete. Along with Dr. JESSOFF I am "rather startled" to find that we probably want a part of this Report which is now out of print, and only to be obtained at a very high figure. It is all the more surprising to me when I remember that the Historical MSS. Commission presented this very Report, among others, to the College Library, and I confess I am at a loss to understand it at all. I am sure they were given to us as complete. Again, on referring to the latest catalogue I can get (January, 1887) of the Rolls publications, &c., printed for H.M. Stationery Office, I find no mention whatever of the report consisting of three parts. It there states that there are two parts, and that Part II. is the index. Would any of your contributors kindly give a short account of the contents of this third part?

WILLIAM H. COPE, Librarian.

Mason College, Birmingham.

CANDLES (7th S. v. 168).—There is no charm in bran. Good housewives know that all tallow candles must be kept to make them firm. Light a store dip and a green one side by side, and you will find "the old is better."

JOHN P. STILWELL.

SCURVY GRASS MILK (7th S. v. 188).—*Cochlearia officinalis*, scurvy grass, a cruciferous plant, well known upon most parts of the British coasts, and a near relative of the horse-radish (*Cochlearia armoracia*), derives its English popular name from its anti-scorbutic qualities. Growing as it does all around and within the Arctic circle, its fleshy leaves were, before the general use of tinned vegetables, eagerly sought for and gathered by Arctic voyagers. The milk referred to was probably a decoction of these.

HERBERT MAXWELL.

"MUFFLED MOONLIGHT" (7th S. v. 208).—

A full sea glazed with muffled moonlight.

Tennyson, 'Princess,' Part I.

In case your correspondent is unacquainted with it, he may be interested in the following extract from a long letter which the poet addressed to Mr. S. E. Dawson, author of 'A Study of the Princess,' in November, 1882—a letter from which I have previously quoted in 'N. & Q.,' 7th S. i. 424. In this very interesting letter the poet describes the genesis of several of his phrases in 'The Princess,' as well as in other poems.

"A full sea glazed with muffled moonlight.

"Suggestion: The sea one night at Torquay, when Torquay was the most lovely sea-village in England, tho' now a smoky town. The sky was covered with thin vapour, and the moon was behind it."

JONATHAN BOUCHIER.

Ropley, Alresford.

OLD SONG (7th S. v. 208).—ANON. may find the song he inquires about in Robert Bell's 'Ballads and Songs of the Peasantry of England,' p. 231. There are ten stanzas. ANON. does not quote the lines quite correctly. They are:—

She was not took out of his head, sir;
To reign and triumph over man;
Nor was she took out of his feet, sir,
By man to be trampled upon.

But she was took out of his side, sir,
His equal and partner to be;
But as they're united in one, sir,
The man is the top of the tree.

R. R.

I am unable to answer your correspondent ANON., but I have read somewhere another version of the sentiment, gracefully rendered as below:—

Woman was not taken from man's head, to govern,
Nor from his foot to be trampled upon;—
But from under his arm, to be protected,
And from near his heart, to be beloved.

H. M. HOBART-HAMPDEN.

The verse quoted from the "old song" is a curious vulgarization of the famous sentence in Jeremy Taylor's sermon on 'Marriage.' ESTE.

WAIK: WENE: MAIK (7th S. v. 148).—In the supplement (1825) to Jamieson's 'Dictionary' the following verse from the 'Border Minstrelsy' is quoted, and in its first two lines bears a striking likeness to the verse in the 'Queen's Wake':—

But in my bower there is a wake
And at the wake there is a wane.
But I'll come to the greenwood the morn
Whar blooms the brier by morning dawn.

Here *wane* is explained as "a number of people." *Maik* is possibly "match," "mate," "companion." *Waik* seems to be used as in the title of the poem.

JULIUS STEGGALL.

3, Queen Square, W.C.

TYNESIDE RHYMES (7th S. v. 187).—In Messrs. Britten and Holland's 'Dictionary of English Plant-Names' *coventree* is set down as being the provincial name for *Viburnum lantana* in Bucks and Wilts, and Aubrey is cited as saying "Coventree common about Chalke and Cranbourn Chase; the carters doe make their whippes of it." I think it possible, however, that the rhyme ought to be written:—

Keppy-ball, keppy-ball, cove in tree,
Come down and tell me, &c.

I believe I have heard *cove* used by a north-countryman when a southerner would have used *cove*. I do not forget that we have a similar appeal to the cherry tree in

Cuckoo, cherry-tree,
Come down and marry me.

ST. SWITHIN.

There is a note on the name of this tree by Mr. JAMES BRITTEN in 'N. & Q.,' 4th S. iii. 341 which,

as it is very short, perhaps I may be allowed to quote for J. T. F.'s convenience:—

"Coven-tree.—Here, in Buckinghamshire, *Viburnum laurana* is known by this name, pronounced like the town, Coventry. I believe it has been suggested that this is a corruption of A.-S. *corn-treow*, the red dog-wood, and that the name has been transferred from the *Cornus* to the *Viburnum*."

Why Tyneside children should in their rhyme favour the *viburnum* more than "the oak, or the ash, or the bonny ivy tree," which, as old Mabel used to sing to Frank Osbaldistone ('Rob Roy,' chap. iv.), "flourish best at home in the North Country," I must leave to Tynesiders to explain.

JONATHAN BOUCHIER.

J. T. F. will find in Britten and Holland's 'Dictionary of Plant-Names,' "*Coventree* (*Viburnum laurana*), L. Bucks (Wycombe), Wilts (Aubrey), '*Coven-tree* common about Chalke and Cranbourn Chase; the carters doe make their whippes of it' (Aubrey)." The mealy *viburnum* or "wayfaring tree" is native in the south of England. The wood is very hard, and possibly the core of a hand-ball was made from it. It is closely allied to the common guelder-rose, and both bear their flowers in a close bunch or head. Probably the name *coven*, or *cobin*, is the Welsh word *cobin*, a bunch or lump, relating to the ball-shaped inflorescence.

H. C. HART.

Carrablagh, co. Donegal.

EARLS OF WESTMORLAND (7th S. v. 189).—The first Earl of this family was son of Thomas Fane by the Hon. Mary Neville, heiress of the Nevilles, Earls of Westmorland. She was restored to the barony of Le Despencer, and her son was advanced to the ancient titles of his maternal family Dec. 29, 1624. In the 'Noble and Gentle Men of England' the title is spelt Westmerland; I know not on what authority.

SIGMA.

The mother of Francis Fane, first Earl of Westmorland, was Lady Mary Neville, daughter and heir of Henry, fourth Lord Abergavenny, who was great-great-grandson of Ralph Neville, first Earl of Westmorland. CONSTANCE RUSSELL.
Swallowfield Park, Reading.

EPISCOPAL ARMS (7th S. v. 227).—MR. H. ASTLEY WILLIAMS will find this matter treated of in 5th S. iv. 327, 352, 378, 391, 437; v. 74; also in 6th S. xii. 438, 472; again in 7th S. i. 56. References in General Index, 'Bishops, Impalement of their Arms' and 'Seal of Grand Inquisitor.'

GEORGE ANGUS.

St. Andrews, N.B.

JAMES NORTON (7th S. v. 148).—E. P. will find the names of several of James Norton's grandchildren, s. v. "Beavor," in Foster's 'Baronetage' for 1882, whence he may possibly obtain the information he desires.

G. F. R. B.

VOLAPÜK (7th S. v. 167).—Bishop Wilkins in 1668 published 'An Essay towards a Real Character and a Philosophical Language,' and Leibnitz also about this time wrote on the same subject.

A. COLLINGWOOD LEE.

Waltham Abbey.

THE HOLY MAWLE (7th S. v. 186).—In an old volume of either *Household Words* or its immediate successor, *All the Year Round*, a paper appeared containing a ludicrous account of the manners and customs of certain (imaginary) savage races who practised the habit of clubbing the aged members of their tribes to death, a process described as "Knickering [or Nickering] the Untergartie." I have in vain searched that invaluable guide to our literary ephemerides, Poole's 'Index to Periodical Literature,' for a clue to this article. I am not sure of the title under which it was printed, nor (except that I limit my doubts to the two consecutive serials above named) the periodical in which it appeared. When, many years after I read the essay, the late Mr. Anthony Trollope's fanciful romance 'The Fixed Period' appeared, it struck me that the slight magazine article had suggested the more ambitious work. Perhaps some of your readers may help a curious finder to renew his ancient acquaintance with the odd rite of "Knickering [or Nickering] the Untergartie," and oblige.

NEMO.

Temple.

HERALDIC (7th S. v. 169).—MR. BOWLES is, no doubt, correct in assigning the second and third quarterings of the impaled shield he seeks for information about to the family of Coleman, or Colman. Perhaps he will allow me to fill up the hiatus caused by his omission of the tinctures: Azure, on a pale rayonné or, a lion rampant gules. These arms are assigned by Edmondson to Coleman of co. Suffolk and Essex; and by Burke to Coleman of co. Wilts. The first and fourth quarterings, which MR. BOWLES gives as "on a bend, three birds," without again specifying the tinctures or the species of birds indicated, are, consequently, more difficult to fix. The nearest approach I can find in Glover's 'Ordinary' (contained in Edmondson) is the coat, Argent, on a bend sable, three birds of the first, there assigned to the family of Cariges.

J. S. UDAL.

Inner Temple.

A MS. BOOK OF PEDIGREES (7th S. v. 228).—I am about completing several pedigrees descended from Madog Goch o Fawddwy, and should also be glad to learn the whereabouts of the MS. book of pedigrees referred to by Lady Charlotte Quest (Lady Charlotte Schreiber) in the second volume of 'Mabinogion,' concerning which your correspondent A. H. H. M. inquires.

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

Caernarvon.

COL. MAITLAND (7th S. v. 69).—Is not this Col. Richard Maitland, the fourth son of the Earl of Lauderdale, Deputy Adjutant-General of His Majesty's Forces during the French war in America, who died at Quebec 1762? He was married in America to Mary or Ann Ogilvie, widow of Capt. McAdam. The Lauderdale peerage case, decided a few years ago, had a great deal to do with him. FERNOW.

MARRIAGES AT ST. PAUL'S (7th S. v. 69, 211).—

"When Lord Hardwicke's Act passed in 1753, directing all marriages to be by licence or banns, and to be solemnized in some church or chapel where banns had been theretofore usually published, it put a stop to marriages being performed in the chapels in and about London, inasmuch as at these chapels it had not been usual to publish banns, and it was found that even St. Paul's Cathedral and Westminster Abbey were included in this prohibition, as no publication of banns had ever taken place in them."—J. T. Burn, 'History of Parish Registers,' p. 146, Lond., 1862.

ED. MARSHALL.

DERITEND (7th S. v. 44, 153).—*Deritend* is *Derivat-end*, or *Deer gate end*, according to Mr. Toulmin Smith. Consult 'N. & Q.,' 4th S. viii. 4, 75, 151. G. H. THOMPSON.

Alnwick.

MASLIN PANS (6th S. vi. 47, 158; x. 289; xii. 471; 7th S. iii. 385, 485; iv. 57, 310, 451; v. 70, 118).—In a sale catalogue published recently "two brass maslin kettles" are named. On inquiry I am informed they are similar in material and shape, though not in size, to what is known as a "bell-metal skillet," used by old-fashioned house-keepers for heating vinegar. D. C.

WHIST: A HAND WITH THIRTEEN TRUMPS (7th S. v. 165).—As ARUNDELIAN vaguely refers to a letter in the *Times* on this subject, it will be as well to put an extract from it on record in the pages of 'N. & Q.' Mr. Charles Mossop's letter on 'Thirteen Trumps in One Hand' appeared in the *Times* of Feb. 20, and in it he states that "in February, 1863, the fact was recorded in *Bell's Life*; in December, 1873, it was recorded in the *Westminster Papers*, of which I was then the editor; and in April, 1869, it was again recorded in the *Daily Telegraph*." G. F. R. B.

ST. EBBE (7th S. v. 149).—There is a full account of St. Ebba, or Ebbe, in Smith and Wace's 'Dictionary of Christian Biography.' Reference is there made to 'Nova Legenda Angliæ,' ff. 99-101; 'Acta SS. Aug.,' 25, v. 196-9; Forbes, 'Scottish Saints,' 330; Hardy, 'Cat. Mat.,' i. 288-90.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

WEeping CROSSes IN ENGLAND (7th S. v. 167).—The weeping cross near Caen stood at the point where the Cormeilles road falls into the highway

between Caen and Falaise. The legend which attributes its erection to the remorseful piety of William the Conqueror may be found in 'La Normandie Romanesque et Merveilleuse,' par Mlle. Amélie Bosquet, p. 463, 1845.

MABEL PEACOCK.

SOCIAL POSITION OF THE CLERGY IN THE SEVENTEENTH CENTURY (7th S. ii. 241, 313, 377; iii. 19).—Speaking of the fate of students, Burton observes:—

"If he be a trencher chaplain in a gentleman's house (as it befel Euphormio) after some seven years' service, he may perchance have a living to the halves, or some small rectory with the mother of the maids at length, a poor kinswoman, or a crackt chambermaid, to have and to hold during the time of his life. But, if he offend his good patron, or displease his lady mistress in the mean time,

Ducetur planta, velut ictus ab Hercule Cacus
Poneturque foras, si qui tentaverit unquam
Hiscere—

as Hercules did by Cacus, he shall be dragged forth of doors by the heels, away with him."—Anatomy of Melancholy, part i. sec. 2, 3, 15.

Pope, speaking of a rat hunt, says that

From the hall
Rush chaplain, butler, dogs, and all.
'Imit. of Horace,' bk. ii. Sat. vi. ll. 210-11.

Both the above quotations bear out Macaulay's description of the young Levite.

HORACE W. MONCKTON.

9, Temple.

LORD MACAULAY'S SCHOOLBOY (7th S. iv. 485; v. 33, 213).—Surely such a phrase as "every school-boy knows" must have become common as soon as schoolboys became common. Macaulay's New Zealander, a striking, though not quite original conception, stands on a very different footing from Macaulay's schoolboy, who strikes one only by the extent and variety of his knowledge.

KILLIGREW.

PHILIP HARWOOD (7th S. v. 147, 197, 257).—With regard to the note on Mr. Harwood at the last reference, will you allow me to call attention to the fact that a full notice of Mr. Harwood appeared in the leader columns of the *Saturday Review* for December 17, 1887 (vol. lxiv. p. 188).

EDITOR 'SATURDAY REVIEW.'

AUTHORS OF QUOTATIONS WANTED (7th S. iv. 329; v. 158).—

East or West,
Home is best.

This proverb, as it occurs in Ray's 'Collection of Proverbs,' 1670, cannot have any connexion with a poem of Longfellow's, it is quite clear. It is probably one of the innumerable ἀβέβαια which exist in all languages, as to which it is in vain to inquire for authorship. The earliest known use is alone ascertainable.

ED. MARSHALL.

"Ost und West, daheim das Best," German proverb.
"East and West, at home the best." A. CHARLTON.

Miscellaneous.

NOTES ON BOOKS, &c.

Church Bells of Kent: their Inscriptions, Founders, Uses, and Traditions. By J. C. L. Stahlschmidt. (Stock.)

MR. STAHLSCHMIDT is well known to those conversant with bell-lore as the author of a learned work on the bells of Surrey, and the completer and editor of the late Mr. North's 'Church Bells of Hertfordshire.' The volume before us will increase his reputation. It shows great industry and patience. The inscriptions, even those which are the least interesting, are given in full, and we have in many cases long extracts from churchwardens' accounts illustrative of the condition, treatment, and uses of the church bells in former days.

Kent has suffered more havoc so far as its bells are concerned than some counties further away from the political centre. We had hoped, before we read Mr. Stahlschmidt's book, that we should have found therein more mediæval inscriptions than his pages disclose. There are, however, some early bells of great interest, notably, the clock bell at Leeds Castle, which is dated 1435. It is probably of French manufacture. Below the inscription are three medallions, representing (1) the Blessed Virgin with the divine Infant in her arms; (2) the Crucifixion; (3) St. Michael in combat with the dragon. An engraving of these curious stamps is given. At Frindsbury there exists a little bell cast in the Netherlands. It is inscribed "Gerrit Schimmel me fecit Daventria 1670." We wonder if any of our Dutch readers know anything concerning Gerrit Schimmel, or of other objects cast by him. Foreign bells are so rare in this country that campanologists are naturally anxious to make out as complete a history as is possible of those we have. The mediæval bell inscriptions which the author records are most of them found in other counties. One, however, he believes to be unique, and we certainly have never seen or heard of another example. It used to exist at Ryarsh, but we are sorry to say it has passed away—melted, as we suppose, like last winter's snow. It was as follows: "Sancta Ursula cum sodalibus tuis orate pro nobis." It would be interesting to know whether there was any reason why the good folk of Ryarsh had a special devotion to St. Ursula. We come on bells dedicated to St. Augustine and St. Dunstan; but this is not surprising in Kent. We must not forget to remark that the volume is richly illustrated with engravings of bell-founders' stamps, and that there are at the end four pages of ornamental lettering found on Kentish bells. The volume has an excellent index. We wish, however, it had contained the names of the saints to whom many of the older bells are dedicated.

The Folk-lore Journal. Vol. VI. Part I. (Stock.)

THE volume for 1888 has a special feature in the January-March part in the shape of a long and interesting collection of 'Aino Folk-Tales,' sent by Mr. Basil Hall Chamberlain, who on different occasions spent some time among the Ainos in Yezo, and had members of the race over to his own residence in Japan in order to take down their legends and folk-tales from their own lips. The stories are varied in character—mythical, moral, historical, &c. They tell of days when the earth's crust was thin and so hot that man could scarcely walk upon it; they tell also of the origin of the division of day and night, the creation of man, and the loss of the knowledge of writing among the Ainos. A still larger body of Aino tales has been sent to the Folk-lore Society by Mr. Chamberlain, and is to form a limited issue in a separate volume, with introduction by Dr. Tylor, for members of the Society only, by special subscription. 'The Traditions of

the Mentra, or Aborigines of the Malacca Country,' afford a little trodden ground, occupied in the *Journal* by Mr. D. F. A. Harvey. These Mentra traditions also tell of the origin of the world and of man, and therefore form a good pendant to the Aino tales. It is somewhat to be regretted that the map which seems to have originally accompanied Mr. Harvey's paper could not have been reproduced, as the references to it are retained throughout. We should also have been glad of some statement by Mr. Harvey of the scientific arguments in favour of the claim of the Mentra to be the aborigines of Malacca. Their name, if rightly derived from the Sanskrit *mantra*, implies the reputed possession of magical powers. But aborigines, real or supposed, are not often so regarded by successful invaders.

No. VI. of 'The British Army,' with which the *Fortnightly* opens, offers practical suggestions towards remedying the deplorable state of affairs which has been depicted. In some respects these "practical approximations to the ideal" constitute the most important article of the series. Mr. Swinburne's 'Tyneside Widow' is a Northumbrian ballad, belonging to the author's early style. 'A Nun's Love Letters' is a careful and scholarly analysis by Mr. Gosse of the famous 'Lettres Portugaises.' Mr. Symonds writes on 'Caricature, the Fantastic, the Grotesque.'—To the *Nineteenth Century* Mr. Swinburne sends the first part of a characteristic criticism of Ben Jonson. Baron Ferdinand Rothschild appears as an author, contributing a paper the key-note to which is in the concluding words: "The eighteenth century of England was a century of ascent, the eighteenth century of France a century of descent." 'Civilization in the United States,' by Mr. Matthew Arnold, takes a gloomy estimate. It is especially severe upon American journalism. Dr. Jessopp's otherwise delightful paper on 'Snowed-up in Arcady' contains a terrible self-arrangement in the shape of a confession that the writer patronizes German bands.—To the *Gentleman's* Mr. Percy Fitzgerald supplies an interesting contribution, 'The Play-bill, its Origin and Development.' 'Two Flemish Heroes' gives some striking pictures of Flemish history. Prof. Hales writes on 'Victorian Literature,' and Mr. Fagan upon 'St. Patrick, Apostle of Ireland.'—'Lessing's Dramatic Notes' is the title of an original paper in *Macmillan's*, giving a fair account of the scope and method of the 'Hamburg Dramaturgy,' a work which in England has not received the attention it merits. In 'Dr. Faustus and his Contemporaries' an attempt is made to dissociate what is historical from what is mythical. Lord Coleridge writes on 'The Law of Property.'—The 'Recollections of Charles Dickens' which are supplied in *Temple Bar* have already stirred much comment. They are eminently interesting, though to worshippers of Dickens a little disappointing. Marino Faliero is dealt with under the head 'The Romance of History,' of which part iv. appears. 'Conversations with the Duke of Wellington' are taken from the unpublished common-place books of the Rev. J. Mitford, and have much interest.—*Murray's* contains a paper by Lord Brabourne on 'Land and Tithes'; 'Some Recollections of the New Crown Prince of Germany,' by a Former Tutor; and 'High Schools and High School Girls,' by Rose G. Kingsley.—No. 2 of 'Glimpses of English Homes' in the *English Illustrated* deals with Arundel Castle, of which some excellent views are given. Mr. W. H. K. Wright's valuable paper on 'The Spanish Armada' is accompanied by reproductions of some very curious views of the combat. In 'Coaching Days and Coaching Ways' the Dover road is brilliantly illustrated.—In *Longman's* Mr. Besant's noteworthy paper 'The Endowment of the Daughter' attracts attention. It has already elicited much controversy. Mr.

Buckland has an excellent paper on 'Snakes,' and Mr. Harris on 'Cold Winds,' a subject on which we are all experts.—'Bradshaw,' a subject which has been fully treated in 'N. & Q.,' is reopened in the *Cornhill*, in which appears also 'Spring and Summer Birds' and 'In the Dark Continent,' a not very dark portion of which is described. 'Some Mistranslations' succeeds in enriching the language with some original mistakes of its own.—Mr. Ordish writes in the *Bookworm* on 'The First Folio Shakespeare,' and Mr. Blades on 'De Ortu Typographiæ.'—The *Torch* supplies a first instalment of the 'Bibliography of New South Wales.'

THE publications of Messrs. Cassell lead off with the *Encyclopædic Dictionary*, Part LI., carrying the alphabet from "Multiplying" to "Nicety." "Muse," "Music," and "Navigate" furnish instances of the full information which gives the 'Dictionary' its special claim.—*Old and New London*, Part VII., deals with Cheapside and the Herald's College. Besides illustrations of a later date, it reproduces Aggas's 'Plan of St. Paul's and Neighbourhood,' 1563, a very curious view of Cheapside from the 'Entrée de la Reine Mère du Roy' of La Serre, and a print of Hogarth.—*Our Country*, Part XXXIX. of which is reached, seems to be indefinitely prolonged. Eton and Windsor are depicted. There are good views of Swansea, Neath Abbey, and the Mumbles, and the southern coast betwixt Poole and Portland is then reached.—Part XXVII. of *Cassell's Shakespeare* deals with 'King Henry IV., Part I.,' of which two acts, with spirited illustrations of combat, are given. A picture of Lady Percy is much too melodramatic.—As the *Life and Times of Queen Victoria* reaches the year 1885, the end is within view. Portraits of Darwin, Lord Wolsley, General Gordon, and Sir Stafford Northcote are among the illustrations.—The *Dictionary of Cookery*, Part IV., is practical and useful.—*The World of Wit and Humour* has extracts from Sam. Lover, Charles Lever, Oliver Wendell Holmes, and other humourists.—The Princess Christian contributes to *Woman's World* an article on 'Nursing as a Profession for Women.' Lady Pollock writes on 'The Drama in Relation to Art.' There are, in addition, a portrait and sketch of "Carmen Sylva," otherwise the Queen of Roumania.

PART I. is issued by Messrs. Cassell of a reprint of Praeger's translation of Emil Naumann's *History of Music*, edited by the Rev. Sir F. A. Gore Ouseley. The opening instalment, which has an admirably executed facsimile of a page of musical MS. in the Library of the Medical Faculty at Montpellier, deals with Chinese, Japanese, and Hindoo music. Numerous other illustrations adorn what is sure to prove a serviceable and a popular work.

PART LIII. of Mr. Hamilton's collection of *Parodies* gives imitations of Wordsworth's 'Peter Bell' and Coleridge's 'Ancient Mariner.'

PART III. of the *Cyclopædia of Education* is issued by Messrs. Swan Sonnenschein & Co.

THE Rev. W. C. Boulter, M.A., F.S.A., has reprinted from the *Yorkshire Archaeological Journal* his valuable papers on *Court Rolls of some East Riding Manors, 1563-78*, and *Court Rolls of some Yorkshire Manors, 1572-3*.

MR. WM. HUTT, of 53, Clement's Lane, Strand, has issued a catalogue of interesting works in various branches of literature, including an annotated 'Biographia Dramatica,' a small collection of works on shorthand, &c. Catalogues of interest have also been issued by Mr. U. Maggs, of Paddington Green; Mr. G. P. Johnston, of George Street, Edinburgh; Mr. Wm. F. Clay, of Edin-

burgh; Messrs. Kerr & Richardson, of Glasgow; and Mr. Wm. Downing, of Birmingham.

MR. WALTER RYE has completed a manual for genealogists and topographers, entitled 'Records and Record Searching,' in which much new information is especially indexed. It will be published by Mr. Elliot Stock.

'PICTURES OF EAST ANGLIAN LIFE,' by P. H. Emerson, B.A. M.B., Cantab., will shortly be issued by Messrs. Sampson Low & Co.

THE death, at 242, West Derby Road, Liverpool, is announced of Mr. W. Thompson Watkin, an eminent antiquary. He had a special knowledge of the antiquities of Lancashire, Cheshire, Derbyshire, and Yorkshire, and was a member of many Northern societies. His 'Roman Lancashire' and 'Roman Cheshire' are well-known works. Mr. Shrubsole, of Exeter, is his literary executor.

WE regret to hear of the premature death of Mr. E. B. Vyvyan, a frequent contributor to our columns.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

JONATHAN BOUCHIER ("Best Plays of Scribe").—The most representative plays of this voluminous dramatist are held to be 'Une Nuit de la Garde Nationale,' in which he first (1815) made his mark; 'L'Ours et le Pacha,' 1820, which founded a new order of farce; 'Michel et Christine,' 1821; 'Valérie,' 1822; 'Le Mariage d'Argent,' 1827; 'Bertrand et Raton,' 'La Camaraderie,' and 'Une Chaîne,' 1841; 'Le Verre d'Eau,' 1842; 'Adrienne Lecouvreur,' 1849; 'Contes de la Reine de Navarre' and 'Bataille de Dames,' 1851; 'Les Doigts de Fée' and 'Fou Lionel,' 1858. No account is here taken of operas, such as 'Fra Diavolo,' 'Le Cheval de Bronze,' 'Les Huguenots,' 'Robert le Diable,' &c.

E. W. P. ("Celt or Kelt").—There is no recognized way of spelling this word. *Celt* is the old-fashioned spelling, *Kelt* the new. Similarly the hard pronunciation is a modern innovation, which finds favour with the majority of scholars.

C. E. P. ('Town Mouse and Country Mouse').—The 'City Mouse and Country Mouse' was written by Prior, and appears in his 'Works.'

W. D. PINK ("Knighted after Death").—The question arose in connexion with the baronetcy granted to General Havelock, which you advance. See p. 169.

NOTICE.

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

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

LONDON, SATURDAY, APRIL 14, 1888.

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Notes.

CORNELIUS HOLLAND, M.P.

Further information may be forthcoming about this man, who played a fairly prominent part in the time of the Commonwealth. What is known of him can be compressed into a few lines. I have noted references to him in the printed registers of Merchant Taylors' School, the State Papers, Dom. and Col. Series, Reports of Historical MSS., and other works of a like nature. He was born March 3, 1599/1600, but the names of his parents are not known. He entered at Merchant Taylors' School January, 1609/10, and graduated B.A. Pembroke Hall, Cambridge, 1618, being designated "gentleman." Unfortunately the register of admissions to the college commence 1616. Certain letters of his are extant written to Sir Harry Vane in 1632 and 1633. From 1635 to 1637 he is styled "King's Trustee and Servant Clerk Comptroller of the household of the Prince." On October 22, 1640, he was elected member for Windsor. The election was, however, declared void; but he was re-elected December 11 of the same year. On May 3, 1641, he took the Protestation, and on September 22, 1643, he signed the Solemn League and Covenant. He was nominated one of the king's judges. The 'Clarendon Papers' show that he drew up the charges against the king. In February, 1649, he was

elected to the first Council of State, and continued in office till 1651. On March 1, 1649, he had a grant of "furnishing for two rooms at Whitehall from the King's goods." Besides these lodgings, it will be seen he had other residences. In 1652 he was re-elected to the Council, but not afterwards. On April 28, 1654, there was an order of Parliament in favour of "Cornelius Holland, M.P., to whom 2,536*l.* 15*s.* is due from moneys arising from the sale of goods of the late King, Queen, and Prince." He was also appointed one of the Commissioners to the Somer Isles, and in October, 1659, was one of the Committee of Safety. He was excepted from the Act of Oblivion. A House of Lords case, 1668, mentions that in 1660 "Cornelius Holland, believed to be at Cresslow (Bucks), with his goods, chattels, and cattle, after being found guilty by Act of Parliament, escaped to Holland." In 1660 Sir Thomas Woodcock applied for a lease of the house at Windsor late Cornelius Holland's, one of the king's murderers. It may be noted, however, that he did not sign the death warrant. In 1663 H. Killigrew requested a warrant for a grant to him of the shares of land in Bermudas held by Cornelius Holland. Mr. Duncombe Pink, with other information, has kindly sent me the following extract from 'The Mystery of the Good Old Cause':—

"Cornelius Holland.—His father died in the Fleet for debt, and left him a poor boy in the Court, waiting on Sir Henry Vane, then Comptroller of the Prince's house. He was still Sir Henry Vane's zany, but now coming in with his master for the revenue of the King, Queen, and Prince, the Pharisee was engaged with other monopolists and patentees while they stood, his conscience scrupling not the means where profit was the prize. He was turned out of the Office of Green Cloth for fraud and breach of trust, but, with the help of his master, made himself a Farmer of the King's Feeding Grounds at Cressloe, in Bucks, worth 1,800*l.* or 2,000*l.* per annum, at the rate of 20*l.* per ann. which he discounted. He possessed Somerset House a long time, where he and his family nested themselves. He was Keeper of Richmond House for his Country retreat, and Commissary for the Garrisons at Whitehall and the Mews. He had an office in the Mint, and, having ten children, he long since gave 5,000*l.* with a daughter, after which rate we must conceive he had laid aside 50,000*l.* for portions."

The daughter above alluded to was possibly "Elizabeth, daughter of Cornelius Holland of Windsor," who married (as second wife) John Shelton of West Bromwich (Staff. Visit.). The date is not given, but Shelton was born in 1616. I do not know the names of any of the other children, unless the following entry from St. Lawrence Pountney refers to him: "1627/8, Feb. 17. Bapt. James, son of Cornelius and Sybell Holland." As the contents of the London city church registers become better known it is possible that his own baptism and marriage may be found, together with the baptisms of all his children. His name, Cornelius, suggests Flemish parentage or origin. At the beginning of the seventeenth century

there were several Flemings of the name of Holland in London. It may be well to mention that readers of 'N. & Q.' may meet with a totally different Cornelius Holland (properly Hallen), twenty years the senior of the regicide, and, so far as is known, no relative. His name, originally Van Halen, was Anglicised into Hallen, but was frequently written Holland. He was a Fleming, and a pan-maker, not a politician.

It is desirable to learn something of the early history of the regicide, and it may be possible to discover his after history and that of his family. He is said to have died in Switzerland, whither he passed from Holland, but his name has not yet been found, though the dates and places of burial of several of the regicides who died in that country are known.

A. W. CORNELIUS HALLEN,

Editor of *Northern Notes and Queries*.

Alloa, N.B.

JOHN SOBIESKI STUART'S WIDOW.

I have been expecting to see some reference in 'N. & Q.' to the following notice, which appeared in several newspapers about the middle of February:—

"Died, Feb. 13, at Bath, Georgina, widow of John Sobieski, Count Stuart d'Albanie, and second daughter of the late Edward Kendall, Esq., J.P., of Brecknock and Gloucestershires."

It should certainly find a place in this journal, for this reason, amongst others, that one of the most interesting portions of an interesting work is that section of Dr. Doran's 'London in Jacobite Times' where the much esteemed Editor of 'N. & Q.' has recorded all that need be known of those remarkable men, John Sobieski Stuart and his brother, Charles Edward Stuart, Count d'Albanie, tracing with much care, and with the help that several of his contributors had given him—HERMENTRUDE among the rest—the history and movements of those claimants of royal descent.

Dr. Doran's curious narrative, which may be found at the end of his second volume, has often been referred to as the only complete statement of facts which form a fitting sequel to a history every detail of which was romantic.

Thus Dr. Doran refers to the marriage of the lady whose death is noticed above:—

"The elder son, John Sobieski, Count d'Albanie, married the eldest surviving daughter of Edward Kendall, of Osteray (*vide* Burke's 'Landed Gentry,' under Kendall of Osteray), and died, leaving no children" (vol. ii. p. 408).

Many of your readers must remember the striking figures of those men who were at one time constant workers at the British Museum. The present writer remembers well, when a schoolboy in Edinburgh about 1846, seeing them in the streets, and the sensation their appearance invariably excited. They were, re magnificent looking men; and his re-

collection of them fully agrees with what is said, in a work much in vogue at this moment, regarding Admiral Fitz-Roy's distinguished aspect:—

"He [Fitz-Roy] was a handsome man, strikingly like a gentleman, with highly courteous manners, which resembled those of his maternal uncle, the famous Lord Castlereagh, as I was told by the Minister at Rio. Nevertheless, he must have inherited much in his appearance from Charles II., for Dr. Wallich gave me a collection of photographs which he had made, and I was struck with the resemblance of one to Fitz-Roy; and on looking at the name, I found it 'Ch. E. Sobieski Stuart, Count d'Albanie,' a descendant of the same monarch."—'Life and Letters of Charles Darwin,' vol. i. p. 60.

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

SIDNEY MONTAGUE.—In 'Musæ Anglicanæ,' fifth edition, vol. ii. p. 193, is a beautiful poem, in the form of a dialogue, upon the death of Sidney Montague, entitled "In Juvenem Nobilem Sidneium, Caroli Montacuti Fratrem. Occisum à Batavis in Navali Praelio, Anno 1672. Ode. Mater Defuncti et Umbra." No author's name is appended. It is transcribed, in order that some reader may perhaps be able to explain who Sidney Montague was, for his name does not appear in either the Sandwich or Manchester pedigrees in several Peerages.

M. Dum noctis tenebræ et grata silentia
Componunt oculos, dum lachrymis bonus
Irrepiit sopor, astas

O spes atque decus tuis.

U. Te, Mater, vacuâ solor imagine;
Nec me restitunt fata, sed opprimi
Te mærore diurno

Nocturnoque vetat Deus.

M. At saltem in patriâ debueras domo
Extingui, in patriâ debuerant domo
Te flevisse Sorores

Planctus inter et Oscula.

U. Sic viles animas, sic timidos mori
Lethæo tacitum condit in alveo

Fatum : Mene supremo

Linquat laudis amor die?

M. Quid SIDNEJE juvat fervor, et ultimo
Partum Marte decus, quem loca squalida,
Quem tetra Stygis ulva
Cocytusque tenet lacus?

U. His me fama locis extulit, inserens
Diis consanguineis. Me comitem accipit
Clarâ quâ micat ingens

SANDOVIOUS adorea.

M. Quin Belga haud meruit talia : sanguine
Non æquo intumuit pontus et infima
Nostrum fæce cruorem
Misceri doluit mare.

U. At cælo placuit. Tu pia nœniis
Jam parce, atque vale : me subitus vocat
Portæ stridor eburnæe.

Et surgens pelago dies.

The allusion seems to be to the battle of Southwold Bay, or Solebay, off the Suffolk coast, between the English and the Dutch, in 1672, in which, as is well known, Edward Montague, Earl of Sandwich, was killed—it is said either by his ship

having been blown up or taking fire. The body was afterwards discovered floating on the water, and deposited in the same vault in Henry VII.'s chapel with that of Monck, Duke of Albemarle. There is an engraving of him in Lodge's 'Portraits,' from the picture at Hinchinbrooke by Sir Peter Lely.

The copy of 'Musæ Anglicanæ,' fifth edition, in my possession, seems, from the initials "V. B.," to have been edited by the well-known Latin poet Vincent Bourne, and, though published in London by J. & R. Tonson, in 1741, has on the title-page a small engraving of the Sheldonian Theatre at Oxford, and bears the *imprimatur* of "Jonath. Edwards, Vice Can. Oxon., Aug. 26, 1691." Edwards was also Principal of Jesus College from 1686 to 1712. This is, of course, copied from the first edition. There are in the fifth edition copies of Latin verses of considerable merit, chiefly in hexameters, by Addison, Aldrich, Alsop, Edmund Smith, Dr. Bathurst, Dr. John Freind, Archbishop Markham, and many other distinguished scholars. But many are entirely unsigned, though probably in some editions the names of the writers may be found in MS. The book must have been popular in its time, from having run through so many editions.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

STANZAS BY ALFRED TENNYSON.—The following lines appeared in Mr. F. A. Heath's annual 'The Keepsake,' edited by Miss Power (Landseer's 'Lady with the Spaniels'), published by Bogue, Christmas, 1850. They are not republished in Lord Tennyson's works:—

Stanzas. By Alfred Tennyson.

What time I wasted youthful hours,
One of the shining winged powers
Show'd me vast cliffs, with crowns of towers.

As towards that gracious light I bow'd,
They seem'd high palaces and proud,
Hid now and then with sliding cloud.

He said, "The labour is not small;
Yet winds the pathway free to all:—
Take care thou dost not fear to fall!"

Among other contributors to this volume were Lord John Manners ('Stanzas sent to a Lady, with a Ballad on the Death of Montrose'), the Hon. Julia A. Maynard, R. Monckton Milnes, Sir E. Bulwer Lytton, Mrs. S. C. Hall, H. F. Chorley, Barry Cornwall, W. M. Thackeray, and Albert Smith.

Mention of Tennyson's early poems—but not republished—has been made in 'N. & Q.,' 3rd S. ix. 111, 206 (by myself), 288; xii. 98, 415; 5th S. v. 29, 406; vi. 16, 156; but no reference has been made to the 'Stanzas' quoted above.

CUTHBERT BEDE.

THE RED HAND.—In a note on 'Curious Pass-over Custom in Algeria' (7th S. iv. 326, 495), one of your correspondents states that he considers

the branches depicted on the door-posts, &c., to be but an æsthetic form of the charm against the evil eye. I always understood, when in Morocco, that the "Red Hand," and the "Red Branch," were quite distinct, the one as a protection against the evil eye, the other to ensure fecundity.

On Sept. 23, 1879, when riding over the fields where the ancient Phœnician and Roman City of Carteia once stood, I found a stone, about twelve inches square, on which was the rude representation of a right hand. The fingers and thumb were simply incised grooves two-tenths of an inch deep by three-tenths of an inch wide. The thumb was four inches in length, the little finger five, the three middle fingers six inches, and the whole hand was half a foot broad. I would have carried the stone to Gibraltar, but found it too cumbersome to tie on my horse, so I secreted it by the side of the road, where it is doubtless lying at the present. This object was of considerable antiquity, but it might have been of Moorish origin.

All through the empire of Morocco, the "red hand" is a conspicuous emblem, and on the other side of the Atlantic it is also most frequent. The twentieth degree of north latitude passes through the southern portion of the Moorish empire, and also the northern part of the peninsula of Yucatan, where the American traveller Stephens says he was haunted by a gory hand, which was depicted thousands of times on the rocks, and on the walls of the prehistoric buildings.

These hands are not painted, but stamped by the hands of living men, moistened with a red pigment. The Indians say sometimes that this "Mano Colorado" was the symbol of "Kabul," the author of life and god of the working hand; at other times the traveller is told that the hand is that of the former master of the building, or owner of the land.

R. STEWART PATTERSON,

Chaplain H. M. Forces.

Cork.

FOLK-LORE STORY.—The following story is cut from a Queensland newspaper. May I inquire whence it comes? From a Chinese or Indian source, I should imagine, unless it is a purely modern fabrication:—

"A man was once walking along one road and a woman along another. The road finally united, and man and woman, reaching the junction at the same time, walked on from there together. The man was carrying a large iron kettle on his back, in one hand he held by the legs a live chicken, in the other a cane, and he was leading a goat. Just as they were coming to a deep, dark ravine, the woman said to the man, 'I'm afraid to go through that ravine with you: it is a lonely place, and you might overpower me and kiss me by force.'

"If you were afraid of that," said the man, "you shouldn't have walked with me at all. How can I possibly overpower you and kiss you by force when I have this great iron kettle on my back, a cane in one hand, a live chicken in the other, and am leading this goat? I might as well be tied hand and foot!"

"Yes," replied the woman; "but if you should stick your cane in the ground and tie the goat to it, and turn the kettle bottom side up and put the chicken into it, then you might wickedly kiss me, in spite of my resistance."

"Success to thy ingenuity, oh woman!" said the rejoicing man to himself: "I should never have thought of such expedients."

"And when they came to the ravine he stuck his cane in the ground and tied the goat to it, gave the chicken to the woman, saying, 'Hold it while I cut some grass for the goat,' and then, lowering the kettle from his shoulders, imprisoned the chicken under it, and wickedly kissed the woman, as she was afraid he would."

W. H. PATTERSON.

Belfast.

ECLIPSE ISLANDS.—It is deserving of remark that two clusters of small islands off different parts of the coast of Australia have both been named Eclipse Islands, owing to the occurrence of an eclipse when each group was discovered.

One of these is on the north coast of West Australia, between Capes Londonderry and Voltaire. It was so named by Capt. P. P. King during his voyage along the northern coasts of the island-continent in the year 1819, when he observed a total eclipse of the moon, which took place on the evening of October 2, whilst he was passing near the group of islets in question. A conspicuous flat-topped hill on the largest of these was also called by him Eclipse Hill.

The other group is on the south-western coast of Australia, near King George's Sound. It was discovered by Vancouver during his famous voyage, in the year 1791, to the great North American island which has since been called after him. After passing round the Cape of Good Hope, he reached the Australian shore near the cape named by him Cape Chatham. Early on the morning of September 28—about a quarter before eight, local time—he observed a partial eclipse of the sun whilst passing near a group of small islands, to which he, in consequence, gave the name of Eclipse Islands. This eclipse was total further south, in the Antarctic Ocean, and it is noteworthy that Vancouver had also seen an eclipse of the sun (which was annular in some places) on April 3 in the same year, just after he had left England and was sailing out of the Channel.

W. T. LYNN.

Blackheath.

A MOCK MAYOR.—The popular fun of choosing a mayor, the electors having no rights and their chosen one no power, is yet occasionally enjoyed in the Far West. The other day, Lanner, a hamlet in the once prosperous mining district of Gwennap, selected its head man, constables, &c., and the proceedings caused much amusement. St. Buryan, in an agricultural district, repeated its annual amusement on Wednesday, March 7, as this cutting from the *Cornishman* shows:—

"The ancient ceremony of mayor-crowning took place, as usual, on the day after the annual fair. A St. Just

man, who has on a former occasion filled the office with great dignity and impudence, being again eligible, was chosen by the burgesses and carried in a chair to the venerable throne (the cross) crowned with an imposing hat of state, made his by-laws for the coming year, and was carried in the 'chair of state' around the borough amid the cheers of the young Churchtowners."

A LITERARY DRYASDUST.

WEDDING CUSTOMS.—The following is from the *Malla Chronicle* of Tuesday, March 13:—

"Saturday last being the silver wedding of their Royal Highnesses the Prince and Princess of Wales, the Royal Standard was flown at all flag-stations bearing it on charge, and the Union Jack at the remainder. At the mainmast head of the Alexandra was displayed, in addition to the Royal Standard, the garland consecrated to weddings by naval custom. The example was followed by the Dreadnought, and also by the Edinburgh."

Doubtless among wedding customs noticed from time to time in 'N. & Q.,' particularly in 6th S. viii. to xii., has been mentioned the custom of displaying a garland on board a British ship, the position of the garland varying according to the position of the bridegroom; but the use of the garland in celebration of the anniversary of a wedding is, I venture to think, so much of a novelty as to deserve a record.

KILLIGREW.

THE COLONNADE OF OLD BURLINGTON HOUSE.—Lovers of art will regret to note the end of this once fine structure. Had the Board of Works thought fit, it might have formed a handsome background—placed in some part of Battersea Park—for the display of statuary, &c.

"Metropolitan Board of Works.—The usual weekly meeting of the Board was held yesterday at the offices in Spring Gardens, Mr. Edwards in the chair. The report of the Parks Committee recommended that as the stones of the old colonnade from Burlington House are occupying considerable space in Battersea Park, and the architect has reported that, owing to the serious damage done to many of the stones, owing to their having lain unprotected and exposed to the roughest possible treatment for over twenty years, it is impossible, without a large outlay, to utilize them, the Government be asked to remove the stones from the park. After some discussion, the recommendation of the committee was adopted."—*Morning Post*, February 25.

HAROLD MALET, Col.

THE FRENCH WORD "FRATERNEL" USED = SISTERLY.—The French have, indeed, the word *sororal*, or *sororial*=sisterly, and such a well-known writer as B. de St. Pierre has made use of both forms (see Littré), but neither is euphonious, and they do not seem to have taken root in the French language, and the much more euphonious word *fraternel* seems sometimes to be employed instead. Thus, in the *Figaro* of May 31, 1887, I find the following:—

"Il est impossible que Mlle. de Cayrol ne soit pas étonnée de la froideur de Mlle. Bernard envers elle, de cette attitude nouvelle si différente de son attitude passée. Ce ne sont plus ni les mêmes élans tendres, ni la même fraternelle confiance."

Here we should be obliged to translate *fraternelle* by *sisterly*. I note this because I am not aware that the Latin *fraternus* has ever been used of women. This may, however, have been due to the word *sororius* having found more favour than the French forms given above, than which it is, perhaps, a little less inharmonious.

F. CHANCE.

Sydenham Hill

"SOON TOOTHED, SOON TURFED."—I was speaking to a woman in this parish, a few days ago, of a baby which was nine months old and still toothless. "Then she will live all the longer," was her reply; "for my mother used always to say 'soon toothed, soon turfed.'" I never heard the saying before. Does it occur in other counties?

J. B. WILSON.

Knightwick.

OXFORD.—An analogous American name may be worth considering by the 'N. & Q.' disputants concerning the etymology of Oxford. Palatka is the name of a large village in Florida on the St. John's River, about fifty miles from its mouth. The meaning of the name as given to me by sundry independent witnesses is "cow-crossing." Bartram, who went up the river in 1763, before the settlement began, heard the same witness. This import of Palatka may serve to thicken other proofs that do demonstrate thinly that the early English were more likely to give a name from the *ford* of their *oxen* than for other reasons.

JAMES D. BUTLER.

Madison Wis., U.S.

STEEL PENS.—The earliest notice of steel pens that I have met with is by Wordsworth. In 1806 he and his family were occupying the house at Coleorton during the absence of Sir George and Lady Beaumont, and in the month of December the poet wrote to the latter what he calls "the longest letter I ever wrote in my life," and with reason, as it fills eighteen pages. He begins:—

"My dear Lady Beaumont,—There's penmanship for you! I shall not be able to keep it up to the end in this style, notwithstanding I have the advantage of writing with one of your steel pens with which Miss Hutchinson has just furnished me."

The next mention that I have noted is by Dr. Kitchiner, in 1824, when, speaking of a friend above sixty, he says:—

"This strain of the eye, and occasion for spectacles of a high magnifying power, is particularly found in *Mending Pens*,—so that he has a sufficient number of Pens to prevent the necessity of mending any of them until he has finished writing."

To this there is appended a note:—

"To those who find the *Mending of Pens* rather a difficult job, I recommend the occasional use of a *Steel Pen*—especially when they wish to write very small and neatly."—"The Economy of the Eyes," London, 1824, p. 55.

The steel pen seems to have been still a rarity at that time, and my own schoolboy experience tends to show that it was. From about 1824 to 1834 I do not remember the use of steel pens in school, and in the earlier years 1825 to 1830 I have a distinct recollection of our using quills, impressed on my memory the more deeply from the fact that the assistant master, Mr. Philip Kelland, to whom I had frequently recourse to mend my pen, went soon after to Cambridge, was senior wrangler, and eventually held a professor's chair at Edinburgh.

W. E. BUCKLEY.

THE ELECTRIC LIGHT ANTICIPATED.—The following extract from a novel published so far back as the year 1859 is curious, and deserves, I think, being placed on record in 'N. & Q.':—

"This hall, and the broad marble staircase leading from it, and similarly adorned, were lighted from the roof in a manner then comparatively little known in England, and never met with in a private house before or since by me. There was no 'dry light' anywhere. Everything was illumined with a full but softened radiance—statuary, flowers, and fountains—by imperceptible means. There was no gas. Not a candle was placed in the hand of a Venus. It seems as if the gods looked down upon this midnight festival, and lightened it with their smile, while all without was cold, and dark, and miserable."—"The Wife's Temptation, a Tale of Belgravia," by the Authoress of 'The Sister of Charity,' &c., 2 vols. (Westerton), vol. i. chap. iv. p. 43.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MISTLETOE ON THE HAZEL.—This, I believe, is a great rarity. No instance is recorded in the pages of 'N. & Q.' The following extract from *Berrow's Worcester Journal* of Dec. 24, 1887, may therefore be of interest:—

"At the shop of Mr. J. H. White, nurseryman, of this city, is to be seen a mistletoe gathered from the hazel bush, on which it is rare to find this parasitical plant growing. The plant, though specifically the same as that growing on the apple, is somewhat noticeable, in that the berries are more opaque and more numerous than those of ordinary mistletoe, the number of berries growing in clusters at the axils being generally as many as twelve." I saw this spray myself; it was still attached to its hazel branch, and the above description of it is quite accurate.

J. B. WILSON.

Knightwick.

DICKENS AND PICKWICK IN COURT.—The following cutting from the *Pall Mall Gazette*, March 3, is worthy of a corner in 'N. & Q.':—

"During the hearing of a case in the High Court of Justice yesterday, before Mr. Baron Huddleston and a jury, Mr. Dickens, a son of the famous novelist and counsel for the defendant, said he should call as a witness a Mr. Pickwick. Baron Huddleston: Pickwick is a very appropriate witness to be called by Dickens. (Laughter.) Mr. Dickens: I fully believe that the sole reason why I was instructed in this case was that I might call Mr. Pickwick. (Laughter.) And it may interest your lordship to learn that this gentleman is a descendant—the grand-nephew, I believe—of Mr. Moses

Pickwick, who kept a coach at Bath, and I have very good reason to believe that it was from this Mr. Moses Pickwick that the name of the immortal Pickwick was taken. I dare say you will remember that that very eccentric and faithful follower of Mr. Pickwick—Sam Weller—seeing the name outside the coach, was indignant because he thought it was a personal reflection upon his employer, and he was accordingly anxious to inflict condign punishment upon the offender. (Laughter.)”

JOHN CHURCHILL SIKES.

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

“TO WEED A LIBRARY.”—This expression, as now in common use, means to take away from a library such books as are not worth keeping. But the meaning was formerly different. Fuller writes:—

“As it was said of one, who with more industry than judgment frequented a college library, and commonly made use of the worst notes he met with in any authors, ‘that he weeded the library.’”—‘Holy and Profane State,’ bk. iii. chap. iv. sect. 9, p. 160, Cambridge, 1642.

ED. MARSHALL.

BAPTISM OF ARTHUR, DUKE OF WELLINGTON.

—I append a copy of a letter in my possession, from a former minister of St. Peter’s Church, Dublin, in reference to the above:—

Dublin,

94, Charlemont Terrace, Ranelagh Road,
Aug. 10, 1849.

SIR,—I am very sorry that absence from town prevented my acknowledging your note of the 27th ult. before this. I have since my return referred to the Registry of Baptisms in this Parish, and find at the date of April 30, 1769, the following entry, “Arthur, son of the Right Honble. Earl and Countess of Mornington.” There appears to be no possibility of mistake, the baptisms seem to be all very carefully entered. In April there are registries on the 1st, 2nd, 6th, 7th, 8th, 9th, 23rd, and the Duke’s on the 30th, and then there is left a large blank space (as is usual in this book) before the beginning of May, the registries in which month proceed with all apparent regularity. I should notice to you that the signature of the Archdeacon of Dublin, the Rector of the Parish, is attached to every page as certifying the correctness of the entries, and it is not likely that such a mistake could escape observation, especially in the case of the son of such noble personages. There is no doubt in my mind but that the Registry is correct, and that consequently His Grace must have been born some time before the 30th of April, 1769. With regard to the place of his birth there is a tradition here that he was born in Grafton St. in this city, in the house now occupied by the Royal Irish Academy, but I am not able to say what degree of credit can be attached to it, except, indeed, that it is not probable that the child would be brought up from Dangan(?) Castle to be baptised in St. Peter’s Church in Dublin. I remain, yours obt., &c.,

J. J. MACSORLEY,

Minister of St. Peter’s, Dublin.

Andrew Walker, Esq.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

LONDON DAILY NEWSPAPERS (IN 1811) AND JAMES SAVAGE.—The author of ‘The Librarian’ is well known, but is probably not the author of

any other works. I have recently bought a pamphlet by him. I believe it is rare, and it is certainly curious. It is entitled:—

An Account of the London Daily Newspapers, and the Manner in which they are Conducted; to which is added a Plan for the Management of a Weekly Provincial Paper, according to an Improved Arrangement. London: Printed for the Author, 24, Kirby Street, Hatton Garden. Pp. 64.

The details are curious and candid, but generally fair and eminently practical. One paragraph is, perhaps, worth quoting:—

“The editors of each of the daily papers are furnished by the foreign department of the post-office with the principal contents of the continental newspapers, translated into the English language, for which the proprietors pay a weekly or annual sum. On the day following that on which the foreign papers are received at the post-office they are delivered to the different newspaper offices, when the editors cull from them any further articles which possess sufficient interest, and insert them, generally with an observation of this sort: ‘We this day resume our extracts from the French [German, or Dutch] papers,’ as the case may be.”

On the last page a list is given of “Books written by J. Savage, which may be had of the principal booksellers,” and perhaps this list may be worth a place:—

1. The Librarian; or, an Account of Scarce, Useful, and Valuable Books. 3 vols., 8vo. 1l. 1s.
2. A Concise History of the Commerce of Great Britain with the different Nations of Europe, &c. 8vo. 3s.
3. An Historical Account of the Parish and Castle of Wressle in the County of York. 3s.
4. The History of Howden Church. 8vo. 1s. 6d.
5. An Account of the Last Illness and Death of Richard Porson, M.A., Professor of Greek in the University of Cambridge. With two Copperplates of his Handwriting engraved in Fac Simile. 8vo. 2s.—4to. 2s. 6d. In the Press.
6. Observations on the Varieties of Architecture used in the Structure of Parish Churches at different Periods. 8vo.

ESTE.

Fillongley.

A LADY’S RETICULE.—I have heard on good authority that there is an interesting relic preserved in Alnwick Castle, to which a romantic legend is attached. The treasured relic is a lady’s reticule, such as was commonly carried seventy years ago—more or less—and which did the duty of a pocket.

On the night preceding the battle of Waterloo the Duke of Wellington and his chief officers attended a ball at Brussels, given by the Duchess of Richmond; and Major Percy, who was present, became deeply interested in a lady whom he met for the first time. When “midnight brought the signal-sound of strife,” and Major Percy and the lady had to part, with mutual regret, he begged of her some souvenir of their happy meeting, and she resigned to him her reticule. Next day came the great battle, and Major Percy was selected to

convey to Lord Bathurst the Duke's famous despatch, with its admirable description of the contest, dated Waterloo, June 19, 1815. This precious document was conveyed to the minister in the treasured reticule.

The story as told to me ended with the sad conclusion that the major searched in vain for the owner of the reticule, and they never afterwards met.

ALFRED GATTY, D.D.

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.

CAUF.—Phillips's 'New World of Words,' 1706, contains "*Cauf*, a Chest with Holes in the Top to Keep Fish alive in the water." This is duly copied by Kersey, Bailey, Johnson, and all subsequent dictionaries; but none of them has any original information about it, and no quotations are given. Can any readers of 'N. & Q.' tell me if any such word is known to them, and where it is used? Instances of its use would also be gladly received.

J. A. H. MURRAY.

The Scriptorium, Oxford.

CHISWICK HOUSE.—Was the house formerly existing in the Chiswick grounds (not the house built by Lord Burlington) the spot to which, after the murder of Sir Thomas Overbury, the Earl and Countess of Somerset retired; or was it some other house in Chiswick?

ELIZABETH BALCH.

278, Boulevard St. Germain, Paris.

MRS. FITZHENRY.—This actress was the daughter of a man called Flannigan, who kept the "Ferry Boat" public house, Abbey Street, Dublin. She married, near 1750, a man called Gregory, captain of a vessel trading to Bordeaux, who was drowned. She came out at Covent Garden, 1754, went to Dublin, and about 1760 married Fitzhenry, a Dublin lawyer of family and abilities. Is her Christian name to be learned? The 'Thespian Dictionary' and Gilliland's 'Dramatic Mirror' say she died in Bath in 1790. Genest, a resident in Bath, doubts this. Any information will oblige.

URBAN.

LORD HOWARD OF EFFINGHAM.—Can any one give me a contemporary reference for the common statement that he was a Roman Catholic? The entry in the Calendar (S.P. Domestic) under date Feb. 11, 1588, seems to point rather the other way.

J. K. L.

HUSSAR PELISSE.—Can any one inform me what is the origin of the second jacket, with empty sleeves, worn by Hussars when in full, or court, dress? Was it a compliment to a general

of an Hussar regiment who lost his arm at Waterloo?
A. B.

MR. FREDERIC OUVRY.—In the *Athenæum* for July 2, 1881, there is an excellent and sympathetic obituary notice of the late Mr. Frederic Ouvry, in which the writer states that "the late Mr. Charles Dickens, it may be remembered, drew a picture of Mr. Ouvry in one of his papers in *Household Words*, under the *alias* of Mr. Undery, a facetious antithesis of Overy, or Ouvry." Will some reader of 'N. & Q.' oblige me by saying in what part of *Household Words* this description of Mr. Ouvry is to be found?
A. S.

REV. THOMAS LARKHAM, born at Lyme, Dorsetshire, England, May 4, 1601, graduated at Cambridge, and settled at Northam, near Barnstable, England. Came to Dover, New Hampshire, in America, in 1640, remained only until 1642; returned to England that year, and settled in Tavistock, Devonshire. Ejected by the Uniformity Act of 1662, he lived in great persecution from the Established Church, and died in 1669, in the house of his son-in-law, where he was concealed. Is anything known relative to the ancestry of this minister?
G. A. L.

PORCELAIN COINS.—In what country have these circulated?
GEORGE GRAHAM, Major.

JOHN BELL, of Harefield, Middlesex, *ob.* 1800, *æt.* fifty-seven, M. I. and hatchment in Harefield Church: Sa., a fesse erm. between three bells arg. I should feel obliged for any reference to pedigree of above.
J. G. BRADFORD.

ENGRAVINGS.—Being desirous of tracing from what paper three pictures of an incident which occurred in 1846 were taken (not the *Illustrated London News*), I ask if your readers know of any illustrated papers of that time.

R. S. CLARKE, Major.

Taunton.

DESMOND ARMS.—If MR. STANDISH HALY or any reader of 'N. & Q.' could inform me what the arms of the Earls of Desmond were, I should be grateful. Sir B. Burke gives no account of them in his 'Vicissitudes of Families.' Just at present I am more particularly interested in the history of that remarkable family during the opening years of the fifteenth century, and it is to that period that my query refers.
J. B. S.

Manchester.

BLUE-BOOKS.—We all know that Parliamentary Reports are so called; but what would be interesting to know is this, Are all Parliamentary Reports so called; and is no official report of our Government now issued except in the blue wrapper? Of course single statutes have no wrapper at all; but would they be called Blue-books? Is a Blue-book

synonymous with a Parliamentary Report? I find the reports of the School Inspectors called a Yellow-book. Is that an official or recognized term? In a word, What, exhaustively, is meant by the phrase Blue-books? We have, or rather had, our Red-books and our Black-books. Have we now any official colour except the dark blue; if so, what colour or colours? What we call Blue-books are Yellow-books in France. I have also seen references to White-books. I rather think the Spanish reports are in red; but I am not sure. Will some of the correspondents let us know what are the official colours of parliamentary and other recognized reports in Great Britain and other countries?

E. COBHAM BREWER.

CISTERCIAN PRIVILEGES.—In what accessible library is there a copy of 'Collectio Privilegiorum Ordinis Cisterciensis,' printed at Dijon in 1491 by Peter Metlinger? I have a MS. copy of this work, without the title and lacking some leaves at the end, which I would gladly be allowed to supply. A friend tells me that it is not in the British Museum, nor can I find it among my other books of reference. The title and colophon are given in Deschamps's 'Dictionnaire de Géographie,' s. tit. "Divio." The compiler of this collection was Joannes de Cyreio, who, in his preface, states that he had committed to the press at Dijon in 1490 another series of Privileges of his order, Papal and royal, after which he gives reasons for putting forth this second series "juxta summorum pontificum antiquitates." It seems likely that the 1490 edition was the book which Papillon ('Biblioth. de Bourgogne,' art. "Jean de Cirey") describes as "Capitulum generale Cisterciense," the existence of which Brunet questions. The title-page of the 1490 edition is probably contained almost verbatim in the following extract from the preface of the 1491 'Collecta':—

"Nos.....honestis capituli generalis, ac plurium ordinis zelatorum desideriis obtemperantes, nonnulla tam nova quam vetera apostolica et quedam regalia, ex copiosissimo privilegiorum ordinis cumulo.....ab archivis Cistercii extrahi et conscribi, fideliterque ad originalia et registra auscultari, ac diligenter anno D'ni Millesimo quatercentesimo nonagesimo in modum qui sequitur imprimi fecimus."

Is any copy of this work known to exist?

CRCIL DEEDES.

Wickham St. Paul's, Halstead.

CURRY.—I shall be greatly obliged if some of your learned readers can give particulars concerning curry, especially its history, associations, introduction, and origin. I have an idea that there is some quaint literature or ana on this condiment.

W. T. M.

MAR SABA MS. OF EURIPIDES.—F. A. Paley, in the preface to his Euripides (vol. iii. p. xxii), says that all known MSS. of Euripides were

believed to have been transcribed from one single copy, and that after about A.D. 1100. But he says that a Mr. Coxe, of the Bodleian Library, had discovered at the convent of Mar Saba, which is between Jerusalem and the Dead Sea, a palimpsest MS. of the 'Orestes' and 'Phœnissæ,' which dated from the beginning of the eleventh century, that is, nearly a hundred years older than the source of all other MSS. What has become of this Mar Saba MS.? Is it still in the convent? Mr. Coxe's visit was before 1860. Have tourists who followed in his tract made no further researches concerning his discovery?

JAMES D. BUTLER.

Madison, Wis., U.S.

DANIEL QUARE.—Where did the above clock-maker live? Where can I procure 'Curiosities of Clocks and Watches'? 1866, I believe, is the date of the publication. W. J. WEBBER JONES.
127, Queen's Road, East Grinstead, Sussex.

GOODWIN SANDS.—Did the Goodwin Sands ever join the mainland? If so, when were they separated? When did they cease to be habitable? Do they now occupy the position once called Lomea Island?

E. N. S.

POPE.—Johnson, in his 'Life,' quotes the Sisyphus quatrain from the 'Odyssey,' the Ajax and Camilla lines from the 'Essay on Criticism,' and the triplet from the Horatian Epistle to (George) Augustus in which Pope describes and exemplifies Dryden's style. Johnson further gives the following lines:—

While many a merry tale, and many a song,
Cheered the rough road, we wished the rough road long.
The rough road then returning in a round,
Mocked our impatient steps, for all was fairy ground.

But he does not say that Pope is their author. Are they Pope's; or are they, as has been suggested to me, a parody of the Sisyphus lines, introduced by Johnson to illustrate his remarks upon attempts to exemplify motion by sounds? If a parody, may they, perhaps, be found in Hawkins Browne's 'Pipe of Tobacco,' or in any other work containing imitations of Pope?

J. S.

DERRICK.—There was an Anthony Deric, a sculptor of monies in the Tower to Edward VI., and there was a Derick who engraved in copper, 1589, the funeral of Sir Philip Sidney. Were these two the same man, and was there anything to connect them in blood with the Irish Derrick, friend of Johnson, and successor to Beau Nash at Bath?

C. A. WARD.

Walthamstow.

GENEALOGICAL.—In Anderson's 'Royal Genealogies' I find the following:—Ida, daughter of Matthew of Flanders and Mary, daughter of Stephen, King of England, had four husbands—(1) Matthew of Toul; (2) Gerhard II., Count of

Guelders; (3) Bertold V., Duke of Zahringen; (4) Reginald de Trie, Count of Dammartin. By the last she had a daughter Maud, who married (1) Philip, son of Philip Augustus, King of France; (2) Alphonso, King of Portugal; and had by her first husband a daughter Joanna, died 1249, married Scaevola of Castillon, Lord of Montiaj.

Is this account of Ida's husbands correct? Was Maud her only child? Is the account of Joanna correct? Had Maud no children by the King of Portugal? Were the Counts of Boulogne and Auvergne in any way descended from Ida, or was her issue extinct with Maud and Joanna? Ida's sister Maud, married to Henry I., Duke of Brabant, is said by Anderson to have had two sons and four daughters, of whom the second, Adelheid, married William, Count of Auvergne, whose descendants called themselves Counts of Boulogne and Auvergne. Anderson gives them an alternative descent from the other Maud by her marriage with the King of Portugal. Ida's first husband, Matthew of Toul, seems to have been a younger son of Matthew I., Duke of Lorraine, and two sons are assigned to him in Anderson's table. Anderson also says that Bertold V. of Zahringen had two sons poisoned by their mother, but calls her "Ida, a Countess of Kyburg or of Boulogne."

C. G. W.

BANE.—Can any genealogist give me any information regarding the existence and descendants of Walter Bane, said to be fifth in descent from Donald Bane, King of Scotland? He is supposed to have migrated from Scotland to Yorkshire in 1182.

SAMSON.

POEM WANTED.—

"Twas on the eve of that day when mankind should be gay

And smiles on all faces be seen;
When the peace of a party, right jovial and hearty,
Was destroyed by old Cannibal Green.

The yule log burned brightly, the waiters looked sprightly,
And Punch sent his fragrance around;
When Sir Chronicle Burton, with his fine fancy shirt on,
Stood up with a look quite profound.

The above are the first two verses of a poem written about forty years ago commemorating the breaking up of a Christmas gathering at the "Newdigate Arms," Nuneaton, North Warwickshire. I should be much obliged to any correspondent of 'N. & Q.' who would finish the poem for me; or, if published, tell me where I could find it.

BEN. WALKER.

Langstone, Erdingstone.

SIR WILLIAM LOWER, DRAMATIST, OB. 1662 (?).—Where can an account be procured of him and his works? Was he of the St. Winnow branch of the family in Cornwall, and the same as occurs on the brass plate in Landulph Church to Sir Nicholas

Lower, where it is mentioned as being one of his—Sir Nicholas's—five brothers, a "Sir William Lower, Knight, deceased, in Carmarthenshire." Over an old engraved portrait of Sir William Lower are the Lower arms with crescent for difference. Sir Nicholas at Landulph differences his with a mullet.

R.

[All that seems to be known concerning Lower's plays is to be found in Langbaine's 'Account of the English Dramatic Poets,' Oxford, 1691. Subsequent information supplied by Gildon, and in the 'Biographia Dramatica,' is derived from this source.]

Replies.

ROELT FAMILY.

(7th S. v. 188.)

It was once, I believe, generally accepted as a fact that the two daughters of Sir Payne de Roelt were Katherine, wife of (1) Sir Hugh de Swynford, and (2) John of Gaunt; and Philippa, surname Picard, maid of honour to Queen Philippa wife of Geoffrey Chaucer, the poet, and mother of his son Thomas Chaucer. Part of this has been proved untrue, and a further portion can only be accepted with reserve. So far as Katherine is concerned there is no doubt; it is Philippa whose relationships are questionable. As the subject is of much interest from its connexion with Chaucer, I will ask your permission to state such facts bearing on the case as I have myself discovered.

1. Philippa Picard and Philippa Chaucer were certainly two different women. Philippa Picard was a maid of honour ("domicella Reginae"), and therefore single, and was pensioned as such on the death of Queen Philippa (Rot. Pat., 43 Edw. III., pt. ii.). She was living, and was still Philippa Picard—if not called by the old name for mere familiarity's sake—in 1377, when 100s. were paid to her through the Prince of Wales's varlet, Adam de Rumesey (Rot. Exit., Michs., 51 Edw. III.). It is not improbable that she was related to Henry Picard, the king's butler from 1350 to 1358 (Rot. Claus., 24 and 32 Edw. III.).

Philippa Chaucer, on the contrary, was a lady of the bedchamber ("domicella camerae Reginae"), and therefore married, in 1366, when a grant of ten marks per annum was made to her (Rot. Pat., 40 Edw. III., pt. ii., Sept. 12). In 1372 John of Gaunt grants to his "bien amee damoysele," Philippa Chaucer, 10l. per annum, in consideration of her past and future service to his dearest wife the Queen (of Castile. Register of John of Gaunt, vol. i. fol. 159 b., Aug. 30). Under the name of Philippa Chaucy, a common spelling in this volume, the duke presents her with a "botoner" and six silver-gilt buttons, as a New Year's gift for the year 1373 (ib., fol. 195 b.); in 1374 he makes a fresh grant of 10l. per annum, to his well-beloved Geoffrey Chaucer and his well-

beloved Philippa, his wife, for their service to Queen Philippa, and to his wife the queen, to be received at the Savoy (*ib.*, fol. 90); in 1377 payments are made from the Exchequer to Geoffrey Chaucer, varlet, of an annuity of 20 marks that day (May 31) granted, and to Philippa Chaucer, granted to her for life, as one of the damsels of the chamber to the late queen, by the hands of the said Geoffrey, her husband, ten marks, (Rot. Exit., Pasc., 50 Edw. III.). John of Gaunt gives her a silver hanap and cover, price 31s. 5d., as his New Year's gift for 1380 (Register, vol. ii. fol. 33 b), and pays 100s. the same year to Geoffrey Chaucy (*ib.*, fol. 31, May 11); in 1381 he gives a silver hanap, price 10l. 14s. 2d. with another, as a New Year's gift to Philippa, and a similar gift in 1382 (*ib.*, ff. 49, 61). 13l. 6s. 8d. is transmitted in 1384 to Philippa Chaucer, one of the damsels of Queen Philippa, by John Hineshorp, one of the chamberlains (Rot. Exit., Mich., 8 Ric. II., Sept. 20). The last payment is made on June 22, 1385 (*ib.*, Pasc., 9 Ric. II.).

It appears also that in May, 1381, John of Gaunt paid the expenses of Elizabeth Chaucy, "au temps que la dite Elizabeth feust fait [*sic*] nonnaine en labbe de Berkynge" (Register, vol. ii. fol. 46). Was this a sister or daughter of the poet?

2. I have seen it stated that Geoffrey Chaucer cherished a romantic affection for the Duchess Blanche of Lancaster; that he did not marry until after her death, in September, 1369; and that his wife was his own cousin. The extract I have given above shows that they were already married in 1366. Is there any authority for the other statements except the vivid imagination of the writer?

3. I have also seen an assertion that Geoffrey Chaucer left no family except one son named Lewis. What is the authority for this statement?

4. Is there any distinct evidence, pro and con, to show whether Thomas Chaucer was the son of the poet? I have looked carefully, and failed to find it in either direction. What I have found is as follows:—Maud Burghersh, his wife, was aged twelve in 1391/2, and proved her age in 1394/5 (Nicolas's Calendar of Heirs, B., 15 Ric. II.; C., 18 *ib.*). Undated charter of John of Gaunt, granting 20l. per annum to his squire Thomas Chaucer (Inspeximus, Rot. Claus., 22 Ric. II., pt. ii.). Compensation made for certain offices held by Thomas Chaucer, by grant of John, Duke of Lancaster (Rot. Pat., 22 Ric. II. pt. ii.). Created constable of Wallingford Castle, Oct. 16, 1399, and Nov. 30, 1403 (Rot. Pat., 1 Hen. IV., pt. i.; 5 Hen. IV., pt. i.). He sat in Parliament for Oxfordshire from 1407 to 1414, and was Chief Butler of England in 1413, a title again conferred on him on the accession of Henry VI. (Rot. Claus., 8 Hen. IV., 1 Hen. V.; Rot. Pat., 14 Hen. IV.; 1 Hen. VI., pt. i.). 191l. 6s. 4d. was paid in November, 1412, to Thomas Bromflet, keeper of the king's wardrobe, by the hands of

Thomas Chaucers, the king's chief butler, for wine bought for divers strangers, envoys, &c. (Rot. Exit., Michs., 14 Hen. IV.). On Sept. 3, 1413, Henry V. granted to his squire Thomas Chaucer the custody of the forests of Wolmere and Alysholt (Rot. Pat., 1 Hen. V., part iii.). Five ambassadors were sent to Burgundy in 1414, for whose expenses 100l. was provided; the three last-named were to go on to the Duke of Holland; Henry, Lord Scrope; Mr. John Horningham; Hugh Mortimer; Thomas Chaucer; and Philip Morgan (Rot. Exit., Pasc., 2 Hen. V.). Thomas Chaucer died on the Thursday before St. Edmund the King, 13 Hen. VI. (Nov. 18, 1434), leaving Maud, his widow, and Alice, Countess of Suffolk, his daughter and heir, then aged thirty (Inq. Post Mort., 13 Hen. VI., 35). Livery of dower was granted to Maud, June 22, 1437 (Rot. Claus., 15 Hen. VI.).

5. If Thomas Chaucer were not the poet's son, who were his parents? HERMENTRUDE.

ST. SOPHIA (7th S. iv. 328, 371, 436; v. 35, 51).—Some time ago, trusting to my own recollection of the report of an eyewitness, I mentioned in 'N. & Q.' a supposed discovery of Christian symbols and relics in the Cathedral of St. Sophia, carefully stating that I was not responsible for anything save the recollection. Thereupon another correspondent wrote to the Turkish authorities at Constantinople, and those misbelievers replied in terms that made me thankful that I am not under the jurisdiction of Mahound. "The information is false," said they, with truly Oriental politeness.

I then consulted my friend the eyewitness, and found that my memory had exaggerated and partly distorted what he told me. This also I reported in 'N. & Q.'; but, having regard to the Oriental politeness aforesaid, I requested another friend, going to Constantinople about a month ago, to examine the interior of St. Sophia and say what Christian symbols are really to be seen there. He did so, and his letter on the subject has just reached me. I do not transcribe all of it in terms, because he refers here and there to pen-and-ink sketches in his text, which could not be reproduced in 'N. & Q.'; but the substance of the letter, and the words of it, so far as (for the reason just mentioned) they can be given, are as follows:—

In the corridor or transept through which the main interior of St. Sophia is approached my friend found the labarum, incised in different forms on a large bronze double door; and one of these forms exhibited, at the base of the labarum, the alpha and omega, incised so that the capital A is embraced by the small form (ω) of the omega. In the angles, also, of the cross, *i. e.*, of the cross in the labarum, there were, says my friend, "four Greek letters, which had the appearance of being abbreviations, and the meaning of which I could not decipher." If all these Christian symbols, he

adds, "had been raised instead of *sunk*, I have no doubt that they would have been got rid of, as have all the raised crosses, by the process of cutting off the arms." In the interior of the cathedral, beyond the corridor, "all Christian symbols have been carefully removed, excepting the not very emphatic crosses"—each of them a Greek cross within a square—"which are constantly repeated in the mosaics of the roof, and which they would have found much difficulty in removing or obliterating."

This information, at any rate, whatever the Turkish authorities may say, is *not* false; and there may be some now living, though I am not one of them, who shall see the Basilica of Justinian restored to its proper use, and its crosses to their ancient place of honour.

A. J. M.

BALK (7th S. v. 128, 194).—No correspondent has mentioned the history of the disappearance of the word. It was in familiar use in every parish, so long as the open-field system remained, to denote the strips of unploughed turf between the several lands in the open field, which became commonable at a certain period of the year after harvest. As the several parishes became enclosed, either by special enclosure Acts, the Tithe Commutation Act, or the General Inclosure Act of 1845, the balks disappeared, and with them the use of the term. It was the same with the mere stones, which were placed at the end of the several lands as boundary marks. Most of these got used up for various purpose. I happen to have kept one at Enstone. The word *balk* was started in 'N. & Q.' by H. N., from across the Atlantic, in 2nd S. ix. 443. The use of the word *mere* has been revived in the *meresmen* of an Act of Parliament a few years since for ascertaining the boundaries of parishes. The words occur together in the "Exhortation" of 'Homily for Rogation Week,' where they are severely condemned:—"Which use to grind up the doles and marks which of ancient time were laid for division of meres and balks in the fields." Spenser uses the word *balk* metaphorically ('F. Q.', vi. xi. 16):—

And the mad steels about doth fiercely fly,
Not sparing wight, no leaving any balke,
But making way for Death at large to walke."

See M. E. C. WALCOTT in 'N. & Q.', 4th S. xii. 521.

ED. MARSHALL.

Though not exactly what MR. MARSHALL wants, a Scots use of this term may interest him. It is connected with the ancient system of land tenure and cultivation, now happily obsolete, called "run-rig." Under this practice single ridges (rigs) of a field were held by different tenants, often alternately, the rigs being separated by a narrow neutral strip of ground called the balk, whereon the accumulated weeds and stones of ages were deposited. A bank was thus formed, gradually in-

creasing in breadth, till in some cases a third of the area of the field was taken up by balk.

ALEX. FERGUSSON, Lieut.-Col.
Lennox Street, Edinburgh.

These, with hierbalks for funerals, are referred to in our homily for perambulating parishes at Rogation time.

P. P.

A death in the family of a neighbour was mentioned to a farmer in the Peak of Derbyshire. He replied, "I expected some of them would die. There is a hopper balk in that field of oats they are cutting." The hopper is the sort of tray or basket carried before the sower, and in this case he had missed sowing part of a bend in this field.

ELLCEE.

Craven.

THE BLACK BOOK OF WARWICK (7th S. v. 208).—In the *Warwickshire Antiquarian Magazine*, which was published by H. T. Cooke & Son, Warwick, in eight parts, between the years 1869 and 1877, the late Mr. John Fetherston, F.S.A., gave a series of "Notes and Extracts." He describes the volume as being "sixteen inches long, eleven inches wide, and four inches thick," and as being so called from its black leather binding, on which traces of clasps still remain. It is composed of 360 folios of paper; the first few margined with a red line, and bearing the wire mark of a crewell. Its records begin with those of the second and third of Philip and Mary. Mr. Fetherston's extracts extend only to the seventieth folio, and to the visit of Queen Elizabeth to Warwick on August 12, 1572. The MS. well deserves to be preserved in print. Will the Camden Society undertake its production?

ESTE.

SHOVEL-BOARD (7th S. iii. 240, 334, 432).—In 'Musæ Anglicanæ,' editio quinta (1741), vol. i. pp. 14-16, is a poem in Latin hexameters, entitled "Mensa Lubrica, Anglicè Shovel-Board," to which the author's name is appended—Tho. Masters, A.M., Nov. Coll. Oxon. Soc. No doubt it was for several centuries a very popular and well-known game, though now forgotten. There is the following allusion to it in the 'Bride of Lammermoor,' the probable date of which may be about 1704:—

"When the Master of Ravenswood would no longer fence or play at shovel-board; when he himself [i.e., Bucklaw] had polished to the extremity the coat of his palfrey with brush, curry-comb, and hair-cloth; when he had seen him eat his provender, and gently lie down in his stall, he could hardly help envying the animal's apparent acquiescence in a life so monotonous."—Chap. vii.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ALTAR FLOWERS (7th S. iv. 387, 476).—In 'The Congregation in Church,' third edition, published by Wyman & Sons, occurs the following passage

(p. 66):—"S. Jerome and S. Augustine, as early as about A.D. 420, tell us of flowers having been brought for the decoration of the church and of the altar." The compiler might be able to give references.
T. T. C.

HOUSE OF STEWART (7th S. v. 188).—The question put from Florence by C. H. as to the present head of the house of Stewart is of great interest; but the position can scarcely be seriously claimed for the Earl of Castle Stewart in the face of the decision of the House of Lords, dated April 16, 1793, declaring that his ancestor, Andrew Thomas Stewart (afterwards created first Earl of Castle Stewart), had not made out his right to the Scotch barony of Ochiltree.

It is true that one version of the Ochiltree descent gives colour to the assumption that the representative of the Lords Ochiltree (if there be one) would be the senior heir male of the body of King Robert II. of Scotland, and that his ancestor would, after the death of King James V., have taken precedence of King James VI. and I. as head of the house of Stewart. Suffice to say that the claim was not made then, and can hardly be advanced now.

The Ochiltree pedigree given in recent editions of Burke's 'Peerage' is of modern origin, and differs *toto cælo* from that recorded in older peerages, whose authority as regards Scotch genealogy is as great as Ulster's is in regard to Irish; and as the descent in question is a Scotch one, we may be allowed (without in the least detracting from the great value of recent genealogical researches) to reserve our opinion on the innovations till some evidence is produced in their support.

So little does the earl himself value his Stewart descent that he has for the last twenty years quartered the Stewart arms with those of Richard-son, giving precedence to the latter.

Your correspondent is in error in supposing that Cardinal York was a descendant in the male line of King Robert III.; Henry, Lord Darnley, his ancestor, was descended from a younger brother of James, the fifth High Stewart, grandfather of the first king of the line of Stewart.

It is difficult to say at present where the headship of the house lies, the rival claims being complicated by recent changes in published genealogies. The matter is, I believe, receiving the attention of Lyon King at Arms.
SIGMA.

There is no one who can now prove legitimate male descent from the Stuart kings of Scotland. Andrew, Lord Avandale, and his brother, from whom Lord Castlestewart is descended, are now generally regarded as illegitimate sons of Walter, son of Murdoch, second Duke of Albany, who was beheaded in the year 1425. But though the male descendants of the Stuart kings are extinct, there still exist descendants of their ancestor Alexander,

Lord Stewart of Scotland, and the senior male representative of these descendants must be regarded as the present chief of the house of Stuart. The question as to who is such senior representative has long been a moot point. If Lord Galloway could prove his ancestor, Sir William Stewart of Jedworth, to have been of the house of Darnley, as is sometimes asserted, the right would probably be vested in him; but failing this proof perhaps Sir Archibald Stewart of Grantully has the best claim.
H. W. FORSYTH HARWOOD.
12, Onslow Gardens, S.W.

JOHN BULL (7th S. v. 188).—The passage referred to will be found in Sydney Smith's article on 'Prisons,' first published in the *Edinburgh Review*, 1822, and reprinted in his collected 'Works,' vol. i. p. 255. EDWARD H. MARSHALL, M.A.

THE "H." BRONZE PENNY (7th S. v. 187).—The "unknown person" was Mr. Ralph Heaton, of The Mint, Birmingham, whose firm supplied many tons of the bronze pennies, and whose initial "H." was used, by permission, to identify their work. Another large supply was provided by James Watt & Co., of Smethwick, near Birmingham. Mr. Heaton's letter appeared in the *Times* much later than 1875, some three or four years ago. The following extract from the 'Handbook of Birmingham' (British Association Meeting, 1886), was contributed by Mr. Heaton himself:—

"The letter H below the date will be found on many of the bronze coins in circulation. This implies that the coins were struck in the Birmingham Mint. At the time of their introduction, in 1875, it was supposed that an extensive gang of forgers were at work, and the Mint authorities were communicated with by an anonymous writer, who stated that the counterfeit coins could be distinguished by the small letter H below the date."

ESTR.

These were coined by Messrs. Heaton, of Birmingham.
F. D. T.

Bronze pennies with the letter "H." below the date were coined at the Birmingham Mint, to the order of the Government, by the firm of Heaton & Co., and the communication referred to probably emanated from Mr. Heaton, who is still alive.
H. BRACKENBURY.

Will this extract be of any use to MR. GARSIDE? It will, I think, be found in the 'Handbook of Birmingham' prepared for the British Association, 1886:—

"The letter H below the date will be found on many of the bronze coins in circulation; it implies that the coins were struck in the Birmingham Mint. At the time of their introduction, in 1875, it was supposed that an extensive gang of forgers were at work, and the Mint authorities were communicated with by an anonymous writer, who stated that the counterfeit coins could be distinguished by the small letter H below the date."

KILLIGREW.

"MASTER OF LEGIONS" (7th S. v. 160).—We read in the life of Adrianus Cæsar, by Spartianus, cap. 15 ('Hist. Aug. Script.,' ed. Schrevelius, Lugd. Bat., 1661), that Favorinus replied to some friends who twitted him with yielding to the emperor on a literary question, "Non recte suadetis, familiares, qui non patimini me illum doctorem omnibus credere qui habet triginta legiones."

P. J. F. GANTILLON.

SHOPOCRACY (7th S. iv. 485; v. 92, 195).—Another of these vile compounds is *Acre-ocracy*, the title of a book, by J. Bateman, 1876, a copy of which occurs in a recent catalogue of J. Hitchman, Birmingham.

JULIAN MARSHALL

MAJOR JOHN WAUGH (7th S. iv. 128, 375).—I have to add that there is an account of John Waugh, Bishop of Carlisle, and his family arms in 1st S. viii. 271, 400, 425; and an unanswered query at 1st S. ix. 20.

R. H. H.

Pontefract.

PAKENHAM REGISTER (7th S. v. 168).—Is it not possible that the odd-looking name "Toute's Saint Gabriel" may be a blunder for Toussaint Gabriel?

H. J. MOULE.

Dorchester.

For "Toute's Saint Gabriel," no doubt a foreigner, read Toussaint Gabriel—All Saints?

A. H.

Surely the name intended is Toussaint Gabriel, or Gabriel Toussaint.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

HERALDIC (7th S. v. 88, 156, 216).—The coat drawn for W. M. M. may be that borne by a younger branch of the Maritz family, or (as I am inclined to suspect) a modern invention or assumption. For there is no doubt at all that the arms of the old Portuguese family to which I understood W. M. M.'s question to apply were those which I had the pleasure to give, *ante*, p. 156, and which are to be found in the heraldic works of Portugal. The canton arg. on the field or would be a much grosser violation of the one rule of English heraldry which seems to have survived in general memory (for one hears it quoted almost *ad nauseam*), and which forbade colour on colour or metal on metal. On behalf of the roses it might be pleaded that, as there are white roses as well as red; those in the coat were borne "proper," and that so there was no violation of the rule. This could not be said of the canton.

As to W. M. M.'s remark concerning the number of exceptions to the rule referred to, I may here say that these exceptions, or violations of the arbitrary law, are very much more numerous than the majority of those who quote it are at all aware of.

Years ago I made a collection of those I found

in foreign heraldry, and it soon amounted to hundreds, whereupon I threw my collection into the fire; but I could still produce half a hundred in as many minutes, were it worth while. Our heraldic manuals, which have for the most part a strong family likeness, account for these, or some of them, by telling us they are *armes pour enquerir*, intended to pique our curiosity; but the common-sense manual (which has yet to be written) will, no doubt, give us their true origin, and admit that, for the most part, they are *per ignorantiam, vel per incuriam*.

Montrose.

JOHN WOODWARD.

RICHMOND ARCHDEACONRY RECORDS (7th S. iv. 425; v. 186).—When the new Registration Court for Yorkshire was settled at Wakefield, Mr. F. B. Langhorne, the then registrar for Richmond, was transferred with the deeds and documents to that place. He was a gentleman of literary tastes and cultivated mind, and I have little doubt cared for their preservation.

S. F. S.

POUNTEFREIT ON THAMIS (1st S. ii. 56, 205; 7th S. v. 69, 136).—In the correspondence on this subject in your First Series it is suggested that Kingston Bridge may have acquired this name, but admitted that the question is a puzzle to antiquaries. May I offer another suggestion—that it was more likely in the vicinity of Woolwich or Erith?

Among the Wardrobe Accounts (31/17) is a roll of the "Expenses of John of Eltham, son of the King [Edward II.], in wardship of Lady Alianora La Despenser" from April 30 to June 13, 1326, wherein are intimations which tend to show that Pomfret-on-Thames was about half-way between Richmond and Rochester. I copy such portions of the roll as refer to the journey. Up to May 22 her ladyship and the prince were at Kenilworth:—

May 22. My Lady removed from Kenilworth to Long Egynton.

23. To Dauntere for dinner, to Toucest' for supper.

May 24. To Fennystratford for dinner, to Donestaple for supper.

25. At Donestaple for dinner; to St. Albans for supper.

26. To Watford for dinner. 8 loaves (*pains*) bought at Kingston, 4d.

27. To Shene.

30. At Shene for dinner, for supper to Pontfreit. Carriage of my Lady's luggage and that of her people from Shene to Pontfreit, 19d.

[The 31st was spent at Pomfret].

June 1st. To Rochester for dinner, to Ledes for supper.

If Pomfret were Kingston, the after-dinner journey on the 30th must have been very short, and the ante-prandial journey of June 1 extremely long: moreover, they had already, on the 26th, visited Kingston, and returned thence to Shene. It was, therefore, out of the way, especially if, as is probable, they went by water.

HERMENTRUDE

A TENNIS-COURT AT CHESTER (7th S. v. 254).—I wish to express my best thanks to Mr. J. P. EARWAKER for his courteous and welcome reply to my query, and my sincere regret for the cause of Mr. Hughes's silence, his recent illness. I must add that my only wish, in sending my query, was to elicit information, and not to convey any reproach to Mr. Hughes, whose labours entitle him to the respect of all who are interested in the subjects of his researches. While thanking Mr. EARWAKER, I would still venture to ask for more precise data, if they are to be had, as to the exact situation of the old tennis-court at Chester. Is it shown on any map or plan of that city? I have not found it.
 JULIAN MARSHALL.

THE ENGLISH FLEET ENGAGED AGAINST THE SPANISH ARMADA (7th S. v. 28).—With reference to the query of W. S. B. H., there is not the least doubt that Ark Royal, as mentioned by Borrow in his life of Drake, is wrong. On Oct. 29, 1588, there was printed an "Estimate of the charge of every of Her Majestie's Shippes and others serving by Warrant under the Lord Admiral and Sr Francis Drake betwene the 22^d of Dec., 1587, and the 15th Sept., 1588," and in it the following entry appears, "For the wages of 400 menne serveinge in the Arke Rawleighe," 2,480*l.*; and see letters, Feb. 21, 1588, Lord Admiral Howard to Lord Burghley, dated from "The Ark Rawlie," and on March 9, 1588, same to Walsingham, dated from "The Arke Raleigh." NON PERILLÆ.

'BARNABY'S JOURNAL,' AND CROMWELL'S SIEGE OF BURGHELY HOUSE, by STAMFORD, 1643 (7th S. v. 241).—CUTHBERT BEDE, in the note on 'Barnaby's Journal,' makes the assertion that "Dr. Beilby Porteous [sic], Bishop of London, 1787-1808, married a daughter of the landlord of 'The George' Inn, St. Martin's, Stamford." Whence he got this information it is hard to imagine; for the bishop married the eldest daughter of Brian Hodgson, Esq., of Ashburne, in Kent.

BEILBY PORTEUS.

CASTOR (7th S. iv. 507; v. 54).—The etymology of this word, when it is applied to a small wheel or roller for furniture (1), as in the above notes, or to cruets, phials, or small bottles which hold sugar, salt, pepper, or sauces (2), does not seem to have been investigated. I venture, therefore, to make a few remarks upon the subject, although I have but very little to go upon, and can scarcely do more than make a guess. My notion is that the word ought in both cases to be written *caster*, as it is in Webster in sense (2); and I am also of opinion that (2) is older than (1), because it is, I think, possible to derive (1) from (2), but I do not see how (2) can come from (1). I believe that *caster* in sense (2) is derived from the verb *to cast* = to scatter, sprinkle. That the verb had at one

time this meaning is evident from the term *casting-bottle* (or *glass*), which is said by Nares to have been used in the time of Elizabeth of "a bottle for casting or sprinkling perfumes." A *caster* would then originally have been used only of a bottle fitted with a metal top or cap perforated with small holes, such as one still sees in use for sugar, salt, and pepper; and in favour of this view is the fact that there is a very fine powdered sugar, well known to cooks and housekeepers, which is still called *castor-sugar*.

So far I do not think that there is anything improbable in my suggestion; but in deriving (1) from (2) I am treading upon very much more doubtful ground. I will, however, make two suggestions. One is that the stands containing the cruets or castors may at one time have been supported upon rollers; and that, just as these stands are often called *castors* (Webster), so also the little wheels may have taken the name properly belonging to the bottles only. But I do not know that castors ever went upon rollers, and they certainly have not done so within my remembrance. This, therefore, is a pure guess. My second suggestion has, perhaps, a little more to go upon, and is founded upon the fact that the French word *roulette* not only means *castor* = roller, but is also applied to an instrument used for stippling, of exactly the same shape,* only that the little roller is not smooth, but is studded with a number of very minute teeth. This instrument is rolled along over a prepared surface, and very rapidly covers and, as it were, casts or sprinkles this with innumerable dots or points. It is now apparently called *roulette* in England also (see Chambers's 'Information,' 1849, ii. 727); but I would ask if it has never borne the name of *caster*,† for if it has the word *caster* would have the same two meanings as the French *roulette*. At any rate it is very significant that the little roller called *caster* should have exactly the same shape as an instrument used for stippling; and the question is, Which was invented first?‡ If the stippling instrument, then probably it was at one time called *caster*, and the

* An engraving of this instrument will be found in Adeline's 'Lexique des Termes d'Art.' The only difference is that the stem or handle is not perpendicular to the roller, as in the case of a chair or table, but is inclined at a considerable angle, for the convenience of manipulation.

† *To cast* formerly meant not only *to sprinkle*, it meant also *to prick* when used with the word *point*. See Bailey, s. v. "Cast."

‡ In the 'Popular Encyclopædia' (Blackie & Son, 1874, v. 185, s. v. "Engraving") we are told that the "stipple manner only assumed the position of a fixed style about the middle of the last century"; and that "Bartolozzi (1725-1813) established the method in England." Now, Mr. Dixon has shown that the little furniture rollers were in use as far back as 1748, and it may well be, therefore, that the roller and the stippling instrument are very nearly of the same age.

roller was named from it. But if the little roller came into use first, then the stippling instrument was copied from it; and this may have been done first in France, which would explain how the instrument came to have a French name (*roulette*) in England. In this latter case, however, I should be obliged to fall back upon my first suggestion.

F. CHANCE.

Sydenham Hill.

There is a good, but recent, example of the use of this word in Dickens (1847):—

"Mrs. Miff, interposing her mortified bonnet, turns him back, and runs him, as on castors, full at the 'good lady'; whom Cousin Fenix giveth to be married to this man accordingly."—'Dombey and Son,' vol. ii. ch. i.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

WEEKS'S MUSEUM (7th S. v. 208).—This museum was established about 1810, at 3, Tichborne Street, Haymarket. The grand room was one hundred and seven feet long and thirty feet high. It was covered entirely with blue satin, and contained a variety of mechanical curiosities. The architecture was by Wyatt, and the ceiling was painted by Rebecca and Singleton. There were two temples, nearly seven feet high, supported by sixteen elephants and embellished with 1,700 pieces of jewellery. Among the automata was the tarantula spider and the bird of paradise, the surprising efforts in a minute compass of the proprietor's ingenuity. The price of admission to the temple was 2s. 6d., one shilling extra being charged either for the tarantula or the bird.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SHORT SIGHT AND SPECTACLES (7th S. iv. 345, 474, 535).—Most guide-books to Florence, and some collections of epitaphs of the last two centuries, call attention to the inscription quoted at the first reference. Nevertheless, I do not see that the celebrated Francesco Redi makes any mention of the subject of it in the pamphlet (1690) in which he was at pains to collect particulars concerning the invention of spectacles. All his instances, he says, tend to show that spectacles were either invented or reinvented in Tuscany from 1280 to 1311, between which dates he names more than one independent inventor. He is evidently desirous of establishing the claim of Tuscany to the merit of the invention, but still freely confesses that it is quite likely they had been in use at a long prior date. Still, he maintains that they had become so completely forgotten that the Tuscan was a real invention.

The circumstance which seems to weigh with him most forcibly against their earlier use is that while the rhymes and comedies of dates immediately succeeding the Tuscan invention abound with allusions to their use, any passages that can

be strained to bear reference to them in Greek and Latin comic writers are few and far between; most of all, that diligent Pliny should not have specially and particularly noted all about them. "At the same time," he adds, "I am not unmindful that modern dictionary makers cite certain fragments of Plautus; nor are the 'Faber ocularius' and 'Ocularius' of sepulchral inscriptions unknown to me; nor have I forgotten *la figura* [? of a pair of eye-glasses] *scolpita nel marmo di Sulmona*; nor yet what Pliny says about the Emerald in the fifth chapter of his book xxvii."

Redi's pamphlet, I should say, is written chiefly with reference to a lecture of Carlo Dati, which he regrets had not been published, and which was intended to support the theory of spectacles having had an ancient pre-existence.

In regard to instances of the quaint introduction of spectacles into pictures, I may add the following to those that have already appeared:—

1. Jubinal, in his great work on tapestry, engraves a cartoon (to which he ascribes the date of 1492) of the subject of Judas making the compact for the betrayal, in which the elder who is handing over to him the thirty pieces of silver is made to wear an enormous pair of glasses of the kind best described as a *pincenez*.

2. In the Communal collection of paintings at Lucca, I remember one by Pietro Paolini (died 1681), representing the birth of the Virgin, in which St. Elizabeth wears spectacles.

3. In that of Dijon, a very fine picture by Fr. Franck, dated 1580, representing the presentation of the head of St. John Baptist to Herod, in which one of the courtiers is examining the head through an eye-glass of the *lorgnon* type.

4. At a hasty visit to the present exhibition of Japanese engravings at the Burlington Fine Arts Club, I noticed two instances of figures which seem to wear spectacles, to which, if I remember rightly, the catalogue ascribed the date of about 1220.

R. H. BUSK.

ROBERT ELLIS (7th S. v. 227).—The Robert Ellis stated by your correspondent Mr. W. WARKISS LLOYD to have been buried at Criccieth in 1688 may probably have been a member of the family of Bron-y-foel, in that parish, which about 1600 assumed the name of Ellis. One member of this family was Sir Howell of the Battle Axe, who is said to have taken prisoner the French king at the Battle of Poitiers. Another, Howell ap Rys, is the hero of some of the incidents narrated by Sir John Wynne in his history of the Gwydir family. He was on one occasion besieged in his house of Bron-y-foel, which was fired with great bundles of straw,

"the smoke of which annoyed greatly the defendants soe that most of them lay under boardes and benches upon the floore in the hall the better to avoid the smoke. During this scene of confusion only the old man Howell

ap Rys never stooped, but stood valiantly in the midst of the floor, armed with a glee in his hand, and called unto them and bid arise like men for shame, for he had knowne there as great a smoake in the Hall upon Christmas even."

This incident derives additional interest from having suggested to Sir Walter Scott the following lines in *Rokeby* :—

Up, comrades up, in Rokeby Halls
Ne'er be it said our courage falls.
What! faint ye for their savage cry,
Or do the smoke wreaths daunt your eye?
These rafters have returned a shout
As loud as Rokeby's wassail route.
As thick a smoke these hearths have given
At Hallowtide or Christmas Even.

One of my own ancestors, Reynold Rutter, in the reign of Elizabeth, married a great-great-grand-mother of this Howell ap Rys, and was involved in some of the family feuds, and they would quarrel (says Sir John Wynne) for the first good morrow. A Star Chamber Bill in the Record Office gives a most graphic account of one of these feuds, in the course of which one Humphrey ap David Lloyd,

"being desperately disposed and having neither the fear of God nor any regard for your Majesty's laws, at the Parish Church of Bethkelert in the County of Carnarvon, with a great number of ruffians and hired men assaulted and most cruelly entreated my ancestor with intent to have murdered him if hapely by swiftness of flight he had not been delivered from them."

In justice to his memory it should be stated that he "lived to fight another day," when he did not run away; and it is to be hoped that his wife did not contrast the swiftness of his flight with the attitude of her forefather John ap Meredith, who

"being beset with enemies, made an ovation to comfort his people, willing them to remember the support of the honor and credit of their ancestors; and concluding that it should never in time to come be reported that that was the place where a hundred North Wales gentlemen fled, but that the place should carry the name and memory that there a hundred North Wales gentlemen were slayne; but God [says the chronicler] gave his enemies the overthrow, he opening the passage with his sword."

Altogether the history of the clan is most interesting, and I shall be glad if any of your readers can assist in rescuing more of it from oblivion.
GEO. RUTTER FLETCHER.

SPARABLES (7th S. v. 5, 111, 213).—The important town of Chowbent, in Lancashire, now almost forgotten by the black shadow cast over it by the new name of Atherton, must in the past have been one of the places in the north where sparables were made. Chowbent nailers have certainly a county reputation, and "The Jolly Nailer" is still the sign of one of the oldest inns in the place. In Chowbent too, "sparable dumpings" are proverbially said to have been the usual infantile food administered by prudent parents

who wished their children to be sharpened in their wits; and a precocious youngster is even still said to have been eating overmuch of "sparable dumpings."
J. ROSE.

West Dulwich.

"RADICAL REFORM" (7th S. v. 228).—In a set of verses with this for title, 'The White Hat, 1819,' inserted in 'N. & Q.,' 3rd S. x. 436, there occur the lines :—

Reform like this we Radicals choose.

Who have something to gain and nothing to lose, under King Henry IX. But so far there is no earlier notice of the party than that of Mr. E. WALFORD. But the composer of these verses, EDMUND LENTHAL SWIFTE, twice claims to have written them ('N. & Q.,' 3rd S. x. 436; 4th S. viii. 251) in or about 1816 or 1817, and to have inserted them in the *Courier* or the *Sun*. He also notices some political events which mark the time. If his memory was correct, there is in this composition an earlier reference by two years. But to be exact one must refer to the two newspapers.

ED. MARSHALL.

In 'All the Talents,' by Polypus, i. e., E. S. Barrett (4th S. iv. 15), 1807, these lines occur :—

Alas! our rights are fled.—No Whigs avow
The Majesty of Mobs and turmoils now;
Or at the Club, with wine and anger warm,
Tip off a glass to Radical Reform.

There is appended, after the fashion of those times, a serio-comic note on the supposed derivation of "Radical Reform," and one suggestion is not without an application at present: "Many say that *radical reform* (quasi *radix et forma*) signifies digging up an old tree, and making snuff-boxes out of its roots" (seventh edition, 1807, pp. 32-3).

W. C. B.

This term was used at least as early as 1797. It occurs several times in the *Anti-Jacobin*, in which it first appears in No. 4, Dec. 4, 1797, where, in an account of an imaginary "meeting of the Friends of Freedom," Erskine is made to say he was "convinced of the necessity of a thorough and radical reform." So, at a supposed dinner in celebration of Fox's birthday (No. 12, Jan. 29, 1798), the Duke of Norfolk proposes the toast of "Radical Reform." From allusions in this number and elsewhere, it seems to me probable that Fox used the phrase in the House of Commons in 1797, expressing approval of the idea of a radical reform of the representation. I do not know whether there is any record of such a speech of Fox.
W. M. HARRIS.

MR. WALFORD asks whether there is any example of the use of this term earlier than 1819. In the *Anti-Jacobin* for 1798 he will find four instances of it: 'Acme and Septimius,' Feb. 5; 'Imitation,' &c., and 'The New Coalition,' Mar. 5; and 'Brisso's Ghost,' April 30. J. DIXON.

"SNOW IN FEBRUARY IS THE CROWN OF THE YEAR" (7th S. v. 209).—There are certain disadvantages connected with snow in February, especially in pastoral districts; but on the whole these are more than counterbalanced by the benefits produced. Besides being helpful in preparing the soil for seed-time, February snow—and plenty of it—is regarded as a good omen for the weather that is to follow. There are numerous folk-rhymes in Scotland on February weather, and while some of these represent merely the hill-farmer's view that the month is apt to be "hard upon hogs," the following expresses the general feeling, which prays for abundant snow or rain, but snow if possible:—

February, fill the dike,
Be it black, or be it white!
If it be white, it 's the better to like.

See Chambers's 'Popular Rhymes of Scotland,' p. 364. THOMAS BAYNE.
Helensburgh, N.B.

Perhaps the reason of this saying may be explained by another popular adage:—

All the months of the year
Curse a fair Februeer.

A fair February will, on the compensatory system, be followed by a cold March or April, in which case lambs and vegetation will suffer. But a snowy February may be expected to precede a warm spring-time. These calculations, it may be observed, are philosophical, but fallacious.

EDWARD H. MARSHALL, M.A.

Hastings.

Proverbs in this sense are common everywhere; as (e. g.):—

If February give much snow,
A fine summer it doth foreshow.

The reason for them, I suppose, that snow benefits the land and keeps the young wheat warm. Hence also this other old saw: "Under water famine; under snow bread." C. C. B.

[Many correspondents are thanked for replies to the same effect.]

POUND LAW: TALLYSTICK (7th S. v. 85).—Our customs were simpler. The pinder (who was regularly sworn in at the Manor Court) charged a shilling to the owner and a "penny a hoof" to the lord of the manor. The fourpences were kept till they amounted to a few shillings, and then given to the poor. No one pins cattle now; the police claim the duty, and as it made ill-will the squires did not care about it, and pinfolds are seldom seen. P. P.

'ROBINSON CRUSOE' (7th S. v. 245).—*Apropos* of 'Robinson Crusoe,' the real name of the original of that work, it seems by the *Edinburgh Magazine* for July, 1818, was one Alexander Selcraig, of Largo, in Fifeshire. From that authority it is, I think, not a little curious to learn that the adven-

turous sailor (whose unique experience of four years on a desert island suggested Defoe's great creation) should have had, like another "brither Scot," the ploughman Burns, for a grave offence, to "compear" before the Kirk Session of his native parish. A few extracts from the account of the affair, which was taken by the said magazine from the parish records of Largo, may be worthy of a place in 'N. & Q.' The register runs thus:—

1695.

Alex. Selcraig to be summoned.

August 25.—This same day the Sessions mett. The qlk day Alexr. Selcraig, son to John Selcraig, elder, in Nether Largo, was dilated for his undecent beavivar in ye church; the church officer is ordired to ga and cite him to compear befoor our Session agt y^e nixt dyett.

Agust 27th, Y^e Session mett.

Alex. Selcraige did not compear.

The qlk day Alexr. Selcraig, son to John Selcraig, elder, in Nether Largo, called, but did not compear, being gone away to y^e seas.

There is no record of Alexander having, in this case, responded to the summons of the Session; and for six years we learn nothing further of the sailor, until the entry of the graver charge occurs, thus:—

1701.

Nov. 25th [the Session meet].

John Selcraigs compear.

This same day John Selcraige, elder, called, compear, and being examined what was the occasion of the tumult that was in his house, he said he knew not, but that Andrew Selcraige having brought in a cane full of salt water, of qch his brother Alexr. did take a drink through mistake, and he laughing at him for it, his brother Alexr. came and beat him, upon qch he runc out of the house, and called his brother [John Selcraig, younger], John Selcraig, elder, being againe questioned, what made him to site one the floor with his backe at the door, he said it was to keep down his son Alexr., who was seeking to go up to get his pystole.....

The same day Alexr Selcraige, called, compear not, because he was at Couper [in Fife], he is to be cited *pro secundo agt* the nixt Session.

On Nov. 29, however, Alexander Selcraig (or Selkirk) did compear before the Largo Kirk Session, and was penitent:—

Whereupon the Session appointed him to compear before the pulpit against to morrow, and to be rebuked in face of the congregation for his scandalous carriage.

Alexander, accordingly, on the next day submitted to the public rebuke, and "promised amendment." What a contrast to the conduct of the Ploughman under kindred circumstances, if we are to take the poet seriously when he says:—

I said "Guid Night," and cam awa',
And left the Session;

I saw they were resolved a'
On my oppression.

R. E. N.

Bishopwearmouth.

GREATER LONDON (7th S. iv. 407, 454; v. 14, 56).—At the latter reference I took the liberty of

contradicting MR. DELEVINGNE's gratuitous assertion that Sir John Maynard was not buried at Ealing. I have just received a corroboration of my statement from a perfect stranger, residing in that parish, who writes as follows:—

"I have made a personal examination of the register of Ealing Parish Church, and found you quite correct as to the burial of Sir John Maynard in 1690. The name is spelt Manard. But it is a singular thing that there is no inscription to his memory on the gravestone of his wife, buried here in 1654, and no tablet or monument within the church, all the old tablets having been preserved when the church was rebuilt. One would imagine that a person of his importance would certainly have had a tablet, or if buried in his wife's grave an inscription on the stone, which is a handsome slab."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

It is only fair to MR. WALFORD to state that I have lately searched the parish registers at Ealing, and that I found the name of Sir John Maynard (written Manard) duly entered as he says. It is strange, however, that there is no monument to his memory, and not even a line of inscription added to that of his wife, who is duly commemorated.

JOSEPH BEARD.

71, Eaton Rise, Ealing.

'OUR MUTUAL FRIEND' (7th S. v. 206).—"Our mutual friend" is a very early acquaintance of 'N. & Q.,' for he was brought to the notice of its readers by MR. BENJ. H. KENNEDY, a well-known scholar, in 1st S. ii. 149. An earlier use of the term than that by Dickens in 1833 was the occasion of MR. KENNEDY's communication, who wished to "make a stand against the solecistic expression 'mutual friend,' which he saw in so many books and periodicals, and heard from so many mouths, even of persons who must have known better." And so he pointed out that this is one of the faults upon which Lord Macaulay seized with so much severity in his review of J. W. Croker's edition of Boswell's 'Life of Johnson' in 1831. He observes:—

"We find in every page words used in wrong senses, and constructions which violate the plainest rules of grammar. We have the vulgarity of 'mutual friend' for *common friend*."—Macaulay's 'Essays contributed to the *Edinburgh Review*,' London, 1858, vol. ii. p. 173.

It is scarcely worth while to refer to examples of the early use of the words, unless they are anterior to the year 1831, in which the expression appears to have been universally employed.

ED. MARSHALL.

In the letter which the blind poet Blacklock wrote, in 1786, regarding the Kilmarnock edition of Burns's poems, this sentence occurs:—

"I have little intercourse with Dr. Blair, but will take care to have the poems communicated to him by the intervention of *some mutual friend*."

As this takes the phrase well into the eighteenth

century, and illustrates its use by a literary man advanced in years, it is likely enough that even earlier examples may exist. THOMAS BAYNE.
Helensburgh, N.B.

Here is an older instance of this vulgarity. Sir Walter Scott, writing to Messrs. Hurst, Robinson & Co., under date Feb. 25, 1822, says, "I desired *our mutual friend*, Mr. James Ballantyne," &c. ('*Memoirs of Arch. Constable*,' 1873, vol. iii. p. 199, quoted by Hodgson). C. C. B.

THE NEW TESTAMENT (7th S. v. 88, 177).—As so many correspondents have furnished notes on this subject, it is a wonder that none of them has made any allusion to the following passage in the preface of the Breeches Bible, 1560, which was the first English Bible having the verses numbered:—

"As touching the diuision of the verses, we have followed the Ebrewe examples, which haue so euen from the begynning distinct them. Which thing, as it is mooste profitable for memorie: so doeth it agre with the best translations, and is mooste easie to finde out both by the best concordances, and also by the cotations which we have diligently herein perused and set forthe by this starre."

I find the same preface in later editions of the Breeches Bible. R. R.

Boston, Lincolnshire.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 229).—

The stanzas beginning—

The tears I shed must ever fall,

are "by Miss Cranstoun, afterwards wife of Prof. Dugald Stewart" (note to Holden's 'Fol. Sil.,' pt. i. No. 787).

DENHAM ROUSE.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Vol. XIV. (Smith, Elder & Co.)

WITH exemplary punctuality the fourteenth volume of the "National Dictionary" sees the light. It contains many eminent names, though none, perhaps, of indisputably first-class rank. The most important contribution of the editor consists of the life of Defoe. This, it is needless to say, a masterpiece. With a view, however, of setting an example to other contributors, Mr. Stephen has condensed his article until it seems a mere repository of facts. In the case of a work such as the 'Dictionary' compression is necessary. Meat extract is, however, less palatable, if not less sustaining, than meat, and some regret is felt at the rather *staccato* style which is the result of extreme condensation. For purposes of reference—which is, of course, the primary object in a dictionary—the article is a model. We grudge, however, the necessity which reduces to a minimum the criticism. Now and then, however, a verdict escapes the censor's shears, and we read that Defoe "sought to gain piquancy by diverging from the common track, in the name of common sense, and tried to be paradoxical without being subtle." In the life of De Quincey, which stands next in order among his contributions, Mr. Stephen allows himself more room, and the paper is, consequently, more interesting. He accepts the view of Dr. Estwell that

Coleridge's opium-eating was due to his suffering from gastrodynia, and was the sole efficient means of controlling the disease. That view we are disposed to combat, but there is every justification for its being put forward. The parallel between Coleridge and De Quincey is very striking and valuable. Other contributions by Mr. Leslie Stephen include Tom Davies, the bookseller, with "the very pretty wife," Erasmus Darwin, Prof. De Morgan, Patrick and Mary Delany, and Wm. Derham. Many important papers are contributed by Mr. S. L. Lee, the best of them being Walter and Robert Devereux, first and second Earls of Essex—Robert, the third earl, falls to the lot of Mr. S. R. Gardiner, the historian of the Commonwealth—Denham the poet, and "Secretary" Davison. Mr. Lee's articles are all models of clearness. The difficult life of the Chevalier d'Eon falls to Prof. Laughton, who is responsible for all the lives of naval heroes, as Dr. Norman Moore is for those of medical celebrities. Admirably scholarly, appreciative, and sympathetic biographies of Dekker, John Day, the dramatist, and the two John Davies, poets, Sir John and him of Hereford, and of Francis Davison, the poet, are due to Mr. A. H. Bullen. Mr. H. R. Tedder writes on Octave Delepierre, the bibliographer, and on many early printers. The long life of Dr. Dee is due to Mr. Thompson Cooper, F.S.A. The most important of Mr. Russell Barker's contributions is the life of Evelyn Denison, Lord Ossington. The Rev. J. W. Ebreworth writes on Delaney, the poet, the late Robert Hunt on Sir Humphry Davy, Dr. Garnett on James Davies, and Mr. Gardner on Sir E. Denny. Contrary to received opinion, the author of the life of D'Avenant seems to hold the opinion that there is contemporary evidence for the assertion that D'Avenant was believed to be the son of Shakspeare.

Schools, School-books, and Schoolmasters: a Contribution to the History of Educational Development in Great Britain. By W. Caraw Hazlitt. (Jarvis & Son.)

SCHOOLS and school-days are not a pleasant subject of contemplation for those who have passed middle life. The old rule of the rod had not then passed away, and many a boy who in the thirties and forties was beaten for not knowing things never intelligently put before him is now a dunce, who would have passed muster had he been educated after the modern fashion. Mr. Hazlitt mentions the old flogging schoolmasters, but he does not dwell on their atrocities—in fact, he does not dwell long on anything. We never should find fault with any book, except a treatise on exact science, for being discursive. The habits of Montaigne and Robert Burton are more congenial to 'N. & Q.' than those of the men who work by line and rule, but we must say that Mr. Hazlitt's touch has in many cases been too light. He knows a great deal more on many branches of the history of education than he has thought fit to tell. He might just as well have made his book double the size, and given us twice the quantity of information. Nearly all that he tells us is accurate, and much of it is new. He has carefully examined a large number of old school-books, and has described their more noteworthy characteristics. Had he given himself sufficient space he might have done for the forgotten literature of the schoolroom what Prof. De Morgan did for the obscure literature of mathematics and geometry in his ever memorable 'Budget of Paradoxes.'

Errors must creep into a book of this kind. We have noted three. Ingulph (p. 17) is quoted as if the book which goes under his name were true history. It is as much a romance as 'Ivanhoe.' Scrooby, the village the name of which will be for ever connected with the passengers in the May Flower, is in the county of Nottingham, not, as we are told, in Lincolnshire (p. 84); and there

is nothing singular in a fifteenth-century book containing the reply to a question as to how much one man owes another that it is "ten shillings." Mr. Hazlitt does not understand this. He says, "There were no shillings in England at the time; perhaps the writer was thinking of the skilling, with which our coin has no more than a nominal affinity." We may be absolutely sure that the author never troubled his head about skillings, but meant just what he said. There was, it is true, no shilling in England at that time—that is, no coin of that nominal value—but the shilling was then as familiar to the minds of men as it is now. We reckoned by pounds, shillings, and pence ages before the first disc of silver was issued which represented the three groats, or shilling. All persons who deal with coins and currency should remember that money of account and money of circulation are not always identical.

Great Writers.—Life of Tobias George Smollett. By David Hannay. (Scott.)

MR. HANNAY has written the life of Smollett with evident care and attention to minute details; but he has failed in making a book that the general reader will care for. Perhaps such a failure was inevitable, considering the task he has undertaken. There is little to interest any one save a student of eighteenth century manners or a reader who cares for out-of-the-way information relating to the literature of the Georgian time. Smollett is in no sense a writer with whom the present age can have much sympathy. For one person who has read 'Roderick Random' at least fifty have read and loved 'The Vicar of Wakefield.' Clever, brilliant, and cutting as Smollett's satire is, it does not appeal to the present generation. He is coarse beyond the ordinary coarseness of the age in which he lived. The eighteenth century was not an epoch in which people were over particular as to the morals and manners of the books they read, but the first edition of 'Peregrine Pickle' proved too indecent for the ordinary reader, and, as Mr. Hannay says, "Smollett apologized for it, and removed much which even the by no means fastidious taste of his time found offensive." Mr. Hannay seems to estimate the character he deals with very fairly. While allowing him full meed of praise for the genius he undoubtedly possessed, he is not led into the error of giving him credit for what is obviously wanting—a judicial state of mind painfully lacking in many of those of our time who write biographies. Smollett stands out on the canvas of history as a strong, rude figure. He has no light and shadow in his composition, all is crude and hard; but, in spite of all the crudity and hardness, we feel that the man before us was a striking figure in the days when he had the power to move upon the stage. The dust of time has settled somewhat upon his portrait, and dimmed the outline, but underneath it is clear, and the colours glow as brightly as ever.

Cymru Fu: Notes and Queries relating to the Past History of Wales and the Border Counties. Reprinted, with Additions and Corrections, from the *Cardiff Weekly Mail*. (Cardiff, Owen & Co.)

Old Welsh Chaps. Notes, Queries, Replies: a Collection of Popular Historical, Biographical, and Antiquarian Chat relating to Wales and the Borders. Edited and Compiled by Edwin Poole, Brecknock. (Brecknock, printed and published by the Author; London Stock.)

THIS time it is with regard to the Principality that we have to say of the descendants of 'N. & Q.' the cry is, "Still they come!" Of the two sets of Welsh 'N. & Q.' the first parts or numbers of which are now before us, the older, *Cymru Fu*, may be called, in a certain sense, an heir of line of the *Red Dragon*, now, unfortunately,

defunct. It is brought out by the same publishers, and we are glad to see the name of Mr. James Harris, the former editor of *Red Dragon*, among the contributors. Mr. Harris makes the very pertinent suggestion—which we hope will be taken up by other correspondents—that the antiquarian portion of the old *Red Dragon* should be continued in *Cymru Fu*. As we note several of the familiar names of *Red Dragon* days, "Beili Glas," of Resolven, and others qualified to speak on Welsh antiquarian subjects, it is much to be desired that such a continuity should be preserved. The folk-lore section of *Cymru Fu* is interesting, though the mere Saxon might sometimes wish for a translation of the Welsh verses in which it is apt to be illustrated.

Old Welsh Chips professes to aim at "popularizing" antiquarian studies. It fears the "Dryadust" element and abhors the type. We are not sure that the cherished pursuits of a Monkbaron can ever be really "popularized" except, perhaps, at the expense of all that makes them worth following up. How can any one hope to "popularize" genealogy, heraldry, archæology, architecture, &c.? And if he could, would it be worth doing? These doubts having been stated, we shall, of course, be pleased to find them removed by facts in the shape of the treatment accorded to antiquarian subjects in future numbers of *Old Welsh Chips*. We are glad to note that both our Cardiff and Brecon offspring have relations with their kin beyond sea, so that we may hope to hear through them of the Welshmen in America—not of Madoc's days, but of this Victorian and Cleveland era. Whether in "Druidism" or in genealogy, the modern Welshman in America seems to go ahead of those whom he left behind in the Old World. We should like to see an answer to the query in *Cymru Fu*—Why the spindle tree is called in Welsh "the tree whereon the devil hanged his mother." And we should also like to know who the devil's mother was.

It is proposed to found a Lincolnshire Record Society, to vie with the Lancashire and Cheshire societies. Those interested in a scheme sure to command the warm approval of antiquaries may communicate with the Rev. J. Clare Hudson, Thornton Vicarage, Horncastle. Those interested in Lincolnshire antiquities should also apply to Mr. Gibbons, 4, Minster Yard, Lincoln, concerning the 'History of the Wapentake of Walshcroft,' of which the first part is ready.

THE Rev. J. Maskell is about to republish his well-known work on 'The Wedding Ring.'

WE regret to hear of the death on March 29 of the Rev. Edmund Tew, M.A., thirty-three years rector of Patching, during many years a constant and valued contributor to 'N. & Q.'

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

HENRY JEFFS ("Oliver Cromwell").—The verses you send are from Cowley's 'A Discourse by Way of Vision Concerning the Government of Oliver Cromwell,' a piece

written in prose and verse. They occupy pp. 637-639 of his 'Collected Works,' 8vo., 3 vols., 1710. See also 'N. & Q.,' 7th S. v. 49, 198, where the other information you seek is supplied.

HENRY H. MONTAGUE ("Forget thee," &c.).—The lines you seek begin—

Forget thee! If to dream by night, and think on thee by day, &c.

They are familiar to us, but we forget the source. This some reader may supply.

J. S. MITCHELL ("Origin of Cold Harbour").—See 1st S. i. 60; ii. 159, 340; vi. 455; ix. 107; xii. 254, 293; 2nd S. vi. 143, 200, 317, 357; ix. 139, 461; x. 118; 3rd S. vii. 253, 302, 344, 407, 483; viii. 38, 71, 160; ix. 105; 4th S. i. 135; 5th S. i. 454; 6th S. xi. 122, 290, 513.

JAMES HOOPER ("Hurleys").—The game of hockey is called "hurley" in Ireland; so "hurleys" are probably hockey-sticks.

D. LANE ("Sybo").—A young onion. See *Annandale's 'Ogilvie's Dictionary.'*

G. L. G. ("Couplet by Pope").—

What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards.

'Essay on Man,' iv. 215.

G. F. BLANDFORD.—'Sketches from St. George's Fields,' by Giorgone de Castel Chiuso (London, 1820), is by Peter Bailey. See *Gent. Mag.*, xcii. 1, 347; xciii. 1, 473.

A CONSTANT READER.—Breeches Bibles of 1608 such as that you mention are neither scarce nor very valuable.

H. DELANE ("Simmes-Hole").—Under the conditions we are not disposed to insert this and other queries of the class.

F. W. LAMBERT ("Early Volumes of *Punch*").—Offer to a bookseller, or send to Messrs. Sotheby's auction rooms.

NOTICE.

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

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

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LONDON, SATURDAY, APRIL 21, 1888.

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CRASHAW AND AARON HILL,

(See 1st S. vi. 358; viii. 242; 4th S. iv. 198, 244; 6th S. viii. 165, 294.)

A further reference has become necessary, owing to the discovery of an autograph manuscript of some of Crashaw's poems (now in the British Museum), and its publication by Dr. Grosart as a supplement to his edition of Crashaw in the "Fuller Worthies' Library" during the present month. Besides two dedicatory and two sacred epigrams hitherto unknown, it contains

"another hitherto unprinted and unknown poem, of no fewer than eighty-six lines, being a translation from Grotius's 'Tragedy of Christ's Sufferings.' This is a rugged, but peculiarly Crashawian poem, after the style of his most noticeable lament for Mr. Stanningough. The translation from Grotius is strong and vivid, if somewhat uneven. Probably its suppression was due to George Sandys having translated and published the complete tragedy in 1640—'Christ's Passion: a Tragedy. With Annotations'" (Grosart, Supplement, pp. 308 and 311).

He then notes that it contains "the prelude of the famous 'Nymphæ pudicæ,' &c." The lines are printed on p. 319, being 49–54 of the poem:—
What would they more? th' ev' seen when at my nod
Great Nature's selfe hath shrunk, and spake me God.
Drinke faying there where I a guest did shine,
The Water blush'd, and started into Wine
Full of high sparkling vigour: taught by mee
A sweet inebriated extasy,
And straight of all this approbation gate,
Good wine in all points, but the easy rate

The reading here, "the water blush'd," indicates that Crashaw's first idea was "Lympha," afterwards altered into "Nymphæ," as printed in the Latin Epigram xcvii. The passage stands thus in the 'Christus Patiens' of Grotius, Act I. 36–39:—

Fidei quid ultra restat? ad nutus meos
Natura rerum cessit et fassa est Deum.
Undæ liquoris ebrios potus bibit
Galilæa pubes.

And in George Sandys's 'Christ's Passion,' p. 6, ed. 1687:—

What resta to quicken Faith? Even at my nod
Nature submits, acknowledging her God.
The Galilæan Youth drink the pure blood
Of generous Grapes, drawn from the Neighbour Flood.

There is another epigram by Crashaw on the same subject, not so well known, which has hitherto been printed as follows (clvii.):—

Ad Christum de Aqua in Vinum Versa.
Joan, ii. 1–11.

Signa tuis tuus hostis habet contraria signis:
In vinum tristes tu mihi vertis aquas.
Ille autem e vino lacrymas et jurgia ducens,
Vina iterum in tristes, hei mihi, vertit aquas.

To our Lord, upon the Water made Wine.

Thou water turn'st to wine, faire friend of life;
Thy foe, to crosse the sweet arts of thy reigne,
Distills from thence the teares of wrath and strife,
And so turnes wine to water backe againe.

The newly discovered manuscript has the second line of Crashaw's version of his own Latin as follows:—

Thy foe to crosse the sweet acts of thy raigne.

On this, in his introductory note, p. 307, Dr. Grosart observes:—

"We have here a correction of a long-continued author's own misprint of 'acts' for 'arts.' *En passant*, the wonder is that none of us (from the poet's own printed text onward) happened to think of the self-indicating emendation. 'Act' must now for ever displace 'art,' and so remove a blemish—as of a pit mark on a peach's ruddied cheek—from one of the most brilliant of the Divine Epigrams."

W. E. BUCKLEY.

ADDITIONS TO HALLIWELL'S 'DICTIONARY.'

(Continued from p. 164.)

Daintrel, a delicacy (Halliwell; no ref.). It occurs in the Parker Soc. Index.

Daker, a set of skins, usually ten; see Webster's 'Dict.' "Lego.....fratri meo unum *daykyr* de overlleder, et unum *daykyr* de soledleder," 'Test. Eboracensia,' ii. 218 (A.D. 1458).

Dalk. The ref. to 'Rel. Ant.' ii. 78, merely gives "Dalk, un fosselet."

Damp, astonishment. 'Becon,' i. 276 (Parker Soc.).

Dandypprat, a small coin. 'Tynd.,' ii. 306 (Parker Soc.).

Dangerous, arrogant. 'Puttenham,' ed. Arber, p. 301.

Daubing, erection of a clay bat (Cumb.). Brand, 'Pop. Antiq.,' ed. Ellis, ii. 150.

Debelleth, wars against. 'Becon,' i. 201 (Parker Soc.).

Debile, weak. 'Becon,' i. 128 (Parker Soc.).

Deck, a pack of cards. Still in use in America; see 'N. & Q.,' 4th S. v. 198.

Devoterer. See 'Becon,' i. 450 (Parker Soc.).

Dight, *pl. t.*, prepared. "Jacob *dight* a mease of meete," Coverdale's Bible, Gen. xxv.

Dingly, forcibly. 'Philpott,' 370 (Parker Soc.).

Dingy, the word explained. 'Bradf.' i. 111; note (ditto).

Dite, a saying. Parker Soc. Index.

Ditty, a song. Ditto.

Dive-doppel, dab-chick. 'Becon,' iii. 276 (Parker Soc.).

Dizzard, a block-head. Parker Soc. Index.

Do, if you do (Camba., common). "Don't go a-nigh that ditch; *do*, you'll fall in."

Dockey, a light dough-cake, quickly baked in the mouth of the oven, and eaten hot. Ref. lost; probably E. Ang.

Dodkin, a small coin. Ditto.

Dodypole. See Parker Soc. Index.

Dog-hanging, a money-gathering for a bride (Essex). See Brand, 'Pop. Antiq.,' ed. Ellis, ii. 150.

Doll, a child's hand. Golding's 'Ovid,' fol. 71, back.

Domifying, housing; a term in astrology.

Neither in the stars search out no difference

By *domifying* or calculation.

Lydgate, 'Dance of Machabre (the Astronomer),' in a miserable modernized edition.

By *domifying* of sundry mancions.

Lydgate, 'Fall of Princes,' Prol., st. 43.

Dor, a drone. 'Bullinger,' i. 332 (Parker Soc.).

Dories, drone-bees. 'Phil.,' 308 (Parker Soc.).

Doted, foolish. 'Becon,' ii. 646 (Parker Soc.).

Dotel, a dotard. 'Pilkington,' 536 (Parker Soc.).

Dotterl, bird. 'Bale,' 363 (Parker Soc.).

Dough, a little cake (North). Brand, 'Pop. Ant.,' ed. Ellis, i. 526.

Dough-nut-day, Shrove Tuesday (Baldock, Herts). "It being usual to make a good store of small cakes fried in hog's lard, placed over the fire in a brass skillet, called *dough-nuts*, wherwith the youngsters are plentifully regaled," Brand, 'Pop. Ant.,' ed. Ellis, i. 83.

Dover's meetings, apparently the same as *Dover's games*. Brand, as above, i. 277.

Dowsepers, grandees. 'Bale,' 155, 317 (Parker Soc.).

Draffe, hog-wash. Either the coarse liquor or brewer's grains (Skelton, ed. Dyce, i. 100; ii. 164); food for swine ('Bale,' 285, Parker Soc.).

Drafflesacked, filled with draff. 'Becon,' ii. 591 (Parker Soc.).

Dragges, dregs, or drugs (*sic*; it makes a difference!). 'Pilkington,' 121 (Parker Soc.).

Drift, a green lane. Also used in Cambs.

Drum, an entertainment (A.D. 1751). See 'N. & Q.,' 4th S. ii. 157.

Drumslet, a drum. Golding's 'Ovid,' fol. 149, back.

Drunkard's Cloak. See Brand, 'Pop. Ant.,' ed. Ellis, iii. 109.

Dryth, dryness. 'Tyndale,' ii. 14 (Parker Soc.).

Dudgeon-dagger. See Hazlitt's Dodsley's 'Old Plays,' v. 271.

Dummel, stupid, slow to move; said of wild animals (prov. Eng.; ref. lost).

During, enduring. 'Tynd.,' iii. 264 (Parker Soc.).

Dyssour, tale-teller, boaster. "He shal become a *dys-sour*," Rob. of Brunne, 'Hand, Synne,' 8302.

WALTER W. SKEAT.

(To be continued.)

THE BROWNE FAMILY OF STAMFORD, CO.
LINCOLN, AND TOLETHORPE, RUTLAND.

(Concluded from p. 225.)

Edmund Browne, who entered his pedigree in Visitation of 1634, made his will May 12 (proved

in P.C.C. December 31), 1640, in which he designates himself as "Edm. Brown, of Stamford, co. Lincoln, Gent.":—

"My body to be buried in St. George's Church next to my dear wife. To the poor of Stamford 40s., whereof 10s. to each of the parishes of All Saints, St. Marie's, and St. George's, and 6s. each to St. John's and St. Michael's."

Testator refers to an agreement made before his marriage with Jane, his (second) wife, whereby she was to receive one month after 100*l.*, and to enjoy the estate in Star Lane for the term of her natural life:—

"To my daughter Bridget, wife of Henry Cooke, Clerk, and her husband 20*s.* each to buy a ring to wear in remembrance of me. To my four grandchildren, viz., to Henry Cooke, my daughter's eldest son, 5*l.*; Robert Cooke 5*l.*; Bridget Cooke 5*l.*; and to Jane Cooke 5*l.*, on their attaining the age of twenty-one years. To John Sheppard,* my first wife's sister's son, 20*l.*, to encourage him to be careful to do my son John Brown the best service he can and to be faithful to him after my decease, and to be paid when he is twenty-six. To Mary Sheppard, his sister, 40*s.*, to be paid unto her on her day of marriage. To Anne Kime, my kinswoman, 20*s.*, to be paid unto her at the day of her marriage. All the rest of my goods, chattels, lands, hereditaments, and all other things that are mine or have been wrongfully detained from me, I give to my son John Brown, whom I make sole executor Witnesses, Henry Cooke, the mark of John Steele; John Shepard."

Henry Cooke, M.A., Rector of St. George's, Stamford, husband of Bridget, daughter of Edmund Browne, gent., was, says the London Visitation of 1634, the eldest son of Robert Cooke, of Huntingdon, esq., one of the justices of the peace for that town, who married Frances, daughter of Thomas Knowles, of Brampton, co. Hunts, Rector of Allhallowes in Huntingdon, and was installed May 1, 1627, to the rectory of St. George's, with St. Paul's annexed, Stamford, on the presentation of Sir John Rippington, Knt. His brother Robert Cooke, of London, B.L., Register of Westminster, and one of the proctors of the Arches, Vis. 1634, entered the family pedigree in the Heralds' Visitation of London in that year. Their arms are, Or, a fesse cheque or and gu., between three (2 and 1) cinquefoils az. Crest: an antelope's head erased or, gorged with a band cheque gu. and ar. The rector made his will July 21 (proved Dec. 11), 1655, in which he names his wife Bridget; sons Henry and Edmund, the youngest; and daughter Jane; Farm near Stamford held of the Earl of Exeter, a new house at Huntingdon, lands at Sawtry held of the hospital at Huntingdon, land

* 1673/4. John Sheppard, schoolmaster, bur. March 21, 1686. Fras. Shephard, bur. May 11 (St. Michael's parish registers). Robert Shephard, gent., was bur. at St. George's Sept. 1, 1657. In his will, made Aug. 23, and proved Sept. 11, 1657, by Mary, relict and executrix, no mention is made of the Brown family, and names only Laurance Farmer, his grandchild.

at Brampton, freehold house in Star Lane, Stamford, and eight acres of arable land at Stukeley. In the parish registers of St. George's, Stamford, after an entry of Sept. 27, 1653, is this mem. in the rector's handwriting, "Finis, Henerey Cooke, Minister." The following entries from the following parish registers of this borough will illustrate my paper and add dates to the pedigree of the family given in Blore's 'Rutland':—

All Saints—

1577/8. Jhon Browne, sonne of Jhon Browne, bapt. Feb. xvij.

1578. Anne Browne, daughter of Anthony Browne, bapt. Oct. xijj.

1579/80. Anthony Browne, bur. Feb. xxv.

1583/4. Jane Browne, bapt. Jan. xj.

— Jone Browne, bapt. Feb. viij.

1584. Francis Browne, bur. June xj.

1585. Anthony Browne, bapt. May xvj.

1586/7. Anthony Browne, gent., bur. Feb. xij.

1616. Mary, dau. of John Browne, bapt. May xxvij; bur. Sept. xxij.

1618. Robt. Browne and Joane Story, mar. Nov. xxiv. Joh(anna), wife of Robt. Browne, bur. Jan. 3, 1623/4.

1619. Jhon, son of Jhon Browne, gent., bapt. Sept. xj.

1619/20. Thomas, son of Robert Browne, gent., bur. Jan. iv.

1622. Thomas Browne, gentleman, bur. July xvijj.

1623. Anthony Browne, bur. Nov. xiv.

1666/7. Mr. Thomas Cook, bur. Feb. 14.

John, bapt. July 14, 1670; John, bapt. March 28, 1672; John, bapt. Aug. 25, 1673; Elizabeth, bapt. April 15, 1676, bur. Jan. 10, 1676/7; William, bapt. Aug. 18, 1677; and Edward, bur. March 5, 1678/9, children of Mr. John and Elizabeth Browne. Their other children see *sub* St. Michael's.

St. George—

1630. Mistress Jane Browne, the wife of Edmund Browne, gent., bur. Dec. xx.

1630/1. Henry Cooke, the son of Henry Cooke, Rector of St. George's, bapt. Jan. xvij.

1640. Edmund Browne, gent., bur. Dec. 22.

1642/3. Edmund Cooke, son of Henery Cooke, Clark, and Bridgett, bapt. Jan. 4.*

1643. John Browne, gent., bur. Oct. 18.

1644/5. John Browne, son of John Browne, gent., and Jane, bapt. Jan. 2.

1646/7. John Cooke, son of Henry Cooke, Clarke, and Bridgett, bapt. March 17; bur. June 10, 1647.

1647. Elizabeth Browne, daughter of John Browne, gent., bapt. July 24.

1648. Bridgett Cooke, daughter of Henry Cooke, Clark, bur. Nov. 10.

1648/9. Anne Browne, daughter of John Browne, gent., and Jane, bapt. Jan. 15. Jane Browne, wife of John Browne, gent., bur. March 13.

1650. Robert, son of Henry Cooke, Clerk, bur. June 16.

1650. Thomas Browne, son of John Browne, gent., and Frances, bapt. Dec. 11; bur. Aug. 4, 1655.

1652. Francis Browne, son of John Browne, gent., bapt. Aug. 5.

1655. Edmund, son of John Browne, gent., bur. July 23.

* Edmund Cooke, Esq. (son of Henry), as free born, freely admitted to freedom Oct. 6, 1681 (Corporation Records).

1655. Henry Cooke, Rector, bur. Sept. 22.

— Frances, wife of the aforesaid John Browne, gent., bur. Sept. 28.

1660/1. Edward, son of Richard Browne and Katharine, bapt. Feb. 1.

1662/3. Jane Brown, a gentlewoman, bur. Feb. 18.

1672. William Cooke and Martha Cholmley, mar. Oct. 28.

1673/4. John, son of Edmund Cooke, gent., bur. Feb. 6.

1675/6. Robert, son of Edmund Cooke, gent., bapt. Jan. 8.

1680/1. Mrs. Bridgett Cooke, vid., bur. Feb. 5.

— Phillip, son of Edm. Cooke, gent., bapt. Feb. 20.

St. Michael's. Baptisms:—Edward, Nov. 16, 1678; Francis, Dec. 13, 1679; Charles, Nov. 39, 1682; James, May 23, 1685; Sarah, July 27; sep., Aug. 31, 1686; Juliana, March 17, 1687/8; sep., Jan. 20, 1688/9; John, bur. Jan. 28, 1687/8; Anesharlot (a daughter) Feb. 1, 1691/2, children of John and Elizabeth Browne. Mrs. Elizabeth Browne, the mother, bur. June 19, 1727.

St. Martin's—

1577. Elizabeth, dau. of Thomas Browne, bur. Aug. 1.

1579/80. Jone, dau. of Thomas Browne, bapt. Jan. 7.

1602. John Roberts and Anne Browne, mar. June 13.

1616/7. William Browne and Theodociah Wingfield, mar. Feb. xj.

Who William Browne was, and to what branch of the family he belonged I am unable to say, but the lady (bapt. at St. Martin's Jan. 24, 1584/5) was the third daughter of John Wingfield, Esq., of this parish (buried in the church April 30, 1590), and Anne, his wife (daughter and coheir of John Calybutt, of Castleacre, co. Norfolk, esq.). There are several other entries relative to members of the same (not uncommon) family name, but none that I can with certainty tack on to either the Tolethorpe or Stamford stems, unless the following entries from the parish registers of St. Mary's refers to children of Edmund Browne (of St. George's):—

1617. Elizabeth Browne, the daughter of Edman [? Edmund] Browne, bapt. June 22, bur. June 29.

1618. John, sonne of Edman Browne, bapt. Oct. 10.

This church and that of St. George are but a very short distance apart.

At p. 103 the arms in the cloister window of the hospital should read: Browne impaling Stokke, Erm., on two bars sa., six elm leaves or; and not Elmes, which occurs on another pane by itself. The arms quoted from Harl. MS. 6829 existed when that laborious antiquary Gervase Holles took his notes in Belesby (or Beelsby) Church, near Great Grimsby, in this county.

Before the attainder in Parliament (Oct. 6) 12 E. IV. of John Durraunt, of Collyweston, Northamptonshire, Sir Robt. Welles, Kt., of Helowe, son and heir apparent of Richard, Lord Welles, and Sir Thos. Delalaunde, Knt., of Harbling, Lincolnshire, their manors of Lilford, Northamptonshire, and Hackington, Cambs, had been sold to Thos. Fitzwilliam the elder, and Thos.

Fitzwilliam, the younger, and by them resold to "William Brown of Staumford, Marchant," and levied a fine to the said Willm. Brown, John Brown, Willm. Stok, Knt., Thos. Stok, Clk., John Elms, and Willm. Est, and to the heirs of the said Willm. Brown, to the use of the same William and his heirs (Roll of Parliament, 12 E. IV.).

Robt. Cooke, B.L., Registrar of Westminster, and one of the proctors of the Arches, living 1634. I should like to know when he died, whom he married, and whether his will is at Somerset House.
JUSTIN SIMPSON.
Stamford.

FORS, FORTUNA.—A great war is waging as to the derivation of *fors*. *Fero* gives us "force," but we do not know it in the sense of chance, except that "Fortune favours the brave" (*i. e.*, the forcible), so I propose to compare *fors* with *sors* and *pars*. The Latin *sors* has direct reference to the "casting of lots," and *pars* represents the "share" so obtained, while *portionem* compares directly with *fortuna*, for a man's portion is his fortune.

The idea of Fortuna, or a goddess of chance, is very old. Such a deity is Parvati (from *par*, *pri*, to fill, and so *pars*, *partis*, the lot or portion), a name directly connected with *parvan*, a festival or holiday. She is also Mahadevi, or the great goddess; she is Durga, or the impregnable (*droog*, a fort); she is Cyama (cf. *su*, to pour out, and so *sors*, *sortis*); she is Girigâ (from *gur*, to bear, and so *fors*, the carrier), if you will; she is Kali (cf. *kal*, to count, and so *kald*, a share or portion, and calamity or mis-fortune); she is Bhavani (from *bhâ*, to be; cf. *bhar*, *bhri*, to carry, whence *fero*, if others will*; she is represented as Anna Purna, the distributor of rice; she holds the "sri garbha," or wand of fortune, a counterpart to the "bat" held by Fortuna.

These myths undergo many transformations; but let Fortuna be once personified, and the ideas will travel, varying in different lines of migration.

A. HALL.

13, Paternoster Row, E.C.

HISTORICAL INSCRIPTION AT BOLTON, LANCASHIRE.—In the *Gentleman's Magazine*, vol. liv. part ii., December, 1784, appears this letter:—

"MR. URBAN—The following inscription is written on a Tombstone in the Churchyard of Bolton-le-Moors, Lancashire (see the Arms in our plate, fig. 7): 'John Okey, the servant of God, was born in London 1608, came into this town 1629, Married Mary the Daughter of James Crompton, of Breakmet, 1635, with whom he lived comfortable 20 years, and begot 4 sons and 6 daughters, since then he lived sole till the day of his death: in his time were many great changes and terrible alterations; 18 years Civil Wars in England, besides many dreadful Sea fights, the Crown or Command of England changed 8 times, Episcopacy laid aside 14 years, London burnt by Papists and more stately built again,

Germany wasted 300 miles, 200,000 Protestants murdered in Ireland by the Papists, this town thrice stormed, once taken and plundered; he went through many troubles and divers conditions; found rest, joy and happiness, only in holiness, the faith, fear, and love of God in Jesus Christ: he died the 29th of April, and lieth here buried, 1684.

Come Lord Jesus O come quickly.'"

Probably some of your Lancashire readers may know which churchyard contains this grave and inscription, as doubtless it will interest the Society for Preserving Memorials of the Dead at Norwich, recently founded (1881).

FREDERICK LAWRENCE TAVARÉ,
30, Rusholme Grove, Manchester.

GARRICK AND GOLDSMITH.—I transcribe the following "epitaph" from the *Morning Post*, No. 1702, Friday, April 3, 1778. The initials appended are evidently those of David Garrick:—

Epitaph on Doctor Goldsmith, read at the Literary Club when the Doctor was present.

Reader, here lies a favorite son of fame!
By a few outlines you will guess his name:
Full of ideas was his head—so full
Had it not strength, they must have crack'd his skull;
When his mouth open'd, all was in a pother,
Rush'd at the door, and tumbled o'er each other!
But rallying soon with all their force again,
In bright array they issued from his brain.—D. G.

W. R. TATE.

Walpole Vicarage, Halesworth.

CIRCUMSTANCES.—That well-known phrase, "Circumstances over which we have no control," occurs in Dugald Stewart's 'Outlines of Moral Philosophy,' 1793 (ed. M'Cosh, 1873, p. 116).

W. C. B.

MALE-SAPPHIRES.—Whilst re-reading Robert Browning's 'Saul' I came upon a description which has always puzzled me: "All its lordly male-sapphires, and rubies courageous at heart" (canto 8). Having Emanuel's 'Diamonds and Precious Stones' (Hotten, 1867) at hand, I found on reference this explanation, which may be of some help to other readers of this poet:—

"The ancients called sapphires male and female, according to their colours—the deep coloured or indigo sapphire was the male; the pale blue, approaching the white, the female."

EDWARD DAKIN.

Selsley, Stroud.

ST. MARGARET'S, SOUTHWARK.—Mr. Wheatley, in his 'Notes on the Life of John Payne Collier; with a Complete List of his Works,' appears to have overlooked a contribution which he sent to the *British Magazine* (vols. xxxii. 481, 638; xxxiii. 1, 179) in the years 1847, 1848. This consists of a series of churchwardens' accounts relating to the extinct parish of St. Margaret's, Southwark, transcribed from the originals, which had been lately discovered in an old chest at St. Saviour's, into which parish St. Margaret's was absorbed, *temp.*

* We can also include *faveo* and *faustus*.

Henry VIII. These accounts, including inventories, are very interesting. Where is the original volume now preserved; and does the unhappy "taint of suspicion" extend to this transcript? It may be here noted that the Messrs. Cooper acknowledge their obligations to Mr. Collier, among many others, for help given to them in their compilation of 'Athenæ Cantabrigienses.' CECIL DEEDES.

RESEMBLANCE IN FICTION.—In 'Gil Blas' Don Matthias da Silva falsely alleges that he has had an intrigue with Donna Clara de Mendoza. He is, however, not aware that there is one present who knows Donna Clara. This gentleman, aware that the lady is virtuous, publicly says so, and calls Don Matthias a liar. Mr. Wilson, telling the history of his life in 'Joseph Andrews,' says: "As I was one day at St. James's coffee-house, making very free with character of a young lady of quality, an officer of the Guards, who was present, thought proper to give me the lie," &c. It may be interesting to note the resemblance, though, no doubt, the incident mentioned has occurred often enough in real life, and need not have been suggested by one author to the other. 'Gil Blas' appeared about a quarter of a century before 'Joseph Andrews.' E. YARDLEY.

VANDALISM IN THE CITY.—"By the demolition of the house No. 21, Austin Friars, which is about to take place, a very interesting relic of Old London will shortly pass away." Thus commences a paragraph on p. 6 of the *Times*, weekly edition, of February 17. The entire paragraph is too lengthy to be repeated, but doubtless has been seen in the daily or weekly issue of the *Times* by most, or at least many, of the readers of 'N. & Q.' The house referred to stands on what was formerly part of the garden of the priory of the St. Augustine monks, confiscated by that royal brigand and tyrant, Henry VIII. The house about to be demolished dates only from the years between 1660 and 1670; but, according to the *Times*, is the last of the houses formerly inhabited by London's merchant princes. For solidity, convenience, and beauty of internal adornment, it appears to have been well adapted to meet all the requirements of comfort and hospitality. The house is still practically intact:—

"It is a large and substantial building, lined throughout with solid wainscotting; its apartments are roomy and convenient; and its staircases are broad and carved with curious antique designs. The garden and all the original offices have been preserved, and the counting-house, the yard, the coach-house, and stables, the bake-house, even the old well and pump, remain as they were at the time when the house was built.

Observe—no serious decay; no pretence that the house is unfit for habitation, or liable to "come down by the run," like many a suburban villa. Why, then, is it to be demolished? I suppose

for the greed of gold, because a handsome profit may be coined out of its destruction and its replacement by some despicable erection like the hideous buildings that now occupy the site where stood the grand old East India House in the time of my boyhood. Cannot the City authorities prevent the intended demolition? Or is there not some City magnate who will buy and inhabit the house, or let it to some merchant not inculcated with the infatuation of "living out of town," and who would prefer as a residence so substantial and beautiful a structure to the showiest of gimcrack villas in any of London's environs? I suppose protest is in vain; but I shudder to think on the too probable doom of a people with no reverence for their ancestors' land-marks, and who, intent only on money-grubbing and selfish luxury, respect not even the graves, the very bones of their fathers.

GEO. JULIAN HARNEY.

Cambridge, Mass., U.S.

ATTEMPTED SUICIDE OF AN OCTOGENARIAN.—The following strange story has appeared in many of the newspapers within the last few days:—

"Incredible as it may sound, an octogenarian has tried to commit suicide at Budapest, because he was no longer able to support his parents. This man's name is Janos Meryessi. He has for the last few years been a beggar, and is 84 years old. His father and mother are said to be aged 115 and 110 respectively. Meryessi was rescued by a Hungarian Member of Parliament, M. Orszag, as he was about to jump into the Danube off the suspension bridge. His story has since been investigated by the police, and is declared to be true."—The *Queen*, Feb. 11.

K. P. D. E.

SINGULAR EPITAPH.—In the *Cambrian Register* for 1796, p. 441, is the following:—

"Epitaphium Evæ filiæ Meredith ap Rees ap Howel, of Bodowyr, scriptum per Arthuram Kynaston de Pant y Byrffey, filium Francisci Kynaston, et transcriptum per me Jo. Puleston, Feb. 5, 1666.

Here lyes by name, the world's mother,
By nature my aunt, sister to my mother;
My grandmother, mother to my mother;
My great grandmother, mother to my grandmother;
My grandfather's daughter and his mother:
All which may rightly be,
Without breach of consanguinity."

R.

HOMER.—The Rev. W. Lucas Collins, in 'The Iliad' (A. C. for E. R.), says (p. 3):—

"The uncertainty of his birthplace, and the disputes to which it gave rise in after times, were the subject of an epigram whose pungency passed for truth—

Seven rival towns contend for Homer dead,
Through which the living Homer begged his bread";

but he does not state the author. W. D. Adams gives:—

Seven Cities warred for Homer being dead,
Who living had no rooffe to shrowd his head.
Heywood, 'Hierarchie of the Blessed Angels.'

The couplet quoted by the Rev. W. L. Collins

sounds like a Pope-ish version of the Heywood lines; but I have not traced it in any edition of Pope I have consulted. J. S.

HIDE.—The following passage from Mrs. E. Gerard's 'Land beyond the Forest' is worth a place in your pages, as it will interest students of folk-lore:—

"Another legend accounts for the foundation of Hermanstadt with the old well-worn tale which has done duty for so many other cities, of a shepherd who, when allowed to take as much land as he could compass with a buffalo's hide, cut up the skin into narrow strips, and so contrived to secure a handsome property. This particular sharp-witted peasant was, by profession, a keeper of swine, and there is a fountain in the lower town which still goes by the name of the *fontaine porcicole*, or swineherd's well."—Vol. ii. p. 46.

ANON.

"VINAIGRE DES QUATRE VOLEURS." (See 7th S. i. 309).—A preparation of aromatic vinegar.

"With one hand the Emperor was opening my shirt-collar and with the other holding a bottle of *vinaigre des quatre voleurs* to my nostrils."—'Napoleon in Exile,' vol. i. p. 233.

A preparation with so singular a title should have a history. Littré traces it back as far as 1720, to the time of the plague at Toulouse. If it were not for the number one might have attributed its name to an intended allusion to the crucified thieves.

R. E.

Upton.

PRINCE BISMARCK ON THE GERMANS.—

"In Berlin the late words of Prince Bismarck to the Reichstag, 'We Germans only fear God!' are being engraved on brooches, scarf pins, medals, pipes, mugs, and everything that will bear an inscription, and the articles thus decorated sell readily. A Parisian paper, commenting on this, says the Germans ought, however, to add the words 'and Bismarck' to the inscription."—*Echo*, Feb. 21.

The proposed addition is, of course, the mere flourish of a pen dipped in a strong solution of Gallic acid. The critic would have made a more effective stroke had he hinted that the German bucket had been filled at a French well, supporting his case by the following extract from Racine:—

Je crains Dieu, cher Abner, et n'ai point d'autre crainte.
'Athalie,' I. i.

See also St. Matthew x. 28.

WM. UNDERHILL.

"SIX LINES OF HANDWRITING."—I have lately seen a reference to, or inquiry for, the saying, "Six lines of handwriting are enough for me to hang any man," I presume in 'N. & Q.,' though I cannot make out the reference. More recently I have met with the following notice of the expression, which may be worth insertion:—

"On met souvent sur le compte de Richelieu cette parole patibulaire: 'Qu'on me donne six lignes écrites de la main du plus honnête homme, j'y trouverai de quoi le

faire pendre.' Si quelqu'un a dit cela pendant ce règne, c'est Laubardemont certainement ou bien encore Lafémas.

"Richelieu ne descendait pas à ces détails de justicier farouche et de bourreau en quête de supplices."—E. Fournier, 'L'Esprit dans l'Histoire,' chap. xli. p. 255, Paris, 1833.

ED. MARSHALL.

"THE ST. VINCENT DE PAUL OF THE NINETEENTH CENTURY."—Dom Bosco, founder of the Missions of St. Francis of Sales, died Jan. 31, 1888, in Turin, aged seventy-one. He bore a title of fame worthy of preservation, especially to future antiquaries and searchers of old records.

HERBERT HARDY.

MRS. BEESTONE'S PLAYHOUSE.—The following extract from 'State Papers Calendar,' June, 1639, seems worth a note:—

"Minute of the desire of the inhabitants of Drury Lane, including Secretary Windebank, Lord Montagu, the Earl of Cleveland, and divers other persons of quality. Since George Littgrave's commitment, wine has been drawn in his house, adjoining Mrs. Beestone's playhouse, which he attempts to make into a tavern, in contempt of the orders of Council. They desire (among other things) that the justices of peace may commit any person who shall be found drawing and selling wine there, or attempting to hang up a sign, or a bush, or doing any work there towards making that house a tavern, the disorder being likely to be such in the tavern, joined to the playhouse, as will not be possible to be suppressed."

Who was Mrs. Beestone; and where was her playhouse situate? Was it the "new playhouse" erected on the site of the "Phœnix," which had been destroyed by the mob in 1617? The direct allusion to the proverbial "bush" is worth notice.

J. J. 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.

SWEETE WATER.—Can any one tell me the meaning of this? It occurs more than once in the civic records among other items for which charges are made in bills of fare at public dinners in the seventeenth century, thus, "Pd for sweete water, 0l. 1s. 0d." Is it to be inferred that water fit for drinking was difficult to obtain; or does it refer to any especial beverage in fashion at the time?

JOHN E. PRICE, F.S.A.

25, Great Russell Street, W.C.

EXODUS OF THE ISRAELITES.—In February, 1883, I wrote to the *Standard*, under the signature of "Nemo," pointing out that when making certain military reconnaissances, in March of the previous year, I observed that the wind had the most extraordinary power of pushing back shallow water; after a few hours of an easterly gale, the water of Lake Menzaleh being driven back even beyond the

horizon line. On the wind ceasing the water at once returned back to the bank of the Suez Canal. As the crossing place of the Israelites was probably at the head of the Hereopolite Gulf, which must then have been a shallow lagoon, like the present Lake Menzaleh, it occurred to me that my observations might be of use in discussing the vexed question of the route of the Exodus. During the remainder of my time at home I did not see any answer to my letter. As I have been most of my time abroad since then, can your readers kindly inform me if any correspondence ensued on the subject afterwards?

ALEX. B. TULLOCK, Colonel Welsh Regt.

AUTHOR WANTED.—Hints towards the Formation of Character, with reference chiefly to Social Duties. By a Plain-Spoken Englishwoman. Lond., Simpkin. (Foster, printer, Kirkby Lonsdale.) 1843." 12mo. RALPH THOMAS.

SIR JOHN HEAL (? HELE).—He stands fourth in the catalogue of the members of the House of Commons who took the protestation on May 3, 1641. Who was he; and what constituency did he represent in Parliament? W. D. PINK.

SALT FOR REMOVING WINE STAINS.—Can you, or any of your readers, state authoritatively whether there is, or is not, any practical value in the custom of sprinkling salt on the part of a tablecloth where wine, especially red wine, has been spilt? Old-fashioned housewives assert that unless salt be immediately sprinkled on the spilt wine the stain will be permanent, but that the sprinkling of salt upon it renders it removable by washing. Is this merely one of the old customs which still survive, founded on superstition or popular fallacy, or is the operation really followed by practical results, producing some chemical action whereby the stain is rendered removable by washing? P. MAXWELL.

RICHARD AND MARIA COSWAY.—I am anxious to obtain any information relating to the Cosways. I have already referred to the ordinary sources of information, such as Allan Cunningham, the new edition of Bryan, and Mr. Leslie Stephen's *magnum opus*. There surely must be some contemporary account of these distinguished miniature painters. Was Richard Cosway ever knighted, or was there ever a knight or baronet bearing the names? Propert's new book on miniature art has nothing fresh on the subject.

A. L. HUMPHREYS.

26, Eccleston Road, Ealing Dean.

REV. JAMES PINAUD.—This clergyman (the most accurate and circumstantial who had a hand in our parish registers) was vicar of Llanelly, Carmarthenshire, the middle of the eighteenth century. I am very anxious to collect particulars about him, more especially as the name is some-

what rare. How can I proceed? Any hints will be acceptable.

ARTHUR MEE.

Llanelly.

UP-HELLY-A.—The *Edinburgh Evening News* of Jan. 31, says:—

"The old festival of Up-Helly-A was observed at Lerwick last evening.....The masqueraders assembled at Market Cross at 9.30, when torches, numbering considerably over 100, were lighted, and the procession, headed by a brass band, marched through the principal streets. The effect was striking. The dresses were very brilliant and rich in colouring. After the procession, the masqueraders visited friends' houses during early morning."

What is the meaning of *Up-Helly-A*, and the origin of the festival? JOHN E. T. LOVEDAY.

SONG WANTED.—A favourite capstan song forty years ago in Green's India fleet began as follows:

Old Boney was a warrior,
Yo-ho, my lads, yo-ho;
He beat the Rooshians,
Yo-ho, yo-ho.

I wish to find out the rest of it, and, if possible, the tune. DENHAM ROUSE.

"THE DEVIL'S DANCING HOUR."—I am told that this is a current phrase in Devonshire and Cornwall for the interval between 12 P.M. and 1 A.M. Is the phrase used in other parts of England; and is it to be found in print?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

LORD MAYORS EASTFIELD AND FROYSHE.—I am anxious to obtain information concerning Sir William Eastfield, Lord Mayor *temp.* Henry VI.; Sir John Froyshe, Lord Mayor *temp.* Richard II.; Jeremy Bassano, Edward Bassano, and others of the family (royal musicians), living *circa* 1580–1640. Also Dr. Edward Pelling, author of various theological works, rector of Petworth, Sussex, and chaplain to the Duke of Somerset, *circa* 1690. W. WINTERS.

Waltham Abbey.

P.S.—Information may be sent privately to the above address.

"STRAWBOOTS" AND "VIRGIN MARY'S GUARD" (the 7th Dragoon Guards, or "Princess Royal's D. G.").—Will one of your learned correspondents explain to me the meaning of the two pet names given above? The latter was given in the reign of George II., but I forget the allusion, and want to recover it. The other nicknames, "Blacks" and "Lingoniers," are quite obvious.

E. COBHAM BREWER.

CATHEDRALS.—Fifty years or so ago I believe all our cathedrals were practically divided into two churches by a massive choir screen. In the majority of cases this has fortunately been altered, and the cathedrals thrown into one, so as to ac-

commodate large congregations. So far as I know, the nave and choir are considered as one at St. Paul's, Lichfield, Durham, Salisbury, Chichester, Ely, Hereford, Worcester, Bristol, and Llandaff; while the following remain unchanged: Exeter, Winchester, Wells, and Gloucester. I should be glad to have the above list complete.

JOHN NEWNHAM.

Exeter.

THE FOURTH FOLIO OF SHAKESPEARE.—I have two copies of the fourth folio Shakespeare in which the title-pages differ as regards the addresses of the publishers, reading respectively:—

“London, Printed for H. Herringman, E. Brewster, and R. Bentley, at the Anchor in the New Exchange, the Crane in St. Paul's Church-Yard, and in Russell-Street, Covent-Garden. 1685.”

“London, Printed for H. Herringman, E. Brewster, R. Chiswell, and R. Bentley, at the Anchor in the New Exchange; and at the Crane, and Rose and Crown in St. Paul's Church-Yard, and in Russell Street, Covent Garden. 1685.”

I shall be glad to receive any information about them.

J. H.

ARMS OF THE SEE OF BRECHIN.—In the recently published life of the late Bishop Forbes of Brechin a sketch is given of the arms (Argent, three piles gules) of the see of Brechin. Now it has been pointed out (7th S. i. 17) that before the Reformation no Scottish prelate impaled the arms of his see, for the sufficient reason that there were no arms to impale. Pre-Reformation bishops placed their mitres over their family coats. Archbishop Sharp of St. Andrews impaled his arms with a fancy coat for the see (Azure, a saltire argent), which are not the arms of the city nor of the see, there being no arms for the latter. I observe that some of the Scotch Catholic prelates of the revived hierarchy use impaled coats, those for the sees being purely fanciful. What is the authority for the three piles given as the arms of the see of Brechin? They appear on the tomb and brass to the memory of Bishop Forbes in St. Paul's Church, Dundee.

GEORGE ANGUS.

The Presbytery, St. Andrews, N.B.

THE CASTLE OF LONDON.—The ship Castle of London, arriving at Boston, Mass., harbour in the month of July, 1638, brought Henry Swan and wife Joanna, who was the daughter of Thomas Rucke. Rucke, with William Hatch and Joseph Merriam, are described as “joint undertakers”—perhaps charterers of the ship. From what port in England did she sail? From what parish did Swan and Rucke emigrate? Rucke's wife Elizabeth is known to have been the daughter of Edmund Sheafe, of Cranbrook, co. Kent.

W. M. SARGENT, A.M.

BLAZON: EMBLAZON.—There is some confusion in the use of the words *blazon* and *emblazon*, and

there are many who would be glad to have the dictum of some recognized authority as to whether, as synonymous terms, they may be used as fancy dictates, or whether *blazon* should always be used in reference to verbal, or written, descriptions of armorial bearings, and *emblazon* as strictly referring to pictorial displays of heraldry. The author of a work recently published, ‘How to Write the History of a Family,’ says:—“*Blazoning* must be distinguished from *emblazoning*, which means the painting of a coat of arms with all the proper heraldic colours.”

J. H. M.

[Such distinction is not generally recognized by heralds.]

CATSUP: KETCHUP.—It seems to be generally believed that our familiar word *ketchup* is a mere corruption and mispronunciation of *catsup*. Walker says: “*Catsup*, universally pronounced *ketch'up*.” The question is, Do not these words imply two wholly different things? The earliest instance that I know of *catsup* is in Swift's ‘Panegyric on the Dean,’ 1730. He is contrasting English with foreign fare, and says:—

She sent her priests, in wooden shoes,
From haughty Gaul to make ragouts;
Instead of wholesome bread and cheese
To dress their soups and fricassees,
And for our homebred British cheer
Botargo, catsup, and caviare.

This looks as if *catsup* were something solid, and not a mere sauce. But what can be the origin of the word? Botargo and caviare (Swift seems to intend it to be pronounced *caveer*) are of foreign etymology, but *catsup* does not exist in any European language; nor, indeed, is the liquid sauce we call *ketchup* known except as an English condiment.

Can any one give me an instance of *catsup* earlier than this of Swift's? We know Byron's line in ‘Beppo’ (1817):—

Ketchup, soy, Chili-vinegar and Harvey.

By the by, he writes “Chili,” as if the sauce came from that country. The word should really be *chilly*, the pod of the capsicum. J. DIXON.

EARLY ISSUES OF AMERICAN PAPER CURRENCY.—I shall feel much obliged for a notice from one of the contributors to ‘N. & Q.’ as to the sources of information on this subject. I have before me two specimens, the first of which must belong to one of the earliest issues. It is a bill (No. 1651) for eleven shillings, issued August 18, 1775, by the colony of the Massachusetts Bay, payable to its possessor on August 18, 1778. On the back is the figure of a soldier, sabre in right hand, scroll, labelled “Magna Charta,” in left; and the inscription, “Issued in defence of American Liberty,” and “Ense petit placidam sub Libertate, Quietem,” and the value and date are repeated. The other is a note or bill at sight for two Spanish dollars, printed by Hall and Sellers in 1776, according to

a resolution of Congress passed at Philadelphia February 1, 1776. It is, I presume, one of the third issue, each of some millions of dollar bills, and I should imagine that a large number must still be in existence. This bill is printed from type and wood blocks; the earlier from engraved plates.

J. ELIOT HODGKIN.

Richmond-on-Thames.

RHINO.—I cannot find any explanation of this word, either in 'N. & Q.' or in any of my various glossaries. Where does it come from; and how did it get its present meaning? It is not a modern word; for in an account of an elopement from Bristol in 1787 the lady is said to be possessed of a large fortune "in ready rino."

J. B. WILSON.

Knightwick Rectory.

ALGERINE PASSPORTS.—An old American sailor says that he long ago saw on English ships vellum passports, that were carried as a safe-conduct when meeting Algerine corsairs. What manner of documents were these; and when did they cease to be issued?

JAMES D. BUTLER.

Madison, Wis., U.S.

POEM WANTED.—Where can I find an early poem of Mrs. Browning's beginning—

O maiden, heir of kings,
A king has left his place?

Also a patriotic song of Tennyson's, sung not long ago at a colonial dinner, in which the lines occur,

Pray God our greatness may not fail,
Through craven fears of being great?

And the 'Mummy,' by Roscoe?

MAC ROBERT.

St. Leonard's.

[Have you consulted Roscoe's collected poems?]

AUTHORS OF QUOTATIONS WANTED.—

Sweet music moves us and we know not why;
We feel the tears, but cannot trace the source.
Is it the language of some other state
Born of its memory? For what can wake
The soul's strong instinct of another world
Like music?

R. C.

No heart was made for loneliness or sadness, &c.
M. BARLOW.

Replies.

TOM-CAT.

(7th S. v. 268.)

In connexion with DR. MURRAY'S query and its editorial rider, the following may be of interest:—

"Arab. 'Sinnaur' (also meaning a prince). The common name is Kitt, which is pronounced Katt or Gatt; and which Ibn Dorayd pronounces a foreign word (Syriac?). Hence, despite Freitag, *catus* (which Isidore derives from *catare*, to look for) *kárra* or *Para, gatto, chat, cat*, an animal unknown to the classics of Europe, who used the *mustela* or *putorius vulgaris* and different species of *Viverra*. The Egyptians who kept the cat to

destroy vermin, especially snakes, called it *Mau, Mai, Miao* (onomatopoeic): this descendant of the *Felis maniculata* originated in Nubia; and we know from the mummy-pits and Herodotus that it was the same in species as ours. The first portraits of the cat are on the monuments of Beni Hasan, B.C. 2500. I have ventured to derive the familiar 'Puss' from the Arab *Biss* (sem. *Bissah*), which is a congener of *Psasht* (Diana), the cat-faced goddess of Bubastia (Pi-Pasht), now Zagázig. Lastly, 'tabby' (brindled) cat is derived from the Attabi (Prince Attab's) quarter at Baghdad, where watered silks were made. It is usually attributed to the Tibbie, Tibalt, Tybalt, Thibert, or Tybert (who is also executioner), various forms of Theobald in the old Bear Epic; as opposed to Gilbert, the gib-cat, either a tom-cat or a gibbed (castrated) cat."—'The Thousand and One Nights,' Sir Richard Burton's translation, vol. iii. p. 149.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

'N. & Q.' so early as 1st S. i. 235, has noticed "the gib cat," beginning from the 'Romance of the Rose,' through the translation of "Gibbe our cat" for "Thibert le *œcas*," with reference to "Tibert" as the cat's name in 'Reynard the Fox,' stating also that Nares satisfactorily explains it. At p. 282 there is the further statement that the "subject is exhausted in the 'Etymologicon.'" Sir G. Cornwall Lewis has a more than usually long article on 'The Ancient Names of the Cat' in 2nd S. viii. 261-3, but the names to which he refers are the still earlier ones. The dialectical variations of "cat" are noticed in some articles in vols. x. and xi. of the First Series.

ED. MARSHALL.

An editorial note at the above reference seems to imply a doubt as to whether the term *gib-cat* is synonymous with *tom-cat*. The following extract from Elisha Coles's 'English-Latin Dictionary,' fifteenth edition, 1749, seems to make it clear that it is so: "A *gib-cat, catus, felis mas*." This dictionary is often very useful in determining the meaning of obsolete and provincial terms, and as eighteen large editions of it were published between 1677 and 1772, it can hardly be very scarce, though doubtless many copies met with early destruction, the too frequent fate of school-books in constant use.

W. R. TATE.

Walpole Vicarage, Halesworth.

In Johnson's 'Dictionary,' 1805, I find:—

"*Gibcat*, an old, worn-out cat. 'I am as melancholy as a gibcat or a lugg'd bear' (Shakspeare)."

In Toone's 'Dictionary of Uncommon Words':—

"*Gibbe*, an old, worn-out animal. A gibbed cat is said, but on no certain authority, to be a he cat. Both the etymology and precise meaning of the word seem involved in obscurity. It was applied generally as a term of contempt.

For who that's but a queen, fair, sober, wise,
Would from a paddock, from a bat, a gibbe,
Such dear concernings hide,—'Hamlet.'

I am as melancholy as a gibbe cat.—'1 K. Hen. V.'"

Dr. Brewer says a male cat used to be called

Gilbert. Nares says that Tibert or Tybalt is the French form of Gilbert, and hence Chaucer, in the 'Romance of the Rose,' translates "Thibert le Cas" by "Gibbe our Cat." Tybalt is the name given to the cat in the story of 'Reynard the Fox.' Mercutio calls Tybalt "good King of Cats."

CONSTANCE RUSSELL.

Swallowfield, Reading.

I find this term in Hilpert's 'German-English Dictionary' (1845), s.v. "Kater." I am well aware that nothing but documentary evidence is nowadays considered worthy of notice. Still I may just as well say that I was born in 1826, that I have myself most certainly never used anything but *tom-cat*, and have never heard anything else used. An old lady, also, born in 1809, whom I have just consulted, and whose memory is perfect, has never used anything but *tom-cat*. In Holthrop's 'Dutch-English Dictionary' (1824), s.v. "Kater," I find *boar-cat*; and in Salmon's abridgment of Boyer's 'Dictionary' (1827) I find the same, s.v. "Matou."

F. CHANCE.

Sydenham Hill.

An earlier name is *ram-cat* :—

Egad! old maids will presently be found Clapping their dead *ram-cats* in holy ground, And writing verses on each mousing devil.
Wolcot's 'Peter's Pension,' in 'Works,' Dublin, 1795, vol. i. p. 502.

GEO. L. APERSON.

Wimbledon.

Grose gives "Gib cat, a northern name for a he cat; there commonly called Gilbert; as melancholy as a gib cat; as melancholy as a he cat who has been catterwauling, whence they always return scratched, hungry, and out of spirits" (1785). He does not mention *tom* or *tib cat*.

JULIAN MARSHALL.

[The meaning we had heard assigned to *gib-cat* is indicated in the extract from Sir K. Burton supplied above.]

CAT (7th S. v. 267).—May not this word have reference to some kind of tackle for "hauling in"? Mr. Clark Russell, in his little book 'Sailors' Language,' gives, "Cat, the tackle used for hoisting the anchor to the cat-head, sometimes called the cat-tackle." The same volume contains further entries, under "Cat-back," "Cat-block," "Cat-chain," "Cat-harpens," and "Cat-holes," and all these terms refer to the exercise of tension or traction in some form or another.

E. G. YOUNGER, M.D.

Hanwell, W.

Catting in Yorkshire and Lancashire consists of the following. The perpetrators of the joke make a bet with some stupid fellow that he cannot pull a cat through a certain pond of water. He accepts it, thinking no evil, feeling sure he can accomplish

the feat with ease. A rope is laid across the pond and tied under his arms, and during the pretended operation of tying the rope to the cat, he is suddenly dragged into and through the water.

In the 'Loyal Address' the nation (English) is the foolish man who is drawn through the pond, the water is the troubled times of rebellion, the cat signifies the men who are the instigators or help in bringing disloyalty to a crisis. The Grand Jury of Tamworth evidently wish his Majesty to understand that the country had learnt a lesson from the last revolution, and that the nation had no sympathy with the various plots supposed to exist.

JOHN RADCLIFFE.

The two quotations given at this reference appear to refer to the trick called "whip the cat," described in Halliwell's 'Dictionary,' s.v. "Whip the Cat."

A. COLLINGWOOD LEE.

Waltham Abbey.

DR. MURRAY will find this fully described in Grose's 'Classical Dictionary of the Vulgar Tongue,' s.v. :—

"Cat Whipping, or Whipping the Cat, a trick often practised on ignorant country fellows, vain of their strength; by laying a wager with them, that they may be pulled through a pond by a cat; the bet being made, a rope is fixed round the waist of the party to be catted, and the end thrown across the pond, to which the cat is also fastened by a packthread, and three or four sturdy fellows are appointed to lead and whip the cat, these, on a signal given, seize the end of the cord, and pretending to whip the cat, haul the astonished booby through the water."

JULIAN MARSHALL.

CAT'S-PAW (IN MONKEY'S HAND) (7th S. v. 267).—If DR. MURRAY will refer to 'N. & Q.' (6th S. vii. 286) he will be able to see the origin of the story in connexion with the household of Pope Julius II., 1503-13. If he will also look at vol. viii. p. 34, he will meet with the phrase, "As the monkey did the cat's paw," in 'Killing no Murder,' of Col. S. Titus, 1657, with a further confirmation from me of the papal story. At p. 98 he will also see further references, one to Whitney's 'Emblems,' p. 58, 1588. Will DR. MURRAY, who is but a recent contributor to 'N. & Q.,' excuse me if I venture to say that there is much more of interest from his point of view than he appears to me to be aware of in 'N. & Q.,' if he will learn, say from REV. C. B. MOUNT or REV. W. D. MACRAY, how to come upon it?

ED. MARSHALL.

This word and "Cat's foot" are found explained in Grose's 'Classical Dictionary of the Vulgar Tongue,' 1785, and a cross reference to "Cat's-paw," s.v. "Tool," its synonym. I fear that DR. MURRAY neglects his Grose, a most useful authority.

JULIAN MARSHALL.

BLUE-BOOKS (7th S. v. 287).—More papers are issued in "white" than in blue covers, as all thin papers are "white," and only thick ones blue.

The phrase "blue-book," as popularly used, includes "white" command-papers and returns, but not statutes. We have no Parliamentary "colours" except blue, and plain colourless paper. D.

LETTER FROM KING CHARLES I. (7th S. v. 247).—The autograph letter of Charles I. to his sister, the Queen of Bohemia, possesses only one real difficulty, and that is "the mache with Swed," of which Charles said he had "littell hope." The other two points raised by your correspondent can be soon dismissed.

1. "The liquidation of accounts with the King of Denmark" was, no doubt, a subject somewhat distasteful to Charles. In 1625 he had promised Christian 30,000*l.* a month as the price of his assistance in the war. He had sent an instalment of 46,000*l.* to him, but afterwards was too troubled with his own money matters to send any more. About the means of paying this debt he may have been conferring with his sister, and perhaps Laud, in his correspondence with her, may have proposed some plan for raising the money. At any rate, Denmark was now indignant with Charles for the non-fulfilment of his promise. Baillie, with his usual vagueness, remarks (vol. ii. p. 191), "Denmark was not satisfied with manie of our princes proceedings, and was much behind with the Crown of Brittain, since his warr with the Emperor"; and also tells us that Denmark was "bot one inch from utter ruine" (vol. ii. p. 264), but does not mention any plan of the king to pay off the debt.

2. The third point about "the mache for your son Robert" is perfectly clear. In Warburton's 'Memoirs of Prince Rupert' (vol. i. p. 61), I find that it was thought necessary to provide the prince with an heiress-wife. Accordingly, as early as 1632, negotiations were begun to marry him to a Mdlle. de Rohan, which were finally broken off in 1643.

3. The "mache with Sweden" is very hard to understand, if "mache" means merely an alliance by marriage. If that were the case, why should Charles write to the Queen of Bohemia on the subject?—unless, indeed, it referred to some proposed marriage for Charles Louis, the Elector Palatine, or his brother Maurice, by which means the Palatine's position would be greatly strengthened. Perhaps this plan might be the outcome of Charles Louis's visit to England in 1635. If it refers to a marriage alliance between Sweden and England, I fail to see why the Queen of Bohemia should be consulted. As early as 1612 it had been seen that an alliance with Sweden was most desirable, and negotiations had been set on foot to marry the Princess Christina to either Prince Henry or Prince Charles. In 1638 Henrietta Maria and the Queen Mother may have been intriguing for something of the same kind, though

it seems hard to decide who the contracting parties were to be. An alliance with Sweden, pure and simple, was as important to the Elector as to the King of England. May not this letter refer to some negotiations to bring about either of these ends? Thus, in Thurloe, vol. i. p. 14, we find Charles writing to Christina, October, 1641, about Charles Louis, while Whitlock, Thurloe, &c., teem with references to negotiations, past and present, for an alliance between Sweden and England. If possible, then, it seems best to consider this negotiation as one for a political alliance, and, it may be, of the same nature as the scheme which led to the mission of Robin Meldrum. Baillie, with his usual prophetic wisdom, remarks that "if the Swedes can keep the field till next Spring, it is like the British army may appear in Germany for some better purpose than hitherto," but says nothing about any positive alliance.

H. B. LEETE.

10, New Inn Hall Street, Oxford.

May not "the liquidation of accounts between me and the King of Denmark" refer to the long-standing claim of that country respecting the impignoration of Orkney and Shetland?

A. L.

BURLESQUE OF 'MOTHER HUBBARD' (7th S. v. 208).—This so-called sermon is to be had, or was lately to be had, at (of all places in the world) Cremer's toy-shop in Regent Street, London. I bought it there not long ago, together with about a dozen other *jeux d'esprit* of the same kind, all of them said to be written by a medical officer in the Indian service. So far as I have read them, they are not irreverent, nor meant to be irreverent; they are simply, in point of style and treatment, good-humoured travesties of the old-fashioned "Evangelical" sermon of forty years ago.

A. J. M.

This is not a "burlesque" of the story of 'Mother Hubbard,' but a good-humoured parody of the popular (?) "regulation" sermon. It appeared originally in 1877, in a novel by Lord Desart, who claimed it in a letter to the *Pall Mall Gazette* in December, 1886, in which he says that "one of his characters delivered it as a mock sermon," and adds that it has been copied into "most of the provincial English and Scotch, and into many American and Canadian newspapers." He adds:—

"I myself heard it preached by a negro minstrel at Haverley's, New York; it has been neatly printed, with an introduction, by a clergyman, and sent round to his brother preachers as an example of how not to do it; it was bought for a penny in a broadsheet form in the City a year or two ago by a friend of mine; it has been heard at countless penny readings and entertainments of the kind; it has appeared among the factiæ of a guide-book to Plymouth and the South Coast; and in a volume published by the owners of St. Jacob's Oil, as

well as in another jest-book; and the other day I was shown it in a collection of *ana*, just published by Messrs. Routledge & Co. for a firm in Melbourne; and all this without any acknowledgment of its authorship whatsoever. Perhaps you will allow me, through your columns, to claim my wandering child—a poor thing, but mine own."

Its latest fate has been to be reprinted as one of ten "Modern Sermons" on similar nursery-rhyme texts, but generally greatly inferior to the original, in penny leaflets, published by F. Passmore, 124, Cheapside, E.C.

Fillongley.

The burlesque sermon with the first stanza of 'Mother Hubbard' for its text appeared in the *Portsmouth Monitor*. It was reprinted in the *Sporting Times* March 8, 1879, and, I think, again as a leaflet.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

[To be had, with other similar sermons, of Mr. F. Passmore (DE V. PAYEN PAYNE, WM. FREELOVE, ALEX. H. TURNBULL, W. R. K., and CELER ET AUDAX); published in an almanac issued by the proprietors of Alcock's porous plasters (C. C. B.); apply to Mr. Trezise, 4, Beech Street, Barbican (E. P. WOLFERSTAN); to Fullford, Pentonville Road (JULIAN STEGGALL). DENHAM ROUSE, of the Grammar School, Bedford, will lend C. a copy.]

"PROVED UP TO THE VERY HILT" (7th S. v. 228).—This expression appears to be an inapt and false rendering of a line often used by Feargus O'Connor at meetings of the Chartists forty-nine years ago, when physical force was declared by him and others to be the ultimatum by which the people would obtain redress of grievances. The lines O'Connor was fond of quoting in addressing large audiences of working men ran:—

On, on, with your green banners rearing,
Go, flesh every sword to the hilt,
On our side is virtue and Erin.
On theirs is the parson and guilt.

I have heard O'Connor quote these lines at several political meetings. It is said that they had been previously spoken by Daniel O'Connell, but for this I cannot speak, never having heard O'Connell use them.

It is now of very frequent occurrence to hear an argument spoken of as "proved to the hilt," meaning thereby a full and thorough enforcement of it. "Up to the hilt" is a phrase which explains itself as meaning a thorough driving of a sword home; but when the word "proved" is added in reference to an argument or a statement, it becomes an infelicitous and an inappropriate metaphor.

J. RABONE.

Birmingham.

AURORA BOREALIS (7th S. v. 46, 117).—I find, by reference to my diary, that on Sept. 24, 1870, when on the Red River of the North, I witnessed a most magnificent auroral display, which I shall endeavour briefly to describe. I was standing one evening with some officers of the Quebec Battalion

of Rifles, at Lower Fort Garry, when we observed flashes, as it were, of bright bluish and greenish light, springing up from all parts of the horizon, and darting upwards, until their apices seemed to concentrate in a luminous point nearly overhead, but a little to the northward. The stars all disappeared, and the heavens seemed like a gigantic pavilion stretched over the earth. Across these curtains, as it were, flashed streaks of light, varying in colour from light pink to the deepest crimson. The colours remained most vivid for about twenty minutes, then, gradually losing their intensity, faded away, until the stars shone out once more, and the sky assumed its usual appearance. One of your correspondents remarks that a popular name of the aurora is "The Merry Lancers"; to this I may add that the Ojibewa Indians call it "Jibi-ne-wid-i-wan," or the "Ghost Dancers."

R. STEWART PATTERSON,

Chaplain H.M. Forces.

Cork.

ODD VOLUMES WANTED (7th S. v. 166).—There are a few second-hand booksellers in London who make a speciality of dealing in odd volumes, parts, and numbers. The chief is Mr. Platnauer, late of Paternoster Row, but now of No. 14, Fetter Lane. Mr. Maggs, on Paddington Green, and Mr. Herbert, of Goswell Road, to my knowledge deal largely in odd volumes. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Mr. Thomas Gladwell, of Goswell Street, used to issue catalogues of odd volumes; and several other dealers in second-hand books issue occasional lists at the end of their ordinary catalogues.

W. C. B.

[References to Mr. Platnauer are sent by J. W. ALLISON, D. B. K., ESTE, WALTER HAMILTON, &c. WM. FREELOVE, of Bury St. Edmunds, claims to have two thousand odd volumes, and invites communications from those wanting to complete sets. We can scarcely, as some correspondents request, fill the column with statements of their wants.]

BIRTH-HOUR (7th S. v. 108, 194).—I imagine that the record of the birth-hour is not only to be found "in many American Bibles of the last century," but also in many English Bibles. Thus, in a family Bible now before me, I find, in the handwriting of my direct ancestor—a Worcestershire vicar—that his eldest son "natus erat 31^o die Mensis Januarii (qui tunc erat dies Dominicus) An^o 1730/1 sextam circiter Horam matutino tempore." The second son, "natus erat 15^o die mensis febr: (qui tunc erat Dies Veneris), An^o 1733/4, intra Horas 10 & 11 matutinas." And so on. But when that first son (also a Worcestershire vicar) came to be married, and to put down in the same Bible the announcements of the births of his children, he did so in plain English, thus: "Was born the 22nd day of September, 1769 (being

Sunday), between the Hours of 9 & 10 o'clock in y^e Morning." My father continued the same practice, so that I find that he set down in the family Bible that I was "born Sunday, March 25th, 1827, at 15 minutes before 4 in the evening."

CUTHBERT BEDE.

That the idea is astrological may be inferred from entries such as the following, from the registers of Malew Church, Isle of Man (Thomas Parr was vicar of the parish):—

"1659. Isabella Parr, gnat. Tho. Parr, and Ellin^r was borne about 3 a'clocke in the morninge, friday, December the 2th, the wind at north, two dayes before the change of the Moon, the Sign in the Secrets, all the Planets friendly, and bapt. Dec^r 6th."

This is copied from the *Manx Note Book*, No. 7, where some very interesting extracts are given by the present vicar of the parish.

ERNEST B. SAVAGE, F.S.A.

St. Thomas, Douglas, Isle of Man.

LAFOREY BARONETCY (7th S. v. 188, 271).—A pedigree of this family will be found in Burke's 'Peerage' for 1837 and previous years. It became extinct in 1839 (see Solly's 'Titles of Honour,' p. 109). It is duly mentioned in the second edition of Dr. Marshall's 'Genealogist's Guide,' with a reference to Burke's 'Extinct Baronetage,' Supplement.

SIGMA.

ABBREVIATIONS (7th S. v. 187).—Messrs. Griffith & Farran publish "A Dictionary of Abbreviations. Containing nearly 2,500 Contractions and Signs, &c.," fcap. 8vo. The two following I have taken from the 'English Catalogue': "Abbreviations, by Macgregor. Dean & Co., 1855, 18mo." "Abbreviations, by E. S. C. Courtenay. Groombridge, 1855, 18mo." There is also a little shilling book, published by Routledge, entitled 'Five Hundred Abbreviations made Intelligible.' Most technical dictionaries have lists of abbreviations at the end. Thus, Angener's 'Dictionary of Musical Terms' has a list of many musical abbreviations. Mr. Beck's 'Draper's Dictionary' would probably furnish some out-of-the way abbreviations.

A. L. HUMPHREYS.

26, Eccleston Road, Ealing Dean.

Modus Legendi Abbrueviaturarum in utroque jure. Nuremberg, 1494.—Often reprinted; e. g., Paris, 1538; Paris, 1541.

Explanatio Notarum et Litterarum in antiquis lapidibus, marmoribus, &c. 8vo. Paris, 1723.

Beringii Clavis Diplomatica. 4to. Hanov., 1737.

Gerrard, John. Siglarium Romanum. 4to. 1792.

Explicatio Litterarum et Notarum, &c. 12mo. Florence, 1822.

Chassant. Dictionnaire des Abréviations Latines et Françaises. 8vo. Paris, 1862.

W. C. B.

The "Table Méthodique," forming the sixth volume of Brunet's 'Manuel,' 1865, will indicate all the chief works on this subject. See *Histoire* :

VI. Paralipomènes Historiques. 3. Archéologie. 3*. Archéologie: M. Numismatique; N. Inscriptions et Marbres. 4. Histoire Litteraire: C. Paléographie; Diplomatique ou Connaissance des Ecritures (pp. lviii-ix). The appendix to Facciolati's 'Lexicon Latinatis,' by Bailey, London, 1826, contains a reprint of Gerrard's 'Siglarium Romanum,' Lond., 1792.

For Hebrew abbreviations, there is a treatise printed at the end of Buxtorf's 'Hebrew Lexicon,' of which there were several editions in the seventeenth century, entitled 'רשימי תבנית,' *Capita Dictionum: sive Tractatus de Abbrueviaturis Hebraicis, et Vocibus Decurtatis.* It contains sixty pages in the 1646 edition.

W. E. BUCKLEY.

The most complete handbook of abbreviations I have ever seen is a small 4to., with 134 double-column closely printed pages, with this title: "Hand Book of Abbreviations and Contractions, Current, Classical, and Mediæval; also of Secret, Benevolent, and other Organizations, Legal Works of the United States and Great Britain, and of the Railroads of the American Continent. By the Rt. Rev. Samuel Fallows, A.M., D.D. Chicago, the Standard Book Co., 1883."

ESTE.

A useful list of early title and votive abbreviations may be found in Köhler's 'Die Litteraræ votivæ der Bibliographie' and 'Abbruevierte Titulaturen,' published in the *Neuer Anzeiger für Bibliographie*, Oct.-Nov. number, 1886.

RICHARD BLISS.

Newport, R.I., U.S.

BLUFF (7th S. v. 206).—The lines quoted by your correspondent concerning *Bluff* and *Wittol*, evidently have reference to two characters in Congreve's 'Old Bachelor,' Bluffe, a bully and coward, and Wittol, a fool and coward. Bluffe is the directing, or misdirecting, genius of Wittol. And this explains fully the simile which concludes the couplet.

E. YARDLEY.

Captain Bluff and Sir Joseph Wittol are two characters in Congreve's 'Old Bachelor.'

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

PATAGONIAN THEATRE, EXETER CHANGE (7th S. v. 188).—An account of this exhibition is given in Pyne's 'Wine and Walnuts,' vol. i. pp. 276-8. The actors were not living giants, but, on the contrary, ten-inch marionettes, with which plays were acted on a stage about six feet wide. It was planned and conducted by Charles Dibdin, the composer of sea songs, and Hubert (or Herbert) Stoppelaer, a painter, actor, dramatic writer, singer, and a great humourist." The former wrote little pieces for it, and played a "a smooth-toned" organ accompaniment to the songs. The latter helped to paint the scenery and speak for the puppets.

Dibdin's opera 'The Padlock' was performed there, as well as on the regular stage, the composer taking the reading part of Mungo in each case. "The whole exhibition was skilfully managed in a neat little theatre, with boxes, pit, and gallery, which held about 200 persons." Pyne, who "remembered the place well," dates its existence nearly so far back as 1773. He says it answered for a few seasons, but, falling into other hands, became a mere puppet-show, and was sold up to pay creditors. In the large room which held it De Louthembourg afterwards set up his Eidophasikon, which in its turn made way for the menagerie of wild beasts. J. L. R.

DECKLE-EDGED (7th S. v. 227).—A deckle edge, which may be seen on a Bank of England note, is peculiar to hand-made paper. A book printed on hand-made paper is correctly described either as deckle edged or rough edged, but one printed on machine-made paper with edges untrimmed by the guillotine is correctly described as rough edged, and incorrectly as deckle edged. Mr. BUCKLEY must surely be mistaken in saying that the term "deckle edged" has lately been adopted in the advertisements of books to indicate that the edges of the paper have not been cut or trimmed, so that it is equivalent to the more common designation "rough edged." If this were so the leaves of a three-volume library novel opened out with a paper-knife are deckle edged, but the statement could hardly be more foolish were the usual cloth binding described as vellum. ANDREW W. TUER.

The Leadenhall Press, E.C.

If the expression "deckle-edged" is being used by publishers to indicate any uncut or untrimmed edges of paper, then it is certainly being used in other than the old and correct sense; and if the expression is admitted into respectable society it will be an instance of an old word losing a distinctly restricted meaning. In machine-made paper—that is, paper made in a continuous roll on a machine—there are two deckle edges, formed by the deckle straps, which rest on the wire cloth, and travel with it. The straps are slightly higher than the pulp, which they keep within bounds, thus determining the width of the paper. In machine-made paper there are, therefore, two deckle edges. In some few cases, where an imitation old style (*i. e.*, hand made, for until the present century all paper was so made) is desired, the paper is generally made in narrow webs, and these rough edges are retained, showing on two sides only of the sheet when cut off the web; but, as a rule, these deckle edges are cut off before the paper leaves the machine, and before these again are cut into single sheets or rewound into reels. In paper making by hand each sheet is, however, made separately, and has four deckle edges; but the description quoted and

the remarks made by Mr. BUCKLEY scarcely convey a right idea of the process. The "deckle" is the frame which fits on the wire mould, and its size regulates that of the paper being made. Except when the deckle does not fit properly down on to the mould, none of the pulp is "squeezed out beyond the edge of the deckle," but the rough or deckle edge is there formed by the fibres in the pulp settling or "felting" irregularly against the edge of the deckle. In all the subsequent processes of finishing this very marked peculiarity of hand-made paper thus produced is retained. The deckle edge is, of course, wanting in ordinary account books, which have passed under the bookbinder's knife. Books printed on hand-made paper, and which have not been cut or trimmed, should show the true deckle edges on all sides of a complete sheet. When folded by a binder the true edges should show as follows: If printed four pages on a sheet, the deckle edge should appear on the top, bottom, and fore edges; if printed eight pages on, the edge should show on the bottom and fore, the top being folded; if printed sixteen pages on, all the top edges are folded, as well as the front edges of the last eight pages, all remaining show the true deckle edges. Only high-class books of a limited circulation are, as a rule, printed on hand-made paper, so that the rules noted here will nearly always be correct. In modern cheap printing so many time and labour saving schemes are adopted that the wisdom of the most practical printer and the knowledge of the most expert bibliographer need to be combined in one to truly judge how a modern book has been "built." But even modern books, when printed on hand-made, will generally be found to obey the old rules, and may be correctly described in old terms. The sketch of hand-made paper making in the 'Encyclopædia Britannica' was written by a practical paper maker, and may be worth a reference by those wishing to know more. JOSIAH ROSE.

West Dulwich.

The "deckle" consists of a movable rectangular frame of wood, used in the manufacture of hand-made paper to prevent the pulp from running off the mould, the superfluous pulp, not required to fill the "deckle," being dropped back into the vat. See in 'The Manufacture of Paper,' by C. S. Davis (1886), chap. iv., "Manufacture of Paper by Hand," pp. 94-98; also article on 'Paper and Paper-Making' in the 'Encyclopædia Britannica.'

ROBERT F. GARDINER.

Glasgow.

TO HELP (7th S. v. 108, 212).—It is news to me that an "Americanism"—*i. e.*, a word or phrase used by the people of the United States—is, "as a matter of course, English of the purest kind." The language of New England no doubt contains words and phrases that may properly be thus

described; words that were a part of the mother tongue in the seventeenth century, and ought to be, if they are not, a part of it still. Such is the word *fall*, for *autumn*, which is still living speech in Dorset, as Mr. Barnes's poems show. Such may be the phrase "To help do it," instead of "To help to do it," for anything I know. And Canada also has such phrases; e.g., the word *likely* used without qualification. We here say "A likely thing"; and we say "He will very likely do it," or "He will do it, likely enough"; but we do not, like the Canadians, say "He will likely do it"—at least, I never heard the form except from Canadians.

Our language loses nothing by taking back again these respectable old friends; but the case is very different with the new or foreign words that have come into United States English, either from the miscellaneous ancestry of that people or from the new condition and widely extended interests of their national existence. Such words are not, and never will be, pure English; and the coming of them hither, unless they fit our conditions and interests, ought to be resisted in literature and in speech. The word *boss*, for instance. English workmen have begun to use it, most unpleasantly, instead of *master* or *employer* or *gaffer*. But in true English *boss* means (as it means in architecture) a knob, or knop, or knob; and, with this meaning, is properly used, as it is still used in Staffordshire and Shropshire, only as the equivalent of *footstool*. A. J. M.

A poet even more illustrious than Mr. Matthew Arnold supplies at least a couple of examples of *help* without to:—

If thou hadst hands to help thee knit the cord.

'Titus Andronicus,' II. v.

Nurse, will you go with me into my closet,

To help me sort such needful ornaments

As you think fit to furnish me to-morrow?

'Romeo and Juliet,' IV. ii.

EDWARD H. MARSHALL, M.A.

FARTHING NEWSPAPER (7th S. v. 267).—As I happen to have preserved the separate issue of this tiny newspaper, I gladly supply the information asked for by T. M. I give the titles *in extenso*:—

(a) "Specimen Copy. * * Six Copies of this Journal (one week's supply) contain Equal to 30 News Columns of the *Times*. The *Penny-a-Week Country Daily Newspaper*. No. []. Wednesday, June 25th, 1873. Price if delivered by Newsmen, One Farthing each." Size 1½ in. by 5½ in., four pages of two columns each. "Printed and Published for the Proprietors by the Central Press Company, Limited, 112, Strand, London."

(b) "*The Six-a-Penny, or Penny-a-Week Town and Country Daily Newspaper*. No. 1. London, Monday evening, July 14, 1873. Price.....One Farthing each. This Journal contains equal to five news columns of the *Times*." Same size as specimen number, and same imprint.

(c) "*The Six-a-Penny, or Penny-a-Week Town and Country Daily Newspaper*. No. 1. London, Monday

evening, July 21, 1873. Price.....One Farthing each." Size 1½ in. by 9½ in., four pages of three columns each, with same imprint as above.

This is called an enlarged edition of the issue on July 14, 1873, but owing to mechanical difficulties there was no issue of the small size on any of the days between July 13 and 20 inclusive, and subscribers were asked to count No. 1 as from July 21. This enlarged edition ran on continuously until No. 62, Tuesday, Sept. 30, 1873, when, on account of an injunction in Chancery being threatened by a magazine bearing a similar title, the proprietor purchased the copyright of the *Sun*, and issued it thus:—

(d) "*The Sun*. With which is incorporated *The Town and Country Daily*. No. 25,320. London, Wednesday evening, October 1, 1873. Price.....One Farthing each." Size 13½ in. by 9¼ in., four pages of three columns each, same imprint.

I regret I am unable to state when the *Sun* was discontinued, as I ceased to subscribe to it shortly after this date; but I have carefully preserved the first successive issues of this farthing newspaper, and I will gladly present them to the British Museum if they are not to be found there.

JOHN CLARE HUDSON.

Thornton, Horncastle.

Before me is the copy of a newspaper published "London, Monday evening, October 6, 1873," bearing the title, "*The Sun*. With which is incorporated *The Town and Country Daily*." Price, if delivered by newsmen, One Farthing each. No. 25,324. Twelve persons subscribing 1½d. each may have 12 Copies every morning, Post Free. Six-a-penny, in parcels of 100 and upwards as heretofore." The imprint is, "Printed and Published for the Proprietors by the Central Press Company, Limited, 112, Strand, London." The paper contains four pages, each measuring 12½ in. by 8 in. of printed matter. RICHARD MCKAY.

103, John Knox Street, Glasgow.

[ESTE has "a vague recollection that Mr. E. L. Blanchard was the originator or editor."]

BENJAMIN DISRAELI (7th S. iii. 89, 152, 232, 295, 371; iv. 258).—MR. SAWYER says "the word *apprentice* has never been used in connexion with attorneys," and that in my reply (7th S. iii. 232) I am guilty of an inaccuracy in so using it. It is at present used daily in the newspapers with regard to the Bill for Facilitating the Admission of Law Clerks to the Attorney Profession. Again, let me quote the first few lines of an indenture of the year 1805, a document at present lying before me:—

This Indenture witnesseth that Charles Bayly, of Jervis Street, in the city of Dublin, gentleman, second son of Peter Bayly, of Jervis Street aforesaid.....gent., an Attorney of His Majesty's Courts of King's Bench, Common Pleas, and Exchequer, and a Solicitor of His Majesties High Court of Chancery in Ireland, Doth put

himself *apprentice* to the said Peter Bayly to learn his art, and with him after the manner of an *apprentice* to dwell and serve from the date hereof unto the full End and Term of five years from thence next following, to be fully completed and ended, during which term the said *apprentice* his said master faithfully shall serve.....but in all things as an honest and faithful *apprentice*...

22 June, 1805.

CHARLES BAYLY.
PETER BAYLY.

Signed, sealed, and delivered in presence of me, being first duly stamped,
RICHD. MAUNSELL, Under Treasurer, King's Inns.
[Stamp duty, 12L.]

WM. J. BAYLY.

35, Molesworth Street, Dublin.

MOTHERING SUNDAY (7th S. v. 245).—My own experience, for the past thirty-seven years, in country parishes shows me that this Mid-Lent observance is still a valued institution, chiefly among cottagers. The Rev. S. Baring-Gould, whose experience of rural life is considerable, bases the sketch of his sermon for Mid-Lent Sunday on "The Motherhood of the Church" ('One Hundred Sermon Sketches,' 1877). I imagine that Mothering Sunday about half a century ago was also observed by middle-class people and in the families of professional men, much after the same fashion that now obtains among cottagers. I was born on Mothering Sunday in the year 1827, a circumstance that naturally prevented my mother from attending the annual Mothering Sunday dinner that had always been held on that day in her father's home. And my advent, I have been told, broke up that Mothering Sunday festival, which was held for the last time in my mother's family on the day of my birth.

CUTHBERT BEDE.

Cake was not the only attraction of Mothering Sunday at the "Swan Inn," Wotton-under-Edge, Gloucestershire; there was wine also for all the servants, who were at liberty to bring their friends and sweethearts, and doubtless the same custom prevailed in other houses. The old landlady who nearly twenty years ago dispensed these "motherings" was then over ninety, and has passed away; but I am told that the custom still survives.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

[M.A.Oxon. chronicles the continued observance of Mothering Sunday in Radnorshire.]

SIR JAMES LEY (7th S. v. 168).—Sir James Ley, created in 1626 Earl of Marlborough, had three wives: first, Mary, daughter of John Pettey, Esq., of Stoke Talmage, co. Oxford; secondly, Mary, widow of Sir Wm. Bower, Knt.; thirdly, Jane, daughter of John, Lord Butler of Bramfield. By his first wife he had the following children: (1) Henry, his successor; (2) James, died unmarried 1618; (3) William, who succeeded as fourth earl; (4) Elizabeth, married to Morice Carant, Esq., of Somersetshire; (5) Anne, married to Sir Walter

Long, of Draycot, Wilts; (6) Mary, married to Richard Erisey, Esq., of Erisey, Cornwall; (7) Dionysia, married to John Harington, Esq., of Kelneyton, Somersetshire; (8) Margaret, married to — Hobson, Esq., of Hertfordshire; (9) Esther, married to Arthur Fuller, Esq., of Bradford, Hertfordshire; (10) Martha, died unmarried; (11) Phœbe, married to — Biggs, Esq., of Hurst, co. Berks.

Henry Ley, second Earl of Marlborough, married Mary, daughter of Sir Arthur Capel, of Hadham, in Hertfordshire. He died April 1, 1638, had issue, James, his successor; Elizabeth, who died unmarried.

James Ley, third Earl of Marlborough, slain during a fight with the Dutch off Lowestoffe (1665), died s. p.

William Ley, Earl of Marlborough, third son of the first earl, married Miss Hewit, daughter of Sir William Hewet, Knt., died without issue 1679, when the barony of Ley and earldom of Marlborough became extinct. Sir Bernard Burke's 'Dormant and Extinct Peerage,' p. 321.

JOHN RADCLIFFE.

Sir James Ley was not created Earl of Marlborough by James I., but by Charles I., on Feb. 5, 1626, and this last honour was attributed to the influence of his third wife Jane, daughter of Lord Butler, niece of George Villiers, Duke of Buckingham. The name is pronounced Lee.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

CATHERINE WHEEL MARK (7th S. v. 28, 91, 112, 236).—This query suggests another. Burton ('Anat.,' pt. ii. sec. 1, mem. 2, subs. 1), says:—

"Sorcerers are too common; cunning men, wizards, and white witches (as they call them), in every village, which, if they be sought unto, will help almost all infirmities of body or mind—*servatores* in Latine; and they have commonly St. Catherine's wheel printed in the roof of their mouth, or in some other part of them," &c.

What is the signification of the wheel-mark in this connexion?

C. C. B.

St. Catherine's Hall, Cambridge, displays a catherine wheel in its arms; but this is probably not the kind of mark inquired for. Lewis's 'Topographical Dict. of England,' however, professes to be "embellished with engravings of the arms of the cities, bishoprics, colleges, and the seals of the several municipal corporations." It might, perhaps, be found here with a search of little trouble.

R. H. BUSK.

WHERE WAS THE PLAN OF THE REVOLUTION OF 1688 CONCERTED? (7th S. iv. 268, 452).—I have always understood that the principal papers relative to the Revolution were signed at Lady Place, Hurley, co. Berks, the once lordly home of the Lovelaces. The vault in which the secret meetings are said to have been held still remains. Macaulay,

in a graphic and well-known passage descriptive of Lady Place, refers to this tradition, which is also mentioned in Lysons's 'Berkshire.' This vault was visited by William III. soon after his accession; by General Paoli in 1780; and by George III. and his queen in 1785.

NATHANIEL J. HONE.

Henley-on-Thames.

AUTHOR OF HYMN WANTED (7th S. v. 248).—

Father! O hear me,
Pardon and spare me, &c.,

is not the beginning of a hymn, but the beginning of the third verse of a hymn translated from the German of Paul Gerhardt by R. Massie, Esq., of Pulford Hall, Wrexham, and first published in Mercer's 'Church Psalter and Hymn Book,' second edition, 1856. The hymn begins:—

Evening and morning,
Sunset and dawning,
Wealth, peace, and gladness,
Comfort in sadness,

These are thy works, all the glory be thine, &c.

In Mercer's second and third edition it is No. 500, and consists of six verses of ten lines; but in the Oxford edition, 1864, it is curtailed, and begins with the third verse as MR. VOYSEY has it.

EDWARD S. WILSON.

DIARY OF A HALF-PAY BOOK-HUNTER: SAMUEL DERRICK (7th S. v. 81).—F. G. may be interested to know that Derrick's name appears on the title-page of a little book entitled, 'Letters written from Leverpoole, Chester, Corke, the Lake of Killarney, Dublin, Tunbridge Wells, Bath, by Samuel Derrick, Esq., Master of the Ceremonies, Bath,' 2 vols., 12mo., with portrait by Vespris, London, 1767. The letters abound in racy anecdote, of which I venture to offer the following specimens:—

"I remember an old French dancing master (an ancient family piece) who had long depended upon the late D. of D—t for a provision. His grace was appointed Lord Lieutenant of Ireland. Monsieur was ordered to follow in his train. Various methods of settling him were proposed; all were clogged with insuperable objections and insurmountable difficulties. At last the Church was thought of, and though he knew nothing of Greek, was a stranger to Latin, could not read English, and spoke very bad French, he was thrust into orders by some obsequious pander to his grace's will, and I am assured was inducted into a very profitable living."

Derrick's arrival at Passage, six miles from Cork, is thus described:—

"It being late in the evening, we took up our lodgings for this night at Passage, where we had no reason to complain of our supper, which consisted of fish; as for the dressing and the wine, indeed, I cannot say much. Our hostess was a fine fat old woman, but lame and blind of an eye. Being past her teens and a widow, who paid but little regard to her personal decorations, you may be sure she was not the neatest nor the most pleasing figure in the world. She was, however, a patriotic gentlewoman and a person of taste, who despised us because

she supposed us English. She told us she had seen Alexander acted in Corke the night before, for she went often to the play, and that the man who played it was one Mr. Barry, an Irish gentleman, that beat all the actors England ever produced; but she heard she had a namesake, one Mr. Foote, in the same way of business in London, who was a fine actor, and if he would come to Corke she would make him very drunk and give him a hearty welcome."

W. W.

Cork.

WILLIAM HAMPER'S MSS. (7th S. v. 228).—Some of these, of local interest, are in the possession of Mr. Alderman Avery, Edgbaston, especially a copy of Hutton's 'History of Birmingham,' with Hamper's numerous MS. notes, corrections, and additions. His annotated Dugdale's 'Warwickshire' is said to be in the Museum Library. His books and collections were sold by auction by Evans, Pall Mall, in 1832. Two of Hamper's daughters were recently living at Ringwood, Hants, but I believe they have none of the MSS. or books, which must have been widely dispersed. I have some of Hamper's letters, but none of any literary interest, except one which gives his various initials and signatures to his contributions to the *Gentleman's Magazine*.
ESTR.
Fillongley.

The above collections were sold by auction at Evans's in 1831. Some of the MSS. are now in the library of the late Sir Thomas Phillipps, Bart., at Thirlestaine House, Cheltenham. T. F. F.

PUNISHMENT OF CARTING (7th S. v. 7, 97).—The "carting" was the authorized way of dealing with juries who were unable to agree upon their verdict, each county being responsible for conveying the jury to the border of the next shire. Blackstone says:—

"And it is laid down in the books, that if the jurors do not agree in the verdict before the judges are about to leave the town, though they are not to be threatened or imprisoned, the judges are not bound to wait for them, but may carry them round the circuit, from town to town in a cart."

See the case *Reg. v. Winsor*, Law Rep., 1 Q.B., 305, and a note in 1 B. & Smith, p. 439. This ancient custom has now become quite obsolete, through the modern practices of withdrawing a juror by consent, or of the judge discharging the jury.
EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

BLUE-TINTED PAPER (7th S. v. 204).—W. T. M. prints the story of the origin of the blue tint in paper-making. But 'N. & Q.' must have the date and name exactly, which, as they appear in Herring's 'Paper and Paper-Making,' are as follows. The name of the paper-maker was Rutenshaw, the year about 1790. Which is correct, East, as it is in the work from which it was taken for 'N. & Q.,' *Salmon's Printing and Stationers' Trade Circular*,

or Ruttenshaw, as I have it in an extract from Herring? ED. MARSHALL.

MISS FLAXMAN AS AN ILLUSTRATOR OF CHILDREN'S BOOKS (7th S. v. 221).—MR. TUER'S interesting list of children's illustrated books, independent of the question of Miss Flaxman's share in their artistic embellishment, deserves the acknowledgment of your readers. Hoping to render his catalogue of these books more complete, I would add to their number the following, contained in my library:—

The Mermaid at Home. Illustrated with Elegant Engravings on Copper Plate. London, Printed for J. Harris, successor to E. Newbery, at the Original Juvenile Library, the Corner of St. Paul's Church Yard, 1809.

The Lion's Masquerade, 1808. Same imprint.

The Elephant's Ball, 1808. Ditto.

Also the following titles, taken from the back pages of the books in my possession:—

The Horse's Levée; or, the Court of Pegasus.

The Lobster's Voyage to the Brazils.

Flora's Gala.

The Feast of the Fishes.

The Council of Dogs.

Tales and Fables in Verse, with Moral Reflections, &c.

Dr. Goldsmith's Celebrated Elegy on that Glory of her Sex, Mary Blaize.

W. FRAZER, M.R.I.A.

I have, bound up together, the following, but cannot find Miss Flaxman's initials on any of the cuts:—

The Peacock at Home. Twenty-ninth edition, 1812. Coloured plates and natural history notes on the birds mentioned.

The Peacock and Parrot on their Tour to discover the Author of 'The Peacock at Home.' London, J. Harris, corner of St. Paul's. Coloured plates.

The Wedding among the Flowers. By One of the Authors of 'Original Poems,' 'Rhymes for the Nursery,' &c. London, Darton & Harvey, 55, Gracechurch Street, 1808. Plates not coloured.

C. S. K.

Corrard, Lisbellaw.

RUCKOLT (7th S. v. 229).—Sir Baptist Hickes was a younger brother of Sir Michael Hickes, of "the maner of Rokholt."

"The site of the mansion-house is near a mile south from this [Leyton] church.....It was a beautiful seat, standing near the place where the old house was, which Mrs. Parvis above mentioned [Henry Parvis or Parvish was the first husband of Sir Michael Hickes's wife] built. But it hath been taken down some years."—Morant.

"Ruckholt House was pulled down about the year 1757."—Lysons.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

A full account of this manor will be found in Morant's 'Essex,' i. 24, and of the Hickes family on that page and pp. 165, 166. Reference is made in the index to p. 170, but in error. Sir Harry Hickes sold Rockholts in 1720. Ogborne ('Essex,' p. 80), writing before 1817, says, "The manor-

house has been some years pulled down, and a farm-house built near or on the site." The 'Genealogist's Guide' indicates copious references to this family. C. DEEDS.

BLIZZARD (7th S. v. 106, 217).—DR. MURRAY was evidently misled by Bartlett, who drew on his imagination for the definition "a poser." An early meaning, possibly the earliest, was "to shoot," especially used by boys. "Let her blizzard," one boy would say to another when he became tired of waiting for the latter to discharge a gun or shoot an arrow. Also employed in reference to throwing a ball. It has been used with this meaning in New England for forty or fifty years certainly. A correspondent of the *New York Nation*, I think it was, said that along the Atlantic coast, among the gunners who hunt in parties for birds, it has long been used to indicate the general discharge of all the guns nearly together, but not exactly at the same time. "Blaze away" has been suggested as a plausible hint for its etymology.

The suggestions above will, I think, show the meaning of the word in the quotation from Crockett in the 'New Dictionary.' DR. MURRAY says, following Bartlett, "not known in the Eastern States." Undoubtedly true, in the sense of "a poser," and he might have added, "nor in any other part of the world." THOMAS J. EMERY.

82, Devonshire Street, Boston, Mass., U.S.

This word was coined in America, but we have the same root-words in England from which it is formed. *Bliz* is allied to *blink*, and we have *blenkard*, as of one blinded; *blenky* is to snow a little. A. H.

Miscellaneous.

NOTES ON BOOKS, &c.

Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII. Arranged and Catalogued by James Gairdner. Vol. X. Rolls Series. (Longmans & Co.)

THE calendar of the records of the reign of Henry VIII. makes steady progress. We would not wish to be thought to depreciate the calendars of a later time which are in the course of publication, but it is our duty to say that the series relating to the reign of Henry VIII. is by far the most important. The period it embraces—the most acute struggle of the Reformation—will ever be of undying interest, whatever opinions we may chance to hold as to the right or wrong of the old faith and the new. The calendars themselves, also, are constructed on a wider basis. The British Museum and other record depositories are laid under contribution, as well as the great storehouse in Fetter Lane. The result will be, when the great work is brought to an end, that the historian will have before him an almost perfect set of materials from which to construct a picture of the great Henry.

The present volume includes the first half of the year 1536—a time the events occurring in which were of portentous gravity. Fisher, More, and the Charterhouse monks had already been done to death because they had refused to give assent to the changes in faith which the

king had made through the agency of Acts of Parliament. Anne Boleyn was queen, but from the first seems to have been in abject terror. Her death must have been planned during the earlier months of the year. She suffered on May 19. Before that time—namely, on Jan. 7—Queen Katherine had “entered into rest.” Whether she died from natural causes—from grief, as we may not unreasonably assume—or whether her end was hastened by poison, we shall never know. There were dark suspicions at the time; and when we call to mind the character of the persons who had an interest in her death, they are not to be dismissed lightly. On the other hand, as Mr. Gairdner points out, it is very difficult to explain, “if a murder there actually was,..... how the suspicion of such a thing should have abated so completely as to have become generally discredited, and almost forgotten by historians until recent investigations in the archives of Vienna brought it once more to light.” The indecent gaiety which Henry showed, both in dress and manner, when he heard of Katherine’s death, may perhaps count as evidence that he had taken no means to hasten her end.

The death of her mother not unnaturally caused those who were interested in the fate of the Princess Mary additional anxiety. Plans were laid for her escape to the Continent, but her guardians were too watchful. The full extent of the cruelties exercised towards the unfortunate woman will never be known. What we have undoubted testimony for seems almost incredible. The agents who were sent to treat with her—a duke, an earl, and a bishop—when they found they could not terrify her into slandering her mother’s memory and accepting theological conclusions which were against her conscience, told her that “if she was their daughter they would beat her and knock her head against the wall, and make it as soft as baked apples.”

As the terrible tragedy of Henry’s reign unfolds itself in contemporary documents, the authenticity of which cannot be called in question, we become more and more assured that all the attempts that have been made to represent him as a man whose desires were in the direction of justice have been complete failures. He was, as the Bishop of Chester has said, “A man who regarded himself as the highest justice, and who looked on mercy as a mere human weakness.” Such beings may be—nay, we may confidently affirm, are—needful in the unfolding of human history; but they must be regarded as we regard the earthquake and the tornado, not as human beings with whom it is possible to have sympathy.

Apart from its historical value, this volume contains an account of many papers of local interest. The inventory of the goods of Richard Rawlings, Bishop of St. David’s, is curious in many respects. We can in some measure construct from it what was the household economy of a Welsh bishop three hundred and forty years ago.

Annandale under the Bruces. By George Neilson. (Annan, Cuthbertson.)

MR. NELSON, in lecturing under the auspices of the Glasgow Annandale Association, has taken up a subject not only sure to stir many a memory in Annandale men, but also to arouse interest among students of history and genealogy. In his pages we see first the wild Selgove, scarce tamed by the Roman legions, then the “chaotic scramble,” as he fairly calls it, of Pict, Cumbrian, Angle, Scandinavian, and Norman, settling gradually down into the period of fusion and material prosperity extending, broadly speaking, from David I. to the war time arising out of the disputed succession on the death of Alexander III. That war time Mr. Neilson properly recognizes as having thrown the country back, it would not be too

much to say, several centuries. Memories of men of war, Bruces and Johnstones and Kirkpatricks, abound, of course; but Mr. Neilson also recognizes fully the beneficent and abiding influence of St. Kentigern, the apostle of Strathclyde, whom Glasgow and Annandale revere as St. Mungo, the beloved, whose memory yet clings to more than one ancient centre of Christian teaching in Cumbria. To this day, as our author points out, there is only one more parish church in Annandale than there was in the year 1300. When the Bruce became Lord of Strath Annan, three of St. Mungo’s churches were still in existence, and his light yet shines upon the paths of the men of Annan.

The County Seats of Shropshire. Parts III. and IV. (Shrewsbury, ‘Eddowes’s Journal’ Office.)

“TRULY God feedeth the ravens” may well be the remark of a nineteenth century reader of the third and fourth parts of this handsome work as they issue from the Shrewsbury *officina*; for drawing after drawing and photograph after photograph illustrates some Corbet seat, or some place historically known for having been the home of a line of Corbets. Longnor the comfortable, Sundorne the stately, illustrate this thesis in Part IV., as Moreton Corbet and Acton Reynold in Part III. The view of Sundorne is, with that of Apley Park, one of the most striking of the series yet published. The Lucys, of Shakespearian fame, are brought to our memory in connexion with fair Apley, looking over Severn valley, where Lucy of Charlecote was long the lord of the manor, until Shakspeare’s own Sir Thomas, with Joice his wife, sold it to William Whitmore, haberdasher, of London. The Whitmores were themselves an ancient stock, and the lines have fallen to descendants of theirs in more than one place of storied interest, such as Chastleton. The Charltons of Apley Castle and the Plowdens of Plowden diversify Part III., while Haughmond Abbey is charmingly illustrated in Part IV., and Caynham Hall stands out with much dignity, crowning the rise of a well-wooded slope. We read of pictures at Linley, the home of the Mores, at Longnor, at Sundorne, and other Shropshire seats, by the brush of a Rubens, a Van Dyck, a Sasso Ferrato, a Salvator Rosa, and other old masters, as well as of a Lely, a Reynolds and a Lawrence, among the more modern school, which give good hope of valuable additions to the series of collections in the winter exhibitions at Burlington House yet to be made from the treasures of the county seats of Shropshire.

MR. OSCAR BROWNING’S paper on *The Teaching of History in Schools* (Longmans & Co.) is worthy of all praise. He knows what the study of history will and what it will not accomplish, and sets it forth in a manner which will make what he has to say cling to the memory. So imperfectly is historical instruction given, that any change which is likely to occur will be for the better. We doubt much, however, if very modern times are the most useful or the most important objects of study. A wide difference in point of view from our own period, such as the Early Roman Empire, the Crusades, or the Reformation give, is more likely to stimulate the imagination of the pupil than the French Revolution or the reign of Queen Victoria.

In *Le Livre, ‘La Balle d’un Colporteur d’antan,’* by M. B. H. G. de Saint-Héraye, deals with the chap-books published at Troyes and elsewhere in the last century, and forming the usual contents of the pedler’s wallet. The paper is a pleasant supplement to the well-known work of M. Nisard on ‘Livres Populaires.’ An account is given by M. Jules Le Petit of the Baron de la Roche-Loquerelle, a well-known collector of books. In addition to his opening paper on autographs, M. Octave Uzanne

contributes a very pleasant article on recent *éditions de lue*.

MR. PERCY FURNIVALL has just issued a pamphlet on *Physical Training and High-Speed Competition*. Mr. Furnivall is a renowned athlete and prize-winner, and his hints on food and diet are worth study. Messrs. Chatto & Windus are the publishers.

No. 3 of the Series of "Somersetshire Reprints" consists of *A True and Perfect Narrative of the late Extraordinary Snows, 1674*, edited by Ernest E. Baker (Weston-super-Mare, Walters & Co.). It is a worthy companion to the previous volumes, and is very curious and interesting.

Sell's Dictionary of the World's Press, the edition of which for 1888 is now published, is fast rivalling in size the *London Post Office Directory*. Among the special features introduced into this edition are portraits of the editors of the principal newspapers.

THE *Yorkshire Genealogist*, which has hitherto been a separately-paged section of the *Yorkshire Notes and Queries*, commences as a distinct illustrated quarterly with Part XIII., the beginning of the second volume. Messrs. Trübner are the London publishers.

SOMEWHAT tardily we draw attention to the proposed exhibition of pictures and objects of interest connected with the royal house of Stuart to be held next month at the New Gallery, Regent Street. We leave, however, to our correspondents to dwell upon features of interest connected with the exhibition.

THE late Abraham Holroyd's unique collection of Yorkshire ballads has been handed over by his executor to Mr. J. Horsfall Turner, Idel, Bradford, editor of *Yorkshire Notes and Queries*, who proposes to issue the best of them by subscription in a five-shilling volume.

MESSRS. BLADES, EAST & BLADES will publish by subscription 'The Beaufort Progress through Wales in 1684,' of which an edition limited to one hundred copies has already been issued by the Duke of Beaufort.

LLANELLY PARISH CHURCH: its History and Records,' by Arthur Mee, of the *South Wales Press*, Llanelly, is now in the press. A transcript of the marriage records, and extracts from those of baptisms and burials, will be included, as also a review of the monuments. The bulk of the material will be published for the first 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."

JOHN E. NORCROSS ("Oliver Cromwell").—Your obliging offer has been shown to the authorities at the British Museum. They possess, however, the first edition, together with most subsequent editions. In the Museum Catalogue Robert Burton is said to be a pseudonym of Nathaniel Crouch.

JOHN C. PRATT ("Kempes's 'Nine Daies' Wonder'").—We know of no reprint of this other than that pub-

lished by the Camden Society. If any contributor knows of another we shall announce it.

J. D. SERGEANT, of 342, South Fifteenth Street (or Square), Philadelphia, is anxious to see or purchase Mrs. Rachel J. Lowe's privately printed 'Farm and its Inhabitants,' reviewed 6th S. vii. 519.

S. A. P. wishes to know when a letter appeared in the *Times* denying the existence of a direct descendant of the Protector bearing the name of Cromwell.

C. B. M. ("Song Wanted," *ante*, p. 269).—The song you have sent, which is too long for our columns, has been forwarded to MR. WALFORD.

A. COLLINGWOOD LEE ("What the dickens").—See 6th S. vi. 252.

C. B. MOUNT ("Ruel, 'The Diversions of Bruxells'").—Anticipated; see *ante*, p. 135.

R. A. K. HOLMES ("French equivalent for 'You have got hold of the wrong end of the stick'").—"Vous avez pris le bâton par le mauvais bout."

P. NEWTON, Dulwich ("Throwing Shoes for Luck at Weddings").—See 1st S. i. 463; ii. 196; v. 413; vii. 182, 288, 411; viii. 377; 4th S. ii. 343, 450, 521; iv. 543; ix. 257.

CORRIGENDUM.—P. 188, col. 1, for signature "H. H. S. E." read H. H. S. C.

NOTICE.

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

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

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LONDON, SATURDAY, APRIL 28, 1888.

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SIR WALTER TIRELL AND NEW FOREST LEGENDS.

In his ‘History of the Reign of William Rufus,’ Prof. Freeman thinks light of our Hampshire legends, in which Walter Tirell and Purkis, the charcoal-burner, are concerned. Mr. Freeman states that he has not made any searching inquiry on the spot, although he has visited the place where Rufus is said to have been slain. It is unfortunate that Mr. Freeman should not have given more attention to this Hampshire portion of his subject. A little close investigation in the New Forest would have convinced him of the permanence and non-migratory character of the population, and the consequent greater value which might fairly be placed on their folk-lore. The New Forest has round it, and within some parts of it, villages and hamlets inhabited by people who have enjoyed from time immemorial valuable common rights of pasturage, pannage, turbary, and, in many instances, an annual allowance of firewood. These unusual privileges, which have continued to the present day, have bound the New Forest peasantry to the soil of their forefathers; and to us in Hampshire the story of Purkis, the charcoal-burner, is something more than the mere legend it appears to be to Mr. Freeman. We can see charcoal-burners still at work in the forest, one within half a mile of Rufus’s stone, and close by this spot representatives of the Purkis family still

live, representatives of an ancient peasantry. We can still trace for miles between the New Forest and Winchester one of those now disused Saxon road or lanes by which it is probable that Purkis went with the king’s corpse. This was not improbably a hunting road which led direct to the Forest from Winchester; and it is still known, in two places at least, as the King’s Lane.

Walter Tirell is, of course, a person of whom a great deal is known, and we Hampshire people are thankful to Mr. Freeman for what he has collected concerning him. In the appendix to his work Mr. Freeman appraises at its proper value the wild story about a payment made to the Crown by a manor adjacent to Tirell’s Ford, because some one shod Walter’s horse at a smithy there instead of stopping him. The payment, says Mr. Freeman, is real enough, but the alleged cause of it shows a knowledge of details beyond that of Knighton or Geoffrey Gaimer. I am not concerned with the details, but I desire to draw attention to a circumstance which appears to be unknown to Mr. Freeman, and which appears to me to give some support to the real or legendary story of Walter Tirell’s hurried ride.

Close to Tirell’s Ford is the manor of Avon Tirell, popularly reputed to be subject to the annual payment or fine on account of the horse-shoeing incident at the smith’s forge by the ford. If we refer to the Inquisitiones post mortem for 43 Edward III., we find that the manor of Avon is described as being held as follows: “Thomas Tirell miles, pro Waltero Tirell & Alianora uxore ejus, Avene maner’ ut de castro de Winton.”

I do not think that any tenure in this county, to be held, as this manor was, by the service of defending Winchester Castle, would have been granted much later than the time of the Norman kings, for the importance of Winchester and its castle began to decline after their time. If this is conceded, then it appears to me to be very possible that the manor of Avon Tirell was held by the Tirell family at the time of Rufus’s death, and that Walter Tirell rode, perhaps, straight to his own manor, where he could obtain means to cross the Channel. In any case, we find this manor held for a Walter Tirell in 43 Edward III.

Of course the legend, if legend only it is, may have arisen since the time of Edward III., and have originated from the similarity of the names. I hope the readers of ‘N. & Q.’ may be able to throw some light on the English possessions of the Tirell family at an earlier date than 43 Edw. III.

T. W. SHORE.

Southampton.

SHAKSPEARIANA.

THE TEXT OF ‘MACBETH.’ (Continued from p. 263.)—Another possible correction of the passage last quoted which has occurred to me is—

We float upon a wild and violent sea
Each way, and *drive*,

to *drive* being the invariable Shakespearian equivalent of the verb to *drift*. If this be the true reading, it is clear that the final letter of *and* has merged the initial of *drive*.

This last suggestion brings me to another fruitful source of error in the printing of the Folio, viz., the repetition of the last letter of a word as the initial letter of the following word, or, conversely, the omission or alteration in one or other case of a letter which ends one word and begins the next. Partly to this, partly to ignorance of a Shakespearian usage, is due the misreading in the much-disputed passage, III. v. 105 :—

If trembling I inhabit, then protest mee
The Baby of a Girl.

No correction of the passage which I have seen appears to me at all probable, nor has any argument in defence of the text convinced me of its soundness. I would read :—

If trembling I inhabit here, protest me, &c.

The process of the error is apparently, first, duplication of the final *t* of *inhabit*; second, substitution of *then* for "there," the confusion of such *s* and *t* words being very common in the Folio. As corrected the expression of course means "If I remain here," *i. e.*, do not follow you when dared to the desert. How thoroughly Shakespearian this use of *inhabit* is may be seen from a reference to the Concordance, which shows that in Shakespeare *inhabit* is almost always a neuter verb, and that "inhabit here," "inhabit in," a place is its customary usage; *e. g.*, 'Rich. II.,' IV. i. 142, "Mutiny shall here inhabit."

I think that a converse mistake to the duplication of a final letter has taken place in a later line (125) of this same scene. The expression "understood relations" there is taken to mean, as it was first explained by Johnson, "the connexion of effects with causes; to understand relations as an arguer is to know how those things relate to each other which have no visible combination or dependence." This appears to me to be a forced explanation; there is a much simpler way out of the difficulty if we take the clue provided by the word *understood*. To *understand* is, in its strict and original sense, "to possess a mutual, private, or occult knowledge" *consciis esse*. I find it used with special reference to *augury* in the 'Squire's Tale,' where, among the virtues to be conferred on Canace by the magic ring, we are told :—

There is no foul that fleeth under the hevenc
That she ne shall wel understonde his stevene.

And again that Canace

Hath understonde what this faucon sayde.

In Milton we have clear evidence of the use of *understood* in the sense "secret," "undivulged," if we contrast 'Paradise Lost,' i. 661—

War then, war
Open or *understood*, must be resolv'd,
with ii. 187—

War therefore, open or *conceal'd*, alike
My voice dissuades.

So in 'Hamlet,' I. ii. 250, "Give it an *understanding* but no tongue," *i. e.*, keep it secret. The true reading, then, is at once discovered if we compare with our passage 'Othello,' III. iii. 123, "close *dilatations*," *i. e.*, evidence secretly incriminating—exactly the sense required. In both passages the Folio printer was puzzled by the unfamiliarity of the word; in 'Othello' he spells it *dilatations*. In the case from 'Macbeth' the final *d* of *understood* has produced a dissimilation of which I have noticed an exact parallel in 'Measure for Measure,' IV. iv. 6, "and reliver" for *and deliver* (where the Cambridge editors read "and re-deliver").

A very similar mistake to that which produced the reading "understood relations" is to be traced, I think, in the lines (II. i. 55) :—

Wither'd murther

thus with his stealthy pace,

With Tarquin's ravishing *strides*, towards his design
Moves like a ghost.

The Folio has "sides"; Pope first suggested "strides." The objections to "strides" are obvious; it is wholly inconsistent with stealthy pace and ghostlike motion, and it is not apparent how so simple a word as "strides" should be misprinted "sides." But if we read "glides" it is at once plain that the final *g* of *ravishing* has caused the loss of initial *g* in *glides*, after which the corruption of *l* into the long *s* was an easy transition. Here, again, the unfamiliarity of the word as a substantive no doubt contributed to the error; but we have Shakespeare's authority for it in 'As You Like It,' IV. iii. 113. Of the eight instances in which the verb to *glide* is used by Shakespeare two are in describing the motion of ghosts ('Mid. Night's Dream,' V. ii. 389; 'Julius Cæsar,' I. iii. 63).

The corruptions which I have so far noted in the text of 'Macbeth' are traceable to two sources, viz., (1) confusion of *h* with *p* or *d*, and (2) assimilation or dissimilation produced between a neighbouring final and initial letter. In the passages I am now going to deal with the corruption proceeds from multifarious causes; hence their emendation cannot be attempted with equal confidence, though in each case it is rendered more or less probable by the comparison of similar errors in other parts of the Folio text.

The metre of the line (II. i. 51)—

The curtain'd sleeper : Witchcraft celebrates,
should very likely be mended, as Steevens conjectured, by reading "sleeper." The omission of final *r* in suffix *-er* is a frequent mistake in the Folio, *e. g.*, *Justices* = *Justicers* ('Lear,' IV. ii. 79), *forme* = *former* ('Hamlet,' III. ii. 174), *deare* = *dearer* ('Measure for Measure,' III. ii. 160). Perhaps in

'Macbeth,' II. i. 13, *officers* is the right reading. It is noteworthy that the Folio text has been followed by Milton in the 'Comus,' "the litter of close-curtain'd Sleep," but there the personification is complete and appropriate.

The metre of III. iv. 33—

I will to-morrow
(And betimes I will) to the weyard sisters,
admits of an obvious correction, "Ay (and betimes.....)," which would be written "I (and betimes.....)."

In I. ii. 50—

Norway himself
With terrible numbers,
it is likely that we should read *treble*. Exactly the same misprint occurs in 'Hamlet,' V. i. 269.

In III. i. 130—

Acquaint you with the perfect spy o' th' time, the error, if there be one, is possibly one of transposition, and if so we should read "time o' th' spy," i. e., of your watch; the words of the next line, "the very moment on 't," may perhaps be taken as favouring such a reading.

The reading of III. i. 23, "wee'le *take* to-morrow," does not appear to me to require correction; but in favour of the suggested reading *talk*, it is worth noting that the opposite mistake of *talk* for *take* occurs in 'Hamlet,' I. i. 163, and that *walk* is misprinted *wake* in 'Hamlet,' I. ii. 243, and again in 'Coriolanus,' IV. v. 238.

The emendations which I have suggested, it will be observed, nearly all occur in passages already known or suspected to be corrupt. I wish now to urge a plea in defence of the soundness of the text in a passage which has hitherto either been held as corrupt, or explained only by forced paraphrase. It occurs in Act III. sc. ii., where Macbeth is urging his wife to pay special honour to Banquo at the coming banquet, and says:—

Present him eminence, both with eye and tongue:
Unsafe the while, that we
Must love our honours, &c.

The Clarendon Press editors suspect the second line as being imperfect in construction and metre, and think that something has dropped out. The Folio makes terrible work of the metre of the whole of this scene (which, however, is otherwise almost free from misprints), and though in this particular speech there is an appearance of orderly arrangement, I think the whole context may be better arranged and punctuated thus:—

Macbeth.

Can touch him further.

Lady M.

Come on, gentle my lord,
Sleek o'er your rugged looks, be bright and jovial
Among your guests to-night.

Macbeth.

So shall I love;
And so, I pray, be you; let your remembrance
Apply to Banquo. Present him eminence both
With eye and tongue unsafe, the while that we
Must love, &c.

This arrangement completes two otherwise defective lines, and adapts *jovial* and *remembrance* to the scansion better than the usual division of the lines. Arranged thus I would interpret the last lines "give him eminence with looks and words which are *insincere*, so long as we are obliged to steep our kingly dignity in flattery." *Unsafe* = not to be trusted, as in 'Twelfth Night,' III. iv. 88, "no incredulous (i. e., incredible) or unsafe circumstance." I think that in the same sense we should understand 'Macbeth,' I. iv. 27, "doing everything *safe* toward your love and honour," i. e., with loyalty.

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(To be continued.)

TOASTS AND SENTIMENTS.

(Continued from p. 224.)

- May money never prevent love, and never buy it.
- May pride never drive away lovers, and may interest never bring them.
- Old maids; those, at least, who have crushed, but not cruel hearts.
- May St. Patrick banish the varmint from the houses as well as the fields.
- May all leal hands join in expelling those with dishonest hearts.
- Erin go bragh.
- May we never be led away by appearances.
- May gold never guide our opinions.
- May our friendships never be purchaseable with gold.
- May the time arrive when thieves shall no longer be the subject of song.
- May injustice never make a rogue of an honest man.
- May we never again see the days when "they may take who have the power, and they may keep who can."
- May January never be joined to May.
- May the dotage of age never be allied to the beauty of youth.
- May the folly of the young be far away from the grey head.
- May the retrospect of our youth give no pain to our age.
- May comforts attend the decline of life, if labour attends our progress to old age.
- May the experience of age be obtained without implanting suspicion in the mind.
- The memory of the brave who fall for the benefit of their country.
- The memory of Sir John Moore; may his coolness in danger, his decision in meeting it, his perseverance in retreat, his courage in the fight, be a lesson never to be forgotten by his countrymen.
- May the laurel rest on his brow who dies in the attempt to free a country from a tyrant's grasp.
- May we never put off till to-morrow that which ought to be done to-day.
- May we grasp present happiness without fear of future misery.
- May our love be like good wine, grow stronger as it grows older.
- May the difficulties of life never destroy the fervour of affection.
- To the love which is not affected by state or station.
- When love cannot drive away care may it deprive it of its sting.
- May constancy secure kindness.
- May the contemplation of Nature's beauties animate virtuous affection.

May the tastes of those we love harmonize with the most worthy of our own.

May kindness never be obliterated from the heart by carelessness.

When parting with the loved is imperative may our resolution be equal to the occasion.

The remembrance of those we have loved and lost.

May the remembrances of affection never depart.

May trifling with another's feelings be far from our fair, so that they may fairly demand consideration for their own.

May the wretch who, to gratify his vanity, trifles with the affections of a woman have remorse for his companion through life, and despair his associate (if unrepented of) in death.

The queen of night; may she mitigate our cares, not stimulate to madness.

Moonlight meetings that will bear the light of day.

In the old may the moon's ray bring to mind the days of youth; to the young, may they read the lesson that all beauty must wane.

May our slumbers be light as fairy steps, and our conscience light as our sleep.

The woes of lovers; may they be evanescent as the moonbeam.

May we witness the blushes of the morning, that we may hope to participate in its bloom.

May he who is assured of his attachment take the first opportunity to confess it.

Before we profess may we be sure to possess love.

May affection meet with support under trial, and consolation under adversity.

Woman's love; may men properly appreciate its worth.

Woman's devotedness; may we appreciate without losing it.

May the feelings of the heart find vent through the tongue.

The farewell that is cheered by hope and expressed by confidence.

May our farewells be but preludes to the bliss of meeting again.

May the man who wantonly wounds a trusting heart live till he feels its loss.

May each man own a woman's love without forcing her to speak it.

May young hopes learn to bear disappointments, but may they never invite them.

To the bloom of life's morning; may it never be roughly brushed away.

May innocence in early life ensure purity as life advances.

May the trophies of danger be watered with the tears of affection.

May the smiles of beauty recompense the toils of the brave.

May recollections of hope animate, and not damp exertion.

Our fatherland; may we prize the remembrance of its virtues.

May the tears of affection, like the dew, never see a second sun.

May the contemplation of the majesty of the ocean dignify our minds.

Whenever we view the sea in its boundlessness may it present to our recollections a picture of eternity and its employments.

The sea; may the illimitableness of its might impress us with a sense of our weakness and the power of its Creator.

May the shadows of evening calm the excitement of the day.

Evening hours; may their quiet induce reflection, and reflection improve our hearts.

May the dreamy silence of evening prepare us for the stormiest scene of day.

May woman's tears, like April showers, be succeeded by sunshine.

May the imagination be ever ready to draw a moral from Nature's beauties.

May woman's sorrow be as the dew, her hopes warm as the sunshine.

When fully tempts us may we recollect that memories may return.

May we never forget that intimacy with vice always leaves a stain.

May plighted vows be binding laws.

May the hopes of the spring be realized in the autumn of life.

May the spring-time of life never be visited by the winter of despair.

May renewed hopes enable us to forget past disappointments.

May vows before marriage never be forgotten after it.

May the marriage bond banish every idea of rivalry in love.

May jealousy never invade the domestic hearth.

May resolution disarm attacking omens.

In the gloomiest hour may our spirits rise upon the wings of hope.

When fate appears to press heavy on the heart may the heart have some sweet spirit's assistance.

May affection's devotion ensure affection's return.

May obstacles in the path of love be removed by love's energy.

May nothing divert us from our love, and may our love never divert us from our duty.

The belles of Scotland.

The mountain scenes which rear mighty hearts.

May the music of Scotland never cease to inspire a Scotchman's heart.

May we never be the object of pity, but may pity ever be at hand to awake us to a sense of others' sorrow.

When the soldier dies in his calling may we pity the survivors but honour the dead.

May our country never forget its defenders.

May sorrow never appear in our countenance, even if it be deep in the heart.

May grief be as the morning cloud, but may it never leave without chastening the heart.

May our joys enable us to forget our griefs.

May Britannia ever maintain her supremacy at sea.

May the spirit of the Briton animate all lands in which her sons are naturalized.

May Britons never submit to nor desire to force on others the bond of slavery.

May confidence ensure trustfulness, trustfulness reciprocate truth.

When trouble afflicts the mind may love take half its pressure.

Merry meetings after sad partings.

May our age ne'er be widowed, but may death be welcome with those we love.

May those who live together through a long life in death be undivided.

May the warmth of our affections survive the frosts of age.

May the dreams of our boyhood be forgotten in the realities of maturity.

May we never sigh after past pleasures, or mourn over past pains.

May the time arrive when swords shall be turned into ploughshares, spears into pruning-hooks.

May the exile's sorrow be forgotten in the smiles of a foreign strand.

May useless repinings be banished from the mind ere they enervate the soul.

May our resolution ever survive our difficulties.

When affection paints the portrait may critics' mouths be shut.

May we never wish for that which right denies.

When hope flies from our desires may our wishes accompany its flight.

May farewells be forgotten, welcomes perpetuated.

May we have the resolution to determine on short partings and to check feeling in our adieus.

May we weep to the memory of the beloved, but may religion's solaces soon dry our tears.

May worth win hearts and constancy keep them.

May we never see enough of life to make us wish for death.

May resignation enable us to bear misfortune and hope enable us to look beyond it.

May the strength of female affection never be too great for its possessor's happiness.

May the grave of the faithful be bedewed by the tears of affection.

May long-standing sorrow be mellowed, if not removed by time.

A bonny bark, a smart crew, and an attentive commander whenever we may meet a white squall.

Activity and intelligence to the mariners of the deep.

However fine the weather, may we never forget there may be squalls (of temper as well as wind).

Though our hearts be in the Highlands may our heads be with our profession, wherever it may be.

Our country; may her sons never dishonour their parentage.

Highland sports; may the forester never want a stag nor the angler a salmon.

A monastic rather than a mermaid's cell.

May our bed never be harder than heather nor softer than feathers.

Mermaids for the ocean; young maids for true hearts.

May the fair depend upon their principles rather than upon their charms.

May the intuitive sense of woman, like the spear of Ithuriel, unmask every impostor.

The proper influence of woman.

May our seamen seek their ships with unbroken hearts.

May true affection meet with truth in return.

May hope restore peace whenever despair steals it.

Love's draughts, but may the eye be assisted by the intellect.

May withered hopes be unmix'd with weak wishes.

May the wreath's circlet be emblematical of our devotion.

May the sentry's trust never be betrayed.

May caution always be present during the vicinity of foe.

To all brothers in arms.

W. T. MARCHANT.

(To be continued.)

CUMBERLAND PHRASES.

A very drinking man is, or was in my time, spoken of as an "outward" person. Is this curious expression known in other parts of England?

A person who never, or very seldom, goes to church is said not to "trouble" church.

A farmer in north-west Cumberland, in speaking to me once of a well-to-do lawyer in the neighbour-

hood, said, "He must have made a deal o' money wi' 'turneyng." This seems to me a very droll expression, and I think is worth recording.

There is a Cumberland dish, which I heard of but do not remember ever to have seen, called a "cow'd" or "cow't lword," defined in the glossary to Anderson's 'Cumberland Ballads' as "a pudding made of oatmeal and suet." Can any Cumberland reader of 'N. & Q.' say what is the probable derivation of the word? Also, what is the etymology of "leather-te-patch," defined in the same glossary as "a plunging step in a Cumberland dance"?

The huge loaves of brown bread eaten by the country people are called "Brown Gwordie"; and the poor hard cheese used by the peasantry is called "Whillymer," and "Rosley Cheshire." It is also called by the expressive name of "leather-hungry." There used to be, perhaps still is, a large fortnightly fair at Rosley in the summer and early autumn. See the first verse of Anderson's first ballad, 'Betty Brown,' with the accompanying note. I do not know the meaning of the word "Whillymer."

A glass of ale with spirit is called a glass of ale "with a stick in it"; also, I think, "fettle"; but this last term may perhaps apply to liquor generally, whether malt or spirituous.

A dear old servant, of the faithful Dame Alison Wilson ('Old Mortality') type, once said to me during a parliamentary election that if we were all of the same way of thinking in politics "there would be nae argyment." This was, of course, not specially local, but it was very quaint (besides very sensible), and is perhaps worth recording "with the lave."

A district-visitor, I think what is called a "Scripture-reader," whom I remember in Carlisle, used to say of an invalid, "he enjoys very bad health." This phrase may, however, have been peculiar to himself, and not necessarily Cumberland.

"Pops and pairs," a card-game. Is this the same as "post and pair," mentioned by Ben Jonson in his 'Masque of Christmas,' and described by Scott in the Introduction to the sixth canto of 'Marmion,' as "the vulgar game of post and pair"? What is the meaning of "purs" in Jonson's description of the masquer who personates Post and Pair?—"a pair-royal of aces in his hat; his garment all done over with pairs and purs."

I see that Anderson, in one of his ballads, speaks of "cow't-leady," which would seem somehow to be the feminine of "cow't-lword"!

In the second and third volumes of your First Series, 1850-51, there was some account of the old dance called "Joan Sanderson, or the cushion-dance," which is as old at least as the time of Queen Elizabeth. I remember this dance very well when I was a boy, some thirty-five years ago. A good old Carlisle relative of mine, who has long

since gone into the Silent Land, used to give his servants a large party on New Year's Day, and this dance was the great feature of the entertainment. I think the evening always concluded with it. It was known simply as the "cushion-dance"; I do not remember ever hearing it called "Joan Sanderson." In 'N. & Q.' 1st S. ii. 518 a correspondent, dating from Charminster, in Dorset, quoted a passage from Selden, who says that in the time of Charles I. it was danced by "all the company, lord and groom, lady and kitchen-maid, no distinction." As Carlisle has become a great railway centre, and has increased its population to nearly forty thousand, it has probably by this time sent the cushion-dance to join "Sellinger's Round," and "Packington's Pound"; but it would be interesting to know if the dance still survives in the rural districts of Cumberland, or, indeed in any other part of England. I think Anderson mentions it in one of his ballads, but I do not remember which.

In 'N. & Q.' 1st S. iii. 125, DR. E. F. RIMBAULT stated that it was a favourite dance in Holland in the early part of the seventeenth century.

JONATHAN BOUCHIER.

Ropley, Alresford.

INSCRIPTION ON A CHIMNEY-PIECE AT BOUGHTON.

—In the twenty-first chapter of that most charming and wonderfully interesting book, 'My Reminiscences,' Lord Ronald Gower is evidently puzzled at the meaning of an inscription on the armorial chimney-piece of a picture-gallery at Boughton, one of the numerous places that belong to the Duke of Buccleuch. The inscription is, according to Lord Ronald, "Ne sis argus foris et donni Talpa." Clearly what it ought to be is, "Ne sis Argus foris et domi Talpa." "Do not be an Argus abroad and a mole at home." As Argus was the monster with a hundred eyes, that was called "all eyes" by both Plautus and Apuleius, and plagued poor I-o so, while the mole is supposed to be blind, the inscription means, "Do not be all eyes abroad and no eyes at home." May Lord Ronald live to be eighty, and give us another chapter of 'Reminiscences'!

A. R. SHILLETO.

THEFT FROM WANT.—In supplement to my former note (7th S. iv. 222) on this subject it may be of interest to give two passages from the 'Ecclesiastica Monumenta,' published by Royal Commission in 1840, and contained in 'Ancient Laws and Institutes of England.' The first is an extract from the Penitential of Theodore, who was seventh Archbishop of Canterbury (circa 668–690), and the other, which is apparently copied from the first, is extracted from a Penitential of Egberht, who succeeded the fifth Bishop of York as first Archbishop of the Northern Province (circa 735–766). These two passages, which are given below,

are of some considerable interest on the point in question, as showing the distinction that then existed (at any rate among the clergy) in the punishment awarded to an ordinary thief and a man who was induced by privation to commit theft. It was, for instance, ordained by Egberht in the former case, if the thing stolen was "pretiosum," the culprit was to fast for five years; if it was "mediocrem," and returnable, the punishment was a fast on bread and water for one year; or if not returnable, a like fast for three years, while the punishment consequent upon a theft where the culprit was in great need is of a conspicuously milder degree, as will be seen on reading the extracts.

Liber Penitentialis Theodori Archiepiscopi
Cantuariensis Ecclesie.

De furto.

§ 18. Si quis per necessitatem furatus fuerit, cybaria, vel vestem, sive quadrupedem, per famem, aut per nuditatem, illi venia datur; tamen jejunet iii. xl^{mas} [quadragessimas]; et si reddiderit quod furatus fuerit, non cogentis eum jejunare, nisi ebdomadas ii.

§ 19. Si quis cabellum, aut bovem, aut juventum, vel vaccam, sive cybaria, vel alia pecora, per necessitatem fuerit furatus, unde familiam suam nutriat, iii. xl^{mas} cum legitimis feris a carne abtineat.*

Penitentialia Egberti Archiepiscopi Eboracensis.

§ 25. Si homo quis furatus fuerit cibum vel vestimenta, et fames vel nuditas eum coegerit, iii. hebdomadas in pane et aqua jejunet; si autem furtum reddere possit, ne cogatur ad jejunium, sed detur ei remissio ex amore Dei.†

N.B.—The 'Ecclesiastica Monumenta' (from which these extracts are taken) were not laws in the strict sense of the term, not having received the sanction of the king nor the Gemot, but were merely the promulgations of the archbishops.

H. W. U.

NEW ENGLISH.—When a contributor to ephemeral literature coins an unnecessary or clumsy word which happens to suit his purpose, is it wise to promote its circulation by drawing attention to it? A word which I forbear to repeat obtained, a few weeks ago, the honour of mention in the pages of 'N. & Q.' Thence it will pass to the index, and will thus have taken an important step towards immortality. If there is no resisting the *usus quem penes arbitrium est*, surely it is of the greater consequence to refrain from assisting to established a usage which may flood the well with bad English and worse French. KILLIGREW.

JACQUES.—The pronunciation of this name in 'As You Like It' has often been a matter of controversy. Stage tradition is, I believe, constant in making it a dissyllable. Perhaps the following entry in the 'Calendar of State Papers, Domestic,'

* 'Ancient Laws and Institutes of England,' Rolls Publications, 1840, p. 290.

† *Ib.*, p. 380.

May 30, 1587, may throw some little light on the question: "Edward Windesore, prisoner in the Tower.....accuses Barnard Maude and Captain Jakhouse [Jacques] of being the chief agents." Unless in 1587 the name was usually pronounced as a dissyllable, Windesore could scarcely have written it *Jakhouse*.
J. K. L.

BOOKBINDER.—The earliest quotation for this word in the third part of the 'New English Dictionary' is 1389. The will of Nicholas le Bokbindere was enrolled in Husting Roll 34 (10), A.D. 1305/6, according to the calendar of these wills being compiled by Dr. R. R. Sharpe for the Corporation of the City of London.

JOHN RANDALL.

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.

FARWELL FAMILY IN AMERICA AND DEVONSHIRE.—Can any one help me to connect the numerous and opulent branch of the American Farwells with any of the English families of that name? The Americans have a long printed pedigree showing their descent from a Henry Farwell, who settled there early in the seventeenth century. They want to know who this Henry Farwell came from. None of the English pedigrees show a Henry who could have been this man, excepting it may be the Yorkshire branch, who have always spelt the name "Favell." The list of emigrants to America give the names of Favells, Farwells, and Farewells, all doubtless the same as Farwell; but no Henry of any of the above-named surnames occurs in the list. The list we know was incomplete, and the fact of this Henry being proved to have settled in America and not being in the list is a proof of it.

In the reign of Henry VII. a Symon Farwell migrated from Yorkshire, and settled at Hill Bishop, in the county of Somerset. He and his descendants ever since have borne the quartered arms of Farwell and De Rillestone. They intermarried with several great families, and many of them were knights and men of importance, and the pedigrees of several branches springing from this Symon Farwell are entered in the Heralds' Visitations. A grandson of this Symon, named Christopher, settled at New Sarum, and was Mayor of Poole in 1586, and died in 1607, leaving three sons, Richard, Simon, and Christopher. Can any one inform me what became of Christopher, the son; or whether he is the same as Christopher Farwell who married a widow named Barter at Totness in 1605, and became the ancestor of the Devonshire branch of the family?

A John Farwell was living in or near Totness in 1590, who married an Upton of Lupton; and as Christopher of Totness called his eldest child (born in 1606) by the name of John, it is presumed that John was the father of Christopher. Can any reader who has access to the wills at Exeter inform me if this John (who would probably de cease between 1590 and 1620) mentions a son of that name; or can they inform me who this John Farwell came from; or whether the Christopher who married at Totness in 1605 was son of this John, or of Christopher of Poole? The arms borne by all branches are identical. Direct communications will be thankfully received by me.

C. T. J. MOORE, C.B. (and Col.).

Frampton Hall, near Boston.

THE PARTICLE "DE" IN PROPER NAMES.—Should English proper names commencing with *De* be written with a small *d* or a capital *D*? What is the custom in France? In historical and other works both are used by different writers when referring to the same person. The name *D'Arcy*, for instance, is written by some—such as Haydn—as "d'Arcy"; by others, "Darcy." When was the substitution of the apostrophe for the *e* before names commencing with a vowel first introduced? In old records this name of *D'Arcy* is written "de Arcie"! W. D'ARCY.

[See 6th S. ix. 469, 516; x. 136, 216, 277, 354.]

THE CINDER TAX.—When was it first introduced, and when abolished? Scotland claimed, and obtained, exemption in 1706. Some particulars would be interesting. GEORGE ELLIS.
St. John's Wood.

DR. JOHNSON'S PORTRAIT.—The full-length figure in Boswell's biography, engraved by Finden, is described as "from the original painting in the possession of Mr. Archdeacon, Cambridge." Who painted it? GEORGE ELLIS.
St. John's Wood.

"THE RIBALD PRESS."—I have a MS. note to the effect that the above phrase was used by Lord John Russell, presumably in a public speech, as lately as the year 1852. Can any reader of 'N. & Q.' help me to verify the quotation, and tell me whether Lord John meant the adjective "ribald" to refer to the press in general, or only to a section of it? E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

DA VINCI IN THE ROYAL ACADEMY.—My inquiry (7th S. iv. 109) concerning a copy of Da Vinci's masterpiece received several replies, notably on pp. 192, 271, 332, and 389 of that fourth volume of 'N. & Q.' But where the Royal Academy copy was purchased, and when, as well as the previous local habitation of that copy, its pictorial standing among ancient copies and how

many ancient copies are extant—these points, regarding which I begged information, were left in obscurity, or untouched by all the answerers. The article by Miss BUSK (p. 389), who claims to have given the subject special attention, is tantalizing. If she has a handful of truths which we need to know when procuring Da Vinci copies for American galleries, why will she not open for us her little finger?

JAMES D. BUTLER.

Madison, Wis., U.S.

BARTOW FAMILY.—In the will of Peter Bartowe, described as "Yeoman," of Awlescombe, Devonshire, 1619, he wills his "two armours, corslett, and muskett." Can any of your readers explain why a yeoman should have armour, &c.? Is there any significance in it?

In the parish register of the Holy Cross, Crediton, is the following record:—"1675, Dec. 8. Mary, the daughter of Mag'tr Thomas Bartow." Elsewhere Thomas Bartow is styled "Mr." Is "Magister" simply for "Mr.," or does it denote "Master of Arts"? The said Thomas Bartow was a physician.

The matriculation book of Christ College, Cambridge, has: "1689, Jan. 31mo. Joannes Bartow Thomas filius in lucem editus apud Crediton in comitatu Devonienisi," &c. I have translated "in lucem editus" as "born." Is that a correct rendering; and, if so, are there similar entries on the same register, or is that the usual Latin for "natus"?

One of the early settlers of Pelham, New York, was "sewer-in-ordinary to King Charles II.," and is styled on the town records, "Sir." What is a sewer-in-ordinary; and where can I find anything about the office?

E. P. BARTOW.

Providence, Rhode Island, U.S.

THOMAS LARKHAM.—A friend informs me that a few years ago he met with an English bookseller's catalogue, date and kind now forgotten, in which was a copy of 'The Attributes of God,' by Rev. Thomas Larkham, 1657, with engraved portrait of the author. Copies of the book are found in America, but without the portrait. Where can such a portrait be found?

JOHN WARD DEAN.

18, Somerset Street, Boston, Mass., U.S.

VON SCHLIEBEN.—Frederica Amalia, Duchess of Holstein-Beck, b. 1757, d. 1827, was the daughter of Leopold, Count von Schlieben. Can any one tell me where to find particulars with regard to this gentleman?

H. R. J.

REGISTRATION OF ARMS.—How far back does the registration of arms go; and what is the earliest date of the Heralds' Visitations?

F. K. H.

KINSMAN.—In North Norfolk I find that this relationship is limited to uncle and nephew or aunt

and niece. I should be glad to know whether this is to be found elsewhere.

R. T. H.

THRELKELD.—Will you allow me to inquire through your columns the origin or derivation of the family name Threlkeld? W. T. EDWARDS.

86, Ladywood Road, Birmingham.

ROMAN AND BRITISH TRACKWAYS.—Are any of the above ways or roads known to have existed between Ambresbury Banks in Epping Forest, and Cheshunt (leading to the ancient Verulam)?

W. WINTERS.

Waltham Abbey.

THE MAYFLOWER.—Where can I find a correct list of the first batch of pilgrims who sailed to America in the ship Mayflower?

W. WINTERS.

Waltham Abbey.

THE EXPULSION OF THE JEWS BY EDWARD I.—Was there an Act passed by virtue of which this expulsion took place? I believe there is no such Act recorded in the printed volumes of the statutes at large.

W. S. B. H.

MASSON.—Can any of your readers inform me when the Masson family (evidently French) first came to England or Scotland?—as I see many were buried at St. Andrews in the latter part of the eighteenth century, and a Mr. Masson married a daughter of John Knox.

A. M.

WALES (YORKSHIRE.)—Can any of your correspondents versed in the etymology of Yorkshire place-names give me the derivation of the above, which is the name of an ancient village near Sheffield?

W. C. OWEN.

Walsall.

NATIVES OF SHETLAND SETTLED IN ENGLAND OR IRELAND.—Can any of your readers give me information as to descendants of Shetlanders settled in the South in the seventeenth or eighteenth centuries—especially as to descendants of naval officers in the French war? Answers may be sent direct.

ARTHUR LAURENSEN.

Lerwick, Shetland.

DRAWBACK.—What is the significance of this word, occurring in the following imprint?—"A Sentimental Journey through France and Italy. By Mr. Yorick. London, printed for John Creswick & Co. And Sold by all Booksellers in Great Britain. 1796. [Drawback.]"

B.

REBECCA.—Have we any evidence or information as to who is supposed to have been the original of Scott's Rebecca in 'Ivanhoe'?

ALEC GREY COPT.

12, Oxford Terrace, W.

A QUEER INSCRIPTION.—On several of Lord Mount Edgecumbe's documents, circa 1500, I find

a seal bearing the family badge, a boar's head, and round it the following inscription:—

MEDONOTENGO.

Can any of the readers of 'N. & Q.' assist me in interpreting it?

RICHARD EDGCUMBE.

33, Tedworth Square, S.W.

"PRIMROSE PATH."—I should be thankful for any information as to the origin or particular meaning of the phrase "primrose path," or "primrose way," used by Shakspeare in 'Hamlet,' I. iii., and 'Macbeth,' II. iii. Of course the context shows the general meaning of the phrase; but why was the primrose especially taken as a symbol of the flowers that are commonly supposed to bedeck the path to destruction? Was the phrase in use before Shakspeare's time? None of the editions of Shakspeare that I have access to throw any light upon the point.

R. E. L.

GILLIBRAND.—I have two engravings by Nantel, with contemporary autograph "Gillibrand." Who would this be?

G. W. JACKLIN.

POST-BOYS.—Can any one oblige me with the title of a book containing instructions for post-boys as to the art of postillion driving? Such a work may have been published when they were well known for travelling purposes. There are books giving hints for driving with long reins, and especially for four-in-hand driving, which survives from mail-coach days as a fashionable pastime; but postillion driving is at present little practised, except for royalty and in the army for artillery and military transport carriages.

G. B.

THE MOTTO OF THE ORDER OF THE GARTER.—This always runs now, "*Honi soit qui mal y pense*": but from the account of the tournament at Eltham in 1347, in the Wardrobe Roll for 1347-1349, 38/2, it would seem that the original word was *que*:—

"Making 12 garters of blue, broidered with gold and silk, each having the motto, *Hony soit q' mal y pense*, for the tilt at Eltham, the same year [anno 21]: 4 ells of taffata, one oz. *auro soudiz*, half a pound of silk, one skin of Rouen, one ell of camoca."

What species of gold is meant by *auro soudiz*?

HERMENTRUDE.

KYNOCH SURNAME.—Supposed to be of Celtic origin. It is not of frequent occurrence, but found in the counties of Moray, Aberdeen, and Perth. Has been suggested that in the Gaelic language it corresponds to the name MacKenzie, minus the "Mac" (son of). Competent scholars would much oblige by giving the derivation and meaning of the word, with authentic instances of variations in the spelling thereof.

JAS. KYNOCH.

Barmouth.

AN EPISCOPAL ENIGMA.—Sir Bernard Burke, in his 'Dormant and Extinct Peerages,' states

(*sub voce* "Desmond") that the second husband of Ellen, second daughter of Thomas FitzJames, eighth Earl of Desmond (beheaded in 1467), was Turlogh Mac I. Brien Ara of Duharna, Bishop of Killaloe, and that their daughter Amy married James Fitzmaurice, eleventh Earl of Desmond, her first cousin, who died in 1529. This matrimonial venture of this pre-Reformation prelate furnishes me with an episcopal puzzle which I find it difficult to solve. Perhaps some other contributor to 'N. & Q.' might be more successful.

J. B. S.

PRINT WANTED.—Can any one inform me where I shall be likely to obtain a print of Fergus Roger O'Connor?

G. W. B.

THE MANUFACTURE OF PEWTER.—Can any of the correspondents or readers of 'N. & Q.' inform me when pewter was first invented, and the place of its manufacture. It is said, though I know not on what authority, that it was made at Bewdley, in Worcestershire, nearly two centuries ago.

JOHN RABONE.

Handsworth, Birmingham.

[Have you applied to the Pewterers' Company?]

CATSBRAIN.—About two miles south of Oakley (near Brill), in Bucks, is a farm named Catsbrain; and I seem to remember other instances of the same name. Is anything known as to its meaning?

M. J.

F. TAVARES.—The following entry in Watt's 'Bibliotheca Britannica,' Edinburgh, 1824, is under "Authors":—"Tavares, F., *Advertencias Sobre os Abusos e legitimo uso das Aguas Mineraes das Caldas da Rainha, Lisbon, 1791. 4to.*"—Can any of your readers favour me with a short notice of the above author?

FREDERICK LAWRENCE TAVARÉ.

.30, Rusholme Grove, Manchester.

"TAKE MY ADVICE, a book for every homeby the late editor of 'The Family Friend,' London, James Blackwood & Co., Paternoster Row. 1872." I shall be much obliged to any one who will clear up the following difficulty. R. K. Philp was editor of the *Family Friend* to vol. vi. (1855). 'Take my advice' is not given in the list of his numerous works in the 'Bibliotheca Cornubiensis.' W. Jones, secretary of the Russell Institution, was the next editor. 'Take my advice' seems just the kind of book that Philp wrote, but it seems improbable that he would describe himself as "late editor of the *Family Friend*" seventeen years after he had ceased to be editor. Under "Bills of Exchange," p. 187, one is dated Jan. 1, 1872, so that that would seem to show 1872 to be the original date of publication, and that the book is not a reissue of an earlier volume.

RALPH THOMAS.

Replies.

'BABNABY'S JOURNAL,' AND CROMWELL'S SIEGE OF BURGHEY HOUSE, BY STAMFORD, 1643.

(7th S. v. 241, 294.)

I hasten to reply to the question put to me in this journal (April 14) by the REV. CANON BELBY PORTEUS as to where I got the information (stated by me in a note, 7th S. v. 241) that "Dr. Beilby Porteous [*sic*], Bishop of London 1787-1808, married a daughter of the landlord of 'The George' Inn, St. Martin's, Stamford." I obtained the information from some source during the fourteen years that I was resident near to Stamford, from 1870 to 1884, but I am not at this moment able to say with accuracy whence I obtained it, nor am I able just now to consult any of the historians of Stamford—such as Peck, Drakard, Charlton, Mackenzie Walcott, &c.—to see if the statement is made in any of their pages. I think it highly probable, especially looking to the offensive *o* introduced by me into the bishop's surname, that I originally quoted the circumstance from Murray's 'Handbook for Travellers in Northamptonshire and Rutland,' a work published July 18, 1878. On p. 91 is a description of "The George," with this statement, "Porteous, Bishop of London, married a daughter of the landlord." The author of this volume of "Murray" was, I believe, Mr. Richard John King, who died in February, 1879, a contributor to the *Quarterly Review*, author of Murray's 'Handbook of English Cathedrals'; also of those to Kent, Surrey, Hampshire, Yorkshire, &c. Mr. King has usually been accepted as a high authority, whether in history, topography, or ecclesiology.

I have advisedly used the words "originally quoted" by me, because I first used them in a lecture that I delivered in the Assembly Room, Stamford, on February 14, 1881. The same lecture was repeated by me in the same place on November 16, 1883. On each occasion the room was well filled with those to whom "The George" Inn was a household word. Many who heard me on those two occasions were well read in the history of the town, and some of them have been frequent and valued contributors to these pages. But my statement regarding Bishop Porteous was never challenged or contradicted by my hearers or the local press; and in making the note the other day (on p. 241 of this volume) I considered that I was treading on safe ground. But two reverend canons have discharged their heavy ordnance against my statement—the one in the pages of this journal, and the other (who is also F.S.A.) in two private letters with which he has favoured me, and for which I am indebted to him. I will take the liberty to quote a portion of one of his letters, as it relates to a public matter. With regard to what he calls my "startling in-

formation," he says that he has questioned on this subject

"the Rev. Canon Beilby Porteus, eighty years of age, great-nephew of the bishop; the Rev. Beilby Porteus Hodgson, eighty-two years of age, great nephew of the bishop's wife; and the Rev. Frederic Polhill, aged seventy-eight, also a connexion of Bishop Porteus; and not one of the three, when I communicated with them, ever heard that the bishop's wife was the daughter of the landlord of 'The George.' I myself married the daughter of a great-niece of Bishop Porteus, whom he made, with her sister, his joint heiresses; and though I have been told all about him, no one ever mentioned that he made such a marriage."

I cannot see anything very derogatory in a clergyman marrying the daughter of such an important person as the landlord of "The George" would be, and who would very probably acquire a competence that would enable him to live a squirearchical life in some other county, say in Kent. But Mr. Richard John King does not help us to the name of the landlord; and as to his erroneous spelling of the bishop's name, I would remark that he is not a solitary offender in this respect—*e. g.*, in the 'Lives of Eminent and Illustrious Englishmen,' by George Godfrey Cunningham (1837), there is a biography of "Bishop Porteous" (vii. 457), extending to five closely-printed pages. Several very important notes on Bishop Porteus will be found in 'N. & Q.,' more especially in 5th S. xii. In one of his notes PROF. MAYOR gives the dates of the bishop's marriage and of his wife's death, but no details are given concerning the wife. See also, for other notes on Bishop Porteus, 1st S. xi., 3rd S. ii., 4th S. xii. Perhaps a Stamford correspondent can throw some further light on this subject, and can tell us the name of the landlord of "The George" whose daughter, according to "Murray," was married to the Rev. Beilby Porteus, subsequently a bishop. CUTHBERT BEDE.

Lenton Vicarage, Grantham.

A paragraph appeared in the *Stamford Mercury* some eighteen years back allusive to "the George Hotel," in St. Martin's, Stamford, in which it was stated that Brian Hodgson, a former landlord, removed thence to Buxton, and was father of the bishop's wife. This I noted in my 'List of Lincolnshire Seventeenth Century Tradesmen's Tokens,' p. 74, 8vo., 1872. What ground the writer—I believe the late sub-editor of the *Mercury*, Mr. T. Paradise—had for his assertion I am unable to say; but some little colour is given to the paragraph in question, as I have among my notes the following baptismal extracts from St. Martin's, the parish in which the venerable hostelry is situated:—1740, Robert, June 28; Margaret, July 30, 1741; Bryan, Oct. 24, 1742; Elizabeth, Oct. 26, 1744; Henry, Sept. 25, 1745; Hannah, July 26, 1746; and Catharine, Aug. 6, 1747, children of Bryan and Elizabeth Hodgson; also Henry, Aug. 27, 1748;

and Catharine, Feb. 27, 1749-50, children of Mr. Bryan and Elizabeth Hodgson. At this church were married William Hodgson and Mary Newton, Aug. 14, 1751. JUSTIN SIMPSON.
Stamford.

Some of your readers may be glad to see a list of the prisoners taken at Burleigh. I send a transcript from the Tanner MSS. in the Bodleian Library, vol. lxiii. part i. fol. 196 :—

A list of the Officers sent to Cambridge taken at Burleigh House returned from the Co'ttee at Cambridge Julii xxxi. 1643.

29. Julii 1643.—A note of the Prison's names yt were brought in the last night to St. Johns.
Sir Wingfield Bodenham, kn't highe sherriff of Rutland.

Drag.—Colonell Phillip Welbye.

Horse major.—Maio Robte Bodenham.

Horse captain.—Capt. John Burdenell, recusant.

Captaine Edw. Woodford.

Captaine Jo. Chaworth.

Captaine Walter Kirkham.

Of Foote.—Captaine Tho. Pigge.

Captaine Corney.

Cornett William Colby.

Foote lieutennt.—Tho. Collopp.

Richard Maulyn Esq. of Suffolke.

Roberte Price Esq. of Washingby, recusant.

Mr. John Vincent North'tonsheire.

Horse.—Lieuten't Ralph Bashe, maio.

Lieuten't John Kinge.

Cornett Antho. Cawthorne.

Mr. Anthony Wingfield.

Mr. Henry Watson.

In the Tolbooth.—Captaine George Sheffeld.

Captaine Nicholson.

Captaine Moodey.

Capt. Sheffeld.

Lieuten't Woolston.

Lieuten't Blackes.

Lieuten't Claughton.

Cornet Cloughton.

Cornet Viver.

Cornet Chatteris.

Cornett Vmphries.

Edw. Slater.

Corporall Penrosse.

Edward Ashton.

Robte. Rich gent.

Ensigne Parker.

Tho. Bradbury, gent.

Lieuten't Moody.

Mr Hunt &

Thom's Roper.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CUTHBERT BEDE is not correct in stating that in 1632 the owner of Burghley was Sir Richard Cecil, nephew of William Cecil, second Earl of Exeter. William Cecil, the second earl, was owner of Burghley from 1623 to 1640, the Barnaby period. Sir Richard Cecil was brother (not nephew) of the second earl. The erection of Burghley House was begun about 1575, and it was finished in 1587. The mansion (then only fifty years old) must have looked staring and new when seen by Barnaby on

the winter's day when he passed along the road from Wansford to Stamford, from which it lay a mile away across the unenclosed fields, between the highway and the park, then newly planted. It would seem, however, from the narrative that Barnaby must have left the highway, and have gone up to the house, to find it unoccupied.

JOS. PHILLIPS.

Noting the letter of CUTHBERT BEDE, I send an extract from Sir Cuthbert Sharp's 'Chronicon Mirabile.' The whole of it is confirmed in a long note to Surtees's 'History of Durham,' vol. iii. p. 261, where is also much additional information about Richard Braithwaite. It thus appears that 1617 was the date of that portion of his journey which he records as having been in the neighbourhood of Darlington.

"Hurworth. 1617, May 4, Mr. Richard Braythwaite* and Mrs. Frances Lawson, mar."

R. N.

ORKNEY FOLK-LORE (7th S. v. 261.)—The letters of Abgarus and our Lord have long been a subject of interest. Eusebius (bk. i. 13) states that he saw the original letters at Edessa, in Syriac, of which he made translations in Greek for insertion in his history. These come into notice when the history of the period to which they belong is examined, with the general result that while the letters cannot be accepted as genuine, the story is not to be altogether set aside. So Mosheim, for example, states: "In ipsa re nihil est quod ab omni fide alienum haberi debeat" ('De Rebus Christ. ante Const. M.,' § viii. p. 72, Helmst., 1753). There is reference to other writers to a similar effect in Heinichen's note on the passage (Lips., 1827). There is, too, a short note in Archdeacon Farrar's 'Life of Christ,' vol. ii. p. 207.

There is a still more recent examination of the story in connexion with the progressive history of the legend of St. Veronica, in a notice of a recent work, 'Die Fronica' (Trübner, 1888), in the *Guardian* of March 28, p. 466.

The popularity of the story is shown by its insertion in one of the collections of Robert Burton ('*Judæorum Memorabilia*,' pp. 211-17, reprint, Bristol, 1796), with the letter of Lentulus.

There is a notice in 'N. & Q.,' 3rd S. vii., of the publication of the original Syriac of these letters,

"* The celebrated author of Drunken Barnaby,—his wife was a daughter of James Lawson, of Nesham Abbey, Esq.

Thence to Nesham, now translated
Once a Nunnery dedicated
Valleys smiling, bottoms pleasing.
Streaming rivers, never ceasing
Deck'd with tufted woods & shady
Graced by a lovely lady

* * * * *
Thence to Darlington, where I housed
Till at length I was espoused."

of the genuineness of which Canon Cureton entertained a strong opinion, in 1864. It is also stated that the inhabitants of Edessa affixed a copy of them on the gates of their city, "as a sort of phylactery"; also that the common people in many parts of England have a copy framed in their cottages. This is stated also especially for Nottinghamshire and Warwickshire at p. 307, where there is a reference also to the Hon. R. Curzon's 'Armenia' for the discovery of the letters in Coptic.

The Epistle of Lentulus, which, in like manner, is not accepted as genuine, is noticed in 'N. & Q.', 2nd S. iv. 67, and receives a full examination from J. EMERSON TENNENT at p. 109, where the original Latin can be seen, and where the variations in the several forms of it are pointed out, which, however, for the most part, are but of little importance.

ED. MARSHALL.

1. First Epistle of our Saviour. This is probably the same said to have fallen from heaven, whose genuineness Licinian, Bishop of Carthagen, denies in a letter to Vincent, Bishop of Ivica, about the year 580; this letter is given in Migne's 'Patrologia,' lxxii. 687. See further Fabricius, 'Cod. Apocr. N. T.,' i. 314; Smith, 'Dict. Chr. Biog.,' s.v. "Epistles Apocryphal, Licinian, Aldebert." The source of the English text I am unable to give. The genuineness of this epistle is out of the question; but that of

2. The Epistles of our Saviour and King Agbarus, which are much better known, is possibly arguable; many high authorities, of whom the late Dr. Cureton was probably the last, have believed in it. The Agbari, or Abgari, for both these and many other forms are known, were kings (the name is a dynastic one) of Edessa, in Osrhoene, a province of Mesopotamia, and the Abgarus in question reigned about A.D. 10-50. The Epistles were first published in their original Syriac by Dr. Cureton, or rather by Mr. Wright after his death ('Anc. Syr. Doc. relating to Edessa,' 1864); but in Greek and Latin they have always been known from Eusebius ('Hist. Eccl.,' i. 13) and his original translator Rufinus. The Latin of the latter is found, says Dr. Cureton, in Anglo-Saxon service-books, and from them it was doubtless turned into mediæval English; an early version of the history is mentioned by him, though it is not distinctly stated to contain the Epistles. In modern English these are, of course, found in the first translation of Eusebius by Meredith Hanmer, D.D., 1577, and the anonymous second one, 1683 (some lines of this, though not all, agree with P. s text), and it was also translated in the preface to Abp. Wake's 'Apostolical Fathers,' 1693. Next, Jeremiah Jones translates it (ii. 2) in his work on the 'Canonical Authority of the New Testament,' and Lardner in his 'Credibility of the Gospel History'

('Works,' ed. Tegg, vi. 596). From Jones, William Hone took it without acknowledgment for his wretched 'Apocryphal New Testament,' 1820, printing also Jones's note that "the common people in England have it in their houses in many places fixed in a frame with our Saviour's picture before it, and they generally with much honesty and devotion regard it as the word of God, and the genuine Epistle of Christ." From this it appears that the superstitious use of the epistle was by no means confined to Orkney; and, indeed, as much is stated at some of 'N. & Q.'s' former references to the subject, which are 1st S. x. 206; 3rd S. vii. 238, 307. It would be most interesting to collate, if possible, several of such broadsheets as are mentioned. See, at length, Smith's 'Dict. Chr. Biog.,' s.v. "Epistles Apocryphal, Abgar, Thaddæus."

3. Epistle of Publius Lentulus. This also is spurious, see Fabricius, i. 301; the Epistle is also printed in Calmet's 'Dictionary,' and see also Farrar's 'Life of Christ,' Excursus vi. But it seems to have had, like the Epistle of Abgarus, a popular circulation in England, which has lasted even to these latter days of photography. It is not long since I bought at an ordinary shop a small photograph taken from a drawing of the portrait in the Warwick tapestry (see an essay in *Harper's Magazine* for May, 1886) with this Epistle of Lentulus printed on the back, in a text different from P.'s, and stated to come from "a manuscript in the library of Lord Kelly"—one of the Erskines, Earls of Kellie, now held with the second earldom of Mar, I suppose.

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

5, St. Peter's Terrace, Cambridge.

The chap-book described is one of a very popular class. I am not sure that I have not got it. At any rate, I have the penny 'Life and Death of Judas Iscariot; or, the lost Son of Perdition,' which is equally veracious, and ever so much more marvellous. These tales and legends are certainly not peculiar to Orkney or to England. The substance of them may be found in many books, and from very early times. It is impossible to say when they first arose, but the apocryphal Gospel of Christ and Abgarus is mentioned by Eusebius in the fourth century, and 'The Apocryphal Gospels,' published in the "Anti-nicene Library," by Clarke, of Edinburgh, 1870, contains an account of Abgarus, his incurable disease, his letter to Christ, &c. See p. 440, "Acts of the Holy Apostle Thaddæus." Some versions say that Abgarus was cured by a miraculous portrait of Christ, produced by pressing his robe to his countenance, and which Christ sent to him.

The letter of Lentulus describing the person of Christ is mentioned in the writings of Anselm in the eleventh century. Before that—in the

eighth century—there had been another description, in the writings of John of Damascus. Those who wish for fuller information should consult Mrs. Jameson's 'History of our Lord,' vol. i. pp. 35, 36, and onward.

A woodcut of the miraculous portrait, with ten small pictures round it, illustrating the legend, is given in Hone's 'Every-day Book,' vol. ii. p. 65, and I remember reading Lentulus's description of Christ, about forty years ago, in a cheap yellow-paper-covered double-columned "people's" edition of the 'Letters from Palmyra,' published by the Messrs. Chambers, at about eighteen-pence—a book which is yet read, I believe.

It is probable that this chap-book may yet be procured without much difficulty. Let me advise collectors of such things to avoid the regular booksellers, and try the "cock-robin" shops, and the general dealers in small wares, down back streets, who supply pedlars, and who do not call themselves booksellers at all. I know quite recently you might get there such books as this Abgarus, penny dream books, song-books, toast-masters, 'Napoleon's Book of Fate,' &c. I do not like "knowledge-made-easies," therefore I have not got Ashton's 'Chap-Books,' lately published by Chatto & Windus; but it is pretty sure to have something about King Abgarus. R. R.

Boston, Lincolnshire.

An old lady in Herts, a native of Cornwall, many years ago gave me a copy of a MS. in the possession of Lord Kelly in his library. It agrees mostly with the copy of Lentulus's letter in the pamphlet P. refers to. Instead of "more of the Oriental colour," my copy has "more orient." "His beard thickish, in colour like his hair, not very long, but forked, his look innocent and mature," according to my copy. Instead of "fair spoken," my copy has "plain spoken," and instead of "both hands and arms are very delectable," my copy reads, "are most delicate to behold." Who was Lord Kelly, and where is, or was, his library?

M.A.Oxon.

Your correspondent P., in asking for information about Agbarus, does not seem to be aware that the celebrated epistle has for years been a discredited forgery, well known to every student of the Apocryphal New Testament. For particulars, see Cureton's 'Ancient Syriac Documents,' and Smith and Wace's 'Christian Biography,' s.v. "Abgar."

EDWARD H. MARSHALL, M.A.

Hastings.

FRENCH PHRASES FOR A COXCOMB OR FOP (7th S. iv. 366; v. 189).—MR. BOUCHIER is undoubtedly right in asserting that *petit-maitre* was in use long before the Directoire, as, of course, the term is considered to have been originated in the time of the Fronde, and, according to some, was not altogether inglorious originally; and that

its subsequent application to the "nil admirari" class of fops had taken place long before 1795 is abundantly shown by the quotations that both he and I have already made and by others which will occur to the mind of all students of French history.

In reply to the question, "Is it entirely extinct now?" I think its existence as what I may call a contemporary epithet is extinct; but it is still frequently used to designate one who has some of the objectionable characteristics of the out-of-date species and by a kind of metonymy therefore. Thus Charles Hugo, p. 24 of 'Les Hommes de l'Exil,' 1875, recording a duel between two rival politicians, his own contemporaries (in 1851), says at the wind-up of his description of their respective characteristics, "c'était le duel du petit maître et du sans-culotte," the second epithet having equally passed away from contemporary application with the first. A little earlier he had spoken of the man here typified as a *petit-maitre* as "un jeune hommed'un royalisme élégant, à la fois militaire et dandy," but "dandy" in 1851 would be a contemporary appellation of right.

At the same time I am obliged to differ from him with regard to offering a lady an ungloved hand. That is undeniably a tremendous innovation on established French usage, which has till now been the contrary of the English. Besides experience of the fact I can remember all my life a "household word" story ironically typical of alleged French ideas. It was of a man bathing at some seaside resort, who, seeing a lady on the shore alighting from her carriage, rushed out of the water to hand her out, with the humble apology, "Pardon, madame, que je n'ai pas de gant," as if it was not necessary to apologize for the absence of any other article of dress but the one etiquette particularly prescribed. A large number of Parisians are imbued, however, at the present time with a mania for adopting English ways by way of change and novelty.

That *bequadro* is not in MR. BOUCHIER'S dictionaries must, I suppose, be owing to the authors considering it a technical term. Like *becarre*, it is simply (lit. "square b") the ordinary word for the sign of the *natural* in music. How this has come to receive the extraordinary transformation of meaning to which allusion has already been made I do not pretend to say, any more than the Italian writer I quoted.

I subjoin a few passages further illustrating the subject, that have accidentally come across my notice since I last wrote to him about it:—

"Le monde *becarre*" occurs p. 48 of 'Le Docteur Hatt,' by Paul Avenal, 1887.

"Les jeunes *boudinés*," p. 151 of the same.

"L'ouvrier, le *dandy*, le prêtre," at p. 117 of 'La Voyante,' by Montépin, the date of which is 1866, but the epoch of which he is speaking is 1830.

"*Vlan*," so spelt p. 8 'Bague Noire,' Auguste Cordier, 1886.

La gomme and *la haute gomme* are of too frequent occurrence to need reference. "Un *gommeux* du dernier *becarre*" occurs p. 148 of 'Un *Gueuse*,' by A. Sirven and A. Siegel, 1887.

Lion is spoken of as if almost immediately preceding *gommeux* in Léopold Stapleaux, 'Les Compagnons du Glaive,' 1873, iii. 132.

"Il remit au jeune homme 200 louis roulés dans un papier satiné, parfumé, un papier de *petite-maitresse*."—'La Perle de Candelair,' by Mie d'Aghonne, 1874, p. 283.

"Les rigides bourgeois qui offrent en étrennes à leurs filles les contes de M. Galant.....trouveraient un tel roman bien hardi, uniquement pour ce que la scène ne se déroule pas en Perse ou à Samarcande. Pourtant mon histoire est identique, et la *petite-maitresse* la plus pudibonde la lirait sans sourcilier si je m'appelais Hassan au lieu d'André."—'Mon Oncle Barbassou,' by Mario Uchard, 1877, p. 33.

"Sortir enveloppés de leurs triples voiles, il n'y fallait point songer, sous peine d'attirer partout sur leurs pas les remarques des *badauds*."—*Ibid.*, p. 167.

"L'effet produit par mes odalisques sur la *haute badauderie* parisienne leur a donné de nouveaux charmes."—*Ibid.*, p. 198.

Is not "prig" a pretty fair equivalent for *petit-maitre*? Hotten says Addison uses it for "coxcomb." *Talon rouge* and *jeunesse dorée* still find a certain amount of contemporary use, as the following quotations witness:—

"Quoi! Brossac amoureux! exclama-t-il. Cet escompteur tranche du Lauzun!.....Cetle sangsue joue au *talon rouge*!"—'Les Paresseux de Paris,' Gontran Borys, 1870, ii. p. 28.

"Rien de plus monotone que le désordre. Si notre *jeunesse dorée* se pénétrait de cet axiome."—*Ibid.*, 73.

Another contemporary word is *gandin*.

"A part huit ou dix *gandins* [Littré, '*Néologisme*, dandy ridicule"] le sexe mâle y brillait par son absence." *Ibid.*, 65.

The following definitions of the corresponding article in the two countries, too, are well worth recording:—

"A true-bred English Beau has, indeed, the Powder, the Essences, the Tooth-pick, and the Snuff-box, and is as Idle; but the fault is in the Flesh, he has not the motion [?mobility], and looks stiff under all this. Now a French Fop, like a Poet, is born so, and wou'd be known without cloaths; it is his Eyes, his Nose, his Fingers, his Elbows, his Heels; they Dance when they Walk, and Sing when they Speak."—Charles Burnaby, 'The Reform'd Wife,' 1700, p. 32.

"He was one of the prettiest affected gentlemen that France ever taught to be ridiculous in England."—Tunbridge Wells; or, a Day's Courtship,' 1678, p. 24.

In a letter contained in a newspaper cutting (neither name of paper nor writer preserved) "from a Gentleman at Paris to his friend in London, Aug. 1, 1764," after describing the beauties and vices of the French capital, "the gilding, painting, and varnish of the carriages you would be surprized to behold, and equally surprized to behold the ladies within them, no less painted and varnished than the coaches," he goes on to say of the numerous Englishmen there, "they

become *Petit* [sic] *Maitres*, adopting French fashions, and are made dupes to those trifling fantastic people."

Cotgrave (1679) has *naudin* as equivalent to coxcomb. The word is not familiar to me, and it is one instance the more that dictionaries seem to have a knack of inserting the least familiar and useful words.

R. H. BUSK.

Petit-maitre is said "to be known at least as early as 1709." It is, in fact, much older. During the wars of the French in 1649 it was applied to the party of Condé, "parce qu'ils voulaient être maitres de l'État" ('*Siècle de Louis XIV.*').

J. CARRICK MOORE.

COL. MAITLAND (7th S. v. 69, 278).—FERNOW'S reply is not quite correct in one or two particulars. Col. Richard Maitland, the fourth son of the sixth Earl of Lauderdale, was present at the capture of Quebec, but died at New York in 1772. He married, shortly before his death, a lady named Mary McAdam. Unless FERNOW has better evidence at his command than those engaged in the recent Lauderdale peerage case, Mary McAdam was not a widow at the time of her marriage, nor was her maiden name Ogilvie. That name was borne by the clergyman who performed the ceremony.

H. I.

Naples.

ST. SOPHIA (7th S. iv. 328, 371, 436; v. 35, 51, 290).—Surely the readers of 'N. & Q.' have reason to complain of the tone of the last communication of A. J. M. about St. Sophia. He made an unfounded statement of the discovery of ancient vessels and ornaments, including a crucifix (!), and "thanked Goodness" that no writer in your excellent columns could contradict him, for a friend of his had seen them. This part of the communication was unintelligible to me, and I made no remark upon it. His statement, involving a question of first-class ecclesiastical and archaeological importance, could not be passed over, and the inquiry I set on foot was most kindly responded to by the highest authorities on the spot, English, Turkish, and other distinguished persons who had the best means of knowing. I need not say that it caused us much trouble and some expense; and, after all, the statement turned out to be a misapprehension of what some friend had told A. J. M. of Christian emblems, &c., still visible in Justinian's sumptuous church—why he should call it a basilica is not apparent. Every one who knows anything of this beautiful building has seen the many traces of Christian art and signs all over it. There are many more than those mentioned by his second friend, one of the most interesting being "the Greek letters, probably abbreviations," mentioned by him. If they are the letters on the right hand soffit of the beautiful sculptured bronze gate, the

monogrammatic inscription (inlaid in silver) reads, ΧΡΙΣΤΟΣ ΜΟΙ ΒΟΗΘΕΙ (*Christos moi bothei*), Christ is my helper. Over the apse the mosaic of Christ in majesty is quite visible. All the elaborate capitals of the upper pillars round the gallery contain monogrammatized Christian inscriptions. In fact, the church has been far better used by the Turks than our cathedrals and churches by the Puritans and so-called restorers of the present day. The lovely little church by the Adrianople gate still retains all its wall paintings of the miracles of healing, and the mosaics in the roof as fresh almost as when they were done. The statement that St. Sophia still retains marks of its Christian origin would have been correct, but almost too well known to have claimed a part of your valuable space.

J. C. J.

"THE SCHOOLMASTER IS ABROAD" (7th S. v. 108, 175).—MR. PRICE will find the founder of the Royal Botanic Society was Mr. Philip Barnes, F.L.S., of Norwich. Having learned from an official of the Woods and Forests that the lease of Jenkins's nursery grounds in the Inner Circle was about to fall in, he planned the Society, and by great labour accomplished the undertaking. I was one of his earliest supporters, and am now the father of the Society, as my neighbour, Mr. G. G. Hardingham, retired from the committee. This year is the jubilee year, and it is to be hoped a bust of Philip Barnes will be placed in the Museum of the gardens. The first secretaries were J. de Carle Sowerby, the naturalist, cousin of the founder, and P. Edward Barnes, B.A., his son.

HYDE CLARKE.

THE ETYMOLOGY OF THE FRENCH "BAGUE" (7th S. v. 185).—If MR. MAYHEW had consulted Scheler and Littré as well as Brachet he would scarcely have written his note. Littré mentions the Icel. *baugr* (and says it=the O.Fr. *bow*), but he does not derive *bague* from it. Neither does he connect *bague*=ring, with the O.Fr. *bague*=baggage, any more than the 'N. E. D.' does, *s.v.* "Bag," though MR. MAYHEW quotes it as if it did. What authority has he, then, for connecting these two *bagues*, so very different in meaning? Scheler and Littré both derive *bague*=ring, from the Lat. *bacca*=(1) a berry, or any round fruit; and=(2) a pearl (Horace and Ovid), and a ring or link in a chain* (Prudentius, born 348 A.D.). See Forcellini, *s.v.* Even in classical Latin the word was sometimes written *baca*, especially in the secondary meanings, and in Low Latin it is also found in the form *baga*, which is defined in Duncange (ed. Favre) "gemmeus, aureusve ornatus, annulus, Gall. *bague*," and is also the Prov.

* In the first instance probably used of the pierced beads of a necklace, which are like berries, and then transferred to the links or rings of a chain. See Forcellini.

form. This is, I think, conclusive. Comp. Lat. *vacca*, which has become in the Picard dialect *vake*, and in Walloon *vag* (Littré, *s.v.* "Vache").

F. CHANCE.

Sydenham Hill.

FAIRY TALE (7th S. v. 187, 237).—In Gay's 'Fables,' fable iii., "The Mother, the Nurse, and the Fairy," the couplet cited by MR. BOUCHIER is this:—

Just as she spoke, a pigmy sprite
Pops through the key-hole, swift as light.

FREDK. RULE.

COMMENCEMENT OF YEAR (7th S. iv. 444; v. 237).—R. H. H. is right, and I am glad to be corrected, having inadvertently written March 1 for March 25. The latter was legally (not in popular usage) New Year's Day until the Act 24 Geo. II., c. 23, which received the royal assent on May 22, 1751. Reference to my note on 'The Ecclesiastical Calendar' (7th S. i. 243) will show that I there refer to it as such, and point out a curious slip in the 'Encyclopædia Britannica,' where the legal reckoning is stated to have begun before that time on April 25.

It may be worth while to point out that March 25 was the day of the vernal equinox when Julius Cæsar made his reformation of the calendar in B.C. 46. As the Julian year was somewhat longer than the true tropical year, the vernal equinox fell, at the date of the Nicæan Council (A.D. 325), four days earlier than in the time of Cæsar, *i.e.*, on March 21; to bring it again to that day, when Pope Gregory reformed the calendar in 1582, he suppressed ten days, and the British Parliament, when it adopted this reformation, suppressed eleven days in 1752, the day following Sept. 2 being reckoned as Sept. 14th.

W. T. LYNN.

Blackheath.

OLD HOUSE OF COMMONS (7th S. v. 208).—In the old House of Commons was it not the custom for the Speaker to carry off his chair at the end of the Parliament? I have been informed that Lord Brownlow has at least one of the chairs in which his ancestor Sir John Cust sat while presiding over the House.

G. F. R. B.

BYRON (7th S. v. 246).—The motto of 'N. & Q.,' "When found, make a note of," has given rise to the discovery of numerous "mares' nests"; but I remember none more absurd than the proposed correction of the passage in 'Childe Harold' (canto iv. stanza 182), where we are told that *washed* should be substituted for *wasted*, as in the text. The poet tells us that the shores of the Mediterranean, identified with the successive empires of which they were the seat, had, during their freedom, been wasted and worn by the ocean, and that many a tyrant had since ravaged them, whilst

the ocean remained unchangeable. This is surely plain and intelligible, but substitute "washed," and the passage becomes nonsense. The idea of the tyrants setting to work to wash Rome and Carthage is supremely funny, but many of the so-called emendations of the text of Shakespeare are equally ridiculous.

J. A. PICTON.

Sandyknowe, Wavertree.

MR. COLLINGWOOD LEE points to an article in *Household Words* for April, 1855, and suggests "washed" for "wasted" in stanza 182, canto iv. of 'Childe Harold.' Every one knows that the line

Thy waters wasted them when they were free
is none of Byron's. I venture to attribute this to Mr. William Gifford's taste for improvements, and I hope that Mr. Buxton Forman will wipe away that line for ever in his forthcoming edition of the poems of Lord Byron. But the simple substitution of "washed" for "wasted" will not do. Byron objected to the present rendering in a letter to the late Mr. Murray, dated Sept. 24, 1818. He wrote: "What does 'thy waters wasted them' mean (in the canto)? *That is not me.* Consult the MSS. always."

It would appear from a controversy in the *Times*, Jan. 15, 1873, that the words in Byron's own hand stood thus:—

Thy waters wash'd them pow'r, while they were free.

With that rendering we may allow the line to rest for ever.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

[E. M. S. confirms the statement of Mr. EDGCUMBE.]

SHELLEY'S ADDRESS TO THE PEOPLE ON THE DEATH OF THE PRINCESS CHARLOTTE (7th S. v. 265).—The motto "We pity the plumage," &c., was correctly attributed to T. Paine in Dowden's 'Life of Shelley,' 1886, vol. ii. p. 159.

JULIAN MARSHALL.

MILTON'S FALSE QUANTITY (7th S. v. 147, 216).—There is an article 'On some Faults in Milton's Latin Poetry,' by C. Wordsworth, Bishop of St. Andrew's, in vol. i. of the *Classical Review*, p. 46.

H. DELEVINGNE.

FATE OF GREAT ASIATIC ARCHITECTS (7th S. iv. 141, 304).—I have a sketch of a tower which was built, I think, in Persia by the command of one of the shahs. It is called the "Tour des Cornes," because the whole of the outside is decorated with the skulls and horns of animals. I believe the tradition concerning it was that, on its completion, the architect went to the king and said, "The tower is finished; there is nothing like it in the world, and I want only the head of a great animal to place on the summit as a crown to my work." The king, being afraid if the architect survived that he would build a rival edifice for some other monarch, said, in reply, "That shall soon be procured; and as you are the

greatest beast I ever encountered, your head will answer the purpose admirably." The unfortunate architect was at once decapitated, and his head placed on the summit. Is this tower still in existence; and what were the names of the king and his victim?

R. STEWART PATTERSON,
Chaplain H. M. Forces.

Cork.

OLD LONDON BRIDGE (7th S. v. 148, 213).—The ornamental balustrade which still forms the entrance to the pier at Herne Bay (not Herne) is said to be made of stone from London Bridge. The pier itself was made of wood.

J. HAMILTON WYLIE.

Rochdale.

DOCWRA FAMILY (7th S. v. 207).—The lines referred to are in a poem of Charles Lamb's, entitled 'Going or Gone,' and run thus:—

And gallant Tom Dockwra,
Of nature's finest crockery
Now but thin air and mockery,
Lurks by Avernus.

MAC ROBERT.

St. Leonards.

'VOYAGE TO THE MOON' (7th S. v. 9, 153).—

"Another prelate, or one who became such, Francis Godwin, was the author of a much more curious story. It is called the 'Man in the Moon,' and relates the journey of one Domingo Gonzalez to that planet.....It was not published till 1638. It was translated into French, and became the model of Cyrano de Bergerac, as he was of Swift. Godwin himself had no prototype, as far as I know, but Lucian," &c.—Hallam's *Introd.*, chap. xxiv. sec. 60.

J. F. MANSERGH.

Liverpool.

ARMS AND CREST (7th S. v. 147, 171).—In Heptonstall Church, on the roof in the north chapel or chancel aisle, is a hatchment, the dexter side of the frame sable, bearing the following arms: Quarterly 1 and 4, Sable, a chevron ermine with two couple closes or, between three swans argent (should be beaked and membered of the third, the two in chief respecting each other, as granted to Eastwood in 1747); 2 and 3, Or, on a fess gules three lozenge buckles of the field (Shackleton). And on the roof of the south chapel or chancel aisle, immediately opposite, is a similar hatchment, but with both sides sable, bearing the same arms, with the following additions:—Crest: Over a squire's helmet, on a wreath of the colours, a sinister arm gules, embowed at the elbow, cuffed ermine, holding a pheon shafted in bend sinister. Motto, "Hoc tenemus"; being the crest and motto of Eastwood, but differing from the one in the southern light over the chancel arch by having the pheon in bend sinister instead of dexter.

In the west gallery on the south tower wall is a tablet bearing the following inscription:—

"In affectionate remembrance of William Shackleton, late Master of the Free Grammar School at this Place, where Thirty-six years of his Life were occupied in an able, zealous, and laborious Discharge of the Duties of his Profession. This Monument was erected at the Expense of his Grateful Scholars. He died Nov. 16th, 1805, in the 61st year of his age."

In the ringing chamber is a representation of a clock face, with the following inscription on and underneath:—

"Titus Bancroft, Maker.—This clock was erected April, 1810. Churchwardens: John Ershaw and Wm. Crabtree, Heptonstall; David Morley, Errenden; John Ingham and James Shackleton, Wadsworth."

JOHN STANSFELD.

Leeds.

CLETCH (7th S. v. 206).—I have never heard the word *cletch*, but I have frequently heard in the South of Ireland the expression "clutch of chickens."

R. RINGWOOD.

Temple.

Cletch corresponds to the Scotch *cleck*, the terminal Southern *ch* taking *k* as its Northern form. *Cleckin* (see Jamieson's 'Dictionary') is used metaphorically in Scotland, as *cletch* seems to be in parts of England, to denote a family of children. I am told that in Fifeshire it is used also for a litter of pigs. *Cleck* and *cletch* appear to have a Norse origin. Perhaps the Icelandic *klekia*, to hatch, and the A.-S. *cloccan*, to cluck, which are both closely allied to *cletch* and *cletch*, are onomatopoeic, and imitate the self-congratulating cackle of the incubating fowl.

Glasgow.

Once, standing at an hotel door in Market Harborough, the landlord near me, I inquired as to the names of some passers by. He said, "Mr. B.— and his family." I said, "But these little ones cannot be brothers and sisters of those tall young ladies." He replied, "They are a second hatch," meaning by a second wife. I am reminded of a Derbyshire man who, when a widower with a family, married a widow also with children. They had another family, and I was told that when speaking to his wife of their children he would say, "Thine and mine and arn" (ours).

ELLCEE.

Craven.

BEAUMARCHAIS, 'LE BARBIER DE SEVILLE' (7th S. v. 169).—Will it help the discussion to record that the first performance of 'Le Barbier' was on February 23, 1775, three weeks after the "permis d'imprimer" of the book? 'Le Barbier' was hissed on its first night. The same fate met Rossini's lyrical version of it forty years after. The speedy reversal of the verdict was common to both.

KILGREW.

A reference to the 'Bibliographie des Œuvres de Beaumarchais,' by Henri Cordier (Paris, 1883),

shows us that 'Le Barbier de Séville' was played at the Théâtre Français on February 23, 1775, and that there were three editions printed during that year. The first was without the "Approbation" or "Permission," pp. xx, 88; the second "avec approbation et permission," pp. xxxvi, 98; and the third "troisième édition," pp. xlii, 123. This book, however, does not give an edition of 1776, published by Ruault. The only one of that year that it mentions was issued by Delalain, pp. 68.

DE V. PAYEN-PAYNE.

University College, W.C.

This piece was first printed in 1775, and published "A Paris chez Ruault, Rue de la Harpe, 1775." M. Henri Cordier, in his 'Bibliographie des Œuvres de Beaumarchais' (1883), describes five editions under the date of 1775. My authority for the above statement is the excellent 'Bibliographie des Principales Éditions Originales d'Écrivains Français du XV^e au XVIII^e Siècle,' par Jules Le Petit, Paris, Quantin, 1888, a work containing about 300 facsimiles of the titles of the books described therein. Indeed, it is a magnificent example of French bibliography, and makes one desire a similar work on English literature.

JOHN CLARE HUDSON.

Thornton, Horncastle.

'MEMOIR OF NICHOLAS FERRAR,' 1829 (7th S. v. 189).—A friendly correspondent has privately answered my query as to the author of this anonymous work. He tells me that he was the Rev. T. M. Macdonogh, then of St. Aryan's, near Chepstow. A second edition, dedicated to the Hon. Granville Dudley Ryder, was published in 1837, in which the author says:—

"The first edition was published anonymously. To the second I affix my name: T. M. Macdonogh, Bovingdon Vicarage, June, 1837."

It was published in London by James Nisbet & Co., Berners Street. The title-page has a few slight variations from that of the first edition, and the volume is in 220 (instead of 248) pages, the appendix of the first edition being worked up into the narrative of the second edition.

CUTHBERT BEDE.

Some time ago I picked up a copy of the above, on the title-page of which was written in pencil, "By the Rev. William Jones, curate of St. Arran's, Chepstow, who died about 1846." I have since found out that this is incorrect. A second edition of this book was published in 1837 by James Nisbet & Co., Berners Street, London; edited, with additions, by the Rev. T. M. Macdonogh, vicar of Bovingdon. The dedication of the second edition is as follows:—

"To the Honorable Granville Dudley Ryder. The first edition of this little volume was dedicated to my mother. It was a surprise to her. The second edition I venture to dedicate to you, to whom also it will be a sur-

prise. Pray pardon the liberty, and accept the poor offering as it is meant. The first edition was published anonymously. To the second I affix my name because I care not how publicly I acknowledge myself

"Your grateful and affectionate servant,
"T. M. MACDONOGH.

"Bovingdon Vicarage, June, 1837."

W. A. FERRAR.

Osborne Park, Belfast.

Would CUTHBERT BEDE or any of your readers kindly say whether the 'Life of N. Ferrar,' by Dr. Peckham or by John Ferrar, is in print, and where it could be bought?

ROB ROY.

"MORITURI TE SALUTANT" (7th S. v. 248).—Suetonius, in his 'Life of Claudius Cæsar,' chap. xxi., writing of a gladiatorial sea fight on the Fucine Lake, represents the combatants as approaching the Emperor, and addressing him, "Ave Imperator, morituri te salutant." The Emperor replied, "Avete vos," at which the gladiators imagined that they were to be let off the contest; but were deceived, for Claudius urged and compelled them to fight.

JULIUS STEGALL.

"Ave Imperator, morituri te salutant" occurs in Suetonius, 'Tib. Claud. Cæsar,' chap. xxi.

ED. MARSHALL.

DANIEL QUARE (7th S. v. 288).—A Quaker, and resident in London. On April 3, 1671, he was admitted a brother of the Clockmakers' Company; was chosen on the Court of Assistants in 1697; served the office of Warden 1705-1707; chosen Master September 29, 1708. In 1676 he invented the repeating movement in watches by which they were made to strike at pleasure, one of which was purchased by William III. In the bedroom of that king at Hampton Court Palace there is a clock of Quare's make, which goes twelve months without requiring winding up. In 1695 he obtained a patent for a portable weather-glass. He was interred in the Quakers' burying-ground at Bunhill Fields on March 30, 1724, when most of the watch-makers in London were present.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This celebrated Quaker watch and "great clock" maker was admitted a member of the Clockmakers' Company in 1670; a brother, *etat.* ninety-two, in 1724; and was buried at Bunhill Fields, in the Quakers' burying-ground, March 30, 1724. 'Curiosities of Clocks and Watches,' by E. J. Wood, was published by R. Bentley, New Burlington Street, 8vo., 1866. I bought a copy, two or three years ago, for 5s. 6d.

JULIAN MARSHALL.

BOBBERY (7th S. v. 205, 271).—In 'Nicholas Nickleby,' published originally in 1840, the erudite Mr. Squeers, when on a visit to London, informs us, in regard to the home department at Dotheboys Hall, "that the pigs are well, the cows are well,

and the boys are bobbish"; the last cited word being, as I suppose, the concrete term of the abstract one *bobbery*, and meaning, in all probability, quite hearty under existing circumstances. Logicians tell us that the concrete is prior to the abstract in point of time.

JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

In Halliwell's 'Dictionary' we have both *bobbery* and *bobberous*, and *bobaunce* is a very old word. Here is an instance from a book first printed towards the end of the fifteenth century:—

"And she wolde in rogacyon tyme folowe the processyon bare fote/ and without lynen smocke/ and at the prechyng she wolde sytte amonge the poore people/ she wolde not araye her with precious stones as other the daye of the purifycacyon of oure lady ne were ryche vesture of gold/ but after the ensample of y^e blessed vyrgyn Marye she bare her sone in her armes and a lambe & a candell/ and offred it vp humbly/ and by that she shewed that the pompe and *bobaunce* of the worlde sholde be eschewed."—'Golden Legend,' W. de Worde, 1511, "Lyfe of Saynt Elyzabeth."

R. R.

Boston, Lincolnshire.

TRANSLATIONS OF NOVELS (7th S. v. 207).—I possess a copy of the 'Siege of Rochelle' in the original. If your correspondent would care to borrow it I shall be glad to lend it him if he will forward his address.

E. M. BURTON.

Shadwell Lodge, Carlisle.

(1) The 'Siege of Rochelle' was translated by R. C. Dallas, London, 1808, 12mo. It was also translated by S. W. Webb. (2) 'Queen's Lieges,' a novel, 4 vols. post 8vo., was published by Newby, according to the 'London Catalogue.'

G. F. R. B.

MAID OF KENT (7th S. v. 148, 212).—Hat off, and with all due deference to so correct a writer as HERMENTRUDE, Salcote was consecrated Bishop of Bangor April 19, 1534. If he were bishop elect when he wrote the letter of November 16, it could only have been written in 1533, and therefore the date given for Elizabeth Barton's death (April 20, 1534) is not inaccurate. In the long note to Rapin (vol. i. p. 801) I find:—

"The King.....ordered, that in November the last year the Maid and her Complices should be brought into the Star-Chamber, where.....they confessed the whole cheat.....Then they were carried to the Tower, where they lay till the Session of Parliament [Parliament met Jan. 15, 1534]. The matter being brought before the House, the Nun, &c.....were attainted of High-Treason." This "November the last year" (1533) agrees perfectly with the bishop elect's letter, which must have been written after the Star Chamber confession, and whilst the nun was in the Tower.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

COLERIDGE ON WORDS (7th S. iv. 429; v. 255).—The exact reference, kindly sent to me by DR.

CHARNOCK, is, 'Aids to Reflection,' Aphorism xii., note.

GEO. L. APPERSON.

Wimbledon.

Miscellaneous.

NOTES ON BOOKS, &c.

The History of Pedagogy. By Gabriel Compayré. Translated by W. H. Payne. (Swan Sonnenschein & Co.)

MR. PAYNE has done a good work in translating Prof. Compayré's 'History of Pedagogy.' It is a book far too short for so great a subject. We do not think justice is done to the Early Christian teaching. No doubt obscurantism prevailed, and rash statements may be culled in plenty from the Latin and Greek fathers condemning heathen culture. The other side of the picture, however, ought to be brought out more clearly than it has been. Because in the eleventh century we are told that there was more than one bishop who did not know his letters, it does not follow that the clergy under their charge were equally ignorant. Men were often made bishops not because they were well fitted for the post, but on account of their soldierlike qualities, or as a provision for scions of a great house. That such things could occur is a proof that the governors of the Church neglected or were unable to check a very grave abuse, but cannot be held to prove that the ignorance of the time was abnormally dense. In our own land we have a striking example of this. Louis de Bellemonte, one of the Prince-Bishops of Durham, was a man remarkable for his ignorance. He was a son of a great house, and promoted to what was an important secular fief as well as a religious office on account of his rank. We know that many of the clergy he ruled were men of considerable culture. M. Compayré tell us, but he gives no reference for his statement, that in 1291, "of all the monks in the convent of Saint Gall, there was not one who could read and write." We cannot accept this statement without very conclusive evidence. Has not our author been misled by an assertion that was intended to cover the lay brothers only? If none of the monks could read, how were the services of the Church carried on? We fear that the author has entered on his task with a conviction that the men of the Middle Ages were far more ignorant and stupid than history warrants us in believing them to have been. On the other hand, he does more than justice to the ideas of the men of the French Revolution. It is so much the custom in this country to represent them to have been mere destructionists, that it is well we should be shown that, however unable to carry out their ideals, the plans they entertained as to popular instruction were in many points excellent.

The Counting-Out Rhymes of Children: their Antiquity, Origin, and Wide Distribution. By Henry Carrington Bolton. (Stock.)

THANKS in part to the influence and teaching of 'N. & Q.,' the lesson has been learnt that no branch of folk-lore is so obscure or insignificant as to be unworthy of attention. It is difficult to say what information, philological, historical, political, may not find illustration in the speech or the games of childhood. From America now reaches us a collection of the rhymes used by children for the purpose of determining, on a principle of elimination, which, in a game of one against many, shall be left to undertake a position supposed to involve some disadvantage or burlesque degradation. These rhymes, with which all in their childhood are familiar, are very numerous, and seem to belong to all quarters of the world. No fewer than 877 rhymes are given in Mr. Bolton's volume. Of these more than half are English,

and more than a quarter German. Among the dialects, however, which supply specimens are Penobscot, Hawaii, Maráthy (dialect of Poonah), Romany, and Japanese. It is curious to see these quaint, and often nonsensical rhymes associated with various forms of divination and the like, and to learn that European and American children, in the talismanic words of their games, are probably repeating in innocent ignorance the practices and language of a sorcerer of a dark age, or are even going through processes which were adopted by the ancient Briton to determine which among captives should be sacrificed to an idol. Much matter of incidental interest is found in the volume, including an exposure of the whimsical 'Essay on the Archæology of our Popular Phrases,' &c., of John Bellenden Ker, which has more than once been noticed in 'N. & Q.' The subject generally is, however, such as to commend Mr. Bolton's work to a large section of our readers. It is a valuable and, in the main, a scholarly work. A careless slip on p. 9, however, places Bulgaria and Greece in Asia.

Johannes Brahms: a Biographical Sketch. By Dr. Hermann Deiters. Translated, with Additions, by Rosa Newmarch. Edited, with a Preface, by J. A. Fuller Maitland. (Fisher Unwin.)

THIS is a somewhat bald and dull account of the great musical composer, and will be of but little interest to any outside the innermost circle of his admirers. To outsiders the most important thing in it is a list of Brahms's published works down to May, 1887, a list which seems accurate and will be of great use; but the book is much too technical ever to obtain any hold over the ordinary run of merely musical people; and if it be true, as we are told, that biographies are the books that now are the most asked for at the circulating libraries, surely they must be more calculated to interest and amuse than this somewhat dull book; but for any one who wishes to really understand the musical life of Brahms no book could be better. But why need such an exceedingly hard and unpleasing portrait have been engraved?

Notes on the Liverpool Charters. By Sir James A. Picton. (Liverpool, Brakell.)

THOUGH Liverpool has arisen to its present high estate in quite modern times, it has a long history. Its first charter was granted by King John in 1207 at Winchester. It is very short, only granting to the "villa" the liberties and free customs which were already possessed by a free borough on the sea. What these franchises were might well be a subject of controversy. Henry III. confirmed this charter at greater length at Marlborough in 1229. A gild merchant and a hanse are now mentioned. The latest charter in the municipal archives is that of 1880, wherein our present Queen confers on the "villa" the title of city. Sir James Picton has done a good work in bringing all these documents together in one pamphlet. The history of local franchises is attracting much attention. It is very useful to have all the charters of one place in a handy form for consultation.

In Praise of Ale; or, Songs, Ballads, Epigrams, and Anecdotes relating to Beer, Malt, and Hops, &c. Collected and Arranged by W. T. Marchant. (Redway.)

MR. MARCHANT is a staunch believer in the merits of good ale. In the course of his reading he has selected the materials for a Bacchanalian anthology which may always be read with amusement and pleasure. His materials he has set in a framework of gossiping dissertation. Against scholarly works in the same line he scarcely pits his volume. His aim is popularity, and this he will probably obtain. We should be thankful, however, for a little more accuracy. Mr. Ebreworth, "the learned and accomplished," as Mr. Marchant justly styles

him, will probably be as surprised as we are at learning that he has edited the "Bagshaw" collection of ballads. Andrew Fletcher of Saltoun, rather than Drummond of Hawthornden, is supposed to have known a man who "believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation." Much curious information is supplied in the various chapters on carols and wassail songs, church ales and observances, Whitsun ales, harvest songs, drinking clubs and customs, and other similar matters. Very graciously, Mr. Marchant owns his indebtedness to 'N. & Q.', to which he is in course of communicating the toasts and sentiments which he collected in the course of compiling his volume. At snug country inns at which the traveller may be called upon to stop there should be, in case of a rainy hour in the day, or an empty smoke-room at night, a copy of a book which sings so loudly the praises of mine host and his wares.

The Life of Benvenuto Cellini. Newly Translated into English by John Addington Symonds. 2 vols. (Nimmo.)

So conspicuous success attended the issue of Mr. Symonds's admirably scholarly translation of 'Benvenuto Cellini' that the publisher is well advised in issuing a second edition. Though short of the illustrations, which constituted a valuable feature in the first edition, the two volumes now published are handsome and well printed, and will serve to popularize a work of remarkable merit.

St. Bartholomew's Hospital Reports. Vol. XXIII. Edited by W. S. Church, M.D., and W. J. Walsham, F.R.C.S. (Smith, Elder & Co.)

THIS volume of 'St. Bartholomew's Hospital Reports' for the year 1887 opens with a 'Memoir of Sir George Burrows, Bart., M.D., F.R.S.', late consulting physician to the hospital, by Sir James Paget, written in that facile and sympathetic manner of which he is a master. It is followed by a paper entitled 'Notæ Harveianæ,' by William Munk, M.D., F.S.A., in which many facts concerning Harvey and his family are brought to light that cannot fail to interest those whose curiosity concerning the discoverer of the circulation of the blood has been aroused by the 'Records of Dr. Harvey' in the preceding volume of the Hospital Reports. Of the medical and surgical papers many are of intrinsic value, especially those in which the cases treated within the hospital are commented upon, and the lessons to be learned are detailed.

Holy Cross, Shrewsbury: Shrewsbury Abbey, with original plates and other illustrations, has been issued from *Eddowes's Journal* office.

A Key to the Volapük Grammar, by Alfred Kirchhoff, Professor of Geography at the University of Halle, has been issued by Messrs. Swan Sonnenschein & Co.

MR. BERNARD QUARITCH has published a second issue of the *Miscellaneous and the Musical Library of Mr. Wm. Chappell.* Mr. Quaritch's catalogues are bibliographical treasures, and are to be preserved as such.

THE *Selborne Magazine*, the objects of which have our warmest support, is now issued by Mr. Elliot Stock.

A WORD of praise is deserved by the Marlborough pamphlet cases, which are issued in ten sizes, at prices varying from one to three shillings. They are very convenient, and are book-like in appearance.

MR. ELLIOT STOCK will shortly issue in this country, by arrangement with the American publisher, Whitmore's *Ancestral Tablets for Recording Pedigrees.*

MESSRS. HENNINGER FRÈRES, of Heilbronn, are about to issue a fourth volume of *Kyparrádia*, as they somewhat fantastically entitle a series intended to supply a very limited public of scholars with folk-lore of various countries unsuited to general perusal.

WE are requested by the secretary to state that the Stuart Exhibition will open Jan. 1, 1889.

In his report, as Foreign Secretary of the Royal Society of Literature, presented at the Anniversary Meeting, Wednesday last, Mr. C. H. E. Carmichael, M.A., dealt with a variety of valuable works which have reached the Society during the past year from the Finnish Society of Literature and the University of Gießen, and from Portugal, Denmark, Italy, and other countries. He also gave some account of the Vondel tercentenary in Belgium, Germany, and Holland, of the Broydel and Coninck commemoration at Bruges, the Madrid Congress of the International Literary and Artistic Association, and other matters of interest in connexion with foreign literature.

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."

BARBARA.—

Sweet day, so soft, &c.

'The Sabbath,' by George Herbert.

Oh that my name were numbered among theirs, &c.

The lines are quite familiar, but we must leave to a correspondent to indicate their source.

Upon a day came sorrow unto us
we know not.

WALLACE L. CROWDY ("Cribbage").—The old name of cribbage was "noddy." "Noddy," being the name for the knave, has been contracted into "nob." As "nob"—head, the antagonism of "heels" is obvious. How these words, and "go," crept into the language we must leave others to explain. See 3^d S. v. 358.

H. A. W.—("Library Catalogue") Information is to be derived from the Library Association, the secretary of which is Mr. H. R. Tedder, Athenæum Club, S.W.—("Bailey's Dictionary") The best edition of this is supposed to be that by Nicol Scott, 1764, folio.

E. A. H. is anxious to know if Adeline Sargeant is a real name or a pseudonym, when she began to write, and if she has been in Australia.

R. E. N. ("Booksellers' Signs," 7th S. v. 167).—Your obliging communication has been forwarded to MR. PAGE.

ERRATUM.—P. 307, col. 2, l. 7 from bottom, for "Lingoniers" read *Ligoniers*.

NOTICE

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

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

LONDON, SATURDAY, MAY 5, 1888.

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Notes.

CURLLIANA IN 1887.

F. G.'s notes (7th S. v. 81) under the title of 'The Diary of a Half-Pay Bookhunter' were very interesting, but I am sure that most readers of 'N. & Q.' will complain of their shortness. Reminiscences such as those referred to are always welcome to brother bookhunters. In regard to books published by "dauntless Curll," I am pleased to say that, during the past year, several more or less interesting examples have fallen to my share, but I cannot aver that any is particularly rare. The dispersion of the late Mr. Solly's library caused Curll's books to become pretty abundant, and to lower their prices to a certain extent.

The most interesting of my volumes is, perhaps, 'Bp. Parker's History of His Own Time,' which was printed for "H. Curll in the Strand, M.DCC.XXVIII," and issued at six shillings. I bought it solely on account of the scarce and very valuable sixteen-paged "Catalogue of Books printed for H. Curll, over-against Catherine-street in the Strand." The redoubtable Edmund at this particular period was, of course, absent from business from the most urgent reasons. In fact, he was paying the legal penalty of one of his numerous acts of backsliding. Hence the appearance of his son's name on the catalogue. But no doubt his father had arranged the list before he suffered martyrdom, for Edmund's hand is traceable in

it. Each entry is full and exhaustive, and the whole is divided into sections. Curll's love for divinity and divines was at all times strong, and occasionally it was obnoxious. So, in compiling his list, we are not at all surprised to find the place of honour given to the books on divinity, which section includes twenty-one entries. It cannot be because he published or sold more works on this topic than any other, for the sections of poetry and miscellanies contain fifty-nine and twenty-seven entries respectively. But of the 144 entries there is none so interesting as the very last, which runs as follows, "Bishop Parker's History of his own time, faithfully translated from the Latin original: With Remarks throughout by Edmund Curll late bookseller." A good many times in his life Henry Curll's father could justifiably claim this title! My volume contains "somewhat beside"—as the phrase then went—Parker's 'History,' which concludes at p. 271. There is first 'A Journal of the Expedition to Cadiz' (pp. xiv, 56) and a 'Journal of the Expedition to the Isle of Rhee' (pp. 25). This supplementary matter is not included in the Museum copy, neither is the frontispiece-portrait of George, Lord Lansdowne.

The sixth edition (1724) of the Rev. John Pomfret's 'Poems' has a certain claim upon those interested in Curll. Four booksellers' names occur in the imprint, Edmund Curll's coming third, which would imply that he only had a subordinate pecuniary interest in the venture. But there is, in my own mind, no doubt whatever but that he bore the greater share of the printing and publishing expenses. With the 'Remains of the Reverend Mr. Pomfret,' which follow on after p. 132—but with new pagination—the name of Curll alone occurs. More than this, the account of Pomfret and his writings which precedes the 'Remains' is evidently by Curll, and is signed "Philalethes," a *nom de plume* which he not infrequently used. Curll's name does not appear at all on the seventh edition of Pomfret's poems, which came out in 1727.

The first collected edition of Edward Young's poems is an excellent example of Curll's trickery, and it shows how little authority an author then had over his own works. Curll, it appears, wrote to Young proposing to issue a collected edition of his works, and in the letter, dated from "Wellwyn, Dec. 9th, 1739," the poet declines the task, upon a plea of want of leisure; but he particularly desired that the oration on Codrington and the epistle to Lord Lansdowne be omitted. Curll prints the letter, and in a foot-note observes, with regard to the request, "This we cannot comply with, as rendering our collection imperfect." Can anything beat this choice piece of cool audacity? The poems were "printed for Messieurs Curll, Tonson, Walthoe, Hitch, Gilliner, Browne, Jackson, Cor-

bett, Lintot, and Pemberton. MDCCLXII.,” and contains a dedication to Lord Carpenter by Curll. It must be admitted that the book is admirably printed, and very well turned out generally.

I was very pleased to pick up, for a few pence, a little Latin example of Curll's press. It is ‘Musæ Britannicæ,’ issued by “E. Curll, ad insigne horologii & bibliorum, & E. Sanger, ad portam Medii Templi, in vico vulgo vocato Fleet-street, M.DCCXI.” It is a very nicely printed little 12mo. Ozell's translation of Fenelon's ‘Reflections upon Learning,’ issued at two shillings by Curll in 1718, was especially interesting to me, from the fact that it contained Congreve's epistolary essay addressed to John Dennis (July 10, 1695) concerning ‘Humour in Comedy,’ a literary item which Mr. Curll would be very quick in availing himself of. Fenelon's ‘Conversations on the Plurality of Worlds,’ translated by “W. Gardiner, Esq.,” came out in 1715 with the names of A. Bettesworth and E. Curll as publishers; and two years later an edition of Addison's poems and his dissertation on the Roman poets bore the imprint of E. Curll only. Both these books came into my hands during the past year.

‘The True Nature of Imposture Fully Displayed in the Life of Mahomet,’ by Humphrey Prideaux, whilom Dean of Norwich, was a very popular book during the earlier part of the last century. It came out in 1707, and a fifth edition appeared in 1712. Six years later the seventh appeared, and of the four booksellers mentioned in the imprint Curll stands first. His interest, we may be sure, was considerable in the venture; and it is certainly surprising to find the sixteen-paged catalogue of John Walthoe and his son inserted at the end of this volume. Neither of the Walthoes ostensibly had any pecuniary interest in the book, and the wares of the publishers whose names occur on the title-page are quite ignored so far as a list is concerned. In addition to Sir Richard Blackmore's ‘Essays,’ printed for Curll and Pemberton, 1716—my copy, by the way, was at one time in the possession of Mr. Solly, and contains some of his notes—I have also collected several minor Curlliana, in the shape of pamphlets. But this note has already exceeded the intended limit.

W. ROBERTS.

42, Wray Crescent, Tollington Park, N.

[A very characteristic specimen of Curll's press is before us in the shape of a translation from Bonifonius. The very title of this cannot be written. With it are bound up two similar works, one of which is “Cupid's Bee-Hive, or The Sting of Love. Translated from Bonifonius. By several Hands. With some original poems.” Here, in very unconventional company, appears “An Ode on St. Cecilia's Day, November 22, 1699. By Mr. Addison. Now first Printed from the Original. Set to Musick by Mr. Daniel Purcell.” Sixteen pages of Catalogue of Poems, Plays, and Novels, printed for Curll at the Dial and Bible, over against Catharine St., in the Strand, follow.]

JOHN LILBURNE: A BIBLIOGRAPHY.

(Continued from p. 248.)

A speech spoken in the honourable house of commons by Sir John Maynard.....wherein he hath stated the case of Lieutenant Colonel John Lilburne. London..... Aug. 11, 1648. S.K.

To every individual Member of the Honourable House of Commons. The Humble Remonstrance of Lieutnant Col. John Lilburn. [No title-page. Dated] September 4, 1648. B.M., G.L.

To the Supreme Authority of England.....The sad representation of the uncertain and dangerous condition of the Commonwealth. By the presenters and approvers of the Large Petition of the 11. September 1648. [No title-page.] S.K.—I am not quite certain that this relates to Lilburne.

A Defiance of Tyrants or the Araignment of two Illegal Committees viz. The Close Committee of Lords and Commons appointed to examine the London agents, and the Committee of Plundered Ministers. In two plas made by L. C. John Lilburne Prerogative Prisoner in the Tower of London.....London Jan. 1648. B.M., Bodl., G.L., Linc. Coll.

Englands New Chains discovered.....by Lieut. Col. John Lilburn. [No title-page.] 1648. G.L., P.

The second part of Englands new chains discovered. [No place.] 1648. B.M., Bodl., G.L., P., S.K.—Some copies have “London 1649.”

An anatomy of Lievt Col. John Lilburns spirit and pamphlets. Or a vindication of these two Honorable Patriots, Oliver Cromwell, Ld Governor of Ireland and Sir Arthur Haslerig.....wherein the said Lilburn is demonstratively proved to be a common liar, and unworthy of civil converse. London printed by John Macock for Francis Tyton, and are to be sold at his shop at the three Daggers near the Inner Temple, Fleetstreet. 1649. B.M., G.L.

The Legal and Fundamental Liberties of the people of England Revived, Asserted and vindicated. Or an epistle written the eighth day of June 1649 by Lieut. Colonel John Lilburn.....to Mr William Lenthall speaker to the remainder of those few Knights, Citizens and Burgesses that Col. Thomas Pride at his last purge thought convenient to leaue sitting at Westminster.....London, printed in the grand year of hypocritical and abominable dissimulation 1649. B.M., Bodl., G.L., P., S.K.

Kurtzer Bericht dees jetzigen Zustands vnd Beschaffenheit im Konigreich Engellandt: Dann auch was gestalt her Lilburne. [No place.] 1649. Bodl.

The young mens and the apprentices outcry, or an inquisition after the lost fundamental lawes and liberties of England. London 1649. Bodl., S.K.

An impeachment of high treason against Oliver Cromwell and his son in law Henry Ireton. London 1649. B.M., Bodl., P., S.K.

The discoverer wherein is set forth the real plots and stratagems of Lieut. Col. J. Lilburne, W. Walwyn and that partie. London 1649. B.M., Bodl.

A manifestation from Lieutenant Col. John Lilburne, Mr William Walwyn, Mr Thomas Price and Mr Richard Overton, now prisoners in the Tower of London, and others commonly, though unjustly styled Levellers. [No place.] 1649. B.M., Bodl., G.L., P., S.K.

Walwines wiles or the manifestators manifested viz. Liev. Col. J. L. and Mr T. Prince. B.M. [No date, but certainly 1649.]

A Discourse Betwixt Lieutenant Colonel John Lilburn, Close Prisoner in the Tower of London and Mr Hugh Peter upon May 25, 1649.....London Printed in the year 1649. B.M., Bodl., G.L., S.K.

A Book without a Title. [No place or date, but probably 1649.] P.—This appears to be the first part of a newspaper; it is marked No. 1. Lilburne is mentioned at the end.

The plea itself thus followeth. [No title-page. Dated at the end] 8 June 1649. C.C.C.

The Picture of the Council of State, Held forth to the Free people of England by Lievt. Col. John Lilburn, Mr Thomas Prince, and Mr Richard Tower of London..... The Substance of their several Examinations.....before them at Darby House upon the 28 of March last. [No place.] 1649. B.M., Bodl., G.L., P., S.K.—The G.L. contains a pamphlet entitled 'The Narrative of the Proceedings against Mr Thomas Price.' It is dated "1 Day of April 1649." It is a fragment of 'The Picture of the Council of State' noticed above, beginning with p. 49.

To the Supreme authority of this Nation, the Commons assembled in Parliament. The humble petition of divers well-affected Women.....affecters and approvers of the large Petition of the eleventh of September 1648. In behalf of John Lilburn, Mr William Walwyn, Mr Thomas Prince, and Mr Richard Overton, now Prisoners in the Tower of London, and Captain William Bray close prisoner in Windsor Castle, and Mr. William Sawyer Prisoner at White-Hall. London 1649. B.M., G.L.

A brief discourse of the present power of magistracy and justice, occasioned upon the tryall of.....John Lilburne by R. L. [No place.] 1649. B.M.

A Salva Libertate sent to Coll F West Lt of the Tower, by John Lilburne. [Single sheet, folio.] 1649. B.M.

A letter.....to the General.....in behalf of R. Lockyer under sentence of a court martial. [No place.] 1649. B.M.—There is also in B.M. another edition in the form of a folio broadside.

The votes of Parliament concerning John Lilburn. [No place.] 1649. B.M.

To the Supreme Authority of the Nation, the Commons of England assembled in Parliament: The humble Petition of divers well-affected persons of the Cities of London and Westminster.....In the behalf of John Lilburn [and others] now prisoners in the Tower. G.L.—This tract has no title, and begins at p. 8. It is dated at the end "11. April 1649." It may possibly be a portion of one of the tracts already mentioned.

An Agreement of the Free People of England, Tendered as a Peace offering to this distressed Nation by Lieut. Colonel John Lilburne [and others].....Prisoners in the Tower of London May the 1. 1649. [No title-page. Imprint at end.] London April 30. 1649. B.M., Bodl., G.L., P., S.K.—There are two editions of this tract.

To my honored Friend Mr Cornelius Holland these. [No title.] G.L., S.K.—It contains letters of Lilburne, a prayer against Cromwell by him, Huntington's reasons for laying down his commission, a petition from East Smithfield and Wapping, with names. The petition relates to Lilburne and Wildman.

To all the Affectors and Approvers.....of the petition of the eleventh of September 1648, but especially to..... my true friends.....usually meeting at the Whalebone in Lothbury, behinde the Royal Exchange, commonly (but most unjustly) stiled Levellers. [No title-page. Dated at the end] 17. July, 1649. C.C.C., G.L.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

(To be continued.)

LINDSEY HOUSE.

Lindsey House is on the west side of Lincoln's Inn Fields, and was built by Inigo Jones for Bertie, Earl of Lindsey, and occupied, I suppose, by him

before he went to Lindsey House at Chelsea, a house which he also had built for himself, and which has a most interesting history of its own, although it cannot be touched upon in this connexion. Timbs says the Lincoln's Inn Fields house has a handsome stone front, and had formerly vases upon the open balustrade. Cunningham gives a good deal more about it. He says that this Robert Bertie, Earl of Lindsey, was general of the king's forces at the outbreak of the Civil War, and fell at the battle of Edgehill. The fourth earl became Duke of Ancaster, and the house was called Ancaster House. Then it passed by purchase to the proud Duke of Somerset. In Hatton's 'New View,' 1708, it is said to have a "strong beautiful court gate, consisting of six fine spacious brick piers, with curious ironwork between them, and on the piers are placed very large and beautiful vases." The open balustrade at the top was also, Cunningham says, surmounted by six urns. Again, Cunningham, in his 'Life of Inigo Jones,' published by the old Shakspeare Society, 1853, writes that there exists at Wilton a careful elevation in oil colour of Inigo's plan for Lincoln's Inn Fields, and that Lindsey House figures in it as the principal feature of the west side, which, with its stone façade, stands boldly out from the brick houses which support it on either side. There are two houses on the west side, standing side by side, and both of them beautiful. The one is stone fronted, and would, according to Cunningham and Timbs, be by Inigo. The other is of brick, which has, unhappily, been plastered in the customary botching way of the ordinary London builder. It is thus that the really beautiful brickwork of Gray's Inn gateway, Holborn, has of late years been ruined; it is thus that the ignorance of the hodman is allowed to deface the masterly arrangements in brickwork of our very few artists in architecture. We first deface, and afterwards destroy. I stood before these two houses the other day, and my attention became riveted by the much superior beauty of the stuccoed edifice to that of the stone house, and I came to the positive conclusion that the stone-fronted house was the performance of a quite inferior mind to the "shaping" genius that could create the other. It is an unsymmetrical reproduction by a novice of the brick building beside it, and I apprehend there must be some record extant that will prove it so. Perhaps some one can tell us what the plan at Wilton indicates. Cunningham says that it shows a stone façade. I doubt it much. One thing I feel persuaded of, that the man who did the brick house was a greater artist than he who did the stone one; next, that the old Lindsey House was of much greater breadth of frontage than either of these—as much, at least, as the two together.

Hatton's description, which I have given above, speaking of the court gate and six brick piers,

indicates that Inigo's front was a brick front, for brick piers are not put before stone edifices. Two of these grand piers still remain, with two beautiful ornaments on the top, admirably built, and they flank the brick house, not the stone. All that remains of the west side of the square running southwards is continued on the same plan as the brick house, and dresses with it in height. The deviations of the stone house from the other, independently of the unsymmetrical sequences in developing the *motif*, evince a would-be classic tendency, not Palladian at all nor Renaissance. I think the structural evidence, as it stands, is against the written authorities, which insist on the stone building as the original Inigo. The artistic unity would incline one to swear by the brick house as Inigo's work. In spite of its stuccoed injuries, it constitutes the finest house front now in London, since the murder of Jansen's centre to Northumberland House. Spencer House is the next best, at a long interval. Wren is our greatest architect, but Inigo is our greatest artist. Opportunity balked Inigo, who could sketch a figure (see his ballad-singer) against Buonarrotti, and beat Bernini at a palace. His Barber-Surgeons' Hall vandals pulled down; his Piazza, Covent Garden, they are pulling down, having first defaced it with stucco; from his glorious Water-gate, that fragment of York House, the keystone is falling out; his beautiful Lincoln's Inn Fields Square and Great Queen Street are dying down by inches. There is a new thing of hideosity (I invent a vile word for a fact that is viler)—flats, warranted fireproof, have been run up adjacently within the last few weeks; whilst from the north side that pinched-up finnikin Soane is grinning at him from his nest of Japanese boxes that he styles a museum. Inigo's beautiful St. Paul's, of which he only completed the façade, was all swept away in 1666, as if genius was milk to the tongues of fire when thirsting; and, last of all, the Banqueting House, a fragment of Whitehall, is the sole remnant we have now to show of his select and noble gifts. I hope this may lead to discussion on this point, and that some one may hit upon the missing link in consequence.

C. A. WARD.

Walthamstow.

ST. MARGARET'S, WESTMINSTER: NEW WINDOWS.

—A stained window has been recently inserted in this church as a memorial to Milton. The following appears in a recent number of *Harper's Weekly* :—

“The John Milton memorial window which Mr. G. W. Childs has presented to St. Margaret's, in London, is another of the happy and graceful tributes which Mr. Childs has paid to our common pride and interest in great English names. The particular church was especially well chosen for such a memorial, for Milton's marriage is recorded in its parish register, and his ‘late espoused saint’ with her infant lies buried there. Arch-

deacon Farrar pointed out in his discourse the peculiar fitness of such a gift from America, since America has realized so much of the poet's political and ecclesiastical hope and aim.....Archdeacon Farrar mentions two of Milton's friends, Sir Henry Vane and Roger Williams—names very precious in American history—and he stated the pleasant fact that the officers of the church had set apart a pew for American visitors who might wish to worship in the church. It is a beautiful and patriotic service which Mr. Childs renders in his Shakespeare and Milton memorials. They are symbols of sentiment, but it is by sentiment that nations are most closely allied, and whatever reminds America and England of their essential kinship tends to promote human progress and the peace of the world. This is the great truth which Whittier recognizes and expresses in his simple and lofty lines written for the memorial window :—

The New World honours him whose lofty plea
For England's freedom made her own more sure,
Whose song, immortal as its theme, shall be
Their common freehold while both worlds endure.”

A memorial window has also been placed in the south aisle, by public subscription, to commemorate the Queen's Jubilee of last year. This is appropriate, as the Queen was born in this parish.

This church is now almost as interesting as the parent church of the Abbey, and, like it, displays a far more beautiful and impressive interior than exterior. The stained windows are particularly interesting. Their order is as follows. At the east end of the south aisle the Caxton window, already described in ‘N. & Q.’ In the south aisle all the windows are stained but one. Beginning from the east end, they are dedicated to the Lady Arabella Stuart, the family of Trollope of Westminster, Lord Hatherley, Lady Hatherley, Anne Wainwright, Sir Erskine May (late Clerk of the House of Commons), and to the Jubilee of last year; the western window of the south aisle to Lord Frederick Cavendish, assassinated in Dublin in 1882; the great western light of the nave to Sir Walter Raleigh; and the west window of the north aisle to Milton, as already described. The inscription on the Jubilee window is by the Laureate :—

Fifty years of light! wherein should he rejoice
Who hailed their birth who as they die decays?
This—England echoes his atesting voice,
Wondrous and well—Thanks Ancient Thou of Days.

It is proposed to insert additional memorials—one to Admiral Blake and another in commemoration of the tercentenary of the Spanish Armada.

A record of these facts would appear to be an appropriate sequel to the many interesting notices of this historic church and parish which have from time to time appeared in ‘N. & Q.’ (cf. 6th S. v. 72, 128, 171, 213, 239, 295, 319, 351, 436, 486; vi. 83, 136; vii. 264; viii. 352, 414, 478; 7th S. i. 224; iii. 269, 317, 501). J. MASKELL.

GOLD IN BRITAIN.—From the following singular passage it would appear that the existence of gold in Britain was known, and that the metal was worked in Great Britain so far back as the fifteenth

century. The passage will be found in the 'Orlando Innamorato' of Bojardo (Berni's version), bk. iii. canto i: stanza 1:—

Come colui, che nelle cave d'oro
In Ungheria, in Inghilterra, in Spagna,
Quanto più sotto va, maggior tesoro
Trova, e più s'arricchisce e più guadagna, &c.

Of which the following is a literal translation, viz. :—

Like a man in the gold mines of Hungary, England, and Spain,
Who gains the more treasure and wealth the deeper he digs, &c.

Is there any evidence in support of this knowledge? Perhaps I may be allowed to make a similar inquiry as to any foundation for the tradition that the Romans knew of the pearls to be found at Conway.

M. H. R.

ROBIN.—I quote in my 'Dictionary' the phrase "Robin redbrest" from Skelton's 'Philip Sparowe,' l. 399. In a MS. of the fourteenth century, Camb. Univ. Library, Gg. 4, 27, fol. 9b, the first line is—
Robert redbrest and the wrenne,

WALTER W. SKEAT.

HOWDEN FAIR.—Upwards of five-and-thirty years ago I noted down the words of the following rude song from the lips of one who had learned it by hearing it sung by Lincolnshire farmers and horse-dealers, who were in the habit of visiting the great Yorkshire horse fair in the earlier years of the reign of George III. Early in the present century my father procured a manuscript copy from an old man called Amos Sharp, of Messingham. This is now before me. The two texts are almost identical. I cannot ascertain that it has ever appeared in print. It has certainly no literary merits to command it to the attention of your readers, but it will not, on that account, be without interest for some Yorkshiremen :—

HOWDEN FAIR.

(Tune, 'Nancy Dawson.')

It's I have been to Howden Fair,
And, oh, what sights did I see there;
To hear my tale would make you stare,
And see the horses showing.
They come from east, they come from west,
They bring their worst, they bring their best,
And some they lead and drive the rest
Unto the fair at Howden.

Tal al al, All at the fair at Howden.

There were blacks and bays and duns and grays,
And soreled horses, aye, and mares,
And pyball'd, too, I do declare,
And more than I do know on,
There were blind and lame and wind-gall'd, too,
Crib-biters there were not a few,
And roarers more than one or two,
All at the fair at Howden.

Tal al al, &c.

All ages, too, as I'm alive,
From one to two to thirty-five,

And some they scarce could lead or drive,
Or in the streets could show them.
There were broken-winded, too, I saw,
And some for panting scarce could draw,
And there was clickers, too, I know,
All at the fair at Howden.
Tal al al, &c.

Now some upon the stones were shown,
And others found upon soft ground;
And up the hills their heads were turn'd,
And that's the way to show them.
They can gain or lose an inch or two,
By managing the hoof or shoe,
Oh, yes, they this and more can do,
All at the fair at Howden.
Tal al al, &c.

Then the dealers through the streets do splash,
And swing around a long whip-lash,
And say, "My lads, come stand a swash,
And let's have room to show them."
They crack their whips and curse and swear,
And cry, "My lads, be of good cheer,
For this, my lads, is Howden fair.
How do you like the fair at Howden?"

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LOUIS XIV. AND STRASBOURG.—I have seen lately a little 12mo. book which is, I believe, very rare. The title-page bears 'Le Louis d'Or Politique et Galant (à la sphère) à Cologne chez Pierre Marteau 1695.' The second letter is a sharp satire on the glory of Louis XIV., and at p. 76 is a very circumstantial account of the means by which he obtained possession of Strasbourg. A double louis d'or de France is supposed to speak; but, as space is valuable in 'N. & Q.,' an extract from the book in the original would occupy too much. I will, therefore, give the facts related by the author in as few words as possible. He says that Louis XIV., being anxious to get possession of Strasbourg, entrusted the negotiation for its surrender to France to his minister Louvois, who left Paris on horseback, accompanied by a single servant on whom he could rely, disguised as a horse-dealer. That upon arriving within a few miles of Strasbourg the burgomaster met them in his carriage, into which Louvois got, and directed his servant to take their horses to the Croix Blanche and there pass himself off as a horse-dealer.

The burgomaster had taken the precaution to send his wife and children with all his servants into the country, except one man on whose discretion he could depend. In the course of the night the counsellors and other authorities, to whom the burgomaster had entrusted the secret of his negotiation, came to his house. So soon as they were all there Louvois explained to them the object of his visit. After stating how much Louis XIV. wished to obtain possession of Strasbourg, he finished his speech by assuring them that if any thing went wrong he would ensure them all brilliant positions in France, and handed

to each of them a purse containing 50,000 livres, telling them at the same time, in a joking manner, that that was only to prove to them how much his master would feel indebted to them if the negotiations were brought to a successful termination.

They met again in conference, and at the fourth meeting it was arranged that the burgomaster should receive 400,000 livres and each of the other persons who were present 300,000 livres on the day on which the keys of the city should be delivered to the king and he should make his entry into Strasbourg.

Louvois, having succeeded in his mission, left Strasbourg in the same manner as he had entered it, and the money was paid to the above-named persons in the morning of the day in October, 1681, on which Louis XIV. made his entry into Strasbourg.

RALPH N. JAMES.

CELTIC NUMERALS.—I think the following, which appeared in the *Durham University Journal* recently, deserves a quiet nook in 'N. & Q.'—

Relics of Strathclyde.

SIR.—While writing my late article on 'Relics of Strathclyde,' I received from the Rev. T. Elwood a copy of Celtic numerals, obtained from Upper Wardale, which it may interest some of your readers to know, adding as they do a more local interest to the whole paper. They run:—

- | | |
|-------------|-----------------|
| 1. Hyna. | 11. Hynicle. |
| 2. Tyna. | 12. Tynicle. |
| 3. Para. | 13. Paricle. |
| 4. Pepra. | 14. Pepricle. |
| 5. Pen. | 15. Pump. |
| 6. Satta. | 16. Hyna-pump. |
| 7. Natta. | 17. Tyna-pump. |
| 8. Nutta. | 18. Para-pump. |
| 9. Noricle. | 19. Pepra-pump. |
| 10. Len. | 20. Feeba. |

"Feeba" is, I believe, unique, and the whole score much corrupted through having been handed down orally for so many centuries. Probably it was first planted among the neighbouring uplands by Celtic slaves.

A curious fact connected with the Celtic numerals, which I omitted from my paper, is that Indians have been found in Maine, Connecticut, and Ohio who knew them, though also in a corrupted form. Their knowledge was probably obtained from early Welsh or English settlers, though an especial resemblance between a Connecticut score and those used in the Yorkshire dales point to a later origin in one case.

While apologizing for trespassing so much on your space, I should be pleased to know more on this interesting subject from any one who is better informed than yours truly,

GEORGE H. FRODSHAM.

"Len" seems to me equally "unique" with "Feeba," and the substitution of *icle* for it as unaccountable as the repetition of "pump" is consistent. Despite their antiquity and corruptness, these interesting numerals are singularly orderly. Perhaps PROF. SKEAT or other philologists could throw additional light on them.

Manchester.

J. B. S.

SWALLOWS' NESTS CONFINING THE OVERFLOW OF THE NILE.—In Ogilby's 'Fables of Æsop

Paraphrased in Verse,' 1651, quarto, in the sixtieth fable, 'Of the Spider and Swallow,' p. 54, occurs this passage:—

The swallow saw And said thus with a smile
I that gave Law to th' overflowing Nile,
And with huge Bulwarks did keep out his water,
Though floods did batter A furlong wide,
I with rang'd Nests kep'd out his Conquering tide:
And is this Net To catch me set?
Thou should'st thy Mesh, fond Spinster, first have tri'd.

This fable, apparently one of Ogilby's own, introduces the above statement on the authority of Pliny, who, in his 'Natural History' (x. 49), writes:—

"In Ægypti Heracleatico ostio molem continuatione nidorum evaganti Nilo inexpugnabilem opponant [hirundines] stadii fere unius spatio: quod humano opere perfici non posset. In eadem juxta oppidum Copton insula est sacra Isidi, quam ne laceret amnis idem, muniunt opere, incipientibus vernis diebus, palea et stramento rostrum ejus firmantes, continuatis per triduum noctibus tanto labore, ut multas in opere emori constet. Eaque militia illis cum anno redit semper."

The same fact is differently described by Plutarch in his book 'De Fluviis,' under "Nilus," p. 1157, 33:—

γενιῶνται δὲ καὶ ἄλλοι λίθοι, Κόλλωτες καλούμενοι. τουτούς κατὰ τὴν ἀσέβειαν τοῦ Νείλου, συλλέγουσαι χελιδόνες, κατασκευάζουσι το προσαγορευόμενον χελιδόνιον τείχος, ὅπερ ἐπέχει τοῦ ὕδατος τὸν ῥόδιον, καὶ οὐκ ἐὰ κατακλυσμῷ φθείρεσθαι τὴν χώραν, καθὼς ἱστορεῖ Θράσυλλος ἐν τοῖς Αἰγυπτιακοῖς.

Is there any basis for the above statement of Pliny and Plutarch? Are there any other allusions to it?

W. E. BUCKLEY.

'HYMNS ANCIENT AND MODERN.'—This comprehensive title of a much-used book was anticipated by Mr. F. W. Newman in 'The Soul,' 1849: "Hymns are in fact the truest links that bind ancient and modern souls in one" (seventh ed. 1862, p. 132).

W. C. B.

LOWESTOFF: ST. ROOK'S LIGHT.—Among the records in possession of the vicar is a deed dated March 6, 1788, whereby the Rev. John Arrow, then vicar of Lowestoff, purchased of the Crown the yearly rent of 3s. 4d. due and payable by the incumbent for or in respect of a certain messuage or tenement and pig title of land called St. Rook's Light at the price of 5*l.*, from which outgoing the living is therefore discharged.

W. LOVELL.

Cambridge.

MATTHEW ARNOLD.—Two numbers of 'N. & Q.' have appeared since Mr. Matthew Arnold died, and his death is not noticed in either of them. Ought such a death, so fully described in the ordinary newspapers, to go without mention here?

On April 15, 1888, which was a Sunday, Mr. Arnold was staying with his wife near Liverpool,

at the house of his sister, Mrs. Cropper, and her husband. He went to church in the forenoon; in the afternoon he walked out with Mrs. Arnold, and during that walk the final and fatal access of heart disease came upon him. He did not, like Thackeray, struggle unaided with the last enemy. His wife was with him, a doctor was fortunately at hand, and indeed there seems to have been no struggle at all. He fell, and I believe he never spoke again.

On Thursday, April 19, he was buried at Laleham, in Middlesex. It was his father's first curacy, and he was born there in 1822.

Such is a meagre outline of the facts. Of criticism, of the attempts made by smaller men to appraise a great man and assess his probable fame, there has been more than enough during this fortnight; and those who sting and those who sing have had their fillip and their fling. "Others abide our question; 'thou art free,'" he said of Shakespeare. But the poet of 'Thyrsis,' of 'Sohrab and Rustum,' may abide it confidently, and with that lofty and kindly serenity which distinguished his living discourse.

"Tell So-and-so," he said to me, when I last had the honour of meeting him, "that I am reading that book of his again aloud to my family. Tell him how greatly I admire his characters, and that I wish he would use less metaphor in his descriptions." The praise was just and was genial; the measure of it too was just, and was gently stinted.

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.

CAPTURE OF SPANISH GALLEONS.—I have had a cutting sent me containing an account of "Spanish galleons" captured by English naval captains in the years 1743-5. Amongst others the capture of the Conception is alluded to, a vessel with 200,000*l.* on board, besides diamonds and precious stones. This ship was taken by my great-great-grandfather, Admiral Sir Thomas Frankland. In this house here we have an exquisitely made model of this vessel, with every bolt and block complete, as well as some jewellery taken from her. The cutting I allude to is from *Cassell's Saturday Journal*, and the writer says he takes the details from a contemporary account. Could any of your readers very kindly assist me to obtain any details of this vessel and its capture, as it is said to have been one of the richest prizes ever taken?

RALPH PAYNE GALLWEY.

Thirkleby Park, Thirk.

SIR R. INGLIS.—I want to know if Sir R. Inglis belonged to the Inglis family once living in Jamaica or elsewhere in the West Indies. I will thank any

contributor to 'N. & Q.' for any information of Sir R. Inglis's life, titles, and family. E. P. Paris.

QUEEN ELIZABETH.—Can any of your readers kindly inform me whether any historian has authenticated the story that Queen Elizabeth, when dying, exclaimed, "A million of money for a moment of time"? W. W.

NELSON'S FUNERAL CAR.—Is it known whether Nelson's funeral car, or any portion of it, is in existence? M. O.

[See 2nd S. viii. 380, 538.]

HOPE COLLECTION OF DUTCH PAINTINGS.—Can any one inform me where the above, formerly at 23, Belgrave Square, now is collected?

A. G. WYNAN.

Junior United Service Club.

[It is difficult to say what Hope collection is meant. Mr. H. Hope's pictures were sold c. 1816-18; Mr. W. H. Hope's in 1849. The Desgodene collection, Mrs. Hope's, is still there, and many of the pictures have been lately at the Academy Winter Exhibitions. This is the collection formerly in Duchess Street, Portland Place. Some portions of it may have rested for a time in Belgrave Square.]

'REMINISCENCES OF A SCOTTISH GENTLEMAN.'—On the last page of this book, so well described by Mr. E. AXON (6th S. xi. 286), the author says:

"If that which I have related meets with approval, I will proceed forward, and resume the relation of interesting public events, and much connected with my personal comfort and experience during my subsequent residence of twenty-four years in Scotland."

Was this promise ever fulfilled? If so, under what title is the subsequent narration published? I have an interest in the book, being acquainted with a great-grandson of the Capt. Gourlay who is referred to in several interesting passages.

ROBERT F. GARDINER.

REFERENCE WANTED.—Can any one tell me where there is a passage in the Fathers which may be translated thus: "Every Christian every Lord's Day ought to receive the Lord's Supper"? Is it St. Ambrose? W. S. LACH-SZYRMA.

Newlyn Vicarage.

SNEAD.—I read the other day, but I cannot say where, that the word is used in some parts of England for a reaping-hook. Is this so; and, if so, in what locality? I see that in Bailey's 'Dictionary' *snead* (with the alternative form *sneath*) is given as the name of a handle of a scythe.

E. WALFORD, M. A.

[*"Snead, snead, sneath, the handle of a scythe"* (Halliwell).]

THE NILE AND ITS RATS OR FROGS.—Jer. Taylor says of certain people, "They sin not by direct election; their actions criminal are but like

the slime of Nilus, leaving rats half formed" ('Life of Christ,' pt. i. sect. ix. §. 11, 'Works,' Edin., vol. ii. p. 211). Baxter also has, "Nor shall men turn preachers, as the river Nilus breeds frogs (saith Herodotus), when one half moveth before the other is made, and while it is yet but plain mud" ('The Saints' Everlasting Rest,' bk. ii. *pret. ad fin.*, 4to., p. 183). What is the original authority for these statements? ED. MARSHALL.

SYMPSON.—Can any of the readers of 'N. & Q.' give me any information about the Mr. Sympton, of Gainsborough, who assisted Mr. Seward (of Eyam), afterwards Prebendary of Lichfield, in his edition of Beaumont and Fletcher in 1750? E. MANSEL SYMPSON.

Lincoln.

LINDAU AND RUPPIN.—The Counts of Lindau and Ruppın were vassals of the Electors of Brandenburg in the fourteenth, fifteenth, and sixteenth centuries. Can any one give me detailed information with regard to them? H. R. J.

COTTON'S 'MONTAIGNE.'—Who made the amendments and improvements of "The Essays of Michael de Montaigne, translated into English [by Charles Cotton], with very considerable Amendments and Improvements from the most accurate French edition of Peter Caste. Ninth edition. London, 1811," 3 vols., 8vo.? The preface to Hazlitt's 'Montaigne' says that this edition is a reimpression of that of London, 1776. C. H. H.

University Library, Ithaca, N.Y.

TENEMENTAL BRIDGES.—I want to make a collection of the names of bridges on which tenements of any kind have been built. I know only of three such bridges.

1. Old London Bridge, with its shops and houses; every one has heard about it. See 'Old and New London,' ii. 15; vi. 11, 13.

2. Wakefield Bridge, over the Calder, on the east side of which stands St. Mary's Chantry, believed to have been originally built in the reign of Edward III. Its (the chantry's) internal dimensions are forty-one feet by seventeen feet. It was restored in 1847, at a cost of 3,000*l.*, but unfortunately with a very perishable stone.

3. Newcastle Old Bridge, over the Tyne, was inhabited, or had dwellings surmounting its arches. Built some time in the thirteenth century, this bridge was destroyed by a flood in the year 1771.

I shall be glad of information from any correspondent of 'N. & Q.' HERBERT HARDY.

ROBERT SHORTREED.—I should be glad to obtain information concerning Robert Shortreed, of Jedburgh, Sheriff-substitute of Roxburghshire, the friend of Sir Walter Scott, and "his companion in many a long ride among the hills in quest of old

ballads" (see Lockhart's 'Life of Scott'). What was his parentage? Whom did he marry? And what other children had he besides John Elliot Shortreed (mentioned Lockhart, i. 195, note)?

J. V. GREGORY.

Newcastle-on-Tyne.

TRANSLATIONS FROM FREYTAG.—Dr. Gustav Freytag, the eminent German author, writes me that Mrs. Malcolm translated and published, a number of years ago, some of his works, among others, 'Bilder aus Deutscher Vergangenheit.' Can you or any of your readers give me the names or titles under which these translations appeared, and who was the publisher? B. FERNOW.

WESTMORLAND AND CUMBERLAND WILLS.—Would any of your readers kindly inform me if there are any other places besides York where the Westmorland and Cumberland wills prior to about 1566 are deposited? TRENT.

HISTORIC CHRONOLOGY.—Is there any book which gives the facts of the history of England arranged in chronological sequence, in tabular form, without comment? Foreign literature is rich in such compilations; hardly a European state or province is to be found without one or more book of this sort. I know of none relating to the history of this country, except little things of meagre dimensions, intended as school-books, or instruments to be used in the process of cramming. I desire almost daily to consult a work of this kind, and shall be driven to the making of one for myself if I cannot find the work already done to my hand. ASTARTE.

[Blair's 'Chronological Tables' goes a short way in the direction, and Wade's 'British History Chronologically Arranged' (Eppingham Wilson) may be consulted.]

DEATH BELL.—About a fortnight ago the bell of my bedroom rang so violently between one and two o'clock in the morning as to awaken the whole household except myself. No one had rung the bell, and there are no rats in the house, so the cause of the ringing cannot be explained. A Scotch young lady told me next morning that it was a certain sign of a death in the house, and adduced instances in her own family in proof. I never heard of any such superstition, or of the death bell, except in Mickle's poem of 'Cumnor Hall,' one stanza of which begins,—

The death bell thrice was heard to ring,
An aerial voice was heard to call.

I supposed the bell to be aerial, like the voice, and the belief as forgotten as Mickle's poetry. Have any of your readers met with this superstition? A. SEXAGENARIAN.

CHOLYENS.—In a naval account of taking in the "small sails" during a gale, in Sturmy's *Mariner's Magazine*, 1669, occurs, "In the Sprit-

sail, and Misme Top-sail, let go the Sheets, hale from the Cholyens, cast off Top-gallant Bowlings." Can any one say what is meant by *cholyens*?

W. C. M. B.

OLIVER GOLDSMITH.—I saw, in a life of Goldsmith, that he claimed connexion with the Cromwell family through his mother, and also with General Wolfe of Quebec, whom he terms "cousin." How is the relationship to General Wolfe proved?

B. F. SCARLETT.

EDWARDS FAMILY.—Information required anent names, dates of marriage, and death of the four sisters of Thomas Edwards, of Turrick, co. Bucks, the well-known author of the 'Canons of Criticism,' who died Jan. 3, 1757. They are said to have predeceased him. A few particulars of the parentage, date of birth, &c., of the said Thomas Edwards would be acceptable.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

CAVENDISH TOBACCO.—I should be glad of a quotation for this before 1867. Is anything definitely known as to the name? (Send direct.)

J. A. H. MURRAY.

The Scriptorium, Oxford.

AUTHORS OF QUOTATIONS WANTED.—

Behold, we live through all things—
Fever, thirst, all pain and misery.
Life inflicts its worst on soul and body,
Yet we cannot die!

A. L.

Replies.

HAMPTON POYLE, CO. OXFORD.

(7th S. v. 269.)

The little parish of Hampton Poyle, near Woodstock, takes its distinctive designation from the family of Poyle. According to Skelton's 'Oxfordshire,' in 1247 the then lord, Stephen de Hampton, died, and his daughter Alice having married Walter de Poyle, the manor was carried into that family, and assumed its name. The little church formerly exhibited several memorials of the Poyles, and still, I believe (it is forty years since I visited the place), contains a brass to John Poyle, "armiger," who died October 31, 1424, and his wife Elizabeth. In Antony à Wood's days the arms of Banastre (Checquy argent and sable, impaling Poyle, Argent, a saltire gules within a bordure sable bezanty) were to be seen in a north chancel window; and, unless modern restorations have destroyed them, the same impaled coat, and that of Poyle alone, appear on shields borne by angels at the two extremities of a very rich ogee monumental recess in the north aisle. There are (or were) two mutilated stone effigies of a knight and of a lady, which, after a long exposure in the churchyard, were brought back to the church, and placed in the south aisle. The knight's effigy may probably re-

present Walter de Poyle, the first lord of the name, temp. Edward I. The costume of the lady indicates a later date. The effigy has been identified—whether correctly or not I cannot say—with that of Catherine Rede, the widow of Sir Edmund Rede, died 1489, the manor having passed from the Poyles to the Redes between 1420 and 1466. In a very carefully compiled history of the parish, given in the *Gentleman's Magazine* for June, 1806 (vol. lxxvi. part i. pp. 524–528), with the signature H. E., it is stated that Hampton Poyle, before its acquisition by the Poyle family, was known as "Hampton by Gosford Bridge" (Hampton ad pontem de Goseford). It was also called "Hampton Magna," to distinguish it, small as it now is and ever must have been, from the still smaller contiguous parish of Hampton Gay, or "Hampton Parva," which took its name from the family of Gait. Sir Stephen de Gait appears as lord in Stephen's time; and in the same reign (1140) Sir Robert de Gait gave the church to Osney Abbey. The Rev. Thomas Hindes rebuilt Hampton Gay Church in 1767, in the plainest style of that non-architectural age. The fine Jacobean manor house was destroyed by fire a few months since.

EDMUND VENABLES.

In the *Herald and Genealogist*, edited by the late J. Gough Nichols, vols. i. and iii., is an elaborate account of the descent of the manor and advowson of Hampton Poyle, brought down to the conveyance of the manor in fee to Arthur Annesley, Earl of Anglesey, in 1718, in the possession of whose representative, the present Viscount Valentia, the manor still remains.

A few notices of the early possessors of the manor occur in Kennett's 'Parochial Antiquities'; and a concise history of the parish, with a list of the rectors and patrons of the advowson, is printed in the *Gentleman's Magazine* for 1806, pp. 525 and 809.

From these sources we learn that this parish was called Hantone in the Domesday Survey. Its first distinguishing adjunct, temp. Hen. II., arose from its relative situation to Gosford Bridge, in the parish of Kidlington, viz., "Hampton ad Pontem de Goseford" (Lincoln registers); and it was called and known as Hampton-ad-Pontem as late as 1303. In 1298 it was styled Hampton-Stephani and Hamptone-Stevens, probably from its possessors, Stephen de Hampton (1190–1216) and Stephen de Hampton (1246–1252). The latter left an only daughter Alice, who in 1267 was found to be his nearest heir, of the age of fifteen years, and wife of Walter de la Puyle or Poyle. Thus the manor and advowson passed into the possession of that family, and thence arose the designation of Hampton Poyle, by which the parish has ever since been known and called. Regarding this Walter de la Poyle, it is stated in the roll for summoning the barons, knights, and others to the expedition, in

1277, against Llewellyn, Prince of Wales, that he was "de familia Comitum Cornubiæ" (Cotton MSS., Claudius, C ii. fol. 34). Coupling this statement with the fact that on his shield he bore Argent, a saltire gules within a bordure of Cornwall, viz., Sable, bezantée, we may reasonably infer that he was of the blood and lineage of Richard, King of the Romans and Earl of Cornwall.

The severance of the advowson from the manor of Hampton Poyle did not take place before 1660, in which year Sir Robert Croke presented William Shipner to the living. In 1693 the provost and scholars of Queen's College, Oxford, presented to the living. The first time the rectories of Hampton-Poyle and South Weston were actually united was when Queen's College presented John Hunter to the rectory of Hampton Poyle in 1728.

B. W. GREENFIELD.

Southampton.

In reply to the REV. J. PICKFORD, I would inform him that among some old and unimportant documents, still in my possession, relating to the estate of Ockwells, co. Berks, which was formerly for more than a century owned by my ancestors, I have come across the post-nuptial settlement, dated 6 James I. (1608), of Sir John Norreis, of Haywood, Berks, Knt., and Dame Margery his wife, in which the names of Sir Henry Nevill, of Pillingbere, within the parish of Waltham St. Lawrence, in the said county of Berks, Knt., and Richard Powll, of Shottesbrooke, in the same county, Esq., appear as trustees. This would show that there was one, if not more, branches of the family of Powll, or Powell, residing at that time in that or the adjacent neighbourhood, one of which might also have been seated in, or migrated to the adjoining county of Oxford, and given its name to the parish about which MR. PICKFORD inquires.

Curiously enough, I have also discovered another old deed, dated 33 Elizabeth (1591), being the assignment of grant of Her Majesty's manor of Poyle, co. Middlesex, by the description of "All that the scyte of Her Mannor of Poyle in the Parische of Stanwell in the Countye of Middx. & all gardens, &c. parcel of the Mannor of Stanwell, late parcel of the lands and possessions of the late Lord Windsor exchanged." Whether this manor had any connexion with the Poyle Mills, mentioned by MR. PICKFORD as being in the adjoining county of Bucks, or with the Hampton-Poyle in question, or whether the origin of the names of all three places was identical, I must leave to some of your readers more learned on the subject than myself to determine.

H. C. F.

TOM-CAT (7th S. v. 268, 309).—My thanks are due to the many correspondents who have taken up my query as to this appellation, although I wish that their efforts had been directed to supply my actual want. I have, however,

found *Tom cat* in Dickens ('Nich. Nickleby,' ch. xii.) 1839; and DR. CHANCE's friend may be quite right in her impression of having known it since 1816. My esteemed correspondent, and friend of the 'Dictionary,' the Rev. W. C. Boulter, has, in a private communication, tracked *Tom*, I think, to his source. In 1760 there was published the first edition of 'The Life and Adventures of a Cat,' an anonymous work which became very popular. The hero was, in the language of that day, a "ram-cat," whose proper name was Tom, and who figures throughout the work as "Tom the Cat," just as an earlier relative figures in Caxton's translation of 'Reynard the Fox' as "Tybert the Catte." From this well-known story Tom became naturally a general allusive name for a male cat: so we find it in Huddesford's 'Salmagundi,' 1791:—

Cats in each clime and latitude that dwell,
Brown, sable, sandy, grey, and tortoiseshell,
Of titles obsolete, or yet in use,
Tom, Tybert, Roger, Rutterkin, or Puss.

Hence the nineteenth century *Tom cat*, *tom-cat*, after the origin was forgotten. The name is thus one of the same class as Reynard itself. To the end of my inquiry the Editor of 'N. & Q.' tacked on the query, "Is a *gib-cat* a *tom-cat*?" The answer is: *Gib-cat* is, at this moment, the ordinary name in Scotland and in the north of England, where, however, *tom-cat* is expelling it from "fine" speech: and it was formerly the ordinary name in England also. Its history is quite parallel to that of *Tom cat*; that is, *Gib*, *Gibbe* = *Gilbert*, was originally an individual name, which was in some way, like *Tybert* and *Tom*, appropriated to the cat, and which in course of time attached itself to he-cats, "boar-cats," or "ram-cats," universally, as a sex-distinction. In the former stage we find it in the 'Romaunt of the Rose,' l. 6207:—

Gibbe our cat, That awaiteth mice and rattes to killen.
As well as in Skelton, 'Lament for Philip Sparrow,' 22:—

To call Phyllyp agayne
Whom Gyb our cat hath slayne.

In the later use I have it from the sixteenth century, in Shakspeare and a long series of later writers. I do not know whence commentators got the notion of connecting *gib* with "castrate"; no such sense of *gib*, either as verb, adjective, or substantive, has come under my observation. Moreover, it certainly does not explain Shakspeare's use, as Grose long ago pointed out.

J. A. H. MURRAY.

Oxford.

In 'The Life and Adventures of a Cat,' London, printed for Willoughby Mynors, in Middle-Row, Holborn, 1760, the hero is called throughout "Tom the Cat." I have submitted this to DR. MURRAY, who inclines to think that Tom was thus a proper name, like Bruin, Renard, &c., and that this story may have been the means of making it common. I

Huddesford's delightful 'Monody on the Death of Dick, an Academical Cat' ('Salmagundi,' 1791) he makes mention

Of titles obsolete, or yet in use,
Tom, Tybert, Roger, Rutterkin, or Puss.

When Tom the Cat's masculine condition has to be asserted he is described as a ram-cat (p. 18).

W. C. B.

Ram-cat is older than Peter. Smollett uses the word in his translation of 'Gil Blas,' "They brought me a ragout made of ram-cat" (vol. i. ch. vii.).

EDWARD H. MARSHALL, M.A.

I have never heard *gib-cat*, which Grose gives as a northern name for a he-cat. *Tib-cat* is commonly used hereabouts—I was always under the impression for a female cat. A friend, whom I asked, informs me, however, that they applied the name to their cat, and it is a male.

R. B.

South Shields.

DR. CHANCE has told us his age, and so, without taking a liberty, I may say that in the year before his birth, namely, in 1825, there appeared in 'The Universal Songster' a song, mixed with pater, entitled 'The Tortoiseshell Tom-cat.' That Gib was a much earlier name than Tom is proved by Skelton's lament for Philip Sparrow, whom "Gybbe our cat hath slaine."

J. DIXON.

I have frequently quoted in these columns from a Lat.-Eng. and Eng.-Lat. dictionary, entitled 'Linguae Romanæ Dictionarium Luculentum Novum,' published at Cambridge in 1693, "Completed and Improved from the several works of Stephens, Cooper, Gouldman, Holyoke, Dr. Littleton, a Large Manuscript, in three volumes, of Mr. John Milton, &c." This work has,—"*A cat. Felis, catus, ælurus. A gib-cat. Felis mas.*" May I ask whether it is a rare work? It is not known to DR. MURRAY. Herrick sings of his "Hagg":—

In a dirtie hair-lace,
She leads on a brace
Of black-boare cats to attend her.

'Works' (Reeves & Turner, 1859), p. 479.

C. C. B.

Bailey's 'Dictionary,' 1775, gives, "*Gib Cat*, an old Cat"; and also under "C," "*A Gib Cat*, a Boar Cat." The male and female cat have been, at least during this century, in Durham county, commonly called *Tom* and *Queen*. In Wolcot's 'Peter's Pension,' vol. i. p. 430, in 'Works' (London, 1809), the line which MR. APPERSON quotes, showing *ram-cat*, is thus rendered:—

Clapping their dead *ram cats* in holy ground.

I have always thought "Peter Pindar" was referring here to cats in the sense of "as *ram* as a fox," and not specially to the male cat.

R. E. N.

Bishopwearmouth.

"PROVED TO THE VERY HILT" (7th S. v. 228, 312).—I dare say that some of the readers of

'N. & Q.' have noticed, along with me, an amusing error at p. 312. A hymn often quoted by O'Connell runs thus:—

On our side is virtue and Erin,
On theirs is the *passion* and guilt.

The facetious compositor has printed "parson" for *passion*, and the result is a satire which I hope is not deserved.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

I cannot believe that this "appears to be an inapt and false rendering of lines used by Feargus O'Connor," for the reason that it is too inapt and false. All the likeness is that the lines of O'Connor contain the words "flesh every sword to the hilt," a not uncommon phrase. Neither is it as used "an infelicitous and an inappropriate metaphor," but a very happy one. As the argument—like a problem or theorem in Euclid—is without flaw throughout, and may be relied on to settle the question, so a sword thoroughly proved or tested by a recognized authority can—oh, alas! as recent events have shown, ought to—be well tempered and without flaw, and therefore to be relied on in fight. True Ferrarese or other Foxes were weapons of this kind. Mr. RABONE has misunderstood the word *proved*.

BR. NICHOLSON.

[We have communicated with MR. RABONE, the writer of the reply, and he informs us that he gave the quotation, after forty-nine years, from memory; but he has referred to the *Northern Star* of May 13, 1839, Feargus O'Connor's own paper, and the line there is given—

On theirs is the *parson* and guilt.

Daniel O'Connell may have used the word *Saxon*—not *passion*, as suggested by MR. WALFORD. It is on record that Feargus O'Connor used the word *parson*, as stated in the reply. A communication couched in almost the same words as those of MR. WALFORD, and apparently from the same source, has been inserted in an evening journal, and copied into other newspapers. MR. WALFORD has, however, discovered a mare's nest, and is responsible for the word "passion"—the only mistake that has been made. C. states that the lines—

On our side are virtue and Erin,
On theirs are the Saxon and guilt—

are by Moore; and adds, "Surely the expression 'to the hilt' is older than either Moore or O'Connor!"]

"FORGET THEE," &c. (7th S. v. 300).—These lines were written by the Rev. John Moultrie, of Rugby. They were first published in one of the annuals, 'Literary Souvenir,' but afterwards included in the two volumes, containing all his poems, including 'Godiva,' which originally appeared in the *Etonian*, but was not reprinted during his life. He was a frequent contributor to the *Etonian* as G. M. The two volumes contain many poems of the highest order, and are not nearly so well known as they deserve to be.

ESTE.

Fillongley.

ST. SOPHIA (7th S. iv. 328, 371, 436; v. 35, 51, 290, 334).—Perhaps I ought, however reluctantly,

to say one more word about this. J. C. J. professes to speak in the name of the readers of 'N. & Q.' I do not know his authority, so I only feel called upon to express to him personally my regret that he should have been annoyed. I may, however, remind him that there is a good deal of human nature in man, and that when you receive the lie direct, from Turkish or other authorities, you are apt to resent it, and to try and find out on the spot how far you may have deserved that affront.

As to the alleged crucifix, which J. C. J. stigmatizes with a note of admiration between brackets, I can only say that it may indeed be absurd to suppose that the Turks, those thoroughgoing Puritans, would have allowed such an object to remain, but that the allegation was really made in error by my friend.

The word "basilica" was used by me loosely and inaccurately, but not, perhaps, with such a savour of ignorance as that which is suggested for it. I am aware that St. Sophia is still *de jure*, and always has been, a Christian church and cathedral. But I have not professed to know anything about the building, except what can be learnt at second hand. When I have seen it, and not till then, it may be proper to return to a subject which is evidently exasperating to the Western mind. A. J. M.

THE PARTICLE "DE" IN PROPER NAMES (7th S. v. 327).—Except after a full stop, *de* is right with a small letter. D.

RIDICULE OF ANGLING (7th S. v. 189).—Accepting Dr. Johnson as "an eminent English poet" on the strength of his 'London,' I would ask what authority is there for fathering upon him the paternity of the definition of an angler as "a fool at the one end and a worm at the other"? I have searched diligently, but have failed to trace the source of this quotation to our "great lexicographer." CUTHBERT BEDE.

There is the epigram,

A rod and live beside a murmuring brook,
Here sits a nunny, and there hangs a hook,

given in 6th S. iii. 87 in its prose form, "a stick and a string, a worm at one end and a fool at the other," as commonly, though without foundation, attributed to Swift or Johnson, and traced by MR. PINKERTON, in 3rd S. x. 472, to a French writer, Guyet, of the seventeenth century, who quotes it as an old saying. W. E. BUCKLEY.

R. W. BUSS, ARTIST (7th S. v. 141, 249).—When I complained that scant justice had been done to R. W. Buss at the hands of writers and compilers of biographical dictionaries, I had not seen Mr. Graham Everitt's handsome illustrated volume, 'English Caricaturists and Graphic Humourists of the Nineteenth Century' (Swan Sonnenschein,

1886). I may, therefore, here say that four pages of this work (363-6) are devoted to R. W. Buss, and reference is therein made to the communication to this journal, April 24, 1875, by his son, the REV. ALFRED G. BUSS. CUTHBERT BEDE.

MAID OF KENT (7th S. v. 148, 212, 338).—Will MR. GRIFFINHOOFE be pleased to replace his hat, and accept my apologies for having formed too hasty a conclusion? I owe them to the Editor also. My note (made many years since) of the letter bears the date of 1534, which I see now must be a mere conjecture, and is not, as I supposed it, on authority. I am sorry for the blunder. HERMENTRUDE.

CREATURE=[MEAT OR] DRINK (7th S. iv. 7, 257, 334).—This use of the word "creature" is not a mere vulgarity or local slang, and seems to be much more ancient than the examples quoted by your three correspondents. It appears from the chapter "The Holy Loaf," in the late Rev. Dr. Rock's 'Church of Our Fathers' (vol. i. p. 138), that it is a distinction from the Eucharistic elements, which were "not a creature," &c. Dr. Rock quotes an example of this use from the code published by Thorpe as the 'Pœnitentiale Theodori.'

THOMAS KERSLAKE.

Wynfrid, Clevedon.

ANECDOTE OF DR. FRANKLIN (7th S. iv. 427; v. 57).—It is a pity that when correcting MR. HALLIWELL-PHILLIPS, PROF. J. D. BUTLER, of Madison, Wisconsin, did not give the readers of 'N. & Q.' the correct version of the story of the latter, instead of wasting words in his fling at the benighted "Britishers." PROF. BUTLER is under the delusion that the "phrase," "declaration of American independence" is "so repulsive to British ears" as to "make them deaf to every detail concerning it"! If he imagines that on every "glorious Fourth" the Britishers go about with downcast looks, sighing and groaning, or, arraying themselves in sackcloth, they squat down in ashes, he is simply living in a fool's paradise. The English in England do not care a handfull of "shucks" about the "glorious Fourth." They are aware that Americans in Liverpool, Manchester, and London "greatly daring, dine," with "the stars and stripes" floating over the hotel selected for their conviviality, and they (the "Britishers") have not the slightest objection to their Yankee cousins having "a good time"; but the "glorious Fourth" is of about as much interest to them as would be a celebration of the introduction of Howe's sewing machine. I am far from approving of English indifference to events, past or present, more or less affecting their own history and their country's future; I am only stating a fact. There is a section of the English who do take an interest in the Declaration of Independence, because of its annual celebration—the English in the States; who have cause to wish themselves "deaf"

when the "glorious Fourth" returns. The said "Fourth" is by far the longest day in the calendar. It begins about June 27 and terminates some time on July 5. Night by night, any intervening Sunday excepted, may be heard the "dropping fire" of the "outposts," prophetic of what is at hand. At dusk on July 3 things begin to grow warm, though only as a rehearsal—or should I say a *reconnaissance*? Toward midnight the stern mandate of elder America compels young America to seek his troubled couch; but the junior lies with one leg out of bed, and sleeps with one eye open. About half-past one he begins to grow restless. Within half an hour—unless under severe domestic control—he is up, dressed, "his soul in arms and eager for the fray." At 2 A.M. the "row" begins: fizz, bang, crash, smash! No more sleep. The just have no better time than the unjust. This goes on all day until the evening, when a veritable *feu d'enfer* (as they said at Sebastopol) either deafens or makes one wish to be "deaf." At last, young America's ammunition and physical endurance being both exhausted, the "glorious Fourth" terminates some time on the morning of the fifth. The English in the States cannot, if they would, turn a "deaf" ear to the celebration of the Declaration of Independence. The Americans themselves, who can get away, flee to the White Mountains, the Adirondacs, the St. Lawrence, or the wilds of Canada. Most blessed are they who find themselves speeding on the Atlantic towards Europe, "far, far away" from the dust and din, the orations and explosions of the "glorious Fourth."

But *revenons à nos moutons*. Let us return to Dr. Franklin and his hatter. MR. HALLIWELL-PHILLIPS was certainly mistaken in supposing the story to be an unprinted novelty. I read it many years ago, more than once, and it has been familiar to me not less than fifty years. It was the kind of story that found frequent repetition in old Radicial publications (1815-1835), and, I think, in Chartist publications of more recent date. I doubt the correctness of MR. HALLIWELL-PHILLIPS's version, which represents Franklin as applied to, and writing the inscription for the hatter, and concluding by representing Franklin as saying "he would never write anything else again that was subject to other people's revision."

I do not possess the 'Works' of Jefferson, nor Franklin's writings, and, unfortunately, the libraries in Boston are for me, practically, almost as distant as if in Timbuctoo. The subjoined version is from Parton's 'Life and Times of Benjamin Franklin' (1864), vol. ii. p. 127, apparently taken from Jefferson's 'Works.'

The Declaration of Independence, drawn up by Thomas Jefferson, was under discussion in the Revolutionary Congress, and was being subjected to a good deal of criticism, considered superfluous by,

and therefore irritating to the framer of the document. It is Jefferson who tells the story:—

"I was sitting by Dr. Franklin, who perceived that I was not insensible to these mutilations.

"I have made it a rule," said he, "whenever in my power, to avoid becoming the draftsman of papers to be reviewed by a public body. I took my lesson from an incident which I will relate to you when I was a journeyman printer. One of my companions, an apprenticed hatter, having served out his time, was about to open shop for himself. His first concern was to have a handsome signboard, with a proper inscription. He composed it in these words, *John Thompson, Hatter, makes and sells Hats for ready money*, with a figure of a hat subjoined. But he thought he would submit it to his friends for their amendments. The first he showed it to thought the word *hatter* tautologous, because followed by the words *makes hats*, which showed he was a hatter. It was struck out. The next observed that the word *makes* might as well be omitted, because his customers would not care who made the hats; if good and to their mind they would buy, by whomsoever made. He struck it out. A third said he thought the words *for ready money* were useless, as it was not the custom of the place to sell on credit. Every one who purchased expected to pay. They were parted with, and the inscription now stood *John Thompson sells hats*. "*Sells hats!*" says his next friend; "why nobody will expect you to give them away. What, then, is the use of that word?" It was stricken out, and *hats* followed, the rather as there was one painted on the board. So his inscription was reduced ultimately to *John Thompson*, with the figure of a hat subjoined."

It does not appear from the above that Franklin "spoke up in meeting" with a view to influence the debate; but rather that he addressed himself *sotto voce* to Jefferson, sitting next to him. It will be observed that Franklin is represented as saying that the inscription was written not by himself, but by the young hatter, and speaks of the incident as having occurred within his experience. This looks "matter of fact," though it may be as well to remember that if the signboard and John Thompson were equally mythical, the character of the debate going on might have suggested the anecdote to the ready mother-wit of Uncle Benjamin, so prolific in good stories. GEO. JULIAN HARNEY.

Cambridge, Mass., U.S.

I should like to enter a humble protest against PROF. BUTLER's statement that "the declaration of American independence" is "a phrase as repulsive to British ears as Waterloo to French." If PROF. BUTLER thinks that this is true, he is vastly mistaken; such petty feeling is, I should think, exceedingly rare in this country—if, indeed, it exists at all, which I doubt. Were it existent, however, the introduction of such an allusion to it as that which I have quoted above would be, in my opinion, even more infelicitous than it is in the peaceful columns of 'N. & Q.,' never intended for the expression of political opinions, and still less for political gibes. JULIAN MARSHALL.

'GREATER LONDON' (7th S. iv. 407, 454; v. 14, 56, 297).—There is one word in MR. WALFORD's recent communication to which I

am bound to take exception. He characterizes my assertion as "gratuitous." If this means made at, haphazard, without due inquiry, the reverse is the case. As I said in my first note on the subject, the late Vicar of Ealing told me positively that Serjeant Maynard was not buried in the church, as MR. WALFORD (p. 21) states. The reverend gentleman was not only well acquainted with the registers, some of the more interesting entries of which he published, but took the leading part in getting the old church replaced by the new. Knowing, as he must have done, every stone of both fabrics, I think he may be considered as a good authority in a question like this.

H. DELEVINGNE.

HUSSAR PELISSE (7th S. v. 287).—The Hussar pelisse (which is part of the Hungarian national costume) was worn many centuries before Waterloo. It is believed to have been originally a rough sheepskin jacket, which, when not required for warmth, was thrown over the wearer's left shoulder. It has long been, and still is, worn by the Hungarian nobles in full dress, being made of cloth or velvet, and always lined with fur and braided, it being difficult to cut buttonholes in a fur-lined coat. A Hungarian noble in full dress is figured in Paget's 'Hungary and Transylvania, vol. i. p. 421. The Hungarian Noble Guard, established by Maria Theresa, wear tiger-skin pelisses. The splendid uniform of Prince Esterhazy, who was present at the Queen's coronation as Austria's ambassador, with jacket, pelisse, &c., literally blazing with diamonds, must be remembered by many. The name and uniform of Hussar was introduced into most European armies during the last century. It was first worn in England about 1780, when the 10th Dragoons were converted into Hussars. The pelisse was discontinued in the English service (though still worn by some Yeomanry regiments) soon after the Crimean War, but is still worn by Hussars in almost all Continental armies.

N. R.

The custom referred to by your correspondent, viz., of wearing a second jacket with empty sleeves on certain occasions, was no doubt copied after the Hungarian regiments with the rest of their uniform when the Hussars were instituted in this country. The fashion is very old in Hungary. I have before me a contemporary copper-plate, by Jacob Sandrart, of Nuremberg, of the portrait on horseback of "Nicolaus Comes Serini, Dux Exercitus Hungarici contra Turcos Generalissimus, &c.," wearing the pelisse in that fashion. The print is not dated, but it is known that the count was made general in 1663, and resigned his command the following year.

L. L. K.

SIR WILLIAM LOWER, DRAMATIST (7th S. v. 289).—Sir William Lower, the dramatist, was the son

of Thomas Lower, second son of Thomas Lower of St. Winnow, and brother of Sir William Lower of Treventy, co. Caermarthen, ob. 1615. Sir William, the dramatist, was of Clifton, in the parish of Landulph. Will dated August 16, 1661; prob. May 7, 1662 (76 Laud). E. will find many particulars of the Lower family, with a full pedigree, in the 'History of Trigg Minor,' vol. iii. pp. 375 *et seq.* This work is in the British Museum Library.

JOHN MACLEAN.

Glasbury House, Clifton.

He was grandson of Thomas Lower, of St. Winnow (ob. 1609), through his second son John. Four of his father's brothers—Sir William, of Treventy, co. Carmarthen; Sir Nicholas, of Clifton, in Landulph; Sir Francis; and Sir Thomas—received the honour of knighthood from James I.; but only one of these (the eldest) left issue to survive. Upon the death of the elder Sir William's only son, Thomas Lower, Esq., of Treventy, in 1661, unmarried, the dramatist became representative of his family, but he died in the following year, the last of the elder line. His will was proved May 7, 1662. These particulars are taken from the pedigree of Lower of St. Winnow, in Col. Vivian's 'Visitations of Cornwall.' The date and circumstances of Sir William's knighthood seem to be nowhere recorded. The honour may have been conferred upon him by Charles II. prior to the Restoration.

W. D. PINK.

Leigh, Lancashire.

HERALDIC (7th S. v. 267).—The crest, a right hand issuing from a cloud, the forefinger pointing to a star (in the north), is used by the following families: Bumstead, Bumsted, Charrington, Corke, Knyvet, Oswald (Fairburn's 'Crests,' plate 77, No. 6); Oswald of Fingalton and of Auchencruive the same ('Crests of the Principal Families of Great Britain and Ireland,' &c., engraved by J. Kerwood & Son, Edinburgh, 1805). The same, with the star in the north-west, for Oswald (Elven's 'Heraldry,' London, 1815, plate 33, No. 25).

JOHN RADCLIFFE.

The crest of Oswald of Auchencruive, in Ayrshire. Alexander Oswald of Auchencruive, M.P., and uncle of the present proprietor, collected a fine library. The following bearings are given in Nisbet's 'Heraldry':—

"Oswald: Azure, a naked boy pointing to a star in the dexter point or.

"Oswald of Finganton: Azure, a savage wreathed about the middle with bay leaves, having a sheaf of arrows hanging by his side, and bearing a bow in his left hand, ppr., and pointing with the other to a comet in the dexter chief point or. Crest, a dexter hand issuing from a cloud, pointing to a star of eight rays ppr. Motto, 'Forti favet cœlum.'"

HERBERT MAXWELL.

LETTERS IN SCOTCH LEGAL DOCUMENTS (7th S. v. 268).—I fancy if R. M. looks more closely into

what puzzles him as "Javij S and sixty one" he will find it to be J. or I. m. vii. c. and sixty-one, being a contraction for I. m(ille) vii. c(entum) and sixty-one, 1761.

J. B. FLEMING.

NAPOLEON RELICS (7th S. v. 149, 232, 275).—Brockley Hall, Somerset, is about ten miles from Bristol, the seat of John Hugh Smyth Pigott, Esq. The catalogue of "the Costly and Highly Interesting Effects," sold between Oct. 8, 1849, and Nov. 7 following, included the following:—

Sixteenth Day's Sale, October 29th.

Napoleon Bed Room.

1. A very handsome mahogany French bedstead, 5 ft. 8 in. wide, mounted on a plynth, and ornamented with mythological or-molu figures, chintz hangings lined, supported on an arrow, 5*l.* 10*s.*

2. A richly embroidered coverlid, 1*l.* 10*s.*

3. A settee, 6 ft. wide, with elbows, supported by a winged lion's paw feet, and the imperial eagle and wreath beautifully carved and richly gilt, 6*l.* 6*s.*

4. A pair of fauteuils, with elbows to match, 6*l.* 4*s.*

5. A pair of ditto ditto, 6*l.* 4*s.*

The above four lots were from Mal Maison, and belonged to Napoleon.

6. A beautiful *escritoire*, 3 ft. 3 in. wide, of choice wood, with columns, fall-down front, and doors underneath, the interior fitted up with many drawers, inlaid with *pietre-dure*. In the upper part is a long drawer, and fall-down front, enclosing pigeon-holes. It formerly belonged to Jerome Bonaparte. 25*l.* 4*s.*

H. M.

Amongst the many curios, paintings, &c., in the collection at Dinton Hall, near Aylesbury, the seat of my late friend the Rev. James Joseph Goodall, was a large univalve shell, on which were cut beautifully in cameo heads of the different members of the Bonaparte family. This, as he told me, had once been the property of the Countess of Craven, formerly the celebrated actress Louisa Brunton; but how it had first come into her possession, and thence to him, he did not say. Probably it was carved in the glorious days of the Empire, about 1807, and perhaps originally for some member of the Bonaparte family, who wished for such an enduring record. The manufacture of shell-cameos is said to have commenced in Rome about 1805, and to have been of Sicilian origin primarily.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[To the courtesy of R. B. we are indebted for a fine reproduction of the portrait of Napoleon frequently mentioned in the query.]

KEMPE'S 'NINE DAIES WONDER' (7th S. v. 320).—In the Forster Library, South Kensington Museum, there is a "Fac-simile reproduction: superintended by Edmund W. Ashbee, F.S.A.," the impression of which was "strictly limited to 100 copies." There is no date to this reproduction.

R. F. S.

An edition of Kempe's 'Nine Daies Wonder' was privately printed in Edinburgh in 1884—edited

by Edmund Goldsmid, F.R.H.S.—for No. 2 of the series entitled "Collectanea Adamantæa." It will be lent to MR. PRATT if required.

JAMES ROBERTS BROWN.

Prof. Arber has reprinted Kempe's 'Nine Daies Wonder' (with spelling modernized) in 'An English Garner,' vol. vii. pp. 15-38. Mr. Arber's address (in 1883) was 1, Montague Road, Birmingham.

W. G. STONE.

PORCELAIN COINS (7th S. v. 287).—Carl Bock, in his book of travels in Siam, entitled 'Temples and Elephants' (London, 1884), says:—

"In all parts of the country I found a number of porcelain coins, of all shapes and sizes, bearing different Chinese characters and devices; these are issued by Chinamen holding monopolies, and are only current in their respective districts."—P. 142.

C. N. B. M.

Edinburgh.

These have been used in Siam, and there only, I believe. This is the sole instance of coins being made of any substance except metal, although many articles have been used as currency, *ex. gra.*, the cowries, or small shells, of the East. H. S.

It may interest MAJOR GRAHAM to know that the Worcester Porcelain Company issued shilling and two-shilling tokens in china about the year 1760. They read, "I promise | to pay the Bearer | on demand two | Shillings | [or "one Shilling"] W. Davis | At the China | Factory"; and on the other side, "W P C" in raised letters. Illustrations of these tokens appear in a 'Catalogue of a Collection of Worcester Porcelain, and Notes on Japanese Specimens in the Museum of the Royal Porcelain Works,' by R. W. Binns, F.S.A., 1884, p. 58, Nos. 590 and 591. They are also described in 'A Century of Potting,' p. 81. Another porcelain manufactory used similar money, but in the present century, viz., John Coke, Pinxton, Derbyshire, 1801.

W. A. COTTON.

Bromsgrove.

'HISTORY OF THE ROBINS': 'VALOR BENEFICIORUM' (7th S. v. 148, 251).—THE REV. W. E. BUCKLEY gives an excellent account of the various publications respecting the value of benefices as published by Ecton and Bacon; but he has omitted to notice in the title-page of Ecton's work, "Together with an Account of Procurations and Synodals extracted from the Records in the Reign of Henry VIII." This would have led up to the original work, 'Valor Ecclesiasticus,' temp. Hen. VIII., 1810-34, in six volumes folio, a publication of the Record Commission. This would also have brought in from Bacon's later work, the "King's writ" (pref., pp. iii, iv), "Instructions to the Commissioners for taking the Survey, signed by the King" pp. v-xiv), and the "General Preface to the Returns into the Exchequer" (p. x).

A further enlargement of the bibliography is, 'An Introduction to the "Valor Ecclesiasticus" of King Henry VIII,' with a map showing the distribution into dioceses, by Mr. Joseph Hunter, under the authority of the Record Commissioners, 1834.
ED. MARSHALL.

Mrs. Trimmer's 'History of the Robins' was the delight of my childhood seventy-five years ago. It was published, so far as I can remember, by Darton, St. Paul's Churchyard, in 1811. A condensed plagiarism of the story may be found in the 'History of Tip-top,' at p. 17 of a book called 'Queer Little People,' by Mrs. Beecher Stowe (Sampson Low, 18mo., London, 1867). In 1870 Warne published a charming reprint of Mrs. Trimmer's little book, in square 12mo., illustrated with coloured wood engravings.
HUGH OWEN, F.S.A.

AUSTRALIA AND THE ANCIENTS (7th S. i. 408, 492; ii. 36, 97).—The suggestion of LADY RUSSELL is very important, that the Great Java of the early sixteenth century may include the Australia of today. The matter is of especial value in relation to the recent Australian centenary. Great Java is described briefly by Marco Polo some three centuries before the map described in 1542. The curious points about Marco Polo's description are: (1) That he describes Great Java as 3,000 miles around; (2) that he calls the island of Sumatra (which is much larger than our modern Java) Little Java. It is evident that he regarded Sumatra as much the smaller island of the two. A consideration of the map will show that Java is really one of a group of large islands, and the end of this group approaches very close to Western and Northern Australia. May not these have been included in the vast island or "geographical expression" of "Great Java." In that case the Gulf of Carpentaria, North Queensland, and the northern territories of Australia were probably visited by Chinese and Javanese ships some 600 or 700 years ago; and thus, though unknown to Europe till some 240 years ago, it may have been visited by civilized Asiatics all through the Middle Ages. Can we obtain further particulars of Great Java? Marco Polo's account will fit Northern Australia and the Java group of Indian islands, only, so far from exaggerating its size, he diminishes it—probably because South Australia and New South Wales had not yet been explored. It should be remembered that the distance from several of the islands of the Indian Archipelago to the Australian coast is very much less than that of America to Europe, and the Chinese junks made far longer voyages than those required for a visit to Australia, which really was not very far from some islands over which the Chinese emperor Kublai Khan claimed supremacy.
W. S. LACH-SZYRMA.

Newlyn.

COWPER'S 'TASK,' BOOK III., "THE GARDEN," LINE 480 (7th S. v. 248).—

What longest binds the closest forms secure, &c.

Paraphrase the line in some such way as this:—The saturated straw which, being the longest, therefore binds or fastens together the closest, that forms the well-shaped side most securely. It is seen to be the ordinary process by which the gardener makes a hotbed; that is, he chooses the longest and firmest portions of the saturated straw—which, however, he calls by a less poetical name—to make the sides look neat and be at the same time strong enough not to give way. The grammatical construction is seen at once by inserting "being" before "longest." That which, being the longest, binds the closest (most closely) forms, &c.
ED. MARSHALL.

The fragment of a line from Cowper's 'Task' ('The Garden') of the meaning and construction of which an explanation is asked, becomes at once intelligible when read with its context. Cowper is describing the process of making a hot-bed for growing cucumbers, with stable manure. The foundation is laid with "dry fern or littered hay." On this the gardener will "leisurely impose and lightly" the "saturated straw" from the "stercoraceous heap the stable yields." This he will arrange with judgment, putting the more decayed and shorter straw in the middle of the heap and reserving the longer and more binding material for the outside, where it will help to fasten the whole together and make it a compact structure. Cowper's words, condensed from metrical necessities, when expanded will stand, "What straw is longest, and therefore binds the closest, forms secure—safe from the effects of the weather—the shapely side of the hot-bed, and keeps all firm."
EDMUND VENABLES.

The punctuation as given by T. T. destroys the meaning. The elision of the commas puts all right, and the sense is at once apparent that the material which for the longest time will bind closest forms securely the shapely side. My copy, 1812, has no commas.
G. H. THOMPSON.

Does not this mean, "That straw which is the longest, and therefore binds itself most closely together, is used to secure the side of the hotbed?"

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

5, St. Peter's Terrace, Cambridge.

The line, read with a comma after "closest," appears to mean that whatever will bind together longest and fastest will be the securest substance of which to form the shapely side. "Longest" and "fastest" are corresponding adverbs.

JULIUS STEGGALL.

COINCIDENCES OF FRENCH HISTORY (7th S. v. 86, 273).—See 'N. & Q.,' 3rd S. x. 87, 214.

W. G. STONE.

DEATH OF GENERAL WOLFE (7th S. v. 126).—SIR WILLIAM FRAZER mentions in his note on the above subject that General Wolfe at the time of his death was engaged to the Duchess of Bolton. A few years ago at Gibraltar I purchased a number of old books in the Jews' market there, and in some of them I found written the name of a Miss Woodford. On my return to England I happened to meet the late Rev. G. F. A. Woodford, who had formerly been an officer in the Guards and A.D.C. to his father, General Sir Alexander Woodford, K.C.B., when that officer was Lieutenant-Governor and Governor of Gibraltar, 1835-42. I mentioned to him about the books containing the lady's name, and he informed me that she had been an aunt or grand-aunt of his father's, and that at one time she had been the *fiancée* of General Wolfe.

R. STEWART PATTERSON,
Chaplain H.M. Forces.

3, Farleigh Place, Cork.

QUEEN'S CIPHER IN 1747 AND 1751 (7th S. v. 207).—Surely the cipher stands for "Carolina Regina." JULIUS STEGGALL.

Queen Square, W.C.

PITT CLUB (7th S. v. 187).—From a pamphlet entitled 'The Pitt Club: the Commemoration of the Anniversary of Mr. Pitt's Birthday at the City of London Tavern on Saturday, the 27th of May, 1815,' &c., it appears that the Duke of Richmond was the president, and Nathaniel Atcheson the founder of the club. The triennial commemorations of 1808, 1811, and 1814 were held at Merchant Taylors' Hall. G. F. R. B.

In the 'Arch. Æliana,' vol. x. p. 121, there is a short paper on Pitt Clubs, by Mr. R. Welford.

R. B.

"HIGHER THAN GILROY'S KITE" (7th S. iv. 529; v. 254).—To be "hung higher than Gilderoy's kite" means to be punished more severely than the very worst of criminals. "The greater the crime the higher the gallows" was at one time a practical legal axiom. Haman, it will be remembered, was hung on a very high gallows. The gallows of Montrose was thirty feet high. The ballad says:—

Of Gilderoy sæe fraid they were
They bound him mickle strong,
Tull Edenburrow they led him thair,
And on a gallows hong;
They hong him high abone the rest,
He was so trim a boy.

They "hong him high abone the rest," because his crimes were deemed to be more heinous. So high he hung, he looked like "a kite in the air."

E. COBHAM BREWER.

THACKERAY'S DEFINITION OF HUMOUR (7th S. v. 149, 238).—My query was evoked by reading the following sentence in McCarthy's 'History of Our Own Times,' "He *i. e.* Hood] was a genuine,

though not a great poet, in whom humour was most properly to be defined as Thackeray has defined it—the blending of love and wit" (vol. ii. p. 385). I cannot recollect having met with such a definition in my reading of Thackeray, and it is just possible that Mr. McCarthy had some such general passage in his mind as that quoted by G. F. R. B. If any other reader can adduce a more positive passage I will be glad to know of it.

Can any one inform me why our great prose writers—those masters of English literature—are not concordanced like our poets? Even Walt Whitman has found a concordancer!

ROBERT F. GARDINER.

Glasgow.

THE FIRST PUMPING-ENGINE COMPANY (7th S. v. 225).—If the question has any reference to fires, Knight, 'London,' vol. i. p. 64, quotes the *London Gazette*, May 29, 1676, "The first fire-engine with leathern pipes ever used in this country." *London Gazette*, August 14, 1676: "His Majesty hath granted letters patent to Mr. Wharton and Mr. Strode for a certain new invented engine with leathern pipes, for quenching fire, used as attested by the governors of St. Thomas's Hospital at the late great fire"; and Pepys had noted some years before (1667) some engine of the kind, probably.

WILLIAM RENDLE.

LORD GEORGE GORDON (7th S. v. 186, 256).—Permit me to add to my remarks on Lord George, that he was third son to the late Cosmo George, Duke of Gordon, by Lady Catherine Gordon, daughter of William, Earl of Aberdeen. He was born in London about the year 1748 (*Westminster Magazine*, 1780). Dod's 'Peerage' ignores him; but we find his brother, the Duke of Gordon, in direct descent from the Earls of Huntly (1450), and a Lord of Gordon appears in the family before 1408. George, fifth Duke of Gordon, died without issue in 1836, when the title became extinct. The fourth duke, Lord George Gordon's brother (I infer), died in 1827, in connexion with whose funeral I have just met with the following remarkable incident, mentioned in Sykes's 'Local Records' of Northumberland:—

"July 4.—The remains of the Duke of Gordon, attended by several mourning coaches and six, decorated with all 'the pomp of heraldry,' arrived at the 'Queen's Head' Inn, Newcastle, and departed northwards the next morning. It was rather a singular circumstance that on the 11th, as the remains approached Gordon Castle, the east wing of that structure was in flames, and, with its contents, was destroyed. The duke's apartments were in this wing."

R. E. N.

Bishopwearmouth.

In a paper read last year by the Rev. H. Adler, we are informed that letters still exist addressed to the Rev. R. David Teweles Schiff, the then Chief Rabbi, from Lord George Gordon, "entreating to

be received into the Synagogue." It seems that the Rabbi did not grant his request ('Papers read at the Anglo-Jewish Historical Exhibition,' 1887, p. 286).

EDWARD PEACOCK.

MARGARET MORDAUNT (7th S. v. 248).—This lady, who is not mentioned in Burke's 'Extinct Peerage,' but is given in other pedigrees, was, without much doubt, the second daughter of the Hon. Henry Mordaunt (second son of John, Lord Mordaunt, of Reigate, and Viscount Avalon, and grandson of John, first Earl of Peterborough) by his first wife, Margaret, daughter of Sir Thomas Spencer. Her relationship to Charles, fifth and last Earl of Peterborough, was that of daughter of his great uncle. Her mother died on July 22, 1706, aged thirty-two, and was buried at Yarnton, so that if she had been born in that year, her age would have been eighty-two. Her elder sister, Elizabeth Lucy, wife of Sir Wilfrid Lawson, Bart., was married in Fulham Church, and buried there Nov. 29, 1768. Her father was born on Sunday, March 29, 1663 (see 'Diary of Elizabeth, Vicountess Mordaunt,' p. 49). He was M.P. for Brackley, 1705-7; for Richmond, 1708-1720; a lieutenant-general in the Army, and Treasurer of the Ordnance. He died at Dauntsey, Jan. 5, 1719/20. "Gen. Mordaunt died at Dauntsey y^e 5 of Jan., 1719/20, at 7 at night" (Entry in family Bible of William Tipping). His second wife was Penelope, daughter and heir of William Tipping, Esq., of Ewelme, Oxon; married 1711, and died 1713, leaving one daughter, Penelope, married to Sir Monoux Cope, Bart. "Thursday, y^e 25 of June, 1713, at 3 in y^e afternoon, died my daughter Penelope Mordaunt of a consumption at y^e Bath, and was buried at Dauntsey, a seat of my Lord Peterboro's, aged 25 years and 5 months" (Extract Family Bible).

G. L. G.

ENGRAVINGS (7th S. v. 287).—I have the volumes of the *Pictorial Times* for 1844-5 and 6, and if MAJOR CLARKE will let me know what incident he refers to, I shall be happy to forward him particulars, if I find the engravings in the periodical referred to.

E. T. EVANS.

63, Fellows Road, N.W.

There was an illustrated paper, not far from the date given, called the *Historic Times*; but I am not sure that it began quite so far back as 1846.

HERMENTRUDE.

A "FOUR-AND-NINE" (7th S. v. 225).—These hats were extensively advertised about fifty years ago. Large placards with a great black hat and 4/9 in white on it were to be seen all over London. About that time I had occasionally to go to France and Belgium. I found a hat-box troublesome and expensive—in those days one had to pay a fee, of sixpence I think, for every article taken on board the boat which was to convey you to the steamer

at Dover, the same on landing at Calais, and at various places abroad—so, leaving my 28s. beaver in London, I went to Bread Street for a four-and-nine, which served me on my travels.

I remember in some piece (at the Olympic, perhaps) Charles Mathews in a scuffle had got his hat very much damaged, when, looking at it, he said, "Never mind, it is only a four-and-nine."

ELLCEE.

In writing my note I forgot to quote another Oxford poem—the parody on "She wore a wreath of roses," in the 'Hints to Freshmen' (1847)—the authorship of which famous book was attributed to Canon Hole ('N. & Q.,' 5th S. xii. 14):—

And once again I see that brow; no sporting cap is there:

An article at four-and-nine sits on his untrimmed hair.

CUTHBERT BEDE.

'THE APPROACHING END OF THE WORLD' (7th S. v. 228).—"The Approaching End of the Age," by H. Grattan Guinness. The preface to the first edition of this work is dated March 21, 1878. In the copy before me now, the fifth edition, published in 1880, there is at the end of the book a complete list of the Romanistic, historical, astronomical, and various other works upon which the author bases his arguments. The lists of the historical and astronomical works consulted are too long to quote in full, but amongst the former may be mentioned:—

Alison's 'History of Europe.'

Burnet's 'History of the Reformation.'

Gibbon's 'Decline and Fall of the Roman Empire.'

Hallam's 'View of the State of Europe during the Middle Ages.'

Amongst the latter:—

Humboldt's 'Cosmos.'

Proctor's 'Other Worlds than Ours.'

Smyth's 'Our Inheritance in the Great Pyramid.'

ARTHUR SIDNEY HARVEY.

18, Alexandra Road, W.

The real title of this work is 'The Approaching End of the Age,' and it was first published in 1878. In 1880, under the pseudonym of Adelphos, appeared 'A Short Answer to the Rev. H. G. Guinness's "Approaching End of the Age,"' and in 1882 'Plymouth Brethrenism, with Remarks on Mr. Guinness's "Approaching End of the Age,"' by C. M. See also an article by the Bishop of Carlisle in the *Contemporary Review* for October, 1886.

DE V. PAYEN-PAYNE.

University College, W.C.

W. G. will find an article on this subject, which may be of some use to him, in 'Astronomical Myths,' by John F. Blake (Macmillan, 1877). In one of my commonplace books I have a few notes copied from a work by Camille Flammarion, the title of which has escaped my memory.

EDWARD DAKIN.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 269).—

See how these Christians love.

This quotation was referred to in 'N. & Q.,' 5th S. xi. 49, 79, 99; xii. 420. ESTE.

[See Tertullian 'Apologeticus adversus gentes pro Christianis' (ED. MARSHALL). Other contributors write to the same effect.]

Miscellaneous.

NOTES ON BOOKS, &c.

Palæolithic Man in N. W. Middlesex; the Evidence of his Existence and the Physical Conditions under which he Lived in Ealing and its Neighbourhood, illustrated by the Condition and Culture presented by certain Existing Savages. By John Allen Brown, F.G.S., F.R.G.S., &c. (Macmillan & Co.)

MR. ALLEN BROWN'S discoveries of palæolithic remains in various parts of the Thames valley are of quite sufficient value and interest to justify the publication of an account of them in a volume addressed to the general reader rather than to the scientific specialist. But any general reader at all likely to care for Mr. Brown's facts and finds can hardly fail to be already familiar with nearly all the works relating to the antiquity of man which he has laid so unmercifully under contribution in the compilation of his work. The result is that by far the most important part of the book—the story of Mr. Brown's own original researches—is so overlaid by superfluous quotations and abstracts as to lose nearly all effect of novelty, and the inquirer finds himself dispatched to all parts of the uncivilized world, in company with Lyall or Lubbock, Tylor or Boyd Dawkins, before he can discover what the author did and found in the neighbourhood of Ealing. To two classes of readers, however, the work can be recommended—those who wish to have in a collected form a narrative of Mr. Brown's really important researches, and those who wish to gain a general idea of the evidence in favour of the vast antiquity of our race without the trouble of consulting the numerous and expensive original authorities on the subject. Let it be noted, moreover, that the index is copious and excellent.

A Bibliography of the Works Written and Edited by Dr. John Worthington, Master of Jesus College, Cambridge. By Robert Copley Christie. (Printed for the Chetham Society.)

THIS useful work of "Chancellor" Christie is intended as a supplement to 'The Diary and Correspondence of Dr. Worthington,' the two volumes of which, edited by Mr. Christie, form, perhaps, the most important work yet undertaken by the Chetham Society. A bibliography as understood by Mr. Christie affords copious information. Few English scholars possess equal stores of erudition or higher capacity for labour. The account given, accordingly, of 'The Christian's Pattern,' as the translation of the 'De Imitatione Christi' is called, the 'Select Discourses' of John Smith, and other works of Worthington, is full and valuable, and the bibliography is a credit to its erudite compiler.

A Second Anglo-Saxon Reader, Archaic and Dialectal. By Henry Sweet, M.A. (Oxford, Clarendon Press.) EVERY student of our early language will hail with delight the publication of Mr. Sweet's invaluable supplement to his 'First Anglo-Saxon Reader.' That work was almost of necessity restricted to the West Saxon dialect. The present deals more particularly with the Mercian, Northumbrian, and other non-West-

Saxon dialects—being, in fact, a cheap and handy compendium of Mr. Sweet's 'Oldest English Texts,' published for the Early English Text Society. It includes the whole of the *Épinol-Erfurt* and *Corpus* glossaries, besides all that is most interesting in the more expensive and cumbersome volume, and contains, in addition, extracts from Prof. Skeat's edition of the *Durham* and *Rushworth* gospels, the *Kentish glosses*, mainly from Prof. Zupitza's recension, and a number of early charters never before so correctly transcribed. The twin handbooks, in fact, place at the disposal of all a fund of information about the earlier forms of our mother-tongue hitherto inaccessible except to the specialist and the capitalist.

Noctes Ambrosianæ. By Prof. John Wilson. (Glasgow, Morison; London, Hamilton, Adams & Co.)

A POPULAR edition of this famous masterpiece of Christopher North is likely to revive the interest in a work memories of which are now growing distant. Time was when North himself, the Shepherd, and other participants in these *symposia*, were household words. Some omissions of matter of ephemeral interest have been made. The brief introductory portion is slovenly and ungrammatical in style.

Early Prose and Poetical Works of John Taylor, the Water Poet. (Glasgow, Morison; London, Hamilton, Adams & Co.)

THIS reprint of a dozen or so of the works of Taylor, the Water Poet, will serve to convey some knowledge of an author whose writings have long been inaccessible. Much curious information and quaint illustration is contained in these works, which until now, in spite of the Spenser Society's reprint, have been practically unobtainable.

WE have received *Notes on the City Walls of Chester*, by Sir James A. Picton (Liverpool, Walmsley), a paper read before the British Archaeological Association. The walls of Chester are a puzzle to antiquaries. The city of the legions—the *Karlegion* of the Welsh, the *Legacæstre* of the Saxon—was a walled town in Roman times. Does any of this work remain; and, if any, how much? The question has been answered in various ways. Sir James Picton is of opinion that much which has passed for mediæval is, in truth, Roman masonry. From personal examination we are inclined to follow most of the steps of his argument.

MR. KNIGHT'S *Norfolk and Norwich Annual* (Norwich, Jarrold) for the current year contains some interesting local papers. The account of 'Norfolk at the Queen's Accession' is interesting, and will be of permanent value when the time arrives, which is approaching so rapidly, when all who have personal knowledge of the events there recorded shall have passed away. There are some folk-lore memoranda which are worth notice. The passages relating to holy wells make us desire that some one would compile a list of all that are known to exist, or have existed, in England. Their memory is perishing. No time should be lost.

IT is pleasant to find the author of 'The British Army,' in No. VII. of his deeply interesting communications to the *Fortnightly*, in spite of his belief that the country is hoodwinked by the repeated presentation of the same troops, holding that "England is indestructible," and that "her race, her laws, her liberties, must continue to flourish in half the world." Without its context, however, this view seems more reassuring than it is. Mr. Henry James writes appreciatively on 'Pierre Loti,' and Mr. F. W. Myers on 'Matthew Arnold.' In an exceptionally good number Mr. William Morris's 'Revival of Architecture,' Mr. Grant Allen's

'Sunday at Concord,' and Sir Henry Pottinger's 'Trout-Fishing' repay perusal.—In the *Nineteenth Century* Mr. Swinburne concludes his fine study of 'Ben Jonson,' and Mr. Justice Stephen his 'Mr. Max Müller's "Science of Thought."' The Disenchantment of France,' by F. W. Myers, tries to resolve into its constituent parts "the general sense of *malaise* or decadence" which permeates French life. Mr. Gladstone's 'Robert Elsmere and the Battle of Belief' has, of course, attracted full attention. Mr. R. E. Prothero's 'The Clergy and the Land' will also repay study.—Prof. Hales sends to the *Gentleman's* the second part of his 'Victorian Literature.' 'Suesse Oppenheim,' by the Rev. S. Baring Gould, is a thoroughly characteristic and valuable work. Mr. Theodore Bent writes on 'The Monasteries in the Air,' and Mr. Frank Abell on 'A Review of Japan.' 'Sydney Smith,' by George Saintsbury, attracts attention in *Macmillan's*. It is an excellent article. A singular account of 'Gentlemen Emigrants' is given, and the number also contains papers on 'The Afghan Boundary' and on 'Puritanism.'—*Murray's* contains some sensible observations upon 'London Beautiful,' which, however, though on the right track, do not go far enough. Of the two views of Oxford, given by boy and girl undergraduates, the feminine article is much the better. 'A Lady's Winter Holiday in Ireland' furnishes some saddening descriptions.—Gluck is the subject of an article in *Temple Bar*, which gives some account of the musician in England. 'A Poet of Prose' is, it is needless to say, Mr. Ruskin, who receives high eulogy. 'Prince Bismarck and the German Reichstag' is also a good article.—In *Longman's* Dr. B. W. Richardson gives the support of his valuable opinion to a vegetable as opposed to an animal diet. This is the logical outcome of Dr. Richardson's previous views. 'The Archbishop's Statue,' by A. K. H. B., 'The Pythchley Hunt,' and Mr. Lang's edifying gossip are included in a pleasant number.—In the *Cornhill*, under the head 'The Grand Tour,' is supplied an account of travelling before modern inventions were applied to locomotion. 'Of Dates' deals with the fruit, and not with time.—The *English Illustrated* has 'Some Recollections of Kaiser Wilhelm,' with portraits of the Emperor and his two great servants, Bismarck and Von Moltke. 'Glimpses of Old English Homes' gives some good views of Hinchinbrooke. Part II. of 'The Dover Road' is excellent, especially as regards the illustrations.

The *Bookbinder*, Part X. (Wm. Clowes & Sons), reproduces a well-known specimen of Old English binding in the British Museum, and a fine binding of Rivière. A bibliography of works on binding forms a portion of the contents.

To No. VI. of the *Bookworm* Mr. Blades contributes a paper on the Gutenberg *v.* Cocker controversy, and Mr. Humphreys an account of Lackington, the bookseller, and his famous memoirs.

No. LIV. of Mr. Hamilton's *Parodies* is occupied with 'Christabel,' and poems of Leigh Hunt and Macaulay.

The publications of Messrs. Cassell lead off with the *Encyclopædic Dictionary*, Part. LIII., "Nicety" to "Odylium." Many of the words in this portion are simple, and the classical compounds are comparatively few. "Nervana," however, "Nominalism," "Nonsuit," "Nummultic-formation," "Nyaya," &c., furnish instances of a kind of information generally sought for in vain in general dictionaries.—*Old and New London*, Part. VIII., conducts the reader to Cheapside. Its illustrations include Bow Church, Saddlers', Haberdashers', and Goldsmiths' Halls, Milton House (no longer existent) and burial-place, the old City of London School, the "Swan with Two Necks," and the "tree at

the corner of Wood Street."—A fourth volume of *Our Own Country* is completed with Part XL., which deals with the Southern coast—Poole to Portland—with Marlborough. In the earlier portion is a full-page view of Weymouth, and pictures of Corfe Castle, Swanage, St. Alban's Head, &c. Many views of the school and the adjacent country illustrate the other.—*Shakespeare*, Part XXVIII., finishes 'King Henry IV., Part II.,' and has abundant representations of Falstaff and his boon companions, and others of King Henry and the Prince, of Hastings and Westmoreland, and King Henry and Warwick.—Part XXIV. of *The Life and Times of Victoria* finishes the work, to which titles, indexes, &c., are supplied in an extra sheet. The Jubilee garden party at Buckingham Palace is the last picture. Portraits of the Queen, Mr. Gladstone, and Lord Tennyson are also supplied.—*The World of Wit and Humour* has the customary illustrated extracts from Bret Harte, Maria Edgeworth, and other authors of comic repute.—*Cassell's Dictionary of Cookery*, Part V., is alphabetical in order, and supplies information extending from "Finnan Haddock" to "Loach."—*Woman's World* has a picture of Charles Edward Stuart disguised as Betty Burke.

MR. MACKENZIE BELL was elected a member of the Council of the Royal Society of Literature at its last anniversary 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."

G. S. B. ("Se'nnight").—This is a mere contraction of "a seven night"—a week.

H. DELANE ("Tennyson's 'In Memoriam'").—You will find DR. GATTY'S interesting statement 7th S. iv. 275.

BERNOULLI B. is specially anxious to ascertain the author of a poem one line of which only was given *ante*, p. 309.

M. O. ("Collars of SS").—These are said to be the private property of their owners. See 6th S. iii. 281, where reference is made to Foss's 'Lives of the Judges,' vii. 23.

A. W. D. ("Noblesse oblige").—A full account of this, by the late BOLTON CORNEX, appeared 3rd S. x. 4.

CUTBERT BEDE ("Geoffrey Gambado").—This is a pseudonym of Henry Bunbury, for whom consult 'Dict. of Nat. Biog.,' vol. vii.

CORRIGENDUM.—P. 332, col. 2, l. 11 from bottom, for "Anti-nicene" read *Ante-Nicene*.

NOTICE

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

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

LONDON, SATURDAY, MAY 12, 1888.

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Notices to Correspondents, &c.

Notes.

THE PLAGUE OF 1563.

This was a sore plague in London. Mr. Baddeley, of the Guildhall Library Committee, one of the churchwardens of St. Giles's without Cripplegate, says that there are above 4,000 entries of deaths from plague in this year, almost all working men, the richer having fled from London (see Bulein's 'Feuer Pestilence,' 1564), or being entered as dying of dropsy or other diseases. (See Stow and Holinshed on the point.) The following extracts from the Guildhall Records have been handed to me by my father for our edition of Vicary's 'Anatomic':—

1563. London Plague Regulations. Blue Crosses to be set on infected Houses; Gutters to be flusht; Bedding burnt.

(Repertory 15, lf. 259, bk.) Adhuc sabbati, 3^o die Julij, anno v^o domine Elizabethæ Regine, &c. [A.D. 1563]:—

Lodge *Maiore*.—Camerarius.—Blew Crosses.—Item, it was ordered that there shalbe CC blew hedges Crosses made with all convenient spede by the chamberlyn, to the Intente that one of them may be sett vp vpon the vttermoste parte of the dore post at every mansion* howse of this Cyty that hath of late, or shalbe visited this Sommer season with the plague; And that every of my maisters the aldermen, having a competente number of the same Crosses, shall cause them to be sett vp as aforesaid by the constables or bedyelles of their said wardes, as occasion shall require.

* Dwelling.

(Rep. 15, lf. 260, bk.) Adhuc martis, 6^o Julij, anno v^o Domine Elizabethæ Regine, &c. [A.D. 1563]:—

Camerarius.—blew crosses.—Item, it was ordered that the Chamberlyn shall cause CC hedges blew crosses more to be made with sped, at the Cyties charges, to be vsed according to the order here taken the last Courte day for the same.

(Rep. 15, lf. 263, bk.) Adhuc Jovis, 8^o Julij, anno v^o Domine Elizabethæ Regine, &c. [A.D. 1563]:—

Lodge *Maiore*.—[Blue Crosses for Fynsbury].—The donge hill at fynnesbury, & the plage.—Item, Laurence Nasshe, bayly of fynnesbury, had this day, blew crosses delivered vnto him by the Courte here, to be sett vpp there at fynnesbury, vpon the vttermost Postes of the Dores of suche howses there as are visited with the plage; & he was also commaunded to cause the filthie donghill lying in the high way nere vnto fynnesbury Courte, to be removed & caried away; & not to suffer any suche donge or fylthe, from hensurfhere, there to be leyde.

(Rep. 15, lf. 281) adhuc .26. Augusti. anno. 5^o Elizabethæ Regine. &c. [A.D. 1563]:—

Lodge *Maiore*.—Adiournacio curie Maioris et Aldermanorum ad tempus &c. [15 Sept. 1563].—Item, yt was this day orderyd & agreyd by the courte here, that the same courte,—in consideracion of the greate plague that yt hath pleasyd almyghty god sharply to vvyt & towche this cite with-all, at this presente, and of the absence of a greate number of my maysteres thaldermen from the sayd cytye, for theshehynge of the greate Daunger & perill of the sayd plague yet fyersly reygnyng/—shall stey & cease vntyll the xv. th. daye of September next commynge, except yt be for somme greate & vrgent cause, which shall necessarily require expedycion.*

(Rep. 15, lf. 281, bk.) Mercuij 29. Septembris. anno. 5^o Elizabethæ Regine. &c. [A.D. 1563]:—

Lodge *Maiore*.—[Present] Lyon, Huet, Harper, Avenon, Baskerville, Alyn, Chamberlein; ac Bankes et Heywarde, Vicecomites [=Sheriffs].

Camerarius.—The orderinge of the beddyngge & clothes of the infectyd with the plague/—Yt was this daye orderyd by the courte here, that ij honest poore men shalbe appoynted by my Lord mayer, to burne & bury suche strawe, clothes, & beddyngge as they shall fynde in the fieldes nere adioynynge to the cytye or with-in the same cytye, wheruppon eny person vysited with the plague hath lye or dyed. And that they shalbe recompensyd by the Chamberlein for their paynes therein.

(Repertory 15, lf. 287, 2 Dec., A.D. 1563):—

a proclamation for the stey & lettynge of houses.—Item, yt was agreyd that the proclamation devysed for the steynge of thowneres of thinfectyd mansyon howses within this cyty, from the lettynge of the same for a tyme, & here redde this daye, shall to-morrow be openly proclaymyd thorough the cytye.

1564. (Rep. 15, lf. 801) adhuc Jovis. 20. Januarij, anno. 6. Domine Elizabethæ Regine:—

White, Mayor.—preceptes and proclamation for ayrynge & purginge of howsez & other thinges. /.—Item, yt was

* On September 28, 1563, of this Plague year, there was a City Gift of 60*l.* to the Poor of London: (Repertory 15, leaf 281, back).

Adhuc Martis .28. Septembris. a^o 5. Elizabethæ Regine, &c. [A.D. 1563]:—

Camerarius.—the poore: London/.—Item, forasmuche as thinhabitautes of this cite beinge of eny wealth, are not well habile to releve & succour the poverty of the same city in many places therof / yt is therefore orderid & agreyd by the courte here this day, that the Chamberlein, at the citez charges, shall disburse .ix. li towards the relief of the sayd poore, at the order & appoyntment of my lorde mayre./

orderyd that preceptes shall furthwith be made to euery one of my Masters thaldermen, to call all thinhabitautes of theyr severall Wardes withoute delaye before them, & to gyve streight charge and commaundement, with all dyligence to ayre, clense & purge all theyre howsez, beddyng & apparrell, for the daunger of thinfecion of the sycknes of the plague, forseinge neuertheles, & takynge care, that they or eny of them doe neyther hange or beate oute, or cause to be beaten out or hanged, eny maner of beddyng or apparrell that hath beyen or come nere to the daunger of infecion of the sayd sycknes / & that a proclamacion of lyke substauce & effect shall furthwith be drawn, & openly proclamyd to morowe, for the generall admonyshement & warnynge of all persons within y^e seid cyty to doe y^e lyke/.

PERCY FURNIVALL.

'DICTIONARY OF NATIONAL BIOGRAPHY':
NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3, 43, 130.)

Vol. XIII.

P. 2 b. For "Spatatro" read *Spatato*.

P. 16 b. 'A Vindication of a Printed Paper, entitled an ordnance, presented to the Honourable House of Commons,' by James Cranford, 4to., pp. 36, 1646. See *Archæologia*, xlv.

P. 33 a. "Isaac Hawkins Brown." Read *Browne*.

P. 35 b. A selection of Richard Crashaw's poems was edited by J. R. Tutin, Edinburgh, 1887.

P. 46 a. For "Tangiers" read *Tangier*.

P. 62 a. The speech is in Waller's 'Poems,' 1694, ii. 89-100.

P. 66. Otway addressed to Creech a poem on his 'Lucretius.'

P. 70 b. Creyghton gave 200*l.* to augment the prebend of Dinder, diocese of Bath and Wells. Ecton, 'Q. A. B.,' 1721, p. 87.

P. 71 a. Suffolciences; 208 b. Suffolcences.

P. 71 b. See Hearne's 'Langtoft.'

P. 71. Cressener. See 'N. & Q.,' 5th S. vii. 246; Fleming, 'Papacy,' ed. 1848, p. 30. A. Pulton's 'Reply to Cressener's Pretended Vindication,' 1687. Meredith's 'Vindication of Cressener, with Account of his Discourse,' 1688. Query whether the same?

P. 72 a. Madam Cresswell is mentioned by Oldham, ed. Bell, p. 233.

P. 72 b. Sir C. Cresswell. See Poulson's 'Holderness,' ii. 45.

P. 73. Daniel Cresswell was educated under Joseph Milner at Hull. He was seventh wrangler in 1797 and member's prizeman in 1798 (Scott's 'Vindication of Milner'). He wrote 'Elementary Treatise on Maxima and Minima,' Cambridge, 1812, 1817; 'Treatise of Geometry,' 1819; 'Supplement to Euclid,' 1819. See Bohn's 'Lowndes.'

P. 73 b. Joseph Cresswell. See Earl of Bristol's 'Defence,' Camden Soc.

P. 76 a. Cressy. See 'Life of Bishop Stillington,' 1710, pp. 30-39; Wrangham's 'Zouch,' ii. 312-9.

P. 79. Bishop Crew's name is usually printed "Crew." See Granger; Low's 'Dioc. Hist. of Durham,' 1881; Wrangham's 'Zouch,' ii. 157, 171, 176; an 'Examination' of his life appeared in 1790, 8vo., pp. 119; a rare portrait of him by F. Place, Davies, 'York Press,' 111; Dr. Cave dedicated to him his 'Primitive Christianity,' 1672, and speaks of his sweet temper, modesty, and kindness to himself when a neighbour. The catalogue of the Bamburgh Castle Library has been printed in 2 vols. 8vo.; it contains many rare sermons and tracts of the early part of the eighteenth century. Exhibitions granted by his trustees are also tenable at the Univ. of Durham.

P. 80 a. For "Kennet" read *Kennett*.

P. 84. Jane Crewdson. See Miller, 'Singers and Songs.'

P. 84 b. Gosporth. Query Gawthorp?

P. 106 b. Bishop Croft's 'Naked Truth' was reprinted, "being very scarce," small 4to., London, 1689. Others of the same name are: 'The Catholic Naked Truth,' by W. Hutchinson, answered by Richard Baxter in 'Naked Popery,' 1677; 'A New Naked Truth,' by Giles Shute, 1688; 'The Naked Gospel,' by Dr. Arthur Bury, 1690; 'The Naked Truth,' by Col. Crowther, 1709; but the earliest seems to be 'Naked Truth,' by Tho. Forster, 1674. Hickeringill's series provoked a separate controversy. See also Zouch's 'Life of Walton,' 1823, pp. 48-9; Archd. Wrangham's 'Catalogue'; Grosart's 'Marvell'; 'N. & Q.,' 3rd S. xii. 329, 404.

P. 106 b. For "Hickeringhill" read *Hickeringill (bis)*.

P. 109 a. 'Abbey of Kilkhampton; or, Monumental Records for 1960,' by the Hon. C. F.—x, 8vo., Dublin, 1780.

P. 114 b. Crofton. See *Archæologia*, xlv.

P. 115 a. Nactroff. Query Noctrof?

P. 119 a. Unton Croke has verses before Browne's 'Britannia's Pastors.'

P. 120. Croke and Greek. See *Ch. Quart. Rev.*, 1884, xviii. 268.

P. 133 b. An account of Mrs. Crofton Croker in Smales's 'Whitby Authors.'

P. 136. Croly. See Miller, 'Singers and Songs.'

P. 144. Cromek. See Taylor, 'Biog. Leod.,' suppl.

P. 183 b. "University" at Durham. Read *college*.

P. 210 b. Crosby. See 'Letters of Junius,' 1807, p. 304.

P. 213 a. Lord Wenlock was Beilby Thompson. For "Eskrick" read *Escrick*.

P. 230 a. Crossman. See Miller, 'Singers and Songs.'

Pp. 233-4. H. Crouch. See 'N. & Q.,' 7th S. i. 287.

P. 237 (and often). "He never married." Those who do marry do not marry ever.

P. 256 b (*bis*). For "Fairleigh" read *Fairlegh*.

P. 265. The Rev. C. Cruttwell also published 'Tours through the whole Island of Great Britain,' in 6 vols. 8vo., 1801-7.

P. 272. Cudworth. See Locke's 'Letters,' 1708; Nelson's 'Life of Bull,' 1714, p. 339, sq.; Oldham, ed. Bell, 207; Morell, i. 171; Wilson and Fowler, 'Principles of Morals,' 1886, p. 37; Sidgwick, 'Hist. Ethics,' 1886, p. 167. Ray, in his 'Creation,' agrees with Cudworth as to the plastic nature, and generally.

P. 275. G. Cuitt, sen. Five of his best paintings were in the possession of Samuel Crompton, Esq., of Woodend, near Thirsk, Langdale ('Topog. Dict. Yks.,' 1822, p. 77).

P. 276. G. Cuitt, jun. Etchings by him are in Clarkson's 'Richmond,' 1821. 'Wanderings and Pencillings' was reissued in 1855.

P. 284 b. For "Lovett" read *Levett*.

P. 288 b. Dr. J. Ellis, 'Thirty-nine Articles,' 1710, p. 118, says that Whitaker's "first wife was daughter to D. Culverwel, a Bourdeaux Merchant, but an Englishman and a Londoner." Nicholas Culverwell (1569) was a benefactor to Christ's College, Cambridge, and Magdalen College, Oxon (Gilbert, 'Lib. Schol.,' 1829, p. 336).

P. 290. Bishop Cumberland. See Stukeley's 'Diaries,' vols. i., ii.; Morell, i. 170; Sidgwick, 'Hist. Ethics,' 1886, p. 170.

P. 292 b. Cumberland, dramatist. See Mathias, 'Pursuits of Lib.,' 442; Gifford's 'Mæviad'; Byron's 'Engl. Bards and Sc. Rev.,' Letters of Eminent Lit. Men' (Camden Society).

P. 298. J. G. Cumming. See 'Register,' i. 219.

P. 301 a. For "Fontaine" read *Fountayne*.

P. 303 a. It is hardly fair to refer to 'Ath. Cant.,' vol. iii., while only two volumes are in the hands of the public.

P. 306. Locke's high opinion of Cunningham, 'Letters,' 1708, pp. 193, 205; preface to Francis's 'Horace.'

P. 314 a. J. Cunningham wrote a pastoral to the memory of William Shenstone, printed with the latter's poems.

P. 316. Peter Cunningham. See 'Register,' i. 482; 'Reliquary,' x. 140.

P. 323. Cunobelinus. See Wright, 'Celt, Roman, Saxon,' 1861, 18, 19; Beale Poste in 'Journ. of Brit. Arch. Assoc.,' Pettingal, 'Dissert. on Tascia,' 1763.

P. 329. Gay calls him "slander-selling Curl" ('Poems,' 1752, ii. 37). See Thoresby's 'Corresp.,' Stukeley's 'Diaries,' i.

P. 340. Miss Currer. See Third Rep. Hist. MSS. Comm., app.; Holroyd's 'Bradford Collectanea.'

P. 346 b. For "Whtgift" read *Whitgift*.

P. 362 a. S. Cuthbert window, *Yks. Arch. Jour.*, iv. 248-376.

Pp. 364-5. Sir John Cutler. Robert Boulter, 1678, bookseller, of Turk's Head, Cornhill, left to his honoured friend Sir John Cutler, knt., 20s. to

buy a ring. Edmund Boulter was Sir J. Cutler's executor. See Thoresby's 'Diary,' i. 233-4, 300; Collins's 'Peerage,' 1710, p. 304; Gray, by Mason, 1827, p. 146; Wrangham's 'Zouch,' ii. 319; Hatton, 'New View of London,' 1708, i. 328, 339; ii. 647; 'Book of Days,' i. 278-9.

P. 368 b. Isaac Watts addressed a poem to John Lord Cutts at the siege of Namur, 'Horæ Lyricæ,' 1743, p. 193.

P. 373. W. Cyples. See *Church Quarterly Review*, 1881, xiii. 107-128.

P. 374. Leonard Dacre. See 'Naworth Household Books' (Surtees Society).

P. 376 b. For "Cotes," "Moregate," and "Seignory" read *Coates, Marygate, Seignory*.

P. 381 b. For "Gridelica" read *Godelica*.

P. 386 b. Thomas Dale. See Miller, 'Singers and Songs.'

P. 338 a. Bodin obtained from Dale information concerning England for his 'De Republica.' Hammond, 'Resisting Magist.,' 1644, p. 26; Sir F. Walsingham's 'Journal' (Camden Society).

P. 395 b. For "Anstie" read *Anstey*.

P. 397 a. Dallas. See Williams v. Faulder in Gifford's 'Baviad,' ed. 1827, p. 126.

P. 434 a. John Dalton. See 'Book of Days,' ii. 127-9.

Pp. 434-5. Mr. D'Alton was a frequent writer in 'N. & Q.' (see 3rd S. xi. 88).

P. 444 a. For "Bamburgh" read *Barnburgh*.

W. C. B.

PUBLICATIONS ON THE SUBJECT OF ARCHERY

(See 5th S. xi. 26.)

I can find no reference to additions to your valuable list of books on the subject of archery late than that quoted above. Allow me now to suggest a few additions to that list, as follows:—

An American reprint (the second edition, 1859) of 'Archery, its Theory and Practice,' by Horace A. Ford, edited by Dean V. R. Manley, Toledo, Frank S. Roff, publisher, 1880. This reprint gives eleven pages of editor's notes, of no value, as additional matter, but adds an index (seven pages).

'The Theory and Practice of Archery,' by the late Horace Ford. A new edition, thoroughly revised and rewritten by W. Butt, M.A., late Hon. Sec. Royal Toxophilite Society, London, Longmans & Co., 1887. In this edition the bulk of the work is increased from 142 pages (1859) to 296 pages, and about one-half of the book is devoted to the records of all public archery meetings since their re-establishment in 1844 and of much private practice with the long bow. It contains, with much original matter, most of Mr. Ford's own and borrowed matter.

Mr. James Sharpe's *Archer's Register* has continued to make its annual appearance with increasing interest in its original contributions and obituaries.

'The Annual Account of the Royal Toxophilite Society' (written by W. Butt until he ceased to be the hon. sec. at the end of 1885, and afterwards by C. E. Nesham, the present hon. sec.) has maintained its regular issue.

In your original list of books on this subject there is one important omission, namely, 'The Governour,' of Sir Thomas Elyot, Knight. The twenty-sixth chapter of this work, written at an earlier date than Roger Ascham's 'Toxophilus,' is on the subject "that Shotyng in a longe Bowe is principall of all other exercises." There is an excellent edition of this work by H. H. S. Croft, M.A., in 2 vols., 1880, edited from the original edition of 1531, with valuable and copious notes.

The probably fabulous 'Book of King Modus' should not escape your notice. It is described by G. A. Hansard in his 'Book of Archery,' Longmans, 1840, as:—

"Among the books preserved in the Royal Library at Paris there is a treatise on the use of the bow in hunting written about two centuries and a half previous to the 'Toxophilus' of Roger Ascham.

"I am not aware that any English writer has made allusion to this curious work. Indeed the whole external aspect of 'King Modus' appears so unprepossessing that not one bowman in fifty would have resolution to turn a second page. Let the reader figure to himself a book printed (?) in coarse wooden black-letter types of the fourteenth century, filled with vague and constantly recurring abbreviations, and words, not only long obsolete, but sometimes changing their orthography three or four times in the course of a dozen lines. He will then properly estimate the difficulty of 'doing' the old savage into English."

Mr. Hansard then gives a translation of the book, with this note:—

"The author is unknown, but the following extract will show that he lived towards the close of the thirteenth or at the beginning of the fourteenth century:—"And on my right hand I saw the King, Charles the Handsome, who, hunting one day in the forest of Bertelly, in a thicket called La Boule Gueraldell, took twenty-six wild boars without a single one escaping.' Charles le Bel died 1328."

Another omitted book is 'Archery: a Poem,' a long poem of 79 pages, in octavo, printed for the author, 1791, and dedicated to archers, subscribers to his publication. In the same book is 'The General Deluge: a Poem' (dedicated to Samuel Clowes, Esq., of Broughton), 54 pages; also "Georgics, in two parts, a Poetical Essay on Agriculture, inscribed to the Rev. Jos. Harrison, of Ince, and Master of Frodsham School, Cheshire," 64 pages, all by the same author. I shall be glad to learn who is the author of these poems.

Clothyard or Clothier's yard.—Though mentioned by Shakespeare, Drayton, and many other old writers, it appears to have been overlooked by all makers of dictionaries and avoided by commentators (the coming dictionary—Murray's—has not yet reached it). After an unsuccessful search elsewhere, I turned confidently to your

valuable volumes; and though in the early part of my search I found notices of "yards of ale," &c., I was again baffled. It is a *rexata questio* surely worthy of final settlement by 'N. & Q.' In Mr. Butt's edition of Ford, 1887, it is but little advanced beyond the condition in which it was left by Hansard in 1840.

In your first notice of Mr. Ford's 'Theory and Practice of Archery' you describe the author as "Horace Alford Ford." It should be *Horace Alfred Ford*.
F. T. FOLLETT.

JUDAS AND HIS SHEKELS.—What was Canon Farrar thinking about when, in his 'Life of Christ' (p. 369), he dilates on Judas as "gazing on the thirty silver coins, stamped on the one side with an olive branch, the symbol of peace, and on the other with a censer, the type of prayer, and bearing on them the superscription 'Jerusalem the Holy'?" In fact, Judas was not paid in Jewish money at all. The best authority on Jewish coinage is Madden. In his quarto on that speciality (p. 239) we read that in the time of Christ, "the silver currency of Palestine consisted of Greek imperial tetradrachms or staters, and Roman denarii of one fourth their value"; and (p. 241) that "that were no shekels [the only silver the Jews had ever minted] current at that time." Accordingly, Josephus thought the word needed explanation for his readers, and so says, "The shekel was a Hebrew coin worth four attic drachmas" ('Antiq.,' iii. 8, 2). If shekels had been in use among the Jews at the Christian era, the name *shekel* could hardly have been displaced, as it is everywhere in the New Testament, by Greek and Latin names for money, as *stater*, *drachma*, *didrachmon*, *denarii*, &c. The truth is shekels had never been coined at all save for a few years between 143 and 135 B.C., by Simon Maccabeus (1 Maccab. xv. 8).

The extreme rarity of shekels—how many are known outside the British Museum?—is an indication that that coin cannot have circulated long or widely. Permission to coin silver after the Roman conquest had been granted only to the large cities of Syria, as Antioch, and never to the Jews. On the whole, Poole concludes that the thirty pieces must have been tetradrachms of the Greek cities of Syria and Phenicia, of which the nearest was Ptolemais. It seems impossible to reach any other conclusion.

The conspirators against Jesus did not pay his betrayer in shekels, for they had none to give. Nor would Judas have accepted such antiquated pieces as legal tender, unless he was—however far from virtuous—a *virtuoso*, valuing a coin at ten times its intrinsic worth for time-blackened patination and adorning its rust. Even this paradox (*mirabile dictu!*) has been accepted and maintained by certain commentators who could not otherwise account for the apostate's selling his Lord so cheap.

The canon's talk about "the censer and olive branch stamped upon a shekel" is as unwarranted as his name for the silverlings of the traitor. What all numismatic pictures show on the shekel is a cup and a twig with three buds. This cup numismatists say is the pot of manna, and the twig Aaron's rod that budded (Hebrews ix. 4), if not a lily or a hyacinth; no censer, certainly not an olive branch. One would think the canon had never seen a shekel, even in picture. If his forte were numismatics, he would have little reason to boast, as he does, that "it would be affectation to deny that he has hoped to furnish much which even learned readers may value."

JAMES D. BUTLER.

Madison, Wis., U.S.

A RELIC OF OLD LONDON. (See 7th S. v. 305.)—Apart from its interest in having been erected between 1660 and 1670; and occupying what was formerly part of the garden of the priory of the St. Augustine monks, the demolition of No. 21, Austin Friars is worth a corner in 'N. & Q.' from its having been the residence of one of London's merchant princes. It must also be one of the last remaining houses in the City with any extent of garden ground.

John Lewis Olmius, descended from a very ancient family of Arlon, in the duchy of Luxembourg, settled in London in the earlier part of the seventeenth century, and his son Herman (whose name occurs in the 'List of Merchants for 1677,' as of "Bishopsgate without Angel Alley") is said to have resided and died in this house. From him was descended (whether directly or not 'Coll. Armor,' lib. v. fol. 393, Mag. Reg., would probably determine) John Olmius, a very considerable merchant, a director of the Bank of England from 1723 to 1725, and again from 1728 to 1730 (both inclusive), and in the following year deputy governor. He married Ann, daughter and heir of Sir William Billers, Lord Mayor 1733, and was created Baron Waltham (Ireland). Their issue was Drigue-Billers, second baron, married June 5, 1767, to Miss Coe, and upon his death (December 10, 1786) without issue the title became extinct; and Elizabeth, only daughter, married to John Luttrell, Earl of Carhampton, who, by royal licence (April 3, 1787), took the name of Olmius after that of Luttrell.

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

"BELL SAVAGE."—In an indenture on the dorso of the Close Roll for 31 Henry VI., John Ffrenssh grants to Joan his mother "the hostel called Savages Ynne, or le Belle on the hope," in the parish of St. Bride. Does this throw any light on the much-canvassed name of the Bell Savage, *alias* Belle Sauvage?

HERMENTRUDE.

MINORS IN THE HOUSE OF COMMONS.—It is well known that several members of the House of Com-

mons, at various periods of its history, have been under legal age when first elected. The case of Charles James Fox is commonly known, and others could easily be added; but I have just met with two alleged instances which seem not a little remarkable. They are mentioned in a pamphlet of the reign of Charles II., entitled 'A Seasonable Argument to perswade all the Grand Juries in England to petition for a New Parliament: Or, a List of the Principal Labourers in the Great Design of Popery and Arbitrary Power,' &c. No date is appended, but from internal evidence it may be certainly attributed to 1676 or 1677. Amongst the persons gibbeted as pensioners or hirelings of the court by the malevolent writer are:—

"Berwick. Viscount Duplin [*sic*], 15 years old, the Treasurer's Son, bribed the Mayor falsely to return him."

"Queenborough. James Herbert, Esq.; is but fifteen years old, but Son in Law to the Treasurer, and therefore of Age to dispose of the People's Money."

The Treasurer is, of course, the Earl of Danby. His lordship's eldest son, by courtesy Lord Latimer, sat for Corfe Castle in the same Parliament. If his younger son Peregrine also enjoyed a courtesy title, it must have been by virtue of a writ of 1675, which conferred on the Treasurer the title of Viscount Dumblaine. This writ, according to Collins, was afterwards surrendered, and Peregrine was himself created Viscount Dumblaine. Thoresby's pedigree in the 'History of Leeds' (vol. i. p. 2) gives Peregrine's age as seventy-one at his death, in which case the Viscount must have been eighteen in 1676.

James Herbert was a grandson of Philip, Earl of Pembroke; but I cannot find the date of his birth in any peerage, nor is it given in the pedigree in Hoare's 'Wiltshire.' The age given above, however, seems highly incredible.

JOHN LATIMER.

Bristol.

COINCIDENCE OR PLAGIARISM.—There are few lines more quoted in France than the following:—

Mais elle estoit du monde, où les plus belles choses

Ont le pire destin;

Et rose, elle a vécu ce que vivent les roses,

L'espace d'un matin.

This stanza is by far the finest out of the many which form a kind of letter of condolence in verse sent by the poet François de Malherbe (about 1555–1628) in 1607* to an intimate friend of his on the loss of his daughter, Mdlle. Dupérier, who died at about the age of twenty.

Now in a book called 'Rome,' by E. Lafond (Paris, 1856), i. 405, I find the following:—

"Sur le monument de Léon XI., † Médecins, on a sculpté une rose avec la devise, 'sic floruit,' symbole de

* I take this date from Ploetz's 'Manual of French Literature' (Nutt, 1878), p. xlix.

† In St. Peter's.

son règne qui ne fut que de 27 jours. Il mourut pour n'avoir point trouvé de chemise à changer en revenant au Vatican après la cérémonie du *Possesso*. Il reçut comme légat en France l'abjuration de Henri IV."

Here we have precisely the same idea expressed in many fewer words, thanks to the sculptured rose. Leo XI. died in 1605, two years before the date of the poem, but his monument was probably not erected until some little time after his death; and therefore until I know the precise date of the erection of the monument (to which some reader of 'N. & Q.' may help me), I am unable to form any opinion* as to whether the inscription or the poem was composed first, and which, if either, was copied from the other. It is quite possible that the idea was independent in each case; and it is quite possible, again, that it may in both cases have been borrowed from some older writer; and indeed I myself am inclined to favour this last suggestion. But whatever may turn out to be the truth, there is, in any case, either a strange coincidence or else plagiarism on the part of one or of two persons.

F. CHANCE.

Sydenham Hill.

P.S.—Since writing the above I have come across an article in the January number of *Longman's Magazine* by Mr. A. Manston, entitled 'Coquilles,' and based upon a book called the 'Dictionnaire de l'Argot des Typographes,' by E. Boutmy (Paris, 1883). In this article, p. 296, we are told that Malherbe originally wrote

Et *Rosette* a vécu ce que vivent les roses,

but that the printer, "by a happy inspiration of chance," turned *Rosette* (in which, says Mr. Manston, Malherbe had apparently not crossed the *t*'s) into the very much finer *rose, elle*, and that this was "rightly preferred by the poet," and allowed to stand unaltered. But if so, then the young lady's Christian name must have been *Rosette* or *Rose*; and what authority is there for this, and for the printer's "happy inspiration"? Mr. Manston gives none; let us hope that M. Boutmy supplies his authorities.

OLD TILES.—I cull the following from a Salopian paper which has just "fallen in my way":—

"In the aisle on the north side of the new chancel [of the Abbey Church, otherwise Holy Cross, dedicated to SS. Peter and Paul] have been relaid some old tiles, arranged in a pattern; three of these are inscribed; and Mr. Franks at the British Museum has deciphered two of the inscriptions. The legend on the centre tile of the pattern, in yellow on a red ground, is 'Mentem sanctam spontaneum honorem, Deo et patriæ Liberationem.' There is evidently a hiatus, other words, which would complete the sentence, probably being on another tile. Can any one supply the missing words? To the left, eastwards of this tile, are two others, with letters in a curve; the easternmost baffled even the skill of the

authorities at the British Museum, and remains undeciphered. The other bears the name and crest of 'Sir John Talbot.'"

I venture to hope these tiles have been photographed, and a copy sent to the several learned societies in the United Kingdom.

E. COATHAM.

USEFUL SPIDERS.—I believe I have read somewhere that articles of clothing have been made of very strong spiders' webs, but Mr. Froude describes a breed of spiders which do good service to astronomers, affording another example of how the infinitely little is sometimes connected with the infinitely great. Describing Melbourne Observatory, Mr. Froude says:—

"Most interesting of all to me was the breed of spiders, which are carefully and separately brought up, fed, and protected from contamination with others of their race. In transit, and other delicate observations, where the period at which a star passes this point or that must be noted to the fraction of a second, the inner surface of the glasses used is crossed by minute lines, dividing it into squares, to assist in measuring the precise rate of movement across the field.

"For these lines no thread is fine enough which man can manufacture. Spider web is used, and not even this as the spider leaves it: for the spider makes a rope, and it is the strands of the rope, when untwisted, which alone will answer. The common spider's thread, such as we see him stretch from point to point on a bush, is a rope of eight strands, the untwisting of which to human fingers is a difficult operation. But a variety has been found at Melbourne whose thread has only three strands, and the precious creatures are among the observatory's rarest treasures."—'Oceana,' new ed., 1886, p. 93.

JAMES HOOPER.

THE IMPRISONED DEBTORS DISCHARGE SOCIETY.—Some years ago (5th S. viii. 149) I asked what had become of this society, as there were no imprisoned debtors; and I say that the question occurred to me on coming across its name in the list of petitions presented to the Court of Chancery on March 25, 1867. I have just come across a paragraph in the *City Press* of Wednesday, March 7, 1887, p. 7, col. 4, which enables me to answer the question:—

"The Governors of the Imprisoned Debtors Discharge Society (a Charity founded in the year 1772, before the abolition of imprisonment for debt [*sic*]) have obtained leave of the High Court to distribute the surplus funds, amounting to 4,000*l.*, among various charities."

RALPH THOMAS.

GOSCHENS.—A term for the new 2½ per cent. stock, which was for the first time quoted officially on March 30, 1888. H. G. GRIFFINHOOF. 34, St. Petersburg Place, W.

FLY-LEAF INSCRIPTION: E. MALONE.—In a copy of the 'Letters of the late Lord Lyttelton,' 12mo., 1780, is the annexed MS. note:—

"The letters were not written by Thomas, the second Lord Lyttelton, but by Combe, the Author of the 'Diaboliad,' a poem, and of various other productions. His

* And even then my opinion might be worth nothing, for the rose and the inscription may have been added years after the completion of the monument

own history would make a curious little volume without fiction.—E. MALONE.”

DANIEL HIPWELL.

34, Myddelton Square, W.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.

PARSON'S BELL.—In 1801 the Vicar-General of the Bishop of Winchester wrote as follows to the churchwardens of Shalfleet, Isle of Wight:—

“I think you may without impropriety apply two of your four Bells to the repairs of your Tower and Steeple. Two bells seem to me necessary to every parish church, that notice may be given when the Minister comes in; I cannot therefore agree to your parting with more than *Two*, of which the broken bell should be one.”

The use of the “parson's bell” or single bell, rung for a few minutes before the commencement of service, is traditional in most places, and occasionally the old sanctus bell has been utilized for the purpose. But I have never come across any official authority for the practice until the above letter reached me. Perhaps some of your readers, who have had access to episcopal charges and other ecclesiastical injunctions and pronouncements, will kindly give us the benefit of their researches, and say whether any such authority has ever been given.

J. C. L. S.

Balham.

“**EX PEDE HERCULEM.**”—What is the earliest known use of this proverb? I cannot make out any classical or early reference to it as such. I know of the story in Aulus Gellius, out of Plutarch, as well as of Herodotus, iv. 82, and of similar proverbs in Diogenius, v. 16. It is not so easy to answer, perhaps, as it may seem.

ED. MARSHALL.

MISS FLEMING, afterwards Mrs. Stanley, who died Jan. 17, 1861, was during some years an actress of old women at the Haymarket. Are any particulars concerning her, other than those given in *Gent. Mag.* for February, 1861, to be obtained? What was her Christian name?

URBAN.

HERBERT (BARONET) FAMILY.—Can you or your readers inform me respecting the Herberts, descendants of the Mr. Herbert to whom Charles I. gave his bedside watch and chain on leaving his room for the scaffold, who was created a baronet by Charles II. in reward for services to his father? Two or three baronets succeeded the first, and it is believed from good authority that the last who bore the title left sons, but that the family, having dropped into very humble life, declined to assume the title, about the middle of the last century. They at that time lived at Newcastle, but all trace

of them has disappeared, although inquiries have been occasionally made. My great-grandfather married a daughter of one of the baronets about 1730, and she brought the above-mentioned watch and some silver and ivory tablets belonging to Charles I. into my family, in which they now continue.

W. T. MITFORD.

Pitshill, Petworth.

ARMS WANTED.—Paly wavy of six argent and sable, on a chief or a saltire gules (quartering Wallop). Not in Papworth.

D. K. T.

EXTRACT FROM PARISH REGISTER.—I shall be glad of an explanation of the following extract from my parish register: “1653. Marriages. R... T... and A... F... were married upon the eighth and upon the fifteenth days of January, 1653.” The registrar was sworn in Jan. 9, 1653. Did the couple think they were not properly married till the registrar had taken office?

WM. GRAHAM F. PIGOTT.

Abington Pigotts, Royston.

TRAIN-BANDS.—Can any reader refer me to sources of information about the train-bands of Holland, especially of Antwerp and Amsterdam?

C. A. WARD.

Walthamstow.

ST. PETER UPON THE WALL.—Will you allow me to ask in which county of England this parish of St. Peter upon the Wall is situated? Lady Winifred Paulet, widow, Marchioness of Winchester, in her will, May 18, 25 Eliz., leaves to “the pore, lame, and ympotent people” within the parish of St. Peter upon the Wall 6*l.* 13*s.* 4*d.*, without naming the county in which the parish is situated.

CURIOS.

GLASSES WHICH FLATTER.—The following passage occurs in Burton's ‘Anatomy of Melancholy,’ second edition, 1624:—

“Acco, an old woman, seeing by chance her face in a true glass (for she used false flattering glasses belike at other times, as most gentlewomen doe).....ran mad.”—P. 150.

These mirrors which flatter are frequently mentioned in the literature of the sixteenth and seventeenth centuries. There is a story about Queen Elizabeth in connexion with one of them. I am anxious to know if such a delusive thing be possible. Every one knows that a reflecting surface may be made to distort any object reflected in it, but how a mirror could be so made as to give a more pleasing expression to the countenance than that which nature had furnished passes my understanding.

ANON.

PRINCE BISMARCK ON PROFESSORS.—Can any reader of ‘N. & Q.’ inform me where I can find quoted the opinion expressed by Prince Bismarck regarding professors?

THOMAS J. EWING.

SUFFOLK HOUSE.—Dallaway says that views of London from the top of this house in Southwark, done by Van den Toynegaarde, had just been brought to England (1826), and that Harding and Triphook, booksellers, proposed to issue fac-similes. Was this ever done? Where are the originals? C. A. WARD.

Walthamstow.

THE BOOTED MISSION.—What is referred to? I will thank one of your learned correspondents to answer this query. E. COBHAM BREWER.

NEVILLE FAMILY.—Alexander de Neville, chevalier, and Margaret his wife were parties to a suit in A.D. 1392. Can any of your readers who are familiar with the Neville pedigrees give me more information about him? I should like to know who his wife was, and how he was connected, either by marriage or blood, with the families of Deyville or D'Evill (barons) and De Leedes. They were all Yorkshire families, and this Neville was, I think, of the Thornton Bridge line. E.

OLIVER GOLDSMITH.—Does the second couplet in 'The Traveller' refer to a special incident in the poet's wanderings; or are the Carinthian peasants generally "boorish" over and above other peasants? Can any one point out Goldsmith's authority for his statement in the first couplet of 'Retaliation'; or is it merely a piece of *badinage* not meant to be taken literally? JONATHAN BOUCHIER.

Ropley, Hants.

COL. PRIDE.—For what borough or county did he sit? The notorious "Purge" indicates he must have been a member of the House, although no list I have come across contains his name.

J. J. S.

MRS. MEE.—Can any one tell me who this namesake of mine was, referred to in Byron's 'Condolatory Address to Sarah, Countess of Jersey, on the Prince Regent's returning her Picture to Mrs. Mee'? The name is spelt "Lee" in some editions. ARTHUR MEE.

Llanely.

THE CORNICHE ROAD.—Has the famous Corniche Road, along the Riviera, been described by any eminent English poet or prose-writer? Or is such a description to be found in any work of note written in French? S. BIRKUM.

Aracchon, France.

BOOKS DEDICATED TO THE TRINITY.—Is there any list of such books known? I have secured a 12mo. volume written by Josiah Chorley, minister of the Gospel at Norwich, entitled 'A Metrical Index to the Bible,' &c., Norwich, 1711. The late Sir Thomas Baker has written on the fly-leaf, "Most rare and curious—one of the very few books to be met with which are dedicated to the Trinity. Mr.

James Crossley had never met with it until I showed him this." Was Josiah Chorley a Lancashire man? I do not find him mentioned in Mr. Suttcn's 'List of Lancashire Authors.'

LIBRARIAN.

Wigan.

CECOGRAPH.—I shall be glad of any information about this, said to be the name of a French writing-machine for the blind.

J. A. H. MURRAY.

The Scriptorium, Oxford.

CLARENDON PRESS.—The 'New Dictionary' is printed at the Clarendon Press. Does the name date from the time of the Earl? Did he give it any endowment? Or whence came the name?

JAMES D. BUTLER.

Madison, Wis.

[By the permission of Mr. John C. Francis we are enabled, from his forthcoming book, 'John Francis, Publisher of the *Athenæum*,' to answer PROF. BUTLER. In vol. ii. p. 294, Mr. Francis writes as follows:—"In the next year (1586) 'Delegates of the Press' were appointed by Convocation 'to watch over the interests of the University and control the Press.' In 1699 the business of the press was removed to the Sheldonian Theatre, and in 1713 to the Clarendon Buildings in Broad Street, expressly erected for the purpose, partly out of funds derived from the sale of Clarendon's 'History of the Rebellion.'"]

REYNES FAMILY.—In the south aisle of Oakley (formerly Oakley-Reynes) Church, co. Beds, is a recessed canopied tomb, with the recumbent effigy of a lady. The tomb has evidently been moved at some time, for the cusplings have been transposed, as may be seen by the shields on them being inverted. On the dexter side are the arms of Reynes, and on the sinister, A chevron between three escallops. The dexter finial has a shield, but too indistinct to pronounce with any certainty what the bearings are. The shield on the sinister finial has been broken off. On a band under the slab on which the effigy rests are four shields: 1 and 2 repeated; 3, Two bars, each charged with three roundels; 4 looks like a lion rampant crowned. Can any one tell me to whose memory the tomb was erected? F. A. BLAYDES.

Bedford.

A NEAPOLITAN SUPERSTITION.—Amongst other superstitions to be found in Naples is that of affixing a charm to the horse's head or neck for the purpose of warding off the evil eye. This usually consists of a piece of horn; but occasionally a Madonna may be observed, and occasionally a small bag of sand, fulfilling the same purpose. I was curious to learn in what way this bag of sand acted as a charm, and what was the origin of its use; and I therefore accosted a cabman whose horse was thus protected. He said: "After I purchased the horse, its previous owner came up and told me he thought I had paid too little

for it. I saw that he intended to bewitch it, so I at once went down to the seashore, filled this bag with sand, and now I am all safe." In answer to my inquiry how sand was a charm against the evil eye, he said that St. Anthony was the patron of animals, and he thought he would be pleased with this attention. That was all I could elicit on the subject, and subsequent inquiries have not carried me much further. But I am told that sometimes the bag is filled with sand mixed with flour, and sometimes with flowers. Can any of your readers inform me of the origin of this custom? St. Anthony is said to have preached to the fishes, which may give a clue to the use of sand, but will not account for its being mixed with flour or for the use of flowers. H. I.
Naples.

SHOWER OF RED EARTH.—In *Blackwood's Magazine*, 1818, vol. iii. p. 338 is an account of a shower of red earth which fell at Gerace, in Calabria. Is it known whether the statements there given are true; and, if they be so, has it been ascertained whether this red earth was a decomposed aeorite, or whether it owed its origin to volcanic action? If the story be true, of which at present I have doubts, it may help to explain the showers of blood, of which we read in more than one mediæval chronicle. ANON.

WAS SHAKESPEARE AN ESQUIRE?—He was the eldest son of a grantee of arms. Now, a grantee of arms is an esquire by letters patent; and Camden, the herald, in reckoning up the various kinds of esquires, gives, "Esquires created by Letters Patent or other investiture, and their eldest sons." Consequently, I contend Shakespeare was an esquire. Am I right? R. H. C.

STREET IN WESTMINSTER.—There is a street running westwards from Broadway, Westminster, named St. Ermin's Hill. Why is it so called?
HERBERT MARSHALL.

ROYAL OFFERING AT THE FEAST OF THE EPIPHANY.—On Jan. 6, being the Feast of the Epiphany, in the Chapel Royal, St. James's Palace, on behalf of the Queen, was offered "gold, frankincense, and myrrh." This is a royal and customary offering, beautiful in its likeness of a glorious event in times past. Perhaps more than anything else after the greater festivals of Christmas, Easter, and the Ascension, it carries us back to the beginning of Christianity. It is a relic of an ancient and devout practice. I desire to know with whom this custom originated in this country. Has it been continuous; and in what sacred edifices was the offering made before the Chapel Royal, St. James's Palace? HERBERT HARDY.

RHENISH UNIFORMS AND DRESSES.—Can any one give me an exact description of the uniform of

an officer and of a soldier of the Augusta Regiment, or Queen's Guards, usually stationed at Coblenz? Also of officers' and soldiers' uniforms of any other regiments on the Rhine, and of Rhenish peasants' and grape-pickers' dresses, male and female? I should also be glad of any rough sketches or prints of the above dresses, or the address of any place where I could obtain them. GERMANIA.

AUTHORS OF QUOTATIONS WANTED.—

Only his arms are folded on his breast,
There is no other thought express't,
But long disquiet merged in perfect rest.

ALICE.

Ye sapient sages, can ye tell
Where now the great Voltaire is?
His sooty soul inhabits Hell,
His body lies in Paris.

Let no such judgment rash be given
Against the great Voltaire;
For if perchance ye visit Heaven,
Perhaps you'll find him there.

R. G.

Where can I find some lines beginning—
Absence, hear thou my protestation
Against thy strength,
Distance, and length.
Do what thou canst for alteration?

MAO ROBERT.

Repliz.

GOODWIN SANDS.

(7th S. v. 288.)

E. N. S. must refer to Fuller's 'Worthies, where there is, among the Kentish proverbs:—

"Tenterden's Steeple is the cause of the breach in Goodwyn Sands." It is used commonly in derision of such, who being demanded to render a reason of some important accident assign *Non causam pro causa*, or a ridiculous and improbable cause thereof, and hereon a story depends.

"When the vicinage in Kent met to consult about the inundation of Goodwyn Sands and what might be the cause thereof, an old man imputed it to the building of Tenterden Steeple in this County; for 'those sands' (said he) 'were firme lands before that steeple was built which ever since were overflown with sea water.' Hereupon all heartily laughed at his unlogical reason, making that the effect in nature which was only a consequent in time; not flowing from but following after the building of that steeple.

"But 'one story is good till another is heard.' Though this be all whereon this proverb is generally grounded, I met since with a supplement thereunto (G. Sandys on on [sic] his notes of the 13 of Ovid's 'Metamorph.' p. 282). It is this. Time out of mind mony [sic] was constantly collected out of this County to fence the East banks thereof against the eruption of the sea. And such sums were deposited in the hands of the Bishop of Rochester. But because the sea had been very quiet for many years, without any encroachings, the bishop commuted that money to the building of a steeple and endowing of a church in Tenterden. By this diversion of the collection for the maintenance of the banks the sea afterwards brake in upon Goodwyn Sands. And now the old man had told a rational tale, had he found but the due favour

to finish it. And thus sometimes that is causelessly accounted ignorance in the speaker, which is nothing but impatience in the auditors unwilling to attend the end of the discourse."—*Hist. of the Worthies of England*, London, 1662, "Kent," p. 65.

In 'N. & Q.,' 2nd S. ix. 220, there is the story of a man

"who was sitting at breakfast one morning in his kitchen observed a movement in the floor, and took up a small brick, and found salt water, in which was a small fish, and who, keeping the discovery secret, immediately sold his property. The next morning the sea had so far undermined that portion of the country, that it broke up the land, and formed the Goodwin Sands."

In 'N. & Q.,' 6th S. ix., the subject has place. At p. 15 J. E. T. LOVEDAY, J. B., J. I. DREDGE, E. H. MARSHALL, carry on the reference in Fuller to Latimer's 'Sermons' and Sir Thomas More's 'Dyalogue'; at p. 73 R. R. refers it to Tyndall; at p. 258 ED. MARSHALL verifies the reference to Sandys, on Ovid's 'Metamorphoses,' book xiii. p. 282, London, 1626. Dr. Guest notices the value of the tradition in one of his articles on 'Julius Cæsar's Landing in Britain,' *Athenæum*, August 22, 1863, p. 242. ED. MARSHALL.

William Lambard, in his 'Perambulations of Kent,' refers to the inundations in Flanders at the end of the reign of William Rufus or commencement of that of Henry I., whereby the inhabitants were "expulsed from their seats," and came over to England. He continues:—

"Now at the same time that this happened in Flanders the like harme was done in sundrie places bothe of England and Scotland also, as Hector Boethius, the Scottishe historiographer most plainly writeth, affirming that, amongst others, this place being some tyme of the possession of the Earle Goodwine was then first violently overwhelmed with a light sande wherewith it not only remaineth covered ever since, but is become withall a most dreadful gulfe and ship swalower."

A. COLLINGWOOD LEE.

Waltham Abbey.

The popular tradition is that the Goodwin Sands were once an island, which formed the whole or part of the estate of Godwin, Earl of Kent. This island was afterwards given to the monastery of St. Augustine at Canterbury; but the monks neglected it, and the wall that surrounded the island, and which defended it from the sea, was allowed to fall into a state of dilapidation, and the sea breaking through, the whole tract was submerged. This event occurred in 1097, and the island, which was previously known by the name of Lomea, was subsequently called the Goodwin Sands.

J. E. ALLEN.

Lightcliffe, Halifax.

SIDNEY MONTAGUE (7th S. v. 282).—I have in my possession a copy of the second volume of 'Musarum Anglicanarum Analecta,' &c., printed at the Sheldonian Theatre, Oxford, 1699, the first

poem in which, by "J. Addison, A.M. Coll. Mag. Soc.," is entitled 'Pax Gulielmi Auspiciis Europæ reddita,' 1697. The poem quoted by MR. PICKFORD is the last but one in the volume, and is at p. 301. After the preface (unsigned) and index there is an address, "Honoratissimo viro Carolo Montague, armigero, Scaccharii Cancellario," &c., from "Josephus Addison." This address, curiously, is printed a second time, "Montague" being spelt "Moutagne," and the type being somewhat different. The preface begins as follows:—

"Alterum habes, Erudite Lector, Musarum Anglicanarum Volumen: sed illud et genuinum et Autorum permisso impressum. Londinensi Editori hanc laudem concedimus, ut Poetarum famâ dispendio sibi questum faciat; illis parum invidentes, qui opera adeo mutila et furtiva Typis mandarunt, ut deformes partus aut non agnoverint ipsi Parentes, aut agnitiis erubuerint. Ista vero expolita jam et absoluta Tibi non displicere confidimus, quæ inchoata tantum et inculata humaniter acceperis," &c.

J. F. MANSERGH.

Liverpool.

P.S.—Charles Montague, who was the patron of Addison, and was intimate with Swift, Pope, &c., was descended from an ancient family in Northamptonshire. He became Chancellor of the Exchequer in 1694, and afterwards was created Baron Halifax, and in 1714 Earl of Halifax. A reference to his pedigree may remove the difficulty experienced in tracing his brother Sidney.

May I be allowed to suggest the possibility of this being the Sidney Montague so often mentioned by Pepys in his 'Diary.' He was the second son of the Earl of Sandwich, so stated in a note. I am rather confirmed in my idea from the fact that the name of Montague occurs with those of Sir Charles Harford, Sir Philip Carteret, and others who had volunteered their services, and all shared the same fate as the Earl of Sandwich. My authority for this statement is Allen's 'Battles of the British Navy.'

EMILY COLE.

Teignmouth.

Jacob's 'Peerage' contains a pedigree of the Montagu family, from which it appears Hon. George Montagu, son of Henry, first Earl of Manchester, by his wife Elizabeth, daughter of Sir Anthony Irby, Knt., had six sons, of whom Charles, afterwards Baron and Earl of Halifax, was youngest; the second, Sydney. He was probably the "Juvenem Nobilem Sidneium."

Collins does not mention this Sydney; and as he was probably born about 1651 or 1652, and no further notice occurs of him elsewhere, I think it may be assumed that he died in early life.

H. M.

123, Pall Mall.

On December 24, 1662, Samuel Pepys dined alone with my Lord Crewe, and his lordship discoursed with Mr. Pepys concerning my Lord Sand-

wich and his family. He wished, did my Lord Crewe, that my Lord Sandwich would do so-and-so, "and that my Lord Hinchinbroke were well married, and Sydney had some place at Court." This was just ten years before the sea-fight of Solebay. A. J. M.

I have not the 'Extinct Peerages,' &c., at hand, but I am almost sure that Mr. Sidney Montagu's name, &c., will be found in connexion with Edward, first Lord Montagu of Boughton, or of his descendant Ralph, Earl, and afterwards Duke, of Montagu. Sidney Sussex College at Cambridge was founded by Lady Frances Sidney, aunt of Sir Philip Sidney, and Dr. James Montagu was its first master. F. J. N.

"THE SUN OF AUSTERLITZ" (7th S. v. 208).—Archibald Alison, 'Hist. of Europe,' vol. vi. chap. xl.), speaking of the battle of Austerlitz, says:—

"At least the sun rose—that 'sun of Austerlitz' which he (Napoleon) so often afterwards apostrophized as illuminating the most splendid periods of his life."

If strictly true, this passage precludes the idea that Hugo, who was in his teens when Napoleon died, was the creator of the phrase in question; indeed, it points to the probability that the emperor was the originator of the saying. JULIUS STEGGALL.
Queen's Square, W.C.

"Quelques instants avant la bataille de la Moskowa, le soleil se montra dans tout son éclat: 'Soldats, s'ecrie Napoléon, c'est le soleil d'Austerlitz!' et ces seuls mots électrisèrent la grande armée."—La Rousse, 'Dictionnaire Universel.'

E. YARDLEY.

Lockhart, in his 'Life of Napoleon' ("Family Library," 1849, vol. i. p. 323), speaks of "the sun of Austerlitz" as a soldiers' proverb. The battle was fought on December 2, and so a brilliant sun was an object to attract attention. He observes:—

"The sun rose with uncommon brilliancy: on many an after-day the French soldiery hailed a similar dawn with exultation as the sure omen of victory, and the 'sun of Austerlitz' has passed into a proverb."

ED. MARSHALL.

[Many contributors are thanked for replies.]

SIR THOMAS MORE'S 'UTOPIA' (7th S. v. 101, 229).—As a contribution to the literature of this subject Sir Philip Sidney's reference in the 'Apologie for Poetrie' (written in 1581) is not without interest. Contrasting the moral influence of philosophers and poets, Sidney puts his case thus:—

"But euen in the most excellent determination of goodnes, what Philosophers counsell can so redily direct a Prince, as the fayned *Cyrus* in *Xenophon*? or a vertuous man in all fortunes, as *Aeneas* in *Virgill*? or a whole Commonwealthe, as the way of *Sir Thomas Moores Utopia*?"—Arber's reprint, p. 34.

As he takes his own way with the author's name as well as with the title of his work, it may not be wise to attach much importance to Sidney's ortho-

graphy here; but it is difficult to resist the inference that as he wrote he had the derivation from $\epsilon\upsilon$ and $\tau\acute{o}\pi\omicron\varsigma$ in his mind. THOMAS BAYNE.
Helensburgh, N.B.

There never could have been any doubt before among classical scholars; and now, after the communications of MESSRS. BUCKLEY, MARSHALL, WARD, and BATTERSBY, there can be less doubt than ever as to the original meaning of *Utopia* = *Ουτοπία*. The transfer or enlargement of the meaning, however, so as to include the idea of the "perfect" and "unrealizable," seems a natural bit of phoneticism, almost reaching to the dignity of a pun. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

May I venture to suggest that both derivations are perfectly correct? 'Ευ-τοπία is "a place where all is well," which is 'Ου-τοπία, "No-where." P. J. F. GANTILLON.

MR. C. A. WARD reverses the wish of Budæus, and suggests that the Utopians should themselves send out missionaries. C. Kingsley has an exactly parallel passage:—

"Great and worthy exertions are made, every London season, for the conversion of the Negro and the heathen, and the abolition of their barbarous customs and devices. It is to be hoped that the Negro and the heathen will some day show their gratitude by sending missionaries hither to convert the London season itself, dances and all."—'At Last,' p. 271, chap. xv., *ad fin.*

ED. MARSHALL.

THE ARMS OF THE CITY OF LONDON (7th S. iv. 68, 235).—Being desirous of clearing up the contradiction of Stow and William Smith, alluded to by the REV. EDWARD MARSHALL, I thought I would apply at headquarters; and, through the courtesy of E. A. Gratton, Esq., H.M. Consul General at Antwerp, I am able to lay a few trustworthy facts before the readers of 'N. & Q.' Mr. Gratton writes:—

"There was a window, corresponding to that described, in the old church (which was entirely demolished in 1487), and it was removed to the new one, where it still existed in the year 1703. It represented the King (Edward III.), the Queen, and the Princes Edward, Lionel, John, and Edmund, all bearing the coats of arms of France and England. This window has been destroyed, and there are no traces remaining whatever of it in the cathedral. In the present cathedral there is a window commemorative of King Henry VII. and Queen Elizabeth of York, placed there in 1503. The window bears the arms of the Free Merchants of London, but not those of the City of London."

The only chance, therefore, of determining the quartering in the original arms of London seems to be that there may be extant some engraving of this window, which existed so lately as 1703.

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

POEM WANTED (7th S. v. 309).—It is in 'The Seraphim, and other Poems' (Saunders & Ottley,

1838). I reprinted it last summer in the *Herts Guardian* for Jubilee poetry, and enclose a slip at MAC ROBERT'S service. W. POLLARD.

['Victoria's Tears' first appeared in the *Athenæum* for July 8, 1837. The slip may be had by MAC ROBERT.]

This is Mrs. Browning's 'Victoria's Tears,' to be found in her 'Poetical Works from 1826 to 1844,' lately published. R. F. S.

Is the poem required by Roscoe? There is 'The Address to the Mummy in Belzoni's Exhibition,' by Horace Smith. It is one of the 'Thousand and One Gems of English Poetry,' selected by Charles Mackay, London, 1867, p. 305..

ED. MARSHALL.

MOTTO FOR THE CHIMNEY PORCH OF AN OLD CHATEAU (7th S. iv. 527; v. 96, 251).—I would suggest the following line from Virgil's 'Georgics':

Ignis ubi in medio et socii cratera coronant.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

MRS. FITZHENRY (7th S. v. 287).—The following announcement is from the 'Monthly Obituary for November and December, 1790,' in vol. xviii. of the *European Magazine*:—

"December 11. Lately in Ireland, Mrs. Fitzhenry, the celebrated actress. Her name before her marriage was Gregory, and she appeared first at Covent Garden January 10, 1754, in 'Hermione.'"

This, at all events, shows that Genest is right in his surmise that she did not, as alleged, die at Bath. F. MOY THOMAS.

COLUMBUS (7th S. v. 268).—

"Columbus received information of a character still more likely to influence his judgment. Pedro Torrea, his wife's relation, had found on the coast of Puerto Santo pieces of carved wood, evidently not cut with a knife, and which had been carried thither by strong westerly winds; other navigators had picked up in the Atlantic canes of an extraordinary size, and many plants apparently not belonging to the Old World. The bodies of men were found thrown by the waves on the shore of one of the Azores, who had features differing essentially from those of Africans or Europeans, and who had evidently come from the West."

The preceding quotation is from Lardner's 'History of Maritime and Inland Discovery,' 1830, vol. i. p. 385. See also Harris's 'Voyages,' 1705, vol. i. p. 4.

J. F. MANSERGH.

Liverpool.

ST. GEORGE, OUR LADY'S KNIGHT (7th S. v. 167).—St. George is styled Our Lady's knight in 'The Battle of Otterbourn' and in the night-spell found in Fletcher's 'Monsieur Thomas' and in Reginald Scot's 'Discovery of Witchcraft.' He is treated as such in Scandinavian ballads, and, by implication at least, in German ballads. Contributions to the history of this relation of St. George to the Virgin are very much desired. C.

RICHARD LUCAS, THE BLIND PREBENDARY OF WESTMINSTER (7th S. v. 161).—I have before me the first volume of 'An Enquiry after Happiness,' by the author of 'The Practical Christianity,' with an inscription in Greek from Pythagoras and one in Latin from Cicero, "printed for George Pawlett at the Bible in Chancery-Lane, and Samuel Smith at the Prince's Arms in St. Paul's Church-Yard, 1685." A neat little octavo of 532 pages, strongly bound in leather, and measuring 7 in. by 5½ in. It contains an epistle dedicatory "To my worthy Friend Mr. William Powell, Rector of Llan-Wen-narth, &c.," to whom he writes, "I will Conduct you not as you have done me (tho' for that too I must ever thank you) through barren and impoverish't *Picardy*, but through all the Ways of *Pleasantness* and all the Paths of *Peace*"; and ends, "Adieu, *Thy Affectionate*. R. L."

On a fly-leaf at the beginning of the book is written the name "Eliz: Lucas," as of the owner. Below it is another signature, as of a later owner, whom I know to have been connected by marriage with the family of Lucas. I had supposed the first signature to be that of some cousin of his. But she may have been of the family of the blind prebendary. KILLIGREW.

Dr. Edwin Freshfield may throw light on this divine from the parish books of St. Stephen's. The book of St. Olave's, Southwark, may also afford some notes. HYDE CLARKE.

PRACTICAL JOKES IN COMEDY (7th S. v. 125, 215).—May I correct a slight error in my article at the last reference? The phrase "Revenez à vos moutons" is, as I said, in Brueys's *rechauffé* of the farce 'Maître Pierre Patelin,' or, as it is now called, 'L'Avocat Patelin'; but, so far as I can make out from Brueys's own preface to his modernized version, he took it from the older play. In an extract which he gives from 'Recherches de la France,' by Etienne Pasquier, who died in 1615, eighty-five years before Brueys composed his version (written in 1700, produced in 1706), the very phrase occurs, which shows that it must have been well known long before Brueys's time. In M. Gustave Masson's edition of 'L'Avocat Patelin' (1881) some extracts from the old farce are given in an appendix, but "Revenez à vos moutons" does not occur in these. There seems, however, to be little or no doubt that Brueys took the phrase from the older play. It occurs twice in Brueys's version (Acte III. scène ii.).

JONATHAN BOUCHIER.

I should class 'Les Fourberies de Scapin,' 'Le Médecin malgré lui,' 'Monsieur de Pourceaugnac,' and 'Crispin rival de son Maître' among farces, not among comedies. The affair of the sack may be a practical joke; but most of Scapin's knavish tricks, being perpetrated for the sake of obtaining money or baffling detection, cannot be so considered.

From what I remember of Crispin, which is not much, I think that he, like Scapin, is rather a rogue than a joker. Le Sage, by the way, is too fond of his rogues to punish them. Gil Blas and Scapin, who commit acts that might very justly bring them to the gallows, end very prosperously.

E. YARDLEY.

IMPEDIMENTS TO MARRIAGE (7th S. v. 168).—Martene published from an old manual of the diocese of Rheims a shorter form of these verses:—

Error, conditio, votum, cognatio, crimen,
Cultus, disparitas, ordo, ligamen, honestas,
Si sis affinis, si que coire nequis.

'De Antiquis Ecclesiæ Ritibus,' Antwerpæ, 1763,
vol. ii. p. 137.

EDWARD PEACOCK.

The authorship of the mnemonic lines containing a summary of the various legal impediments to marriage has been attributed to Thomas Aquinas:—

"The causes of this divorce, whereof some are precedent, others subsequent to the marriage, are many in the law; Thomas Aquinas reckons up no less than a dozen of them, and thinks that he hath poetically comprised them all in four verses: Error, &c."—See Godolphin's 'Repertorium Canonicum,' chap. xxxvi. p. 493, London, 1680.

I have not the whole of Thomas Aquinas to search for them. Perhaps they may occur in his work on the 'Sentences,' at dist. iv. cap. 34.

ED. MARSHALL.

LEIGHTON FAMILY (7th S. v. 107).—A reference to the under-mentioned Shropshire wills at Somerset House might perhaps assist MRS. SCARLETT:—

1465. Edward Leighton, Stretton in le dale, 6 Stokton.

1582. Elinor Leighton, Condober.

1608. William Leighton, Plaisthe, 51 Windebank.

W. B.

"SLEEPING THE SLEEP OF THE JUST" (7th S. v. 47, 96, 176, 235).—I had thought that the interesting question raised by Mr. E. H. MARSHALL at p. 176 had long ago received a final answer in the columns of 'N. & Q.,' but I cannot trace the subject in the index. Notwithstanding the temptation that the words, "He giveth his beloved sleep," have proved to both poet and painter, the rendering seemed at one time to be generally looked upon as a mistaken one, "asleep" being much more in keeping with the context. "It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness." "For," to quote an old version from memory, "to whom he willeth it he giveth in their sleep." Archbishop Trench illustrates this sense of the words by the saying, "Rete dormienti trahit."

But I have for some time been under the impression that the Authorised Version had, on investigation, been ruled to be in accordance with the grammatical rendering of the most original source

of information. Balance of opinion seems to have been always that way, though, of course, one translation follows another. So the Septuagint has, *ἄραν δὲ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον*. The Vulgate follows with "Cum dederit dilectis suis somnum." Breeches Bible, 1599, has, "But hee will surely giue rest to his beloved," with the note, "Not exempting them from labour, but making their labours comfortable and as it were a rest."

I have the Hebrew Scriptures in front of me, but alas! the characters mean little more to me than "troops of weary camels." I hope that a better scholar will give an opinion. The marginal note in the Revised Version is alone sufficient to reopen the question, supposing it to have been closed.

I remember, some years ago, asking in 'N. & Q.' for information as to "Four Friends," without eliciting a response.

KILLIGREW.

BALK (7th S. v. 128, 194, 291).—I am very glad to be able to assure Mr. MARSHALL that *balk* has not yet died out of our spoken language. It is, I am sorry to say, but too true that

Now the commons are ta'en in,
The cottages pull'd down,
And Moggy's got no wool to spin
Her linsey-woolsey gown;

but the *balks* did not disappear along with the open fields. It is still used here in the following senses: (1) a strip of unploughed land that sometimes exists in a field, separating one part from another; (2) the beam of a plough, a pair of scales, or any such-like thing; (3) a squared beam of timber; (4) the little ridges left in ploughing:—

More *balks*, more barley;
More seams, more beans;

(5) any irregularity or ridge in the ground; (6) a line marked on the ground by boys to jump from.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

In the 'Scottish Gallovidian Encyclopedia,' written by John McTaggart (London, 1824; Edinburgh, 1876), the following occurs:—

"Bawks o' Lan (land). Pieces of land the plough misses in ploughing. 'Lae nae bawks in gude beer (i. e. barley) lan,' is a phrase, meaning, that in telling a story, to dash right onward, and if anything of an immodest nature seems to be in the way, to stop not for it."

The book from which this quotation is taken is curious, rugged in style, unequal in merit, and (as may be seen in the quotation) arbitrary in punctuation, but teeming with curious phrases and passages of folk-lore and tradition.

HERBERT MAXWELL.

Here there are two narrow lanes, six feet of space between the hedges on each side, a foot-path or bridle-road down the middle. They are called the long and short *balks*, respectively, and have existed from times beyond memory as boundary or

roads of convenience. Formerly the *balks* intersected three roads northwards of Worksop, the Sheffield, the Doncaster, and Blyth roads. Both here and in Derbyshire the corners of fields which cannot be got at with the plough are called *balks*, pronounced *bawks*. I remember the use of the compound "run-rig," and in precisely a similar way to that mentioned by LIEUT.-COL. FERGUSON. In this case the face of a hill-side in Derbyshire was laid out in strips of garden land with ridges of turf dividing. These the holders of the land called "rigs"; the long narrow ones "run-rigs"; and one, wide, which intersected the rise at a right angle, the "cart-rig." THOS. RATCLIFFE.

Worksop.

JOHN WYLDE (7th S. v. 228).—His date is attributed to circa 1400, in Hawkins's 'History of Music,' ii. 202, but the argument on p. 240 seems to show that the "Lansdowne Tracts" (763) were written after 1451 (not 1351, as Burney, ii. 417). It is, therefore, probable that 1400 is a misprint for 1460, and it is so entered in the 'Lansdowne Catalogue,' ii. 171. There is a John Wilde, Archdeacon of Anglesey, 1410-1427 (Le Neve, i. 114). J. H. WYLIE.

Rochdale.

NOM DE GUERRE (7th S. v. 86).—Littré says:—

‘*Nom de guerre*, nom que chaque soldat prenait autrefois en s'enrôlant; par exemple: la Tulipe, Sans-Quartier. Louis [le dauphin fils de Louis XIV.] le bien nommé, c'est Louis le Hardi; D'un pareil *nom de guerre* on traitait les neuf preux.’—*Lafontaine*.”

He then says, figuratively:—

“Sobriquet donné par plaisanterie, &c. Prendre un *nom de guerre*, changer son nom véritable, prendre un nom de fantaisie.”

The above gives a little more than DR. BREWER gave as to the soldier's application of the word. But it is extremely incomplete, and there must be far more to be known of it than this. On entering many religious orders it was the practice to assume a new name. The Pope does so. Has that ever been called *nom de religion*? The matter of names and naming seems very obscure at present. In Noël's 'Dict. Étymologique,' s. v. "Nom," this passage occurs:—

“Dans les actes publics, pour mieux désigner une personne, on écrivait au-dessus de son *nom*, en interligne, le sobriquet qu'elle portait, et là, se trouve l'étymologie du mot *surnom*.”

Noël also quotes as a saying of Queen Elizabeth, “La guerre est un procès qui ruine ceux mêmes qui le gagne.” It contains a fair share of wisdom; but can it be shown to have ever come from the lips of the English queen? It is, however, useless wisdom, or like the contradictory wisdom of proverbs, which depends on the time and application more than on the value of the thing said. There is nothing certain in war but the uncertainty. There

is nothing constant in a river but the perpetual change. All these wise saws look like the sport of wit when wisdom is baffled. A similar thing is that sentiment quoted the other day in ‘N. & Q.,’ “Rusty swords and dirty Bibles,” which found favour once in the commercial room at hotels. It would have been as witty, and in some respects preferable, to have given it as “Hiltless swords and well-handled Bibles.” C. A. WARD.

Walthamstow.

THE ‘BRUSSELS GAZETTE’ (7th S. v. 127).—This is referred to in Barham's ‘A Lay of St. Gulgulphus’ (‘Ingoldsby Legends’) in the following verses:—

The newspapers, too, made no little ado,

Though a different version each managed to dish up;
Some said “The Prince Bishop had run a man through,”
Others said “An assassin had killed the Prince Bishop.”

The *Ghent Herald* fell foul of the *Brussels Gazette*,
The *Brussels Gazette*, with much sneering ironical,
Scorn'd to remain in the *Ghent Herald's* debt,
And the *Amsterdam Times* quizz'd the *Nuremberg Chronicle*.

J. F. MANSERGH.

Liverpool.

I concluded my query printed under the above heading by asking, “Was there in 1782 a journal published in London styled, either seriously or jocosely, the *Brussels Gazette*?” I have since come upon some notices of this paper which establish its reality, although they do not quite settle the place of its publication. This, it would seem, was really Brussels, although the publishing there of a journal printed in English seems strange. Foote's comedy ‘The Liar’ first appeared in 1762. In Act I. sc. i. Papillon, speaking of his young master's talent for lying, says:—

“It is a thousand pities his genius could not be converted to some public service. I think the government should employ him to answer the *Brussels Gazette*. I'll be hanged if he is not too many for Monsieur Maubert at his own weapons.”

In the *Annual Register* for 1759, p. 344, there is an article entitled “Anecdotes of the Present Author of the *Brussels Gazette*. His name is Maubert,” &c. He was a thoroughly unprincipled political adventurer, and the writer, after giving a sketch of his apostasies and wanderings, ends by saying, “He returned to Brussels, where he was received with open arms.” Nothing is said of his afterwards settling in London. It is strange that such a paper as the *Brussels Gazette* should have survived from 1759 to 1782. Have no copies of it been preserved to the present time? J. DIXON.

MARRIED WOMEN'S SURNAMES (7th S. iv. 127, 209, 297; v. 149, 216).—So far as regards Belgium, there is no doubt that MISS BUSK states a fact when she says that the men there frequently add their wife's surname to their own; and it is a fact which I first noticed years ago when on a

lengthened visit to Spa, where many such double names are to be seen over the shops. The same custom I have noticed also to obtain in France, though to a very much less extent.* But is Miss BUSK correct in her interpretation of this fact? I think not. She seems to me to have forgotten that in French the rule is that a substantive which qualifies another substantive is placed not before the substantive to be qualified, as in English, but after it. Thus in *oiseau-mouche* (=humming bird) the substantive *mouche*, which qualifies *oiseau* and points out that the animal, though a bird, is like a fly or winged insect, is placed second, and not first. And, again, such a phrase as *l'affaire Wilson*, in which the name *Wilson* is put last, must be Englished *the Wilson affair*, in which *Wilson* is put first. In like manner, therefore, in such cases as Lemmens-Sherrington and Sinton-Dolby, the wife's name which follows (MM. Lemmens and Sinton being Belgians) merely qualifies or modifies the husband's name which precedes, and to which it is merely an appendage. The process, consequently, exactly corresponds to our own when we put the wife's name before the husband's, as in Beecher-Stowe and Garrett-Anderson. For if in French the more important word comes first, in English the more important word comes last. If the Belgian husband really adopted his wife's surname, as an English husband sometimes does when he marries an heiress, he would always sign this name, which it is evident from Miss BUSK's note that he does not; the children also would be called by their mother's surname, which they are not, but take their father's surname only, as I ascertained by inquiries from Belgians when I was at Spa. Else, there would evidently result an immense accumulation of surnames, such as Miss BUSK tells us really does take place in Portugal. But this accumulation certainly does not exist in Belgium, as ought to be the case if Miss BUSK's account of the matter were correct.

F. CHANCE.

Sydenham Hill.

The following references to the custom of women changing their names may perhaps be of interest in this discussion:—

"Juana Panza, for such was the name of Sancho's wife, although they were not kinsfolk, but it was the custom in La Manche for the wives to take the surnames of their husbands."—'Don Quixote,' pt. i. chap. lii.

"Cascajo was my father's name, and I, for being the wife, am called Teresa Panza, though by good right they ought to call me Teresa Cascajo."—*Ibid.*, pt. ii. chap. v. "Is this Mary, Mary?" "Mary Brogby is my name, ma'am," answered the little woman through her sobs,

* A French friend, writing about these double names, says that in France, "Cette particularité ne se rencontre guère que parmi les commerçants"; and from what Miss BUSK says (v. 216), it appears that the same rule now obtains to a greater or less extent in Belgium also.

'but Heffernan they do be calling me.' She had been married to Con Heffernan for forty years, but with the old tribal instinct that yet obtains among the Irish of her class, counted herself among the Brogby's still."—'Weeds,' by Miss Saffan, the author of 'Hogan, M.P., Macmillan's Magazine, Sept., 1881, p. 381.

It thus appears that the change of name was customary in Spain as early as 1600, and then is not spoken of as a novelty. Can information be furnished as to when this custom commenced in England? GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster.

I always understood that the addition of a wife's maiden name in France and Belgium, where settlements are so general with all people of any means, was to make the property of both answerable for the debts of either. I formerly had some extensive transactions with a lady in Belgium. She carried on a considerable business in the joint names of herself and her husband, drawing and endorsing cheques and bills, but she was always personally addressed by her married name. Her husband was a member of the Legislature, a *savant*, and fellow of many learned societies. ELLCEE.

Craven.

FIASCOES=BOTTLES. (7th S. iv. 505; v. 178).—The use of the word *fiasco* cited in the reply at the last reference cannot be said to illustrate the one that seems to be instanced at the first. If a writer choose to use *fiasco* instead of *flask* it is a little bit of pedantry, which probably would not have been committed if he, or she, had reflected that the latter perfectly-understood appellation was at hand. I believe I am right in considering it pedantry to use a foreign word in the case where an English equivalent exists?

On the other hand, the instance at 7th S. iv. 505 seems quoted as if *fiasco* was there used as an English word at the date of 1704. If this is so it is of very different importance, and is most valuable to all who feel an interest in tracing the entrance of Italian words into the English language without the intervention of French, for *fiasco*=bottle has no place in any dictionary that I have searched; some few have *fiasco*=failure, but this is a different affair. But is it used as an English word? I cannot find the work to which so detailed a reference is given in the British Museum Catalogue. In narrative xii. of 'The Triumphs of Divine Justice over Bloody and Inhuman Murderers,' 1697, I find mention of a "bowl," but not of a "fiasco." Will your correspondent oblige with a more particular account of how the word is introduced in his book? R. H. BUSK.

ECLIPSES (7th S. v. 209).—The passage of Cicero quoted by the Rev. H. DELEVINGNE has excited much discussion. Sir G. Cornwall Lewis refers to it both in his 'Historical Survey of the Astronomy of the Ancients' (p. 230) and in his 'Inquiry

into the Credibility of the Early Roman History' (vol. i. p. 159). In the latter place he speaks of Niebuhr's reference to it, and agrees with him in thinking that it affords a complete confirmation of his view that the early Roman pontifical annals, or 'Annales Maximi,' were not extant in the time of Cicero. For the passage clearly implies that the eclipse mentioned by Ennius was the earliest of which a record then existed, and that an attempt had been made to replace the loss of the earlier records by calculation carried backwards up to the time of Romulus. Of these calculations Niebuhr well remarks ('History of Rome,' translated by Hare and Thirlwall, vol. i. p. 251), "Whether, according to the imperfect method then used, the computations came out right is another question: who was to verify them?" Cicero seems to suppose that Romulus died during the darkness caused by a solar eclipse; but Livy (i. 16) attributes the supposed darkness to a thunder-storm. With regard to the eclipse mentioned by Ennius in the fragment quoted by Cicero in his 'De Republica,' it is very difficult to identify it, or even to be sure of the actual nature of the phenomenon. "Soli luna obstitit et nox." Niebuhr argues that these words imply that the eclipse took place just before nightfall, but Sir G. Lewis thinks this interpretation "fanciful and far-fetched." The year assigned (350 years after the building of Rome) would correspond, according to the chronology now accepted, to B.C. 404, about fourteen years before the burning of Rome by the Gauls. No eclipse of the sun occurred that year at the season mentioned by Ennius; but, as we do not know what era he followed, we cannot tell positively to what year he alludes. Niebuhr, resting on the argument derived from the supposed time of the day to which I have alluded, contends that it was the eclipse which occurred on June 21, B.C. 400. But this is too doubtful to rely upon, and I would rather subscribe to the opinion of Sir G. Lewis that the earliest authentic mention of an eclipse in Roman history is that noticed by Livy (xxxvii. 4) as having occurred in the year corresponding to B.C. 190, during the Apollinarian games. Cicero, it may be mentioned, refers to the calculations (such as they were) made in his own time respecting future eclipses in his 'De Divinatione,' ii. 6.

Blackheath.

W. T. LYNN.

COCKER (7th S. v. 248).—This query raises another, as naturalists do not quite agree in their accounts of this variety of spaniel. Bewick, in his 'Quadrupeds,' gives a woodcut of "the springer or cocker," adding "that it is lively, active, and pleasant; an unwearied pursuer of its game; and very expert in raising woodcocks and snipes from their haunts in woods and marshes, through which it ranges with amazing perseverance. Of the same kind is that beautiful little

Dog, which in this Country is well known under the appellation of King Charles's Dog. Its long ears, curled hair, and web-feet, evidently point out its alliance with the more useful and active kind last mentioned."

Lieut.-Col. Charles Hamilton Smith, in vol. x. of 'Mammalia,' in Sir W. Jardine's "Naturalist's Library," Edinburgh, 1840, pp. 199, 200, says:—

"The Springer is smaller than the former (the Water Spaniel), of elegant form, gay aspect, and usually white with red spots, black nose and palate. King Charles's Spaniel, a beautiful breed, in general black and white, and presumed to be the parent of the Cocker, who is usually black and shorter in the back than the spaniel. This appears to be the Gremlin of Buffon."

Unfortunately the colouring of the plates (though mine is the original edition) does not correspond with the descriptions, as the cocker is represented as "white with red spots," and the springer as of a reddish brown all over. Bell, in his 'British Quadrupeds,' 1837, p. 224, says:—

"The beautiful breed called King Charles's Spaniel was black and white, and is supposed to have been the original race of the little black Cocker. The Springer [of which he gives a woodcut p. 225] is a small but elegant breed: it is generally red and white, with black nose and palate."

Dr. Caius, in his 'Libellus de Canibus Britannicis,' 1570, mentions only one variety of spaniel, the "Aucupatorius Aquaticus seu Inquisitor; the Water Spaniel or Spaniel, the Fynder," so that the above varieties would seem to be subsequent to the sixteenth century. In these days of dog shows there must be some judges able to speak with authority on these points. W. E. BUCKLEY.

[Many references to *cocker* have been received. The word is, however, found in dictionaries.]

CONVICTS SHIPPED TO THE COLONIES (7th S. ii. 162, 476; iii. 58, 114, 193; iv. 72, 134, 395; v. 50, 195).—The *Gentleman's Magazine* in its very first issues—as March, 1731—has notices of convicts shipped beyond the seas. Thus, "March 9. Upwards of one hundred convicts removed from Newgate to be transported to America." Some of these malefactors must have been sentenced before the *Gentleman's Magazine* began to be published. In what earlier work can a "monthly record of current events," and so notices of court proceedings be consulted? Several questions of mine on this subject have been kindly answered, but I still desiderate an answer to my query. To what part of America was any particular ship-load sent? The *Gentleman's Magazine* for 1754 (p. 338) says:—

"July 31, Elizabeth Canning is ordered to be transported to some of his Majesty's American colonies, and has been delivered to the merchant who contracted with the court, to be transported accordingly."

What was the vessel? Whither bound? What others were fellow transports with Elizabeth Canning?

JAMES D. BUTLER.

Madison, Wis., U.S.

BENEFIT OF CLERGY (7th S. v. 268).—Benefit of clergy was not originally instituted by any particular statute, though several Acts of Parliament have been passed regulating its application, of which the first important one was the statute *de clero*, 25 Edw. III. st. 3. It was an arrest of judgment in criminal cases, operating as a commutation of capital punishment, formerly allowed to persons in holy orders, or, what was equivalent, to persons who were able to read, and originally allowed to these only. Ultimately it was allowed by a statute of Anne, without reference to the ability to read, by which time it had been confined to felonies of a lighter kind, though by the law of the time capital offences. Laymen, however, could take advantage of it once only. Benefit of clergy was wholly abolished by 7 & 8 Geo. IV. c. 28. For a fuller account see Stephen's 'Commentaries,' iv.; Reeve's 'History of English Law'; Wharton's 'Law Lexicon.' J. S. UDAL.
Inner Temple.

Your correspondent will find an excellent account of this custom in Mr. John Cordy Jeaffreson's 'Middlesex County Records,' vol. i. p. xxxiii.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Has not H. DE S. mistaken the meaning of the above term? He will find an exhaustive description of the meaning of the term in Haydn's 'Dictionary of Dates' under "Clergy," last (1885) edition. S. V. H.

SPANISH WRECKS OFF ABERDEENSHIRE (7th S. v. 129, 257).—On Sept. 19, 1588, Secretary G. Fenton wrote from Ireland to Lord Burghley a letter enclosing:—

"A Note of Ships 16 and men 5,394 drowned, killed, and taken upon the coast of Ireland. Also of 2 ships and 800 men drowned and sunk in the North West Sea of Scotland, as appears by the confession of the Spanish prisoners."

To this is added, in Lord Burghley's handwriting, "But in truth they war lost in Zeland." It is probable that the Spanish prisoners were wrong, and that the Lord Treasurer was right as to the exact locality where these two ships were lost. There are charts dated 1588, showing the exact positions of the two fleets from July 20 to August 10 (in the British Museum), and on these charts the various wrecks, &c., are marked. None appears on the coast of Aberdeen.

NON PERILIA.

Part of the Armada consisted of twenty-four hulks, or *urcas*, commanded by John Madine, his ship the *Gran Grison*, 650 tons, 38 guns. On the Spanish list and against his name appears in Lord Burghley's handwriting, "This man's ship was drowned 17 Sept. in the Isle of Faire near Scotland." The Spanish prisoners in Ireland, when

under examination, stated the same thing (see 'Calendar of State Papers, Irish Series,' 1588). There appears to have been a Spanish ship wrecked in North Uist, near or about the Sound of Harris, and another on the extreme southern point of Islay. These are the only three casualties to the Armada on or near the Scottish coast that we know anything of. Other ships may possibly have been lost there. PADDY.

SALISBURY ARCHIVES (7th S. v. 87, 173).—In continuation of my inquiry, may I ask D. K. T. if he knows of any other repository besides Somerset House for old Wiltshire wills? Some years ago I also received a similar answer from the registrar of the Probate Registry at Salisbury, viz., "that all wills and records prior to A.D. 1800 had been transferred to Somerset House"; but on inquiry I found that very few old Wiltshire wills could be produced at the latter depository, and several from which Sir R. Colthoore quotes in his 'History of Modern Wilts' could not be found. I therefore presume that these wills have been placed elsewhere. The wills I am anxious to examine are those of William Webbe, Mayor of New Sarum 1511 to 1513, dated July 13, 1523 (died the same year); of William Webbe, M.P. for New Sarum in 1536, dated 1553 (died the same year); of John Webbe, M.P. for New Sarum in 1558, who died Feb. 4, 1570; of William Webbe, of Pain's Place, Dorset, M.P. for New Sarum in 1558, dated July 8, 1584, and proved July 6, 1585, in C.P.C., or P.C.C.; and of Sir John Webbe, Knt., of Odstock, Wilts, who died the latter end of James I's reign.

I shall be glad to know what the letters C.P.C. or P.C.C. refer to, and shall be thankful if any correspondent can give me suggestions for my search for these wills or can answer my former query about the publication of extracts from the archives of the Corporation of Salisbury.

W. W. WEBB.

[Are not these initials for Canterbury Probate Court and Probate Court, Canterbury?]

GENEALOGICAL (7th S. v. 288).—According to most authorities Ida, elder daughter of Matthew of Flanders by Mary, daughter of King Stephen, and heiress of Boulogne, had three husbands only—(1) Gerard III., Count of Gueldres, married in 1181, died in 1183, *s.p.*; (2) Berthold, Duke of Zaringen, from 1183 to 1186; and (3) Reginald de Trie, Lord of Dammartin. Her second husband is usually stated to have been the last Duke of Zaringen, Berthold V., who died without issue in 1218, but I suspect that Ida was really the second wife of his father, Duke Berthold IV., whose death is placed in 1186. Ida's alleged first husband, Matthew of Toul, may be identical with her father, Matthew of Alsace, who was a younger son of Thierry, Count of Flanders, and nephew of

Simon, Duke of Lorraine; but whether Ida's husbands were three or four, from the fact that at her decease in 1224 the earldom of Boulogne was inherited by her daughter Matilda, by her last husband, it is clear that she had no other issue. Matilda, at the time of her succession, was wife of Philip Hurepaul, brother of King Louis VIII. of France. Philip died in 1234, according to some leaving a daughter, married to Gaucher de Châtillon, but others say without issue; and, judging from the after succession to the earldom of Boulogne, this would seem the greater probability. The countess married to her second husband, Alphonso III., King of Portugal, by whom, some twenty years later, she was repudiated, that the king might marry Beatrice de Guzman. She died some few years later, having had, it is said, an only daughter by the king, who died without issue. There was, however, a son, or reputed son, Robert. I do not know upon what ground the legitimacy of this Robert was disputed. Upon the queen's death he assumed the title of Count of Boulogne, but in neither Portugal nor in Boulogne was his claim recognized. Upon the decease of King Alphonso the Portuguese crown went to his eldest son by Beatrice de Guzman, the earldom of Boulogne passing to the descendants of Matilda, the younger sister of Ida, and wife of Henry, Duke of Brabant. It was, I believe, from one of this Matilda's daughters that the after Counts of Auvergne and Boulogne derived. Some two centuries later the descendant and heiress of the line of Robert of Boulogne, the so-called pretended son of King Alphonso and Matilda, married Lorenzo de Medici, and it was by virtue of this descent that the celebrated Catherine de Medici, daughter of Lorenzo, was one of the claimants to the crown of Portugal upon the death of the Cardinal King Henry in 1580.

W. D. PINK.

Leigh, Lancashire.

OLD PRINT (7th S. v. 268).—I have an old coloured print of 'The Funeral Procession of Lord Viscount Nelson Jan^y 9th 1806,' "W. M. Craig, *del.* Edw^d Orme, *excut.* J. Godby *sculpt.*," published and sold Jan. 12, 1806, by Edward Orme, Engraver, Print-seller to the King and Royal Family, 59, Bond Street, London. Beneath are the lines:—

So moves the corpse upon the trophied bier
To that fam'd church, that lifts its tow'ring head,
The future mansion of the patriot dead!
The hero's manes there in peace shall rest,
While his lov'd image lives in ev'ry breast.

See 'Nelson's Tomb,' by Wm. Thos. FitzGerald, Esq.

This plate, which is in its original frame and measures 20½ in. by 16½ in., shows the funeral hearse drawn by six plumed horses, who are just approaching St. Paul's Cathedral. On either side the road are red-coated guardsmen and marines, but it is a noteworthy fact that none of these sol-

diery is standing with arms reversed. The men are at attention, with the butts of their muskets resting on the ground and at their left sides. A soldier at the end of a company, who would appear to be a non-commissioned officer (although he wears no stripes), carries his gun at the moment the body passes in the position now known as "support arms." If the artist is correct, the manual of the men was very lax, and it might be interesting to know when the custom of reversing arms was first introduced into the army.

HARRY HEMS.

Fair Park, Exeter.

SIR JOHN HEALE (7th S. v. 307).—Sir John Heale, or Hele, was not, I think, a member of the Long Parliament. Sir Thomas had a seat in that body. He represented Plimpton, Devonshire (see list in Carlyle's 'Letters of Oliver Cromwell,' ed. 1865, vol. ii. p. 384, and Rushworth, 'Hist. Coll.,' vol. ii. pt. ii. p. 1106). Sir John was a Royalist. He was engaged in the defence of Bridgwater July, 1645; and was, when the terms were arranged for surrender, one of the hostages sent to Sir Thomas Fairfax (see Sprigg, 'Anglia Rediviva,' ed. 1854, p. 81, and Rushworth, 'Hist. Coll.,' pt. iv. vol. i. p. 59). From the 'List of Officers claiming to the Sixty Thousand Pounds,' published in 1663, we find (p. 65) that he had commanded a troop of horse. It was probably raised in the counties of Dorset and Wilts.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BLUE-BOOKS (7th S. v. 287, 310).—According to the "Encyclopædia Hazelliana" (otherwise called 'Hazell's Annual Cyclopædia') for 1888 "Blue-books are the official reports, papers, and documents printed for Government, and laid before the Houses of Parliament. They are uniformly stitched up in dark blue paper wrappers. Germany, white; France, yellow; Italy, green; Spain, red; Portugal, white." There is one inaccuracy shared by the above quotation and D.'s note. The 8vo. edition of the Historical MSS. Commission is issued in a straw-yellow paper cover; and I have seen other papers of permanent value, e. g., census returns, in similar covers.

Q. V.

There is a 'History of Blue-books or Parliamentary Reports' in an article by a former well-known contributor, MR. BOLTON CORNEY, in 'N. & Q.,' 4th S. i. 317.

ED. MARSHALL.

According to Chambers's 'Encyclopædia,' *in loco*, the word Blue-book is not synonymous with a Parliamentary Report. For, in reference to the covers, "the term was, for like reasons, long applied to the reports sent annually by the governors of colonies to the Colonial Secretary; and even in technical official phraseology these are called 'Blue-books.'"

EDWARD H. MARSHALL, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

Statutes of the University of Oxford, codified in the Year 1636 under the Authority of Archbishop Laud. Edited by the late John Griffiths, with an Introduction on the History of the Laudian Code by Charles Lancelot Shadwell. (Oxford, Clarendon Press.)

THE University of Oxford has gone through a period of fierce struggle during the lifetime of middle-aged men. We well call to mind the time when the Laudian Statutes were in force, and when every member of the reforming party was wont to denounce them as about the worst series of regulations which the wit of man could frame. We are not among those who look back with longing to the state of things which existed in the unreformed days; but common justice requires that we should note that the work of Laud and those who helped him was by no means bad for its time in the sense that his detractors would have us believe. The history of foreign universities has been but little studied in England, and few persons seem even now aware that the Laudian code, narrow as it is, was liberal in comparison with the regulations which were in existence in many continental seats of learning. Laud has been absurdly overpraised by his modern admirers, and as ridiculously underestimated by the opposite class. He was a narrow-minded man, who attributed to the king powers stretching far beyond those with which the Pope is invested according to the faith of Roman Catholics. To convert the university of which he was chancellor into a machine for enforcing his own ideas on church polity seemed natural to such a man. The archbishop had not the faintest notion of toleration. He would have considered the statement that freedom should be extended to men as regards either their religious or social concerns mere Anarchist folly. His statutes show evident traces of this opinion, but they are the work of one who had a sincere love of learning for its own sake, not merely for what was to be got by it. The University of Oxford has done us a good service in printing this authoritative edition of a code that has passed away. Repealed Acts of Parliament are often to the historian of far more value than those now in force. So it is with the statutes before us. They show what were the ideas of a man and a party who exercised for a time uncontrolled power in England. The sheet of facsimiles of the autographs of the heads of houses and others who sanctioned the introduction of these new regulations is interesting. Almost every name recalls to one who knows anything of the history of Oxford in the seventeenth century many reminiscences of learning and political strife. Of some of these men the signatures were before unknown to us:

William Wordsworth: the Story of his Life; with Critical Remarks on his Writings. By James Middleton Sutherland. (Stock.)

THIS is one of the biographies that the present age is so much given to—good, perhaps, after their kind, in a mild and harmless manner, but not in any sense to be called an exhaustive life. Mr. Sutherland seems to be one of the great multitude—an ever increasing throng—who admire the great poet of Lakeland. It is one of the natural results of greatness that a certain number of more or less foolish books should be written about the subject of it. The book before us cannot be said to belong to the worst of its class, any more than it deserves to rank with the more abjectly silly of its kind. The author holds a high, not to say exaggerated, estimate of Wordsworth's genius. Great as he certainly is, he does not stand alone, and we hold it unfair to the

poets of the past and present age to say that "His name will assuredly go down to posterity as the benefactor of the greatest poet of the century," when speaking of Calvert leaving Wordsworth 900*l.* Shelley and Tennyson may at least be throned beside him, to say nothing of Keats. Coleridge, too, should stand 'but little lower; but a man who can calmly reduce to print the statement that "'The Excursion' is probably the finest poem of the nineteenth century" is scarcely the person whom we should expect to find appreciating Shelley's 'Cloud,' or 'The Skylark,' to say nothing of 'In Memoriam' or 'Rizpah.' That Wordsworth was a very great poet no one will seriously deny. Some of his sonnets are among the best in the English language; but, great as he was, we know that he has equals. He was not appreciated during his life as he deserved to be, but since his death the world has discovered what manner of man he was; and, like all those who become half-saints to those who admire them, he has, in these latter days, gathered round his name a band of enthusiastic worshippers. We daily expect to hear that a Wordsworth Society is on the point of being formed. We think Mr. Sutherland well qualified to be the president of such an institution. For any one who wishes to know, in a short and concise form, the main incidents in Wordsworth's life this book is well fitted, but as a "life," in the higher and wider sense, it has no claim to our consideration.

Book Prices Current: a Record of the Prices at which Books have been Sold at Auction from December, 1886, to November, 1887. (Stock.)

'BOOK PRICES CURRENT' is practically an annual. As such it is likely to prove a mine of wealth to the bibliographer, and a very pleasant work of reference to the bibliophile. Taking the sales of books at Sotheby's, Puttick's, Christie's, and Hodgson's, it gives the titles of books sold, with prices and purchasers. A list at the beginning of the volume tells when the sale took place; an index at the end refers the reader to any special work. The method is easily shown. Matthew Arnold's death is so recent and deplorable his name at once suggests itself. Under "Arnold, M." we find three entries: "God and the Bible, 4,032"; "Poems, 5,114"; "Strayed Reveller, 5,113." Turning to these numbers we find that the first volume-sold at Hodgson's for 1*l.* 5*s.*, and the other two respectively, at Sotheby's, for 5*l.* 17*s.* 6*d.*, and 7*l.* 2*s.* 6*d.* The idea is excellent, and the scheme is simplicity itself. The only questions raised are whether sufficient articles in all are given, and whether the whole is trustworthy. In the main the execution seems satisfactory. The Duchess of Newcastle wrote 'The World's Olio,' not 'The World's Olio,' as is twice stated. Other similar mistakes may be pointed out. The book is welcome, however, and is likely in future to save much research in catalogues.

Miscellanea Genealogica et Heraldica. Edited by J. Jackson Howard, LL.D. Second Series, Vol. II. (Mitchell & Hughes.)

THE volumes of the Second Series of our valued contemporary show a good record of work on the editor's part in the necessarily difficult task of selection from the mass of material which comes to his hand. The recent recognition of the unwearied labours alike of Dr. G. W. Marshall and of Dr. J. Jackson Howard by the Earl Marshal must be a satisfaction not only to the supporters of the *Genealogist* and of *Misc. Gen. et Her.*, but also to all who esteem the noble science of blazon and its sister science genealogy at their true value as important factors in the study of history. In the volume for 1886-7, now before us, we have a mass of Visitation and other pedigrees, and extracts from inqui-

sitions, Chancery proceedings, wills, funeral certificates, &c., illustrating the history of the Amhersts, Bisses, Cullums, Dades, Evelyns, Everings, Thorolds, Uptons, and other families, partly continued from the previous volume. Welsh genealogy, a somewhat rare feature in our current genealogical literature, is well represented by the elaborate Owen (Kynaston) pedigree, starting, as it does, with Eliseg, Prince of Powys, whose memory is perpetuated by the inscribed stone called Eliseg's Pillar, of which an engraving accompanies the pedigree. The Ormsby and Dalton pedigrees, and the Castle Upton line of Upton, illustrate Irish genealogy. Scottish genealogy alone seems to come off badly in the volume under notice, having only what is rather an indirect representation through the Lovell and Whiteford pedigree, and some minor entries, the Whiteford descent itself not being carried up by any probative documents to Whiteford of that ilk. The very interesting 'List of the Principal Inhabitants of the City of London in 1640,' which we owe to the pecuniary needs of Charles I., is full of matter which might occupy pages of our space in the way of note, query, or comment. Here we see "Sir Paule Pindar" returned at what was then his stately house in Bishopsgate Ward, where dwelt also, we presume, "Mr. Pawle Pindar, Gent.," while in the same ward were returned the Earl of Northampton, the Countess of Devonshire, and "the Lady Mountegue [Montagu]." Peers and peeresses and baronets and knights dwelt in the City in those days. Some of the names, such as "Plesant Jolley," of the precinct of St. Faith under St. Paul's, would probably be discredited did they not appear in a return made for fiscal purposes. Some, again, would well have borne annotation. We suppose the "Ladye Rumneye," dwelling in Cheap Ward, was wife or widow (though not described as *vid.*, or widow) of one of the family of Romney, or Rumney, one of whom, William Romney, was Sheriff of London, 1603. Was the painter of Lady Hamilton of the same stock? The name has probably never been a common one, and the same coat is assigned to both forms in Burke's 'Gen. Armory,' 1878.

The Geological History of Plants. By Sir J. William Dawson, LL.D., F.R.S. (Kegan Paul, Trench & Co.) To their valuable "International Scientific Series" Messrs. Kegan Paul & Co. have added this work of Sir William Dawson, worthy in all respects of the companionship in which it finds itself. From a scientific and a literary standpoint this well-arranged and compact summary of the geological history of plants is equally important and interesting. It could only have been written by one completely master of the subject.

The Enemies of Books. By William Blades. Revised and Enlarged by the Author. (Stock.) THIS invaluable work of Mr. Blades's has been added to Mr. Wheatley's excellent "Book-Lover's Library." It is pleasant to hear that a second edition of this cheap and useful reprint has been demanded.

THE new Council of the Royal Society of Literature, elected at the anniversary meeting held at the Society's college, 21, Delahay Street, S.W., on April 25, includes, with Sir Patrick Colquhoun, Q.C., as president, the Bishop of Durham, Mr. Tyssen Amherst, M.P., Mr. Henniker Heaton, M.P., Sir Julian Goldsmid, Bart.; and, among contributors to 'N. & Q.,' Mr. H. T. Mackenzie Bell and Mr. J. W. Bone, F.S.A. The Earl of Limerick and the Master of St. John's, Vice-Chancellor of the University of Cambridge, were elected Auditors; and Mr. T. B. Gill, M.R.A.S., Librarian; Mr. J. Haynes, J.P., Treasurer; Mr. E. Gilbert Highton, M.A., Secretary;

and Mr. C. H. E. Carmichael, M.A., Foreign Secretary; were re-elected. The obituary notices read from the chair included a memoir of the Right Hon. A. J. B. Beresford Hope, M.P., who had been a fellow since 1853, and had been a member of the Council as far back as 1857. In regard to the Rev. John Wadsworth, it was noted that his family, a Yorkshire line, claimed kinship with the forefathers of Henry Wadsworth Longfellow, who corresponded with Mr. Wadsworth.

THE sixth Annual Meeting of the Society for Preserving Memorials of the Dead will, by permission of the Lord Mayor, be held at the Mansion House on Wednesday, June 13.

A COMMITTEE, of which Mr. Bickerdike, of Winwood House, 68, Canonbury Park South, is the hon. sec. and treasurer, has been formed for the purpose of presenting a testimonial to Mrs. Isabella Linnaeus Banks, the author of 'God's Providence House,' and many works of a quasi-antiquarian character, and an occasional contributor to our columns.

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. G. S. ("A Ballad in Praise of London Prentises and what they did at the Cock-pitt Playhouse in Drury Lane '73").—This is printed in Collier's 'History of English Dramatic Poetry and Annals of the Stage,' i, 336-8.

ANON.—'Body and Soul,' London, 8vo., 1823, is by George Wilkins. A second volume, with the same title, was published the same year.

C. E. ("Poe's 'To Helen': Nicæan barks").—Nicæa is the name of the place where Alexander the Great built the fleet which, under the command of Nearchus, sailed from the Indus to the Persian Gulf and Susa.

A. J. M. ("Sermon on Malt").—This is attributed to "Mr. Dod, who had a country living near Cambridge." It is given *in extenso* in Mr. Bickerdyke's 'The Curiosities of Ale and Beer' (Field & Tuer).

G. V. G. ("Meaning of Name of London").—See Mr. Loftie's 'History of London.' Your suggested derivation, if put forward, would stir much antagonism.

"FORGET THEE," &c. (7th S. v. 300, 351).—Copies of this poem have been sent by MR. BOUCHIER and other correspondents, and are at the service of MR. MONTAGUE, if he chooses to apply.

ALICE ("A worm at one end," &c.).—See *ante*, p. 352.

CORREIGNDA.—P. 341, col. 2, last line, for "Gilliner" read *Gilliver*; p. 346, col. 2, l. 16, for "opponaut" read *opponunt*.

NOTICE

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

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

LONDON, SATURDAY, MAY 19, 1883.

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Fables.

LAPP FOLK TALES.

CACCE-HALDEK, OR THE SEA PEOPLE FROM NÆSSEBY.

A man had two sons; the one was quarrelsome and fond of swearing, the other was agreeable and peaceable. They went a-fishing; and when their boat was full of fish, they rowed to the shore, made a fire, and got their supper ready. When they had finished eating, the father and the elder son lay down to rest, but the younger was not sleepy. He walked northward along the shore. Then he saw a little rowing boat. The boy sat down on a stone to wait and see who it was that came rowing. When the boat came nearer, some one shouted, "What are you waiting for?" "Oh, I want to see who is coming," answered the boy. In the boat was an old man. "Come into my boat, my boy, and we will go out and fish with lines," said the old man.

The boy entered the boat; and so they rowed out into the fiord. And when they had rowed to the middle of the fiord, a fog came up astern, so that they could not see the land. "It has become so thick," said the boy, "that I don't think we can find our way back." "Don't be afraid," said the old man; "there is no danger." When they had rowed a little further, it began to clear. The mist lifted up about three fathoms, but there it

stood like a roof. When they had rowed a little longer, they caught sight of something in the distance that looked like a village. "What village is that?" asked the boy. "It is our village," answered the old man.

When they arrived at the shore, the old man's sons came down to help them to pull up the boat. The boy began to be frightened, as he did not know where in the world he was, for he could not recognize the country, the shore, or the people. "Come, now, follow me, and I will go up to the village," said the old man. The boy wished himself home again; but the old man asked him so kindly that he felt obliged to go with him. When they came up to the houses, the old man said, "Get some meat ready for me, my boys;" and bade the boy eat. The boy did not dare to touch anything. "Bora, bora" (eat, eat), said the man; "there is no danger in it. You must eat with us; we are not like the Govater* people." He then began to eat. And when they had finished, the old man's two sons wanted to go out fishing. "If you like, we shall be very glad if you will go also," said the old man. The boy did so.

When they came home from the sea, they went to sell the fish in the market-place. The boy wished to go with them; but the old man said to him, "You had better stay here till my sons come back from the market. You shall have your share of the money. Don't be afraid; no harm will befall you. When my sons come back, you shall go home. How will you take your share of the fish—in flour, corn, or money?" "I prefer money," said the boy.

When the sons went away, the boy went up the village again with the old man. "If you like," said the old man, "you can go for a walk, and have a look about the village; but if you see anything that you cannot understand, you must not ask any one, or mention it to any one but me. I will explain it to you." The boy then went away. When he had walked for some time, he saw a great many goats, which went snuffing about. Then he saw a great many fishing-lines hanging down from the sky. Just then one of the goats took hold of a hook, and was drawn up into the sky. The boy wondered how it could be, but said nothing. In a few minutes he saw another goat bite a hook and disappear, like the first. Now it looked very wonderful. So he went back to the old man to ask what it meant.

Just then the old man's sons, who had been to the market, returned, and the lad got his money. So when the old man took the boy with him in the boat, and began to return, as they went the boy said, "I say, dear father, how was it I saw

* Trolls. It is popularly believed that if one were to eat anything with the underground folk, that it would not be possible to leave them again; and in many stories the hero is warned not to do so.

goats snuffing at barrels, and some of them bit hooks that were on fishing-lines which hung through the sky, and then disappeared?" The old man said, "The lines which you saw belong to your people, and the goats are the fish. Your people are at sea fishing, and they pulled up the fish when you saw the goats disappear. The goats are fish, and nothing else; but down here they look like goats. We are sea people, and here are our dwellings, and villages, and everything." When they had got some distance from the strand, they met the same fog as before. And when they passed through it, they saw the beach, and the boy began to know where he was. The old man took the boy to the same place as he found him, and said, "You must share the money you have received from us with your brother, and you must not tell anything to any one but your father." The old man did not wish to give anything to the elder brother—he was so bad tempered, and swore—as the sea folk have always a great objection to people who swear. W. HENRY JONES.

Mumby Vicarage, Alford.

SHAKSPEARIANA.

'MEASURE FOR MEASURE,' III. i. (7th S. v. 181).—In common, I believe, with all your Shakspearian readers, I am deeply indebted to MR. CARLETON for his learned and thoughtful communication. He will, I trust, pardon me, however, for taking exception to his interpretation of "the delighted spirit." This was fully discussed in 'N. & Q.,' 5th S. x. 83, 182, 304, 384, and then and there, as I thought, for ever settled. If MR. CARLETON will have the goodness to read the discussion as there presented, especially MR. FURNIVAL's closing note (p. 384), he will, I think, retract his own novel interpretation. It is surely a transgression of all sober criticism to read *delighted* as if it was written *delightened*, and then to decapitate this last and read it *lightened*. If the *lightened* spirit is the spirit "lightened from the grossness of the body," the *delighted* spirit must be the spirit deprived of lightness, the spirit made gross, a *reductio ad absurdum*.

L. 5. "To reside." If MR. CARLETON will consult the first folio again he will be pleased to find that *reside*, from *resido*, is not there at all, but quite another word, with quite another origin—*recide*, from *recido*, "to fall back." The terror-stricken Claudio "imag'd" *alternate* punishments of a bath in fire and imprisonment in ice.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

MR. CARLETON cites two passages from Euripides in illustration of the line,

"The weariest and most loathed worldly life,"
is a passage in Homer which I think should

not be omitted in such illustration. It is part of the conversation of the shade of Achilles with Ulysses:—

μη δὴ μοι θάνατόν γε παράνδα φάιδιμ' Ὀδυσσεῦ
βουλόμην κ' ἐπάρουρος ἐὼν θητενέμεν ἄλλω
ἀνδρὶ παρ' ἀκλήρω, ὃ μὴ βίωτος πολὺς εἶη,
ἢ πᾶσιν νεκέεσσι καταφθμμένοισιν ἀνάσσειν.
'Od., xi. 488-91.

ED. MARSHALL.

May I supply (1) the passage of Cicero, viz., '2 Contra Rullum,' 36, 97; (2) that from Euripides, viz., 'Orest.,' 1509 (Dind), to which MR. CARLETON refers?
P. J. F. GANTILLON.

In my last I showed cause for eliminating certain plural terminations which had been interpolated by the commentators (or perhaps the compo) in 'Measure for Measure,' to the utter destruction of the author's meaning. Suffer me to point out some more of the same nature, bearing in mind that Shakespeare shows himself as much inclined to get rid of the sibilant *s*—that real blot upon the English language—as his commentators are to thrust it in.

Take, for example, the interpolation of a plural in 'The Tempest,' I. ii.:—

A noble vessel,

Who had, no doubt, some noble creatures in her.

Thus the vulgate. The folio reads "creature," and is right, as usual. "Creature" is a Latinism, *creatura*, good Low Latin enough, though not, unless I mistake, Augustan.

Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.—'Dies Iræ.'

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."—Romans viii. 39.

Again, Ezekiel x. 15:—

"And the Cherubims were lifted up. This is the living creature that I saw by the river of Chebar."

In the Septuagint, Ζῶον:—

Καὶ τὰ χειροβίμῃ ἦσαν τοῦτο τὸ ζῶον ὃ ἶδον
ἐπὶ τοῦ ποταμοῦ τοῦ χυβάρ.

Creature, *sermone pedestri*, when taken out of the abstract, is used for the most part in a disparaging sense, as, *ex. gr.*, "a poor creature." I can recollect the ire of a high Church dignitary being roused by Lord Westbury, who (at least as reported) had called the bishops "creatures of the law." Reporters' English is much upon a par with commentatorial English. Lord Westbury was not likely to have made such a gross mistake. He must have said that the bench of bishops has the *creature* of the law, which is true.

Let us pass from 'The Tempest' to the 'Comedy of Errors,' V. ii., "My heavy burden are delivered." So the folio, and rightly. The vulgate gives "burdens," reduplicating the plural.

It is a loss to the language that the old English plural termination should have gone so nearly out of use. So nearly, I say, for there are still traces of it in the North, *ex. gr.*, "ratten" is still the plural to rat, though sometimes corrupted to "rattens." In like manner the commentators have corrupted "burden" to "burdens."

For other instances take 'Othello,' I. iii. :—

The battle [*i. e.*, battling], sieges, fortunes
That I have passed.

The ordinary reading is "battles." Again, 'Othello,' II. ii., "The celebration of his nuptials." The folio, "nuptial." I could give many instances, but fear to trespass on your space. HUGH CARLETON.

25, Palace Square, Upper Norwood.

'HENRY VIII.,' III. i. 122.—MR. WATKISS LLOYD, in his haste to emend the text of Shakespeare, has once more missed the point of a fine passage. The queen has previously said, "Ye tell me what ye wish for both—my ruin." She then, after denouncing the cardinals in scathing language, proceeds (paraphrasing the passage): "The king has already banished me his bed, and his love too long ago. All the fellowship I now have with him is only my obedience. What greater wretchedness than this can happen to me? Let me see what curse you, with all your learning, can make me equal to this!"

It is a fine passage, entirely destroyed by MR. LLOYD's emendation. The verb "make" is used nearly two thousand times by Shakespeare, with various shades of meaning, and presents no sort of difficulty. Indeed, the only difficulty lies in the slightly ambiguous remark of Campeius which follows; but this is perceptibly increased by changing "curse" into "cure." H. I.

Naples.

'HAMLET,' V. ii.—"Trumpets sound, and shot go off" (fol. 1623). Following this, all editors, I believe, since Malone have given, "*Trumpets sound, and cannon shot off within,*" and this though the quarto of 1604 had given the virtually correct, but wrongly placed direction, "*Drum, trumpets and shot, flourish a pece goes off,*" and though the exclusion of kettle-drums be in manifest disaccord with the text. In ll. 262-3 the king says:—

And let the kettle to the trumpet speak,
The trumpet to the cannoneer without;

just as Hamlet had said (I. iv. 10-12):—

And as he drains his draughts of Rhenish down,
The kettle-drum and trumpet thus bray out
The triumph of his pledge.

Nor is this ordinary stage direction merely in disaccord with the text, but it deprives us of a piece of local colouring which Shakespeare had of purpose introduced: for Cleveland, in his 'Fuscara'; or, the Bee Errant,' uses the simile,

As Danes carouze by kettle-drums.

It is strange that so obvious an error should have been made; stranger that it should have been retained so long. I would suggest "*Kettle-drums followed by trumpets; cannon shot off within.*" I presume the trumpets commenced immediately on the first sounding of the kettle-drums, and that both continued together till this point (not of war) was ended. Ending with a query, I would ask, Whence did Shakespeare obtain this bit of local colouring? BR. NICHOLSON.

"WAY" IN SHAKESPEARE (7th S. iii. 511; iv. 105, 405; v. 62).—Like MR. WALFORD, I can corroborate R. K.'s examples of the use of the word *way*, and at the present day. I have so long been in the habit of hearing it so used that I fail to perceive anything strange in it.

ROBERT F. GARDINER.

Glasgow.

TOASTS AND SENTIMENTS.

(Concluded from p. 325.)

May the time soon arrive when the children of Judah shall again be a collected people.

In our intercourse with Abraham's seed may their present degradation never make us forget they were the chosen people of God.

May we never receive an old friend with a new face.

May prosperity never make us forget the friends of our adversity.

When our friend is in adversity may we never allow him to forget auld lang syne.

When Fortune smiles may we never squander her favours.

May our happiness never depend on Dame Fortune.

May each ungrateful man be wedded to Fortune's eldest daughter.

May pure hopes spring like the verdure and blossom as the flowers.

May we prize our country's plainnesses before the beauty of a foreign strand.

May virtue be appreciated and beauty prized wherever they exist.

May sadness depart with the tears it expels, and never return without a new cause.

Constancy in love; may we appreciate the virtue and prize the possession.

May the memory of past blessings preserve a hope of future fortune.

May the nightingale's song harmonize the feelings of our hearts.

May we never allow dreams to be omens, unless they predict happiness.

May the spirits that are wearied by the day never renew their misery in dreams.

When poverty takes possession of a cottage may it never be able to expel contentment.

May hard labour secure strong health.

May our hearts be light and their joys be quite independent of a heavy purse.

May we be willing to return all that does not belong to us.

May our hearts never be fixed by mere beauty.

May beauty of person accompany purity of mind.

May we all be willing to spare memorials of the past, even if the act somewhat weakens the pocket.

May the recollections of youth soften the ruggedness of manhood.

May we never wish to gratify our feelings or further our interests by trenching on the rights of others.

May duty ever rise superior to inclination.

May the quiet hours of the brave be shared with the fair.

When duty calls the soldier may his wife willingly gird on his sword.

May the ruins of the Jewish empire impress the sons of Abraham with a due sense of their great crime.

May Israel soon be collected in the land of Judah.

May the daughters of Israel soon strike the harp once more under their native vines and fig trees.

May scornful looks never be given to loving hearts.

May the tears wrung from woman be as molten lead to him who voluntarily and unjustly causes them.

May the heart that doth truly love never be despised.

May the sailor's heart be firm as his ship.

A fair cause to fight for and double-shotted guns to fight with.

A steady heart, a stout ship, and a good captain for every British sailor.

May suspicion never mar the lover's happiness.

When the lover blames unjustly may his heart be his accuser and goad him to kindness.

May we all be free from the madness of doubting and deserting a devoted heart.

May we never meet misfortune half way by anticipating her movements.

May resolution animate us to resist weak regrets.

May the sorrows of the exile recede as he leaves the scene of their origin.

May the son's conduct never dishonor the sire's grey hairs.

May each good stock continue to produce good kine.

May age be honoured and its experience revered.

May we never experience that sinking of the heart which accompanies mental isolation.

May we ever have something to love and some one to love us.

May we be lov'd while we live and regretted, not mourn'd, when we die.

May the sea-boy's courage be equal to the duties of his calling.

May the hardships of the sea-boy never harden his heart.

May home affections ever animate the seaman and stimulate his enterprise.

May our trust be firm and placed on the only true basis.

May our friends approve the object of our trust and ever do homage to the divinity.

May actions prove the truth of professions.

May we have that faith in hope which frequently realizes her predictions.

May home in our minds have the vitality of the phoenix, which is constantly renewed as it expires.

The dreams of love; may they have a happy waking.

When the sails are unfur'd for our departure, may they leave behind us a pledge of our quick return.

May parting vows never prove false promises.

When we think we love and declare our affection may honour rivet the engagement.

May the shipwrecked tar soon renew his kit.

May Jack's misfortunes show him his friends.

May she who is faithful amid trials be happy in good fortune.

May the conduct of our friends during trials prove them worthy of the name.

The day-star of man's happiness—woman's love.

'Mid the changes of time may the hearts we love never change but for the better.

May we rise with the lark and participate in her lightness.

May the rising sun and the lark's song be our morning victors.

May we sleep for rest, not to indulge sloth.

May the language of love be addressed only to those entitled to love.

May our love be a fairy in her spirits, an angel in her principles.

May the brightness of love's form never be subdued by the shadows of the heart.

If we cannot tell when we first loved, may we be quite sure of our love lasting.

If the advances of love be imperceptible, may his impressions be mutually indelible.

Love's almanack; may it be a perpetual one.

May our meetings never be saddened by the prospect of parting.

If language is incapable of expressing love's feelings, may the loved one's heart magnify its meaning.

May each object of nature prove a link of sympathy with those we love.

The beauty of modesty; may the fair appreciate and possess its holiness.

May the fair never inflict wounds which are out of their power to cure.

The modesty which adorns a woman and dignifies a man.

The sunlight of the heart.

The dreamy hours of moonlight; may we be calm enough to enjoy them.

May fairy forms have fairy wishes, and fairy hearts to obtain them.

May the heart that is wild as the bird never be caught in the snare of despair.

May tender wishes have pure realizations.

May the lover who survives victory ever remember his promise.

May tender wishes accompany the soldier to battle, and woman's welcome reward his return.

May he who falls in the arms of victory never want a heart to weep for or to glory in his loss.

The "Carse o' Gowrie"; may its beauties ensure plenty o' visitants.

The lass o' Gowrie; may "Mess John" never be absent when she requires his aid.

May contentment secure matrimony, and love induce it.

The heart that can feel for another.

May each messmate be firm to his brother.

May Jack ever prefer his girl to his ship, his ship to his messmate, his messmate to himself.

May law makers never be law breakers.

May the unquiet spirit find rest in the quiet grave.

To the time when the madness of man shall cease wantonly to make widows.

May he who boasts of woman's favour be for ever silenced by dumbness.

May traps for truth be seldom used, they are dangerous instruments.

May we trust those we love, but never tempt them by neglect.

An anchor and cable to every British ship.

The heart that would anchor his ship rather than run from his enemy.

Perseverance to the smith, and tough iron for his forge.

May love, unlike the ivy, never by its attachment destroy his supporter.

May our love be as constant as the ivy, but not so destructive.

May strength characterize our love, and habit feed its flame.

The happiness of being beloved; may he who does not know quickly learn it.

May partings prove stimulants of affection, not sources of sorrow.

May we realize in dreams the presence of those who are away.

To old Ocean's sister; may the memory of her ancient glory never depart.

Venice; may she be a lesson to the nations that tyranny is destructive of prosperity.

To the memory of the time when Venice was great, glorious, and free.

May the blighted heart find in every one a brother.

May the midnight of the mind find all willing to illuminate its darkness.

May woman never know despair, nor man ever occasion it.

May the time arrive when war shall be spoken of as what has been, no more to be.

A true friend, with an opportunity to evince our friendship.

May the hearts that beauty gains be retained by discretion.

The deep sea; may its wonders raise our minds to Him that can control it.

The ecstasy that a gale in a good craft and a roaring sea excites.

The majesty of man; while it triumphs over nature may it willingly bow to nature's God.

May returning spring bring health to the invalid and inspire hope to the broken hearted.

May the seasons impart a lesson in life—Spring of its hope, Summer of its progress, Autumn of its maturity, Winter of its death.

The springtime of life; may the experience of age never destroy its purity of feeling.

May beauty cease to weep and war to be considered glory.

May we hate war, but in the cause of rights never refuse it.

May our enemies dread our firmness, our friends rely on our faithfulness, and both know our justice.

May our women resemble fairies only in their spirits, never in their inconstancy.

When the imagination pictures happiness may judgment never unnecessarily mar it.

The nightingale's song; may it ever produce pleasure, and never by its melancholy cause pain.

May selfishness never possess our hearts.

May we esteem merit wherever we find it.

May we love woman, quite independent of our relation to her, and may she ever inspire virtue.

May our sailors be constant as the needle and true as the compass.

May neither time nor tide make us unfaithful, even if they make us unfortunate.

May we love our friend and our fair, but love truth better than either.

May misfortune never compel woman to be a wife without love.

When duties are undertaken may passion be controlled.

May those who are mutually disappointed impart mutual support and avoid mutual temptation.

May our hearts be constant, though our wanderings cease but with life.

May truth be perceived and appreciated, without being prompted by oaths.

May women begin to doubt when men begin to swear fidelity.

When death takes hold of the sailor may his messmates mourn, but honour him.

May valour attach a sailor to his ship, and virtue ensure the esteem of his commander.

Hearts of oak; may they be as firm in war as true in peace.

May the warrior's rest relieve the warrior's ardour.

May the wounds of the freemen be so many seals of liberty.

May the dreams of the warrior return him to his home.

May our energies anticipate the wishes of our love.

May danger stimulate to, and never deter from duty.

May obstacles excite enterprise and ensure perseverance.

Lots of beef, oceans of beer, a pretty girl, and a thousand a year.

May we never want a friend and a glass to give him.

'N. & Q.' resembles an anvil in eliciting sparks of information, and not only that, but of preserving them also. In reply to your correspondents and my courteous critics, I mentioned at first that my collection was taken from a song-book edited and compiled by Thomas Rhymer. Whether that was a *nom de plume* I cannot say. I carelessly parted with the book without taking note of the date or publisher, but I think the former was about 1835. It was a small book, 12mo., about 600 pp. The toasts were carefully distributed through the book, to accompany appropriate songs.

Considering the origin and antiquity of sentiments and pledges, I take it that the language of many would in time become transmuted and localized through many generations, as in the instance pointed out by the Rev. C. F. S. WARREN. Such changes have occurred even in songs and popular traditional stories, which vary in style and spelling in different counties, whilst the latter had the advantage of being preserved in the earlier days of printing, a distinction which would probably not be accorded to such waifs and strays as toasts until a much later date. If I remember rightly, Percy makes no mention of them. This is the only explanation I can give of the anachronism pointed out.

I am not acquainted with either of the compilations mentioned by Mr. HAILSTONE, Mr. DOREY, and Mr. FRAZER, though I quite agree with the last-named gentleman that a careful study of the literature of the subject would well repay perusal. I may mention, however, that many of these sentiments are uncommonly "full flavoured."

Here is a quaint one, which I heard the other night for the first time, "The in-kneed Quaker," *i. e.*, the friend in need. The chairman of a little social circle which used to meet on Saturdays at the Fleet Street "Mitre" years ago always gave the following at the first stroke of nine:—

All ships at sea,

Sweethearts and wives,

Not forgetting the trunk-maker's daughter at the corner of St. Paul's.

The origin of this toast will carry the Rev. C. F. S. WARREN a little into past ages, but not far. It appears that when "St. Paul's Walk" was the promenade of the cavaliers and swashbucklers, a

trunk-maker, whose stall was at the corner of the cathedral, had a marvellously pretty daughter, who became the rage, and whose memory is handed down in the foregoing toast. She must have been the rage much as was the pretty confectioner of Regent Street fifty or sixty years ago. I have often heard my father speak rapturously of the marvellous beauty of this little lady, who drove the bucks of London mad, and caused a blockade of the street daily until, as I was told, she was smuggled out of the house in a hearse. I know my father had an aquatint of this pretty blonde confectioner.

This is a digression which should be brought up by a song and sentiment combined:—

The moon on the ocean was dimm'd by a ripple,
Affording a chequered delight,
The gay jolly tars pass'd the word for the tippie,
And the toast, for 'twas Saturday night.
Some sweetheart or wife that each lov'd as his life
Some gave, whilst they wish'd they could bail her ;
But the standing toast, that pleased the most,
Was the wind that blows, the ship that goes,
And the lass that loves a sailor.

Some gave the King and his brave ships,
And some the constitution,
Some may our foes and all such rips
Own English resolution ;
That fate might bless each Poll and Bess,
And that they soon might bail her ;
But the standing toast, that pleased the most,
Was the wind that blows, the ship that goes,
And the lass that loves a sailor.

W. T. MARCHANT.

MARK LEMON.—In collecting matter for the purposes of a history of the parish of Hendon, Middlesex, I found that there were buried there several members of a family named Lemon, who had "Mark" as Christian name; and I also found entries in reference to them on the Court Rolls. This set me inquiring whether *Punch's* great editor was connected with the place, with the result that I unearthed a local tradition that he was born "in a cottage opposite the 'Greyhound.'" I hunted for direct evidence of this, but could find none; and, tracing the statement to its source, I found that source to be an "old inhabitant." Turning to 'Men of the Time,' I found it stated that the great Mark was born in Oxford Street, London; and I then wrote to Mr. Edward Walford on the subject, who characterized the local tradition as "false and absurd," and very kindly afforded me the information that he gained his knowledge of Mark Lemon's place of birth from that gentleman himself, whose patronymic, by the way, was not Lemon at all, it appears. It is curious, however, that there should have actually existed a whole family named Mark Lemon (the last died in 1831), and that the local tradition before referred to should have had a healthy existence of about thirty years without being contradicted. It seems to have an

extensive circulation in the district, and is generally given credence to; and as hereafter it may breed confusion, perhaps it is worth while that attention should be drawn to its falsity in 'N. & Q.'

E. T. EVANS.

A NEW REFERENCE TO SHAKESPEARE.—There is a mention of Shakespeare contained in a rare newspaper, entitled the *Northern Nuntio*, published at York in 1643. Under the date of Aug. 8, this journal states that the rebels at Nottingham have abandoned the town, but still hold the castle. It advises them to quit the castle in time, lest they find themselves, like the rebels at Gainsborough, unable to get out when they wish to do so. It continues:—

"I presume I deserve a fee for my counsel as well as their Doctor of the Committee at Nottingham deserved to be kicked out of the town (as he was the other day), the cause I have almost forgot, except the king's late victories have awaked the Atheist and make him now think there was a God, whom he not feared nor served before, but gloried in the contrary, setting Shakespeare's plays at a better pitch of authority, than the Gospel of Christ, the fitter man you'll say to be of the devil's council that was become so choice a peer in his court."

The Doctor referred to is evidently Dr. Hunt-ington Plumtre, of whom Mrs. Hutchinson gives a long account in the life of her husband. He was the author of two books of epigrams, published in 1629; but I have not been able to find any mention of Shakespeare in them, though Randolph is often mentioned.

C. H. FIRTH.

AUSTRALIAN PLACE-NAMES.—A friend asked me some time ago if I could direct him to any sources of information where he could learn for what reasons the various towns, rivers, and other objects, natural and artificial, in our Australian colonies and in New Zealand bore the names by which they are known. I had to confess my ignorance at the time, and have never since come upon any book that will enlighten me. These countries are still but young commonwealths. It is hardly probable that darkness has as yet had time to settle on the origin or meaning of their place-names. It is much to be wished that some one would undertake now, while there is time, a work of reference of this kind. It would at the present moment be of much interest to many persons in the old country, as well as in the new, and in future ages would be of value that we cannot estimate. I do not know whether Australia and New Zealand possess historical societies. If they do, this is a work which should be undertaken by them. To make it perfect it should include the other southern lands discovered or occupied by Englishmen. Sir John Ross has left on record the reasons why he gave the names he selected to the places discovered by him in the southern polar seas.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

DR. JOHNSON AND HIS FRIENDS.—The numerous and very interesting collection of autograph letters written by Dr. Johnson and his contemporaries, formed by Major Ross, will be sold by Messrs. Christie, at their rooms, on June 5. It includes thirty-one letters by Johnson, many by Boswell and his relatives, a large number by Garrick, and engraved portraits and drawings of them and the houses they inhabited. There is also Mrs. Piozzi's voluminous correspondence with Sir James Fellowes, between the years 1815 and 1821. To these must be added MS. letters by Mrs. Siddons, Charles Kemble, and others, with many caricatures by Cruikshank. It is impossible, without copying half the catalogue, to point out even a portion of the more interesting lots. And such a collection can only have been formed in the course of years by taking advantage of every opportunity of increasing it. At the same time will be sold letters by Lord Byron; the 'Poem on Sensibility,' 'Verses on the Death of John McLeod, Esq.,' 'Verses addressed to Miss Fanny Cruikshank,' all three in the handwriting of Robert Burns; and autograph letters by persons implicated in the Jacobite rising of 1715.

RALPH N. JAMES.

ALLEGED ECLIPSE WHEN CÆSAR CROSSED THE RUBICON.—A writer in the *Globe* newspaper, in an article on the lunar eclipse of January 28 last, referred to a supposed solar eclipse at the time when Julius Cæsar was making that famous passage of the Rubicon which has passed into a proverb. This is a very old mistake, fallen into at a time when there was some doubt about the chronology of that period. Cæsar crossed the river in question (the boundary of his province) at the end of the year (in our reckoning) B.C. 50 or the beginning of 49. No visible eclipse of the sun occurred in the former year, nor in the latter until August 9. There was one in B.C. 51, on March 7, but Cæsar was then in Gaul. Dion Cassius mentions an eclipse of the sun (ὁ ἡλιος σύμπασι ἐξέλιπε), which occurred (as well as other prodigies) about the time when Pompey crossed the Adriatic to Dyrrachium; but of this phenomenon he only says that it took place in the year of that event, and probably means the eclipse (annular where central) of August 9, B.C. 49.

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.

STANDARD BEARER.—Will any one kindly tell me what is the date of the creation of the office of Standard Bearer of England, and when this office

was discontinued or fell into abeyance? Sir Anthony Brown was standard bearer to Henry VIII., and was succeeded by Sir E. Holland. When Charles I. took the field at Nottingham in 1642 he appointed Sir Edmund Verney, Knight Marshal, to be standard bearer. When Sir Edmund Verney was killed at Edge Hill and the standard captured, Capt. John Smith, who retook it from the Parliamentary forces, seems to have had the honour conferred on him; but I cannot find any subsequent holder of the office.

H. BRACKENBURY.

FABLE OF THE DOGS AND THE KITE.—In Chaucer, 'Kn. Tale,' 319, we find:—

We stryve, as didde the houndes for the boon;
They foughte al day, and yit hir part was noon;
Ther cam a kyte, whyl that they were wrothe,
And bar away the boon bitwixe hem bothe.

Warton says this is "from Æsop." I should like to know where in Æsop's, or in any other author's, collection this fable is to be found.

WALTER W. SKEAT.

ANNA HOUSON (OR HOUSTON).—A lady of this name, supposed to be daughter or granddaughter of a Lincolnshire rector, married a baronet about forty or fifty years ago. I shall be much obliged for any clue to her own and her husband's name.

SIGMA.

CARADOC, OR CARACTACUS.—Did this British prince die in Rome or Britain? The Emperor Claudius is said to have given him his freedom.

A. M.

NATHANIEL CROSLAND.—I should be glad to know something about this person, who was fifth, but eventually sole surviving, son of Thomas Crosland, of Crosland Hill, in the parish of Almondsbury, co. Ebor. His baptism is not recorded in the Almondsbury registers. He is said to have been a captain in the army of King Charles I., but I do not find his name in Mr. Peacock's book. The pedigree of the family is given in Dugdale's 'Visitation of Yorkshire' (Surtees Soc., vol. xxxvi.).

G. W. TOMLINSON.

Huddersfield.

"TO MAKE UP HIS MOUTH."—

"Walpole had not got so much as he wished in the *South Sea*, and so he was resolved to make up his Mouth now, and the two Insurances were the Things he pitched upon."—'Diary of Mary, Countess Cowper,' second edit., p. 144.

"Walpole to make up his Mouth by a Bubble, because he did not get enough in *South Sea*."—*Ibid.*, p. 153.

What is the origin and precise signification of this phrase, "To make up his mouth"? C. C. B.

BERTHOLD'S 'POLITICAL HANDKERCHIEF.'—I have before me No. 1 of this publication. It is dated Monday, Sept. 5, 1831, and is priced at

fourpence. The first page is taken up with a "Remarkable Prophecy of the Emperor Napoleon as regards England, France, Russia, and other European States. (Being a suppressed passage from both French and English editions of Count Las Casas' Journal.)" Several sentences of this "prophecy" are printed in large capitals, as: "Never was a web more artfully woven over a nation than that horrible debt which envelops the people of England." The ceremonial for the coming coronation also takes up a large space. That this was an attempt to avoid the newspaper duty is evident from an address:—

"To the Boys of Lancashire.....We have no patent for this new pocket handkerchief, because we intend to advocate the interest of the working people, and consequently do not intend to pay any tax for our knowledge to the tyranny that oppresses us. You shall be all as busy as bees if our Whig taxers do not, by the omnipotence of an Act of Parliament, declare cotton to be a paper and a handkerchief to be a pamphlet or a newspaper."

The imprint runs, "Printed and Published by H. Berthold, No. 1, Bouverie Street, Fleet Street, and 14, Duke Street, Lincoln's Inn Fields."

Can any of your correspondents tell me anything of H. Berthold, or of the fortunes of his *Political Handkerchief*? Did any similar publications arise at that time or later? DE V. PAYEN-PAYNE.

University College, W.C.

[A third number appeared. See 2nd S. ix. 281.]

BULLEIN'S 'DIALOGUE.'—Has the following work been reprinted in this age of reprints?—'A Dialogue bothe Pleasaunt and Pietifull, wherein is a Godlie Regiment against the Fever Pestilence, with a Consolation and Comforte against Death.' By William Bullein. There are, I believe, editions dated 1564, 1569, 1573, or 1578. Can any one help me, without my going to London, to a sight of one of the early editions? J. R. BOYLE.

Downhill House, West Boldon, Durham.

WALKER THE FILIBUSTER.—Has any life of Walker the Filibuster, or any account of his Nicaraguan expedition been published; and, if so, where is it to be obtained? C. L. S.

BISHOPS OF ELPHIN.—I should be pleased to know in what works I could find particulars relative to the lives of the following bishops of Elphin:—Leslie, John Law, Charles Dodgson, Jemmet Brown, William Gore, Edward Synge, Robert Howard, Theophilus Bolton, Henry Downs, Simon Digby, John Hudson, John Parker, Henry Tilson, Edward King, John Linch. In what directory can I find the most complete list of bishops, deacons, and priests of that see?

JOHN J. RODDY.

PRIVATELY PRINTED BOOK BY GENERAL OUTRAM.—I should be obliged if any reader of 'N. & Q.' could give me any information as to a

work published by General Outram after the Indian Mutiny for circulation amongst his friends.

F. GREEN.

160A, Fleet Street, E.C.

CELTIC RIVER-NAMES: CHER, FROME, MEUSE.—Canon Isaac Taylor, in 'Words and Places,' p. 145, smaller edition, speaking of Celtic river-names, mentions certain rivers as types of groups of names which he considers worthy of investigation, but on which he does not express an opinion. Amongst these are Cher, Frome, and Meuse. I should be glad to know whether anything has since been written in proof of the Celtic origin of these. On the line of the brook flowing through this parish there are found the following names, to which I have added the earliest spellings met with:—

Cherfold. Churifaud, Hen. III.; Churefold and Cherefold, Edw. I.

Fromes. Fromelond, 1542.

Measles. Musulle and Meushulle, 1311; Mesehulle, 1412. Cf. Mazelymede, 1290, now Measle-mead.

STEPHEN COOPER.

Chiddingfold.

COMMONWEALTH M.P.S.—Proof exists that the following were elected to the Parliament of 1656-1658, but so far their constituencies are unknown:—

Charles Hill.

John Hanson.

Richard Winneve. Qy. Le Neve?

Mr. Lawrence the President's son. Qy. if William Lawrence, of Wraxall, Dorset, M.P. for Isle of Wight?

Mr. Herbert.. Sat for a Welsh constituency.

In the Parliament of 1658-9 the following appear among the speakers in debate, but are not in the usual lists of M.P.s:—

Col. Kirkley.

Col. Lockyer.

Col. Winter.

Mr. Lockyer, Jun.

I shall be glad of assistance in assigning constituencies to any of the foregoing. W. D. PINK.

SETON PORTRAITS.—1. In 1875 a copy of Sir Antonio More's well-known picture of the Seton family was sold by Christie, Manson & Woods, who are unable to give the address of the purchaser. 2. In February last a rude portrait of Chancellor Seton was sold in Edinburgh, at the sale of some of the effects of the late Mr. James Gibson-Craig, to a "Mrs. White," whose address cannot be ascertained. Perhaps some reader of 'N. & Q.' may be able to supply the desiderated information. E. N.

Edinburgh.

ECCLESIASTICAL DRESS OF THE ARCHBISHOP OF CANTERBURY.—In the account of the reopen-

ing of Southwell Cathedral (February 2) the *Illustrated London News* states that "the Archbishop walked at the rear of the procession, preceded by an acolyte carrying his crozier. His Grace's train was borne by two boys robed in scarlet and lawn." Is it recorded that any former archbishop since the Reformation adopted this ritual?

FREDERICK T. HIGGAME.

AUTOMATIC MACHINES.—The article devoted to the life of Richard Carlile (1790–1843), free-thinker, in the 'Dictionary of National Biography,' contains the following curious passage:—

"His shopmen were arrested so frequently that he sold his books by clockwork, so that the buyer was unable to identify the seller. On a dial was written the name of every publication for sale, the purchaser entered and turned the handle of the dial to the publication he wanted; on depositing the money the book dropped down before him."

Does this process of Carlile's record the first use of the now ubiquitous automatic machine?

LIBRARIAN.

HERALDRY.—On the shield of the arms of the house of Savoy, one quartering in tierce per pale is, Dexter, Gu., a horse courant arg.; for Westphalia; sinister, Barry of eight or and sa., for Saxony. In the base is, Arg., three crescents gu. The crescents are represented in the engraving as resting on squares similar to billets, but placed horizontally and void of the field. The colour of the outlines of the squares is not distinctly shown. Can any one kindly tell me what arms those in the base represent?

E. M.

PAINTING BY TITIAN.—I shall be glad of information respecting a painting by Titian of the 'Death of Acteon,' representing Diana in the act of shooting Acteon, and the incident of his dogs worrying him. It was formerly in the collection of the Duke of Orleans. Can any reader inform me of its present owner?

G. W. JACKLIN.

THE FIRST PRAYER FOR THE QUEEN IN THE COMMUNION SERVICE.—I have often been puzzled to account for a hiatus apparently existing in the first prayer for the sovereign which occurs in the ante-Communion service. The authorship of this collect is, I believe, unknown; and it was first introduced in the Prayer Book of 1549.

When we examine this collect we seem to pray that the Almighty may "so rule the heart of the Queen.....that we and all her subjects may faithfully serve, honour, and humbly obey her." I can quite understand the sense which is meant to be conveyed by this curiously jumbled sentence. I apprehend it may mean that we should pray "that the heart of the sovereign may be so ruled that her resulting life of duty may lead her subjects to faithfully serve, honour, and humbly obey her," &c.; or I could quite understand it in another sense if the

sentence ended with "honour and glory," the next sentence beginning, "grant also that we and all her subjects," &c.

As it is, it appears to me to be almost the only loosely worded piece of composition in the whole Prayer Book. I confess that in consequence I seldom or never use this particular collect. I should be glad to hear what any of the accomplished liturgiologists who read 'N. & Q.' have to say on the subject.

W. R. HOPPER.

Holy Trinity, Wakefield.

ANOTHER "PRETTY FANNY." (See 7th S. v. 200, 254.)—I labour under the disadvantage of only seeing 'N. & Q.' monthly. Previous to seeing MR. BOUCHIER'S satisfactory solution of the query concerning "Pretty Fanny's way," I was inclined to draw attention to Horace Walpole's 'Letters' (H. S. Conway, July 19, 1746, and to G. Montague, Oct. 20, 1748), where mention is made of more than one fair Fanny. Can any correspondent well acquainted with the *ana* of the last century give a clue to where aught may be found referring to a certain Fanny Murray, whose name is embalmed and honoured in the Walpolian letters under the above dates? I am induced to ask, as she was afterwards "made an honest woman of" by a certain wayward Thespian, whose name comes into a pedigree in which I am interested.

R. A. G.

BROMPTON.—I should be glad if any one could give me the origin of this name for a part of Kensington.

CHARLES JAMES FÈRET.

KIMPTON FAMILY.—Can any reader furnish me with information respecting the Kimpton family of Hertfordshire? Francis and Rebecca Kimpton resided at Welwyn about 1719. They were married about 1698. Are there any descendants of the above?

HECATEUS.

AUTHORS OF QUOTATIONS WANTED.—

"*Equivocation.*

"By giving a perverted sense to facts,
A man may lie in publishing the truth.

"Shakespeare."—H. G. Bohn, 'D. P. Q.'

No further reference to this quotation is given, nor is it to be found in any concordance consulted.

"*Bashfulness.*

"Unto the ground she cast her modest eye,
And, ever and anon, with rosy red,
The bashful blush her snowy cheeks did dye.

"Spenser."—H. G. Bohn.

Not in index to Spenser.

"*Woman.*

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

"Dryden, 'The Will,' V. iv."—H. G. Bohn. W. Davenport Adams, 'D. E. L.,' gives the same quotation and reference. No play called 'The Will,' either as first or second title, is named in Scott's Dryden.

IGNOTUS.

[No play called 'The Will' was written by Dryden.]

Replies.

"PRIMROSE PATH."

(7th S. v. 329.)

The two passages in Shakespere where the primrose is spoken of as decking the pathway which leads to the *città dolente* are very striking. Had the idea occurred but once we might have considered it accidental, for in poetry, even of the highest class, as in all other human things, something must be allowed for what we call chance. As, however, the idea is repeated, this solution—a poor one at the best—may be dismissed without further consideration. We quote the two passages as they are given in the Globe edition, where the lines are numbered. In 'Hamlet,' Ophelia says:—

I shall the effect of this good lesson keep,
As watchman to my heart. But, good my brother,
Do not, as some ungracious pastors do,
Show me that steep and thorny way to heaven;
Whiles, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede. I. iii. 45-51.

In 'Macbeth' it is the porter to whom the idea occurs:—

"I had thought to have let in some of all professions that go the primrose way to the everlasting bonfire."—II. iii. 20-23.

Our minds have long been exercised on this subject, and we have spent much time in hunting in books of a time earlier than and contemporary with Shakespere, in the hope of finding some clue, or at least a parallel passage. There is a vast body of literature, mostly in Latin, which gives the symbolic meanings of all things in heaven and earth; it is a kind of reading in which we delight, and we have indulged ourselves therein for more hours and days than we like to think of. Never, however, have we come upon anything which in the remotest way helps to suggest what was in the poet's mind when he wrote those passages. Some time ago we were conversing on the matter with two ladies, both highly accomplished. One of them suggested that the origin might be due to some local association. There are scattered through the land many places with names such as Hell-gate, Hell-road, Hell-hill, Hell-hole, Hell-way. If, she said, there was any place with such a name near Shakespere's home, where primroses were a noteworthy feature in early spring, it is not impossible that it might furnish the connecting link in his mind. It is, of course, nothing to the purpose to contend, even if it be true, that *Hell* in place-names had never, or very rarely, any connexion with Hades or Gehenna. The other lady, who is a Roman Catholic, and who possesses a really marvellous amount of knowledge as to the history of the rites and symbolic customs of her Church, said that, whatever Shakespere's religious practice may have

been, it was admitted by every one that he had much knowledge of the old religion. Representations of hell were common on church walls till the Reformation, and although there had been more than one order made that they should be effaced, Shakespere must have seen many a representation of hell, and the way thereto, trod by popes and emperors, kings and bishops, yeomen, bondmen, and clowns. It was the custom when the ground had to be represented in the rude limnings on church walls, to indicate it by streaks of green and brown, dotted over with yellow flowers. Existing examples prove this. To an active mind like that of the poet we may well conceive that some such picture as this—seen, perhaps, but once in early youth—had for ever connected the pale and innocent primrose with *la perduta gente*. I cannot affirm that either of these suggestions carries conviction, but neither of them is wildly improbable.

As we are informed by a constant writer in your pages that a desultory garrulity is sometimes tolerated by you, may we take the liberty of adding a question which has little to do either with Shakespere or the primrose? The Catholic lady of whom we have made mention during the above conversation quoted some lines on the burning of the world, by Ebenezer Jones. We remember the following fragments:—

When the dance is sweeping,
Through the greensward peeping,
Shall the soft lights start.

* * * * *

And the woodland-haunter
Shall not cease to saunter,
When far adown some glade,
Of the great world's burning,
One soft flame upturning,
Seems to his discerning
A crocus in the shade.

The whole were of a high order of beauty. We should be glad to know where they are to be found.

This is a time when many brains and many hands are at work in organizing knowledge. Has it ever occurred to any worker that a great service would be done to all who love trees and flowers by any one who would compile a dictionary of the references to trees and flowers made by our poets? If classical and foreign writers were included, so much the better. There is no fear of a book of this sort containing too much. The 'Flora Domestica,' a volume we have heard attributed to Leigh Hunt, contains many floral quotations. The 'Flora Historica' of Henry Phillips, though it has in it much surplusage, is a useful collection of extracts. N. M. AND A.

Is this anything more than a Shakspearean substitute for "the flowery path"? Shakspeare appears to have been particularly in love with the primrose, and in this connexion it is noteworthy that amongst the flowers scattered by Dis in the path of Proserpina to lure her away he places

—pale primroses,
That die unmarried ere they can behold
Bright Phœbus in his strength.

The Bertha of Germa nmythology was, in like manner, said to lure away children to her subterranean halls by offering them gifts of primroses. The beauty and fragility of these "orphans of the flowery prime" alike fit them for this rôle.

C. C. B.

"Primrose path" = path of early follies?
R. S. CHARNOCK.

O'CONNELL'S 'DIARY OF A TOUR IN THE NORTH OF IRELAND' (7th S. v. 267).—It is not correct to assume that Huish's 'Life of O'Connell' appeared after his death. It had a large circulation during his lifetime. The copy preserved in the Library of Trinity College, Dublin, bears date 1836, and brings down O'Connell to the close of the Repeal debate in 1834. This edition supplies, at the same pages indicated by your correspondent—i. e., 316-371—"The Diary in the North." During the eleven years that O'Connell afterwards lived he had ample time to repudiate the 'Diary,' the authenticity of which has of late been impugned. The newspapers of the day contain a letter from him denying that (as a memoir alleged) he had meant to become a priest, and a long letter to another biographer, A. V. Kirwan, angrily contradicts various statements. I cannot think that O'Connell would have remained silent if so daring a fraud was attempted as a forged diary in his name; but its literary merit is so marked that it may have induced him to "bear the wrong patiently," if wrong it is.

In 1857 I gave my copy of Huish and Madden's 'Revelations of Ireland' to O'Connell's eldest daughter, Ellen, who was then engaged on her father's life. In her letters to me she points out a number of myths in Madden's notice of "the Liberator." She is silent as regards the diary. The edition of Huish—described in 'N. & Q.' as having appeared after his death—was printed either from old stereos or "doctored up" from a remainder stock of the earlier issue, and merely differed from the edition of 1836 by a hasty sketch of O'Connell's later career, adroitly added as a catchpenny.

Why is Huish ignored by the most exhaustive biographical works of reference? Allibone professes to enumerate his writings (i. 912), but omits the 'Life of O'Connell.' A general judgment of the *Athenæum* is quoted which it is simple justice to a dead man to place on record here, that "his work is most exact, and contains much solid information." The Rev. M. RUSSELL has done well to ventilate this question.

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

Dublin.

LORD HOWARD OF EFFINGHAM (7th S. v. 287).

—A query, with several replies, on the question whether Lord Howard of Effingham was ever a Roman Catholic may be seen in 'N. & Q.,' 1st S. iii. 185, 244, 287, 309. It was a surmise of two correspondents that he became a Romanist, one saying perhaps temporarily, between the victory over the Armada and his visit to Spain.

ED. MARSHALL.

I could furnish J. K. L. with a good deal of (circumstantial) evidence which "points the other way," dating from 1591 to 1623; but I have been unable, though I have looked carefully for it, to discover the least testimony in favour of the popular idea. If any one can supply such evidence, it will be interesting to many at the present time, and so would distinct proof on the other side.

HERMENTRUDE.

EARLS OF WESTMORLAND (7th S. v. 189, 277).

—Mary Neville was far from being, as your correspondent SIGMA terms her, "heirress of the Nevilles, Earls of Westmorland." She was heirress of the Barons of Abergavenny, who were descendants of Edward Neville, ninth son of the first Earl of Westmorland. The earldom, being limited to heirs male, became extinct with Charles Neville, sixth earl, whose representatives and heirs general were his four daughters, Katherine, wife of Sir Thomas Grey, of Chillingham; Eleanor, who died unmarried; Margaret, wife of Nicholas Pusey; and Anne, wife of David Ingleby. HERMENTRUDE.

Your correspondent asks, Was there any connexion between the Fanes and the Nevilles? Certainly. Thomas Fane married Mary, daughter of Henry, Lord Abergavenny, 1574, heir general of Abergavenny. She was summoned to the barony of Le Despenser (Dispensarius), 1604, and her son was created Earl of Westmorland. The Despenser barony was revived as a compromise. The house of Neville, or Nevill, narrowly escaped being snuffed out, as so many of the older houses were, by the custom of old baronies in England going to heirs general, while the higher dignity of Westmorland, which would have gone to a male descendant of the first earl, *temp.* Richard II., was forfeited (in the reign of Queen Elizabeth). This is the fact, though quite opposed to the common notion that in earlier times more importance was attached to the male line than now. Under the later Plantagenets, though aristocracy was a fact, the times were not very genealogical, and little care was taken to keep up family names, and, in the natural course of things, as Beauchamp gave place to Nevill, so would Nevill to some other. Compare the names of Beauchamp and Montague being merged in another branch of Neville, who in this way held the Earldom of Warwick and Salisbury. But perhaps

there was an unwillingness to extinguish altogether so great a name in later days. Moreover, George Nevill, the cousin, was, by an entail, in possession of the Beauchamp estates.

The Latimer branch of the Neville, who had the barony of Latimer from an heiress, had lately lost it, or rather the last baron had left four daughters, coheiresses, among whom it fell into abeyance, though other Latimer Nevilles (so called for distinction) were then numerous.

Lord Abergavenny and one of the Latimer Nevilles both petitioned James I. for a restoration of the earldom of Westmorland; and it seems hard that he would not grant it, when we consider that the attainder had been suffered in the interests of his mother, Queen Mary. Just so the Englefield family, of Berkshire, who lost their estate on charge of a Roman Catholic plot, for a similar end, received a baronetcy only in compensation.

As a matter of fact, a nearer branch than that of Abergavenny or Latimer was Neville of Wear-dale, who, though fallen in fortune, had a representative living in 1624, as stated in one of the volumes of the Surtees Society. The founder of this line, who married a daughter of Lord Beaumont, was killed in the Wars of the Roses.

R. M.

Mary Neville, wife of Sir Thomas Fane, was not, as stated by SIGMA, the heiress of the Earls of Westmorland, but was heir general of the junior line of Abergavenny. At the accession of James I., the original earldom of Westmorland was claimed by Edmund Neville, male representative of George Neville, Lord Latimer, third son of Ralph, the first earl, by his second marriage. Edmund Neville assumed the titles of Earl of Westmorland and Lord Latimer; and on his monument at Eastham, in Essex, he is so styled. King James seems to have given him a promise of restoration to the earldom, for in a letter to the king he wrote, "Soon after God called the Queene, your Majesty gave in charge to Sir Patrick Murray to assure me if you were King of England I was Earle of Westmoreland without exception." The claim being referred to the judges, it was decided that Edmund Neville was barred by the attainder of Charles, the sixth earl. The particulars of the claim are to be found in Surtees's 'History of Durham,' vol. iv. p. 164. If the Marquis of Abergavenny could prove the total extinction of the senior male branches of the house of Neville it is hard to believe that the Crown would now, three centuries after the treason of the sixth earl, refuse to restore the original earldom. The existence of the modern earldom of Westmorland could be no bar to the restoration of the ancient title, for we have an Earl of Devon and a Duke of Devonshire.

H. W. FORSYTH HARWOOD.

EXODUS OF THE ISRAELITES (7th S. v. 306).—When at Suez in 1840 I was informed by an intelligent Coptic merchant—agent of the Honourable East India Company—that there were two parties in Egypt whose ideas on the subject of the said exodus were in acute antagonism. Those who believed in the miracle—of which party he was one—affirmed that the Israelites crossed over the Gulf of Suez in the vicinity of the Gulf of Akaba, where the water is very deep; the sceptics, on the contrary, asserting that they made the passage within four or five miles of the town of Suez at a time when a strong northerly gale had driven back the very shallow waters, so that they passed over almost dry-shod. When the pursuant Egyptians were well across, the gale shifted suddenly to the south, bringing up a bore—or wall of sea—which overwhelmed and drowned them.

C. NUGENT-NIXON.

HOUSE OF PEERS ON PUBLISHERS (7th S. v. 209).—The debate in the House of Lords, in which Lord Lyttelton and Lord Camden, among others, took part, was on the Booksellers' Copyright Bill, on June 2, 1774. The House divided on the question of postponing the second reading for two months,—Contents 21, Not-Contents 11. The Bill was, therefore, dropped. See Hansard's 'Parliamentary History,' vol. xvii. p. 1399; and *Annual Register*, 1774, p. 95.

EDWARD H. MARSHALL, M.A.

Hastings.

MAR SABA MS. OF EURIPIDES (7th S. v. 288).—The "Mr. Coxe" mentioned was the late Rev. H. O. Coxe, the learned and honoured librarian of the Bodleian Library. Mr. Coxe was sent out by the British Government (*mirabile dictu!*) to examine the MSS. in the libraries of the Levant. His report filled only a small octavo volume, but was singularly valuable and interesting. I procured a copy from Messrs. P. S. King & Co., of Westminster, and doubtless PROF. BUTLER will be able to buy one. Probably he would find some other references in Mr. Curzon's delightful 'Visits to the Monasteries of the Levant.' ESTE.

Fillongley.

KNIGHTED AFTER DEATH (7th S. v. 169, 235).—MISS BUSK has omitted from her list what is, perhaps, the latest example. Mr. White Cooper, oculist to the Queen, was promised the honour of knighthood, but he died two days afterwards. Notwithstanding this, Her Majesty had the title gazetted, and the widow is now Lady Cooper.

M. D.

WESTMINSTER SCHOOL BENEFACTORS (7th S. iv. 508).—If I am not mistaken, Walter Tittley endowed the English Church at Copenhagen. G. F. R. B. might ascertain the exact date of his death by applying to the Rev. C. A. Moore,

Chaplain to H.B.M.'s Legation, Copenhagen, Denmark.
DRAWOII.

ECCENTRICITIES OF SPEECH OF LANDOR (7th S. v. 246).—Does MRS. LYNN LINTON, in her interesting note on this subject, mean to say that "cucumber" was ever generally pronounced *cowcumber* even by "old-fashioned" people of any education? It was certainly sometimes spelt so; but does that prove anything as to the pronunciation? Had not *ow* the sound of our *oo* long after the cucumber was introduced into England—about 1538? A hundred years after this Capt. John Smith spells "Cooper" *Cowper* (cf. the surname Cowper).

C. C. B.

I remember some quarter of a century ago being taken by a friend to spend a long afternoon with Mr. W. S. Landor at Bath, where he then was living. I distinctly remember his "old-fashioned pronunciation" of at least one of the words mentioned by MRS. LYNN LINTON; but what I remember still better was the stern ferocity with which he mentioned the name of the King of Naples, of whom he said, in tones which I shall never forget, that if he were in the same room with his Majesty he would grasp him by the throat and fling him out of the window. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Not confined to Mr. Landor. I recollect a Yorkshire squire telling me that his father always spoke of *Room* for "Rome," *gold* for "gold," *Lunnun* for "London." I believe also that in the time of our grandfathers or great-grandfathers *yellow* was often used for "yellow," *tossel* for "tassel," and *Hawyut* for the proper name "Harriet." The last, I think, is to be found in one of Miss Austen's novels.

GEORGE ANGUS.

St. Andrews, N.B.

A CANDLE AS A SYMBOL OF DISAPPROBATION (7th S. v. 85, 235, 260).—Here is a self-evident illustration in a bit of folk-speech common in Forfarshire in the early years of this century:—

A. (*log.*) Foo're ye the day, Mirren?

B. (*resp.*) I dinna ken fa's speiran?

A. Do ye no mind o' John Robison 'at shure a hairst wi' you?

B. Eh aye! John, foo's Lizzie?

A. Lizzie's in her grave: I'm come to seek you, Mirren!

B. Tak the can'le, lassie, an' lat him see down the stair!

W. F.

I have not seen the *United Service Journal*, to which the Editor makes reference as above (p. 260), and would like to ask in what sense this proverb was used at first, and whether there does not seem to be some change in this use between 1686 and 1796. Is there a covert threat, or a promise, as the alternative of silence; or is the sense quite other? In Italian, "ci è candela" is a clerical

usage for "there is profit in it"; but it is also used, "compratevi la candela," where candles are placed around the bier, as a threat; or said of one past hope in illness, "comprano le candele," &c. Dampier says, at Mindanao a letter, left by an earlier visitor, was shown them, with advice as to trade rates, &c., concluding, "Trust none of them, for they are all thieves, but Tace is Latin for Candle." The expression must have been very widely in use to have been chosen here, and the quotation from Swift seems to imply as much. Now did it mean at an earlier day, when candles were used as in other Roman Catholic countries, Silence, for there is profit in it; or Silence, lest you need the candle; or simply, Silence is the candle or guide for you; and become naturally modified, as quoted from Fielding and Oulton, 1796, into a general disapprobation or a recommendation of silence?

W. C. M. B.

I think there can be little doubt that the origin of candle-throwing to express disapproval arose from the Catholic custom of cursing by "bell, book, and candle." When the candle was thrown down the lights were extinguished, the service concluded, and the congregation made their way out in the dark. It was the strongest possible mark of disapproval.

E. COBHAM BREWER.

"MARCH MANY WEATHERS" (7th S. v. 268).—The Rev. C. Swainson, in his 'Handbook of Weather Folk-lore,' says:—

"The Italians have several proverbs relating to the uncertainty of the weather in this month. In Sicily, 'Foolish March.' At Milan, 'March bought a cloak from his father, and pawned it in three days after'; also, 'March is nobody's child; he rains one day and snows another; has one day stormy and the next fine.' In Venice the month is described as 'marzeggiare,' that is of weather consisting of alternate rain and sunshine. In the Basque Provinces it is said 'Sun and rain is March's weather.'"

EVERARD HOME COLEMAN.

71, Brecknock Road.

CHURCH STEEPLES (7th S. v. 226).—The connexion of "the cock set upon the cross" on the top of church steeples with St. Peter and his repentance seems not to have struck your correspondent R. R. until he met, in the course of his reading, with the remark on the subject which he has cited. To me the idea appears neither novel nor uncommon. I have been told from my childhood that the reason why the vane on church steeples took the form of a cock in preference to any other was to recall to Christians the memory of the sad fall of St. Peter, and his bitter sorrow for his fault; but I have met with another quaint reason in an account of the dedication of the parish churches in the island of Guernsey, which, although undoubtedly an apocryphal document, is of considerable antiquity, and was probably written in the early days of the Reformation. In describing

the ceremonies used at the consecration of the church of St. Michel-du-Valle in 1117, it is said that, at the command of the bishop, a ship-boy climbed to the top of the steeple with a sponge steeped in water and oil, which he sprinkled on the building and the adjacent cemetery, and then placed the cock on the summit of the spire, in token that the pastor should take care for the safety of his flock, as the cock protects his hens.

E. McC—.

Guernsey.

The quotation from the 'Helpe to Discourse' was given at length by me in 'N. & Q.,' 7th S. i. 56.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

My grandmother, now deceased, who was born in the year 1800, told me that in her young days she was informed by old people then living that the cock on church steeples was connected with the story of Peter. May not the idea have existed as a bit of folk-lore before it found its way into print?

ROBERT F. GARDINER.

Glasgow.

"A HAIR OF THE DOG THAT BIT YOU" (7th S. v. 28, 171).—This saying, like many others of the kind, occurs in Rabelais. In book v. chap. xlvi. of 'Pantagruel,' Frere Jean asks of Panurge, "Reprenra il du poil de ce chien qui le mordit?" As the fifth book was not published till 1562, after Rabelais's death, this instance is not so early as some that have been quoted, but it is interesting as showing that all was fish which came to the great jester's net.

JAMES HOOPER.

BLACK SWANS (7th S. v. 68, 171, 253).—With the rarity of a black swan compare the rarity of a white crow. Juvenal, for instance, speaks of a truly good man, or woman (I forget which at the moment), as "corvo rarior albo."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MOON-LORE (7th S. v. 248).—There is a general belief in Bedfordshire that two full moons in a calendar month bring on a flood.

EVERARD HOME COLEMAN.

71, Brecknock Road.

PRONUNCIATION OF THE INDEFINITE ARTICLE (7th S. v. 206).—Whether the editors of the 'Imperial Dictionary' are right in what they state regarding the pronunciation of the indefinite article or not, I will not venture to say. I can, however, confirm their statement that "the narrow sound is used to emphasize the article." This custom seems to me to be increasing, especially among educated persons.

ROBERT F. GARDINER.

Glasgow.

SALT FOR REMOVING WINE STAINS (7th S. v. 307).—Household salt is chloride of sodium, in the

proportion of sixty parts of chlorine to forty parts of sodium; and chlorine will destroy almost any colour, animal or vegetable, hence its use in bleaching. The acid of the wine attacks the sodium, and leaves the chlorine to bleach the stain. The salt should be damped. The best bleaching powder is obtained from common salt from which the sodium is abstracted by a little muriatic (hydrochloric) acid.

E. COBHAM BREWER.

The acidity in most red wines would act on the salt chemically, setting free the chlorine, which would bleach more or less the table-cloth. It would also act as a more rapid absorbent than the cloth itself.

G. S. B.

[Many replies to the same effect are acknowledged.]

"SWEETE WATER" (7th S. v. 306).—The following is a receipt given in 'The English House-Wife' (1631), by Gervase Markham, for making "sweete water":—

"To make sweete water of the best kind, take a thousand damaske roses, two good handfulls of Lauender tops, a three peny waight of mace, two ounces of cloues bruised, a quart of running water: put a little water into the bottome of an earthen pot, and then put in your Roses and Lauender with the spices by little and little, and in the putting in alwaies knead them downe with your fist, and so continue it untill you haue wrought vp all your Roses and Lauender, and in the working betweene put in alwaies a little of your water; then stop your pot close, and let it stand four daies, in which time euey morning and euening put in your hand, and pull from the bottome of your pot the saide Roses, working it for a time: and then distill it, and hang in the glasse of water a graine or two of Muske wrapt in a peece of Sarcenet or fine cloath."

J. F. MANSERGH.

Liverpool.

This was probably rose or some other perfumed water, handed round to the guests, "for external use only," at the end of a banquet. In 'The Lytyle Childrenes Lytel Boke' (E.E.T.S. 32, p. 22) we find:—

And sit thou styll, what so be-falle,
Tylle grace be saide vnto the ende,
And tylle thou haue washen with thi frende
Let the more worthy than thou
Wash to-fore the, and that is thi prow;
And spitte not yn thi bassyne.

"Sweete water" is sometimes found in modern finger-glasses.

ST. SWITHIN.

Surely this is perfumed water (e.g., rose-water), which is still handed round to the guests at a banquet before they leave the table.

G. T. H.

There are three receipts "to make Sweet Water" in Sir Kenelme Digby's 'Choice and Experimented Receipts,' second edition, 1677, pp. 140, 141. It seems to have been a kind of spice-water, made by infusing such things as bay-leaves, rose-leaves, lavender, marjoram, cloves, cinnamon, orange and lemon peel, in strong ale,

white wine, or water. No directions for use are given, nor are its effects mentioned. Perhaps it was digestive or corrective. W. C. B.

A variety of white grape, which has a sweet watery juice, is still known by the name of "sweet water." May it not be to this fruit that reference is made in the passage mentioned by MR. PRICE?

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

[Many contributors reply to the same effect.]

ARMS OF THE SEE OF BRECHIN (7th S. v. 308).—In *Northern Notes and Queries*, No. 3, p. 34, will be found a long note on 'The Arms of Scottish Dioceses,' by G. B., under which initials GEORGE ANGUS will doubtless recognize an authority in the matter. Referring to Edmonson's work, he writes: "On the see of Brechin he bestows the three piles of the temporal lordship of Brechin."

A. W. CORNELIUS HALLEN,

Editor of *Northern Notes and Queries*.

"Argent, three piles, in point, gules. Bishopric of Brechin. Gildesburgh, Glover's 'Ordinary,' Cotton MS., Tiberius D, 10; Harl. MSS., 1392 and 1459. Wishart, Brechin, Scotland, Mackenzie, Heraldry."—'Alphabetical Dictionary of Coats of Arms,' by the late John W. Papworth, F.R.I.B.A.; edited from p. 696 by Alfred W. Morant, F.S.A., F.G.S.; vol. ii. p. 1026.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

"STRAWBOOTS" AND "VIRGIN MARY'S GUARD" (7th S. v. 307).—The former sobriquet of the 7th Dragoon Guards is said to derive its origin from their having been quartered for a very long period in some remote district in Ireland, where they were apparently forgotten by the authorities. No one went to inspect them, and the men occupied their time with farm work, evidence of such employment being very visible when at last a general officer was sent to look them up. Their dress was very slovenly, and straw and other matters from the "muck-yard" clung about their nether man. I think I saw this in an early number of *Chambers's Journal*.

E. T. EVANS.

The 7th Dragoon Guards were nicknamed the "Virgin Mary's Guard" from having been sent to co-operate with the army of the Arch-Duchess Maria of Austria; and "Strawboots" by reason of their having been employed in the suppression of agricultural riots in the south of England. The rioters burnt large quantities of straw and farm produce.

ROBERT RAYNER.

THE CASTLE OF LONDON (7th S. v. 308).—Although I cannot supply the information respecting the sailing of the Castle of London desired by MR. SARGENT, I may assist him in the object of his search by correcting his statement of the parentage of Joanna, wife of Henry Swan. Edmund Sheafe,

of Cranbrook, whose will, dated November 1, 1625, was proved at Canterbury Arch. Court December 11, 1626, mentions his sons Thomas, Harman, and Jacob, his daughters Mary (who was married to Richard Sharpy), Mary the younger (unmarried, 1625), and Joan. These six by his will appear to be the whole of his children, but in his will he also mentions the five children of his wife as distinct from and in addition to his own. Three of these five were daughters, and married, but their names are not given. This Edmund Sheafe married Joan, the daughter of — Jorden, and the widow of — Kitchell. Elizabeth, who married Thomas Rucke, was Elizabeth Kitchell, the daughter of Joan by her former husband Kitchell, so that she was the step-daughter of Edmund Sheafe, not his daughter. The entry in the Cranbrook marriage register is thus: "1616, Oct. 3. Thomas Rucke and Elizabeth Kitchell." From the connexion of the Kitchells with Dover, and of the Rucks, Sheafes, and Kitchells with Cranbrook, I suspect they migrated from Cranbrook through Dover. There was quite a little colony of these Weald of Kent families which settled in Guildford, U.S., and I may some day be able to put their descents into pedigree form.

T. N.

A BECKETT FAMILY (7th S. v. 187).—On a family of Becket a correspondent says, "They have traced their descent with almost certainty from William Belet or Beket, *temp.* Edward the Confessor"; and later on, "This family have a tradition that they descended from Gilbert, the father of Thomas à Becket." This is a link in an almost certain descent! Gilbert, father of the archbishop, according to a contemporary biographer, was a native of Rouen (Milman). Becket is presumed to be equivalent to *beck*, a stream or brook.

R. M.

WEIRD (7th S. v. 45, 153).—In his remarks on a present use of this word MR. E. YARDLEY has apparently forgotten the fact that a word in the course of time develops one or more derivative senses. Let *wyrd* be fate, yet in popular belief such fateful women were frightful and uncanny. The weird sisters in 'Macbeth' were bearded, old, and withered, with skinny lips and chapped fingers, wild in their attire, unlike the inhabitants of the earth. This was a hardly exaggerated description of those supposed to be fateful witches. Hence naturally arose the secondary sense, one not suggestive so much of fate or of the supernatural as of gruesomeness, with a touch of the unnatural rather than of the supernatural, though this latter be not altogether wanting in certain scenery. To me this derivative sense is as naturally derived as are hundreds of other derivative senses of words. If I say that a man is "an ape" or "a very lion," I do not imply that he is respectively quadrumanous or quadrupedal, with a flowing mane and tail, but

that he and his metaphorical likeness are like by reason of certain qualities common to, and in some degree distinctive of, both. For my part, therefore, I shall continue to use the word *weird* in this secondary sense of gruesome, &c., as one perfectly justified by the laws of mental association and of language.

BR. NICHOLSON.

HARDLY (7th S. v. 168, 252).—If *hardly* is to be used in the sense of with difficulty, passages in the New Testament occur to me—"A rich man shall hardly enter into the kingdom of heaven" (Matt. xix. 23); see Mark x. 23, Luke xviii. 24—where *hardly* is rendered by Greek *δυσκόλως*. See also Acts xxvii. 8, "And hardly passing it," where *hardly*=Greek *μόλις*. In Acts xiv. 18, and xxvii. 16, *μόλις* is used in the same sense.

WM. GRAHAM F. PIGOTT.

Abington Pigotts, Royston.

I think the word occurs in the sense indicated by the querist in Luke ix. 39. See the Authorized and Revised Versions.

ARTHUR MEE.

Llanilly.

This is in common use as a Northumbrian word. "He will hardly do it," applied to a person making a great effort, signifies either that there is a doubt as to his succeeding, or that it will only be with difficulty if he does. In vulgar use it is *hardleys*.

G. H. THOMPSON.

Alnwick.

ROELT FAMILY (7th S. v. 188, 289).—HERMENTRUDE, in a notice of Thomas Chaucer, states that he sat in Parliament for Oxfordshire from 1407 to 1414. It is proved from Prynne's 'Brief Register' (ii. 458, 462, 479) that he had already sat for the same county in the Parliaments of 1401, 1402, and 1406, though he was not a member of either of the two Parliaments that met in 1404. He was certainly Chief Butler before 1413. The earliest note that I have of him in this office is in Claus. 6 Hen. IV. 21, and Pat. 6 Hen. IV. (i. e., 1404-5), but earlier evidence is supplied in the article in the 'Dictionary of National Biography,' vol. x. s.v.

J. HAMILTON WYLIE.

Rochdale.

LAURA MATILDA (7th S. v. 29, 135).—The following is from Brandl's 'Samuel Taylor Coleridge and the English Romantic School,' English edition, p. 271:—

"Perhaps he [Coleridge] would not have been so keenly aware of what he missed had he not been flattered by the enthusiastic sympathy of another lady. The person in question was Mrs. Robinson, called 'Perdita,' one of those literary ladies who associated with Godwin. Fascinating and gifted, she had been married at sixteen to a reputed rich American, whom, after a short period of luxury, she had followed to a debtor's prison. Having been helped on to the stage by Garrick, she had the misfortune to please the Prince of Wales in the character of Perdita, and heartless desertion was her reward, or

penalty: Then she came out as a postess, imitated Petrarch, bewailed Werther, and, under the name of 'Laura Matilda,' formed a society of mutual admiration, to which a cruel satirist put an end. She was now [1800] poor, sickly, and above forty years old, but still full of intellectual energy, editing the *belles lettres* department of the *Morning Post*, and translating from Klopstock."

Still further particulars are given on pp. 272-3.

C. C. B.

ANCHOR (7th S. v. 26, 115, 198).—In Jamieson's 'Scottish Dictionary' several references are given for the word *killick*, which, according to him, is perhaps allied to Icelandic "*hlick*, v., curvamen, aduncitas," referring to the curvature of the flook of the anchor. This is the same term as "*Cleik*, an iron hook" (Jamieson), but which is in common use in the North of Ireland for any hook. I have heard it applied to the bend of a river.

H. C. HART.

"WHEN THE HAY IS IN THE MOW" (7th S. v. 65, 172, 234).—In North Lancashire the word *mow* is used with the prefix *hay* (a *hay-mow*), and signifies a pile of hay in a barn. It is pronounced *hay-moo*. As a verb, *moo* means to put the hay into a heap in a barn. The noun *mooer* is the man at the top who makes the *moo*. The verb to *mov*, to cut grass with a scythe, is kept distinct by its pronunciation *mäh*, the sound of the interjection with *m* prefixed. Any pile of hay or corn outside is a stack, the word *rick* being unknown.

J. SHARPE.

Cloisters, Temple.

ANNAS (7th S. iv. 507; v. 37, 133, 193).—I know an old woman in an almshouse so named, and particular in not letting you fancy it was Alice or Anna.

P. P.

IMMORTAL YEW TREES (7th S. iv. 449, 532; v. 63, 154, 258).—Though this subject is almost inexhaustible, and likely to trespass too much on the already congested space of 'N. & Q.,' yet allow me to note perhaps the most remarkable and oldest yew trees in England. They are close to Fountains Abbey, founded about 1135, and are said to have sheltered the monks who began to build the noble pile. They are mentioned in Murray's 'Handbook for Yorkshire' (new edition, revised, 1874), edited by my late friend R. J. King, as follows:—

"On a knoll between the bridge and the mill are the venerable yew trees, which beyond doubt have witnessed all the changes at Fountain Dale from a period long before the Conquest. They are still known as the 'Seven Sisters,' although but two remain. These are of great size, with twisted, fast decaying trunks, one of which is 25 ft. in circumference. De Candolle supposed these trees to be more than twelve centuries old; but they may very well be far more ancient, since it is impossible to ascertain at what time their growth ceased. They are, at any rate, the most certain relics which the valley now contains of the first two years during which the fugitives

from St. Mary's [*i.e.*, at York] led their struggling life here."—P. 308.

It would seem that these monks quitted St. Mary's Abbey, at York, about 1132.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ORKNEY AND SHETLAND ISLES (7th S. v. 149).—See *Boy's Own Paper*, summer numbers for 1885 and 1886.

DE V. PAYEN-PAYNE.

STEEL PENS (7th S. v. 285).—The invention of steel pens dates from further back than Wordsworth's time. From a newspaper (the *Standard*, I think) of December, 1879, I cut the following extract from a MS. "Historical Chronicle of Aix-la-Chapelle, second book, year 1748":—

"Just at the meeting of the Congress I may, without boasting, claim the honour of having invented new pens. It is, perhaps, not an accident that God should have inspired me at the present time with the idea of making steel pens, for all the envoys here assembled have bought the first that have been made, therewith, as may be hoped, to sign a treaty of peace which, with God's blessing, shall be as permanent as the hard steel with which it is written."

The writer goes on to say that the pens were sent into Spain, France, and England, at one "schilling" each. The Congress of Aix la Chapelle began its sittings on March 11, 1748. H. J. MOULE.
Dorchester.

"Steel and other metallic pens have long been made occasionally, but were not extensively used, on account of their stiffness; this was remedied by Mr. Perry, who, in 1830, introduced the use of apertures between the shoulder and the point.....The publisher has in his possession an extremely well-made metallic pen (brass), at least fifty years old.....which formerly belonged to Horace Walpole, and was sold at the Strawberry Hill sale."—Beekman's 'Hist. of Inv.,' Bohn's ed., 1846, vol. i. p. 413.

"About the year 1821 the first pens were sold wholesale at nearly seven guineas the gross of twelve dozen; but a better article may now be had wholesale for as many pence."—"Our Home Islands; their Productive Industry," p. 267.

In the preceding extract "shillings" should probably be read instead of "guineas"; but I give it on account of the date. There is no "Pen-maker" in the 'Book of Trades,' 1818.

J. F. MANSERGH.

Liverpool.

Like your correspondent the REV. W. E. BUCKLEY, I was struck in reading the 'Memorials of Coleorton' with Wordsworth's mention of a steel pen as a comparative rarity. When were these pens invented? They are said in the 'National Cyclopædia' to have been first made by Wyse in 1803; but Edwards ('Words, Facts, and Phrases') cites a letter of the date 1766, given in the Fourth Report of the Royal Commission of Historical MSS., in which there is a reference to "the excellent invention of steel pens," and quotes from the 'Diary'

of Byrom, the inventor of stenography, the following passage, written in August, 1723, and addressed to his sister:—

"Alas! alas! I cannot meet with a steel pen no manner of where. I believe I have asked at 375 places; but that which I have is at your service."

It is a striking illustration of the conservatism of human nature that so useful an invention was so long in winning its way into popular favour.

C. C. B.

In 'N. & Q.' 2nd S. iv. 415, J. H. VAN LENCNEP, citing the *Navorscher* for 1856, vol. vi. p. 267, states that about 1780 the Dutch consuls at Tunis and Tripoli imported steel pens which were of Berber origin, with another reference for about the same time from the same work, vol. viii. p. 297.

ED. MARSHALL.

MR. MATTHEW ARNOLD (7th S. v. 346).—There are two slight errors in A. J. M.'s communication. Mr. Arnold went not to church, but to the neighbouring Presbyterian place of worship, on the day of his death. Dr. Arnold was never Curate of Laleham, although, while residing there, he gave much assistance, both in the church and in the parish, to Mr. Hearn, the curate. This is expressly stated in the 'Life' by Dean Stanley.

EDWARD H. MARSHALL, M.A.

Hastings.

If A. J. M. causes the insertion of an account of the death of Matthew Arnold, should it not be in company with that of his father, whose death was almost equally sudden from angina pectoris, taking place, if I remember rightly, while Mr. Bucknill was mixing some medicine for him. I have not Dean Stanley's 'Life of Arnold' for an extract from his narrative. ED. MARSHALL.

KINSMAN (7th S. v. 328).—Morant, in his 'History of Essex,' speaking of the manor of Woolverston, in Chigwell, uses the word *cousin* in the way we should use the term *nephew*. In his time, I believe, *cousin* was used to denote any near blood-relations, *i.e.*, *kinsmen*. T. WALTER SCOTT.

WHIST: A HAND WITH THIRTEEN TRUMPS (7th S. v. 165, 278).—Under the heading 'A Card Chance' (6th S. ix. 225) your valued correspondent CUTHBERT BEDE gives an account of a game at whist in which he took part and was dealer, when he and his partner held between them seven diamonds and six hearts, the spades and clubs being similarly divided among their opponents. I thought it a good opportunity to record in 'N. & Q.' what had happened to my father when he was a youth residing with his parents at Penzance, about the end of the last century. At a small social gathering he was requested by his mother to take a hand at whist with three elderly ladies. When it came to his turn to deal he found

that he held the thirteen trumps. For some reason or other my communication was never inserted; but finding that the subject is attracting attention, and that other instances have been recorded, I venture to renew it.

EDGAR MACCULLOCH.

Guernsey.

COMMENCEMENT OF YEAR (7th S. iv. 444; v. 237, 335).—Having paid a little attention to the commencement of the year in Elizabethan and other times, both on January 1 and on March 25, I would ask MR. LYNN to kindly explain the meaning of a phrase in his last communication which appears to me to be ambiguous. It is, "The latter [*i. e.*, March 25] was legally New Year's Day until the Act 24 Geo. II., c. 23." By "legally" does he mean that such was the usage of the law courts in dating their terms, &c.; or does he mean by "legally" as we should say by some order or injunction of the Queen or, as we should say, by Act of Parliament? I am quite aware that by order the dates of baptisms, marriages, and burials were inserted in the parish registers in terms of a year commencing on March 25; but this does not prove that the year commenced by lawful authority on that day, for if it were it would be easy to show that the Church of England in matters other than the registers acted illegally continually and of malice prepense. I write on the subject the more in that J. P. Collier and others having authority have written erroneously on the matter.

BR. NICHOLSON.

GILLIBRAND (7th S. v. 329).—There was a John Gillibrand or Gellibrand, a publisher, at the Golden Ball in St. Paul's Churchyard, who issued books as late as 1684.

W. C. B.

SIR WALTER TIRELL (7th S. v. 321).—There is not much in this extract from Dr. Blunt's 'Dursley and its Neighbourhood,' but it will amuse 'N. & Q.' readers as an instance of the use of a misprint somewhat like Sydney Smith's celebrated "kimes" in the *Edinburgh Review*:—

"The motto, 'So have I cause,' is carved on a stone at Avon, in Sopley parish, the stone being built into a smithy, which represents that at which Sir Walter Tyrell shot his horse during his flight from the New Forest after shooting William Rufus."

Inserted slip:—

"The compositor's view of this sequel to the shooting of William Rufus is unhistorical, and the reader will kindly substitute a *d* for the *t*."

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

5, St. Peter's Terrace, Cambridge.

THE HOLY MAWLE (7th S. v. 186, 277).—NEMO will find the paper which he wishes to renew acquaintance with in *Household Words*, No. 168, vol. vii. pp. 337-339. It is entitled 'The Noble Savage.' From this paper we learn that "to nooker the Umtargartie" is not to knock an old father on

the head with a "Holy Mawle," but "to smell out the witch," who is, as a matter of course, suspected of having caused any slight ailment that may afflict the noble savage. The witch doctor picks out "some unfortunate man who owes him a cow, or who has given him any small offence, or against whom, without offence, he has conceived a spite. Him he never fails to nooker as the Umtargartie, and he is instantly killed. In the absence of such an individual, the usual practice is to nooker the quietest and most gentlemanly person in company." Judging from the style, I conjecture that Dickens wrote 'The Noble Savage.' W. G. STONE.

WARDON ABBEY, BEDFORDSHIRE (7th S. v. 247).—In Forsyth's 'Treatise on Pears' he mentions the "black pear of Worcester," or "Parkinson's warden"; and the arms of the city of Worcester are: Argent, a fess between three pears sable. In Nichol's 'Queen Elizabeth's Progresses' we find in the list of the New Year's gifts that she received, "a great pie of quynses and wardyns guilte."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

HUSSAR PELISSE (7th S. v. 287, 354).—This is merely a part of the Hungarian national dress, first copied into our army *circa* 1797, the 10th being the first regiment so clothed. In 1858 English Hussars were clothed in tunics.

HAROLD MALET,

Colonel h.p. 18th Hussars.

'BARNABY'S JOURNAL,' AND CROMWELL'S SIEGE OF BURGHLEY HOUSE, BY STAMFORD (7th S. v. 241, 294, 330).—In the *Perfect Djournal*, July 27, 1643, is the following summary of the attack and defence of Burghley:—

"The service, it is informed, was somewhat difficult, but it was taken with the loss of very few men, and many prisoners of note taken, amongst the rest, 2 colonels, 6 or 7 captains, 400 foot, and about 200 horse, great store of arms, and abundance of rich pillage."

In MR. PEACOCK'S list of the prisoners taken at Burghley (p. 331) is "Roberte Price, Esq., of Washingby." This would probably be Robert Aprece, of Washingley, near Siltton, Huntingdonshire. "Mr. Price, his house at Washingley," is an expression used by Nicholas Charles, Lancaster Herald, who was Camden's deputy for 'The Visitation of the County of Huntingdon.' See the Camden Society's work, 1849, with the pedigree of "Ap Rhese." Robert, or "Robart Aprece," was a very common Christian name in the family in every generation.

CUTHBERT BEDE.

"TO RECEIVE THE CANVAS" (7th S. iv. 469; v. 116).—Of course I have often heard a dismissal called "getting the sack," but the expression "to receive the canvas" is quite unfamiliar. In Canada, and I think also in the United States, when a lady refuses an offer of marriage or declines

to receive the attentions of a gentleman, the rejected suitor is said to "get the mitten." It sometimes happens, when a lady has to reply to a proposal by post, instead of writing a refusal she simply encloses a small knitted mitten. I do not remember ever having met with a note or reference to this custom. R. STEWART PATTERSON,
Chaplain H. M. Forces.
3, Farleigh Place, Cork.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 309).—

Pray God our greatness may not fail
Through craven fears of being great.

From 'Hands all Round,' published in the *Examiner* in 1852 (qy. exact date?), and signed "Merlin." Included in Lord Tennyson's volume containing 'Tiresias, and other Poems,' 1885, considerably altered, and reduced from sixty to thirty-six lines. The above-quoted couplet does not occur in the *Examiner*.

JONATHAN BOUCHIER,

(7th S. v. 340.)

Oh! might my name be numbered among theirs, &c.
'Personal Talk,' Wordsworth.
W. H.

[Many correspondents are thanked for replies.]

Miscellaneous.

NOTES ON BOOKS, &c.

The Speaker's Commentary: The Apocrypha, with Commentary. 2 vols. (Murray.)

THESE volumes are the natural and fitting supplement to the 'Speaker's Commentary' on the Canonical Scriptures, which have now been for some years before the public. The study of the Apocrypha has been greatly neglected in England, and to most persons these writings are practically unknown. And yet they are not only of unique importance in illustrating the history and religious development of the Jewish people for the period between the return from Babylon and the birth of Christ, but they are also of great literary interest, and have exercised a considerable influence on mediæval thought and literature. No one, for example, who is ignorant of the Apocrypha can be aware of the origin of the word *requiem* as a mass for the repose of the dead (it comes from the Latin version of 2 Esdras ii. 34, which was incorporated in the ancient 'Missa pro Defunctis'), nor of the earlier form of "the Golden Rule" (Tobit iv. 15), nor of the groundwork of Rinekart's well-known hymn (1648), "Now thank we all our God" (Ecclus. i. 22-24), nor of the allusion in Shakespeare's "A Daniel come to judgment" (History of Susannah, 61), nor of the *habitat* of many oft-quoted expressions, such as "a hope full of immortality" (Wisdom iii. 4).

This commentary has been brought out under the general editorship of Dr. Wace, and in point of criticism and well-directed erudition seems to us an advance on the high standard already maintained in the previous volumes of the series. Dr. Salmon, the newly-appointed Provost of Trinity College, Dublin, contributes a very useful and readable introduction to the whole subject, in which he gives a large number of instances wherein the apocryphal books are quoted, or referred to, by the writers of the New Testament. He omits, however, curiously enough, to note one or two instances where apocryphal passages are apparently referred to by Christ himself, e.g., Ecclus. xi. 17-19, compared with St. Luke

xii. 16 *seq.*, and Ecclus. xviii. 1, compared with St. John v. 35. Archdeacon Farrar brings his multifarious reading to bear with marked success on the Book of Wisdom, a treatise which, with its many-sidedness and wide sympathies, affords him a congenial subject. Dr. Eidersheim takes Ecclesiasticus, and finds his Talmudic studies useful in commenting on this the most ancient and most Jewish of the non-canonical writings. Attached to each book is a full and satisfactory *apparatus criticus*; we may particularize, for its curious erudition, the elaborate excursus on Jewish demonology by the Rev. J. H. Lupton, prefixed to the Book of Tobit. Prof. Rawlinson's note (1 Macc. ii. 4) on the origin of the much-disputed title "Maccabeus" is meagre and disappointing. A much fuller note on the word is given incidentally by Rev. C. J. Ball on the Book of Judith (vol. i. p. 247). An obvious misprint occurs vol. i. p. 487, 'De Mortibus Persecutoria,' given as the name of Lactantius's well-known treatise.

On the whole, this commentary is of the very first order of merit, and ably sustains the high character of the Church of England for learning, scholarship, and soundness of judgment.

Hillingdon Hall; or, the Cockney Squire. By the Author of 'Handley Cross,' &c. (Nimmo.)

IN one or two respects only can the works of Mr. Surtees claim attention in 'N. & Q.' Brilliant as is, in its way, the letterpress, its matter is wholly unsuited to our columns. Aready, however, the books are bibliographical rarities, while the coloured illustrations they contain have been subject of frequent discussion. Mr. Nimmo has printed in a handsome volume 'Hillingdon Hall,' which first appeared in serial shape. The coloured illustrations of Wildrake and Heath are reproduced, and five illustrations by John Jellicoe are added. All are hand-coloured, and the volume is in all respects admirably got up.

English Writers. An Attempt towards a History of English Literature. By Henry Morley, LL.D.—II. *From Cædmon to the Conquest.* (Cassell & Co.)

PROF. MORLEY'S second volume commences with a dissertation on 'Widsith,' a poem which has been preserved to us by a single transcript in the 'Codex Exoniensis.' It concludes with an interesting chapter on the "Northmen," containing a slight sketch of the literature of Scandinavia. In the "last leaves," which are dated January, 1888, the professor tells us that the present volume was to have been published in the summer of 1887. After June, 1889, when he retires from the oral teaching in which he has been engaged for some thirty years, he intends to devote the rest of his life to the completion of this almost superhuman task. At the present rate of progress it will be some time before he will have completed the reconstruction of that part of his work which was published as long ago as 1864.

The Life and Times of Thomas Betterton. By the Author of the 'Lives' of Mrs. Abingdon and James Quin. (Reader.)

IN a convenient shape we have here a mass of undigested matter concerning the stage which elsewhere is not easily accessible. The author has committed the unpardonable offence of not reading 'N. & Q.' Had he done so he would not have omitted the fact, pointed out by Mr. S. L. Lee, that Betterton was not only apprenticed to a bookseller, but was himself apparently a publisher and bookseller (see 7th S. iii. 349, 500). More attention to recent writers would, indeed, have added to the value of the work, which, however, in its present form will appeal to lovers of the stage.

The Universal Review, No. 1. (Swan Sonnenschein & Co.) SUFFICIENTLY varied are the contents of the opening number of the new review. After a not very plenary inspired poem by Mr. Lewis Morris, appears an article by Sir Charles Dilke, entitled 'The State of Europe,' condensing and supplementing the *Fortnightly* series. Mrs. Lynn Linton, writing on 'M. Zola's "Idée Mère,"' holds that no one has "aimed so high and fallen so low" as M. Zola. Sir Edwin Arnold sends a poem. Two papers, one of them by M. Daudet, are in French. The illustrations, those especially to the author's contribution on the Royal Academy, constitute a feature in a promising and prosperous experiment.

THE *Quarterly Review* for April devotes considerable space to the history of 'Kaspar Hauser,' who remains at the close of the article what he was at the beginning, and is rightly called in his epitaph, *Ænigma sui temporis*. A certain interest always seems to attach to mysteries which time has failed to solve, for it is but lately that our Paris contemporary the *Intermédiaire* was publishing a document connected with the so-called "Man with the Iron Mask." The article on the 'National Portrait Gallery' takes up a theme which needs constant repetition, viz., that "the treatment which this noble collection has met with from successive Governments is little worthy of the nation." The story of the very real dangers which the Gallery passed through at South Kensington ought to be a warning to us; but the true remedy lay not in exile to Bethnal Green, but in fire-proof buildings at the West End. "Johnny" Keats, the pet of Hampstead, the author of 'Hyperion,' is regarded as one who "succeeded by means of the very defects which hindered his creation of human characters—his inexperience of human nature, and his possession of no one unchangeable attribute." Practically destroyed by Fanny Brawne, he yet remains for his reviewer the "young Marcellus of English Poetry." 'The Monarchy of July' is criticized severely. It began with a *coup de théâtre*, and ended with the midnight fitting of an amiable gentleman who, if we remember rightly, took his passage from Havre for Southampton under the historic name of Smith. Louis Philippe was a man of the most excellent intentions, but his rule was doomed from the outset. His reign is worth studying, chiefly as an example of "how not to do it." There is a certain connexion, doubtless undesigned, between this article and that on 'The Difficulties of Good Government.' We are glad to find that, after all, good government may be of possible attainment, perhaps even by our own stiff-necked generation.

THE *Edinburgh Review* for April, besides taking up the life of Charles Darwin and the autobiographical record of Sir Austen Layard's early adventures, subjects on which we have already spoken, visits the West Indies and Spanish Main in company with Mr. Froude. There is something striking in Mr. Froude's contrast between Havannah, the decayed capital of a decayed colony, yet still sitting "like a queen upon the waters," and his picture of our own West Indian colonies, where we build as if we were but "passing visitors," while the Spaniards have built "as they built in Castile." From the description of the olden haunt of the buccaneer to the narration of the life of a corsair is an easy transition. Jean Doublet seems to us to play something of the part in the April *Edinburgh* of Kapar Hauser in the *Quarterly*, and neither is, we think, quite of the stamp of subjects for a quarterly review. Lord Justice Bowen is treated with the high praise of being the equal, if not the superior, of Dryden and Comington for his new version of the old tale of the 'Æneid,' and of the other poems of the Mantuan 'Duca' of the great mediæval

poet. Virgil's olden pedestal, we believe with the reviewer, knoweth him no more, yet may we bear with the Lord Justice for his devotion to a bygone cultus, which yields us good store of rich English verse on classic themes. Few travesties are more curious than those which Virgil underwent in mediæval legend, and they remain the most picturesque side of the history of his far-reaching fame. M. Renan comes before us, in the pages allotted to the first volume of his 'History of the People of Israel,' as a critic with whose criticisms no one of his reviewers will have anything to do. His "Jahvehism" might possibly have "ended in Judaism," but could not, in the eyes of the *Edinburgh* reviewer, have "widened into Christianity." Beyond some almost unique gems in the shape of renderings of Hebrew poetry, there is little to praise, little even, so far as the *Edinburgh* can discern, of the Renan whose brilliancy made him the *enfant gâté* of literature. Last, but not least, out of the folds of its cloak the *Edinburgh* brings peace to Europe.

IN *Le Livre* for May 10 appears 'Quelques Autographes intimes de Charles Baudelaire,' by Julien Lemer. These are interesting, but deal principally with matters of business, and throw comparatively little light upon the author of 'Les Fleurs du Mal.' A capital story is, however, told. M. Victor Delvay writes upon 'Désiré Nisard.' This is accompanied by an excellent portrait. M. A. Quantin also writes upon 'M. Henri Fournier, 1800-1888, Imprimeur Éditeur.'

THE book catalogues of Mr. Downing, of Birmingham, and Mr. Toon, of Leicester Square, contain some books of antiquarian interest.

NORTHUMBERLAND WORDS.—Mr. R. Oliver Heslop, The Crofts, Corbridge-on-Tyne, is compiling a new list of Northumberland words, and will be thankful for notes, sent direct, of any words not printed in John Trotter Brockett's 'Glossary.'

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."

NUNG ("Does the road wind up hill all the way?")—These lines, which you quote not quite correctly, are by Christina Rossetti. They are before us in a book of MS. extracts, and were apparently taken from some magazine of a score years ago or more.

W. J. E. ("Though lost to sight, to memory dear")—Song by George Linley. See 5th S. x. 417, and dozens of notes to correspondents.

CORRIGENDUM.—P. 370, col. 2, l. 23 from bottom, for "Harford" read *Harbord*.

NOTICE

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

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

LONDON, SATURDAY, MAY 26, 1883.

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Notes.

PUNNING MOTTOES OF THE PEERAGE AND BARONETAGE.

I know of no receptacle so fit as 'N. & Q.' for bringing together (as I think has not previously been done) a list of the punning mottoes of the peers and baronets of the United Kingdom and Ireland. When thus brought together they are amusing, and though in some cases the wit is rather far to seek, I believe that in all the instances here quoted a joke may really with due diligence be discovered. I take both names and mottoes from Foster's 'Peerage,' 1881, and have not thought it necessary, where titles have lapsed or changed owners, to bring the list up to date. It is probably not at all exhaustive, and may be added to by readers. It would be interesting also to know if a similar punning tendency is noticeable in the mottoes of the titled classes of other countries.

Amory (Heathcoat-), Sir John Heathcoat.—*Amore non vi.*

Beauchamp, Earl.—*Fortuna mea in Bello Campo.*

Barrow, Sir John C.—*Parum sufficit.*

Bateson, Sir Thos.—*Nocte volamus.* (His shield bears three bats' wings, his crest another.)

Beresford-Peirse, Sir H. M. de la Poer.—*Non sine pulvere palma.*

Briggs, Sir Thos. Graham.—*Ne traverse pas le pont.*

Cavendish (Duke of Devonshire).—*Cavendo tutus.*

Cole (Earl of Enniskillen).—*Deum cole.*

Charteris-Douglas (Earl of March).—*This our charter.*

Cockburn, Sir Alex. (late Ld. Ch. Justice).—*Accendit cantu.* (His crest, a crowing cock.)

Coghill, Sir John Joscelyn.—*Non dormit qui custodit.* (Crest, on a mount—to use the heraldic term—a cock crowing.)

Coote, Sir Chas. Hy.—*Coûte qui [sic] coûte.* (Shield bears three coots, crest another.)

Corbet, Sir Vincent.—*Deus pascit corvos.* (Shield displays a raven, or corby.)

Crofton, Sir Morgan George.—*Dat Deus incrementum.* (Crest, a wheatstalk.)

Dixie, Sir Alex.—*Quod dixi dixi.*

D'Oyly, Sir Chas. W.—*Do no ylle, quoth D'Oyllé.*

Fortescue, Earl.—*Forte scutum salus ducum.*

Fairfax, Lord.—*Fare Fac.*

Fane (Earl of Westmorland).—*Ne vile fano.*

Forrest, Sir John.—*Vivunt dum vivent.* (Shield displays three oak trees, crest another.)

Forster, Sir Charles.—*Sit Fors ter felix.*

Frankland, Sir Wm. Adolphus.—*Franke Lande, Franke Mynde.*

Frere, Sir Bartle.—*Frère ayme Frère.*

Godfrey, Sir John F.—1. *God fried.* 2. *Deus et libertas.*

Hardy-Gathorne (Lord Cranbrook).—*Armé de foi Hardi.*

Hope (Earl of Hopetoun).—*At spes infracta.* (Crest, a globe fractured at the top; over it a rain-bow.)

Hartwell, Sir Brodrick.—*Sorte suâ contentus.*

Hoare, Sir Edward.—1. *Venit hora.* 2. *Datur hora amori.*

Holyoake-Goodricke, Sir Harry.—*Sacra quercus.*

Hoste, Sir W. H. C.—*Fas est ab hoste doceri.*

Humble, Sir J. N.—*Decrevi.*

James, Sir Walter Charles.—*J'aime à jamais.*

James, Sir John Kingston.—*A jamais.*

Lyons, Lord.—*Noli irritare leones.* (His arms, with supporters and crest, display six lions.)

Lockhart, Sir Simon Macdonald.—*Corda serrata pando.* (On shield, a man's heart within a fetter-lock.)

Monsell (Baron Emly).—*Mone sale.*

Maynard, Lord.—*Manus justa Nardus.* (On shield three left hands.)

March, Earl of.—*Forward.*

Magnay, Sir Wm.—*Magna est veritas.*

Macnaghten, Sir F. E. Workman.—*Non pas l'ouvrage, mais l'ouvrier.*

Mosley, Sir Tomman.—*Mos legem regit.*

Nevill (Marquis of Abergavenny).—*Ne vile velis.*

Neville (Lord Braybrooke).—*Ne vile velis.*

Onslow (Lord).—*Festina lente.*

Pierrepont (Earl Manvers).—Pie reponete.
Palmer, Sir Roundell (Lord Selborne).—Palma virtuti.

Palmer, Sir Roger Wm.—Sic bene merenti palma.

Pole, Sir Peter van Notten.—Pollet virtus.

Poore, Sir Edward.—Pauper non in spe.

Preston, Sir Jacob Hy.—Pristinum spero lumen.

Roche (Baron Fermoy).—Mon Dieu est ma roche.

Spearman, Sir J. L. E.—Dum spiro spero.

Staples, Sir N. A.—Teneo. (Crest, a negro with a bolt staple.)

Syngue, Sir Edward.—Cœlestia canimus.

Temple, Earl (Duke of Buckingham).—Templa quam dilecta.

Trench, Le Poer (Earl of Clancarty).—Dieu pour la Tranche, qui contre.

De Vere, Sir Stephen Edwd.—Vero nihil verius.

Vernon (Lord Lyveden).—Vernon semper viret.

Vernon, Lord.—Ver non semper viret.

Vincent, Rev. Sir Fredk.—I. Vincenti dabitur.

2. Virtuti non viribus vincit.

Des Vœux, Sir Hy. Dalrymple.—Altiora in votis.

Wake, Sir Hereward.—Vigila et ora.

Wolseley, Sir Chas. M.—Homo homini lupus.

Wombwell, Sir George.—In well beware.

Weldon, Sir Anthony C.—Bene factum.

It is difficult to say which of these should take the prize for wit. Dixie, Forster, Hoste, Onslow, Vernon, and Weldon stand out conspicuously; but for sheer impudence it must be admitted that the Temple motto is without a rival.

ROBERT HUDSON.

Lapworth.

ROE FAMILY, OF BEDS AND HERTS.

The following account of this family is now printed for the first time, from MS. notes inserted on the fly-leaves of a small book intitled "A Brief Exposition of y^e Assemblies' Catechism occasioned by setting it up in my church in Bartholomew Close, Octob. 13th, 1706." (The Rev. Anthony Burges, A.M., was Rector of the above church in Bartholomew Close, from Aug. 26, 1663 to August, 1709.) The volume was long in the possession of the Roe family, and contains a silhouette of the Rev. Samuel Roe, with the book-plate of its last owner, H. O. Roe, Esq., of Baldock, Herts.

William Roe, M.A. (of Trinity College, Cambridge), Rector of Pitchford and Frolesley (near Shrewsbury), was born Nov. 16, 1683, and married Nov. 30, 1708, at Magdalen Laver, Essex, by virtue of licence, Isabella, daughter of Christopher Cooper, Vicar of Bishop Stortford, Herts (baptized there Nov. 20, 1689). He died of the small-pox, July 16, 1741, ætatis 57. His wife died May 13, 1771, aged 82. Their issue:—

1. William, died a bachelor, April 4, 1761, aged 51 years.

2. Samuel (of whom anon).

3. Christopher, born November, 1713, died Nov. 12, 1797, aged 84.

4. Isabella, died a maiden about the year 1768.

5. Thomas, died a bachelor, May 6, 1760, aged 37 years.

6. John, born October, 1724, died June 11, 1799, aged 75 years. (His daughter, Isabella Bailey, born 1751, died April 22, 1827, had one daughter, Ann Hickman, who had six children, the other daughter, Ann Thorpe, died leaving one son.)

7. Elizabeth, wife of Edward Grice, died Jan. 15, 1773, aged 42 years.

8 and 9. Two children, twins, who died very young.

The Rev. Samuel Roe, M.A. (of Trinity College, Cambridge), twenty-six years vicar of Stotfold, Beds., was born at Acton Burnell, in the county of Salop, Oct. 12, 1712, married at Overton, in Flintshire, Oct. 30, 1746, Ellen, daughter of Thomas and Ann Roberts. He died at Stotford, May, 30, 1780, about eleven o'clock at night, aged 68 years, and was buried in the churchyard the 3rd day of June following. His wife, born July 25, 1722, died Aug. 15, 1812, aged upwards of 90 years, and was buried Aug. 21, at Stotfold, on the right hand side of her husband. Their issue:

1. Elizabeth, born at Wednesbury, in Staffordshire, Aug. 10, 1747, died at Baldock, Oct. 14, 1836, in the 90th year of her age.

2. Helen, born at Wednesbury, July 28, 1749, died of a malignant fever at Brentford, Middlesex, Sept. 15, 1767, aged 18 years, and was buried Sept. 17, in Ealing Churchyard.

3. Charles, born at Wellington, in Shropshire, May 15, 1751, died Nov. 29, 1816, aged 65 years, and was buried at Stotfold, Dec. 18. He gave by his will 50*l.*, three per cents, to the poor, which was distributed to them accordingly.

4. Thomas, born on St. Matthias, Feb. 24, 1753, at Newmarket, in Cambridgeshire, died at Baldock, April 6, 1781, and was buried at Stotfold, April 10.

5. Mary, born at Ixning, in Cambridgeshire, March 2, 1755, married in London, March 10, 1789, to Isaac Hindley, of Baldock, Esq. (born Jan. 19, 1754). (Mary and Ann Hindley, twins, born Dec. 11, 1789, about two o'clock in the afternoon, and died about four the same day, they were buried in Baldock Chancel.) She died Nov. 10, 1837, in her 83rd year, and was buried in Baldock Church, November 18.

6. John, born at Stotfold, Dec. 23, 1756, married July 26, 1798, at Wallington, Herts, to Miss Penelope Chesshyre, daughter of the Rev. James Chesshyre, late Rector of Bygrave, Herts. He died June 22, 1838, in the 82nd year of his age, and was buried at Stotfold 29th inst. His wife died June 28, 1810, aged 51, and was buried at Stotfold, July 4 following. They had one daughter, Amelia, who died Jan. 11, 1801, aged 15 weeks.

7. Ann, born at Stotfold, Feb. 19, 1759, died Sept. 1, 1831, aged 72 years, and buried at Stotfold 7th inst.

8. Henricus Octavus, born at Stotfold, March 27, 1762, baptized April 24 following. He founded in 1829 the Boys' School at Stotfold, built in 1842 seven almshouses for the Church poor, and endowed in the year 1850 other charities to the amount of about 80*l.* yearly. He further built in 1840 two almshouses at Baldock, bequeathed in 1851 a sum of 606*l.*, and founded a charity at Weston, near Baldock.

Roberts Family.—Thomas Roberts, died Dec. 31, 1747, aged 67 years; Ann his wife (formerly Hamner), died Sept. 17, 1728, aged 36 years. Their issue:—Thomas, died Feb. 25, 1722, aged 11 years; John, died Sept. 14, 1757, aged 44 years; Mary, died a maiden, Sept. 8, 1776, aged 60 years; Ann, married to Mr. Newton, died Nov. 21, 1778, aged 60; Humphrey; Ellen, married the Rev. Samuel Roe; Elizabeth, born in 1724, died a maiden, March 7, 1795; Thomas, born 1727.

Roe-Grice Family.—Thomas Roe-Grice, born Nov. 18, 1788; Henry, born Oct. 31, 1812; John, born March 26, 1815; Samuel, born Jan. 22, 1817; William, born Dec. 1, 1823; Elizabeth, born Sept. 21, 1826.

DANIEL HIPWELL.

34, Myddelton Square, W. C.

'A JOURNEY THROUGH PART OF ENGLAND.'—A friend kindly lent me, the other day, a small volume published in London 1747. The title is 'A Journey through Part of England and Scotland along with the Army, under the Command of H. R. H. the Duke of Cumberland, by a Volunteer in Letters to a Friend in London.' Since those days wonderful changes have taken place in both countries. Anything more disgusting than the sanitary arrangements, and even the state of morality, as described in Edinburgh at that time, could only now be found in an African kraal.

In travelling through England on the borders of Yorkshire, the writer remarks:—

"Here we also passed by an old piece of antiquity, the remainder of a stone cross, it being the boundary of Westmoreland and Yorkshire, called the Rerr Cross, signifying royal cross (Gaelic Rhi-King), which Hector Boetius says was set for a boundary between England and Scotland when William I. gave Cumberland to the Scots, upon this condition that they should hold it of him by fealty and attempt nothing to the prejudice of the crown of England."

It may have been very kind of this good king to give away what did not belong to himself; but the King of Scots made a very foolish mistake in accepting what afterwards, in the reign of Edward I., led to such disasters for Scotland, when the English king claimed fealty for the whole of the kingdom.

The monkish writers in the Saxon period of English history may be very trustworthy for

events that came under their own observation, but for anything beyond they had little or no means of intelligence. As to any overlordship of Scotland, either during the so-called Heptarchy or afterwards, Gaelic being until more than two hundred years later the language of the Scottish Court, there would have been considerable difficulty in urging a claim of a nature so utterly un-Celtic, unless, of course, any document in Latin should be brought forward in proof, then the case would be different *in toto*. Mr. Freeman and his followers seem to be in a dilemma in this matter. They assume for England a right to which it had either no title, or else it was too weak to enforce and secure. When the Scottish king, William the Lion, was captured in battle, he did homage to the King of England for his land, but, being a prisoner, he had no right to do anything of the sort without the consent of his subjects. But even in this case the fealty was restored by Richard I. some time afterwards.

The Volunteer, at the end of the campaign, was only too glad to return to England, for, although he had served with the British troops on the Continent, he had never undergone before such hardships and privations as in the Highlands of Scotland.

PICTUS.

MARY, QUEEN OF SCOTS, AND THE 'DAILY TELEGRAPH.'—During the past nine months much mention has been made in the pages of 'N. & Q.' of matters connected with the 1887 tercentenary celebration of the execution and burial of Mary, Queen of Scots, and also of the exhibition of Mary Stuart relics, under the direct patronage of the Queen, in the Natural History Museum, Peterborough. A curious instance of "how history is made" was given in a leading article in the *Daily Telegraph*, April 4. The writer thereof has heard that it is proposed to hold an exhibition of Stuart relics in London "during the winter of 1888-9," to which "her Majesty has accorded her patronage." Apparently he has never heard of the Peterborough exhibition of the past year, or of that "Stuart Collection"—to which the Queen has already contributed—that will be opened this month in connexion with the International Exhibition at Glasgow. The only circumstance that he can mention with regard to the observance of last year's tercentenary is contained in the following passage of the leading article:—

"Nowadays the Stuart worship which once claimed millions of devotees within these isles is practically an exploded cult, moribund, and at its last gasp, if not utterly dead. Last year an attempt was made to galvanize it into something like a mockery of vitality by celebrating, with commemorative ceremonials, including a fancy-dress procession, the three hundredth anniversary of Mary Stuart's execution at Fotheringay. A certain number of ladies and gentlemen came forward who sympathized keenly enough with the woes of that unfortunate princess to spend no inconsiderable amount of time, pains, and money in organizing a show to honour

her infelicitous memory. The demonstration got up by these romantic enthusiasts, if it was intended to bring about a resurrection of popular interest in the Stuart legend, signally failed to achieve its purpose. It was a pretty pageant, entertaining enough to the country-side between Fotheringhay and Peterborough, where the body of the decapitated queen had lain buried until its removal to Henry VII.'s Chapel in Westminster Abbey by her son, James I.; but it left the heart of the nation untouched, and the loyalty of our people to their beloved sovereign unabated."

This is altogether a myth. The "fancy-dress procession" from Fotheringhay to Peterborough never had any foundation in fact, and therefore "the heart of the nation" may very well have been untouched by it. Early in the past year a crack-brained enthusiast promulgated the idea in a Peterborough newspaper that the tercentenary of Mary Stuart's execution should be celebrated by a torch-light procession from Fotheringhay to Peterborough. Whereupon a Cambridge correspondent very wisely wrote that, if the thing were to be done at all, it would be much better to do it in the summer, on the anniversary of the removal of her body from Fotheringhay to Peterborough, than on a cold, and possibly snowy night in early February. The subject then collapsed, and was never revived until the present time, when the *Daily Telegraph* leader-writer has brought his invention to bear upon the theme, and given his readers fiction for fact. The "pretty pageant" produced by the sympathetic ladies and gentlemen, at a great outlay of "time, pains, and money," has been evolved out of his internal consciousness. Nevertheless, there is a probability that the utterly erroneous statement will be accepted by thousands of readers as a true record of what occurred a little more than a year ago. And yet, like Miss Yonge's novel concerning Mary Stuart, it is 'Unknown to History.'

CUTHBERT BEDE.

MR. J. H. FENNELL. (See 7th S. v. 257).—One sympathizes, or ought to sympathize, with disappointed lives and with foiled endeavour, so I was glad to see the kindly and well-deserved notice of this worthy man which ESTE has written. I, too, knew Mr. Fennell during the last ten years or so of his life. He came to me, having somehow discovered that I was collecting facts on a certain subject, in which quest he offered to help me, and did help me, for a modest equivalent. I remember going to see him on the subject, and finding him at work up two pair of stairs, in one of the ancient alleys of Fleet Street—a place such as Green Arbour Court may have been in Goldsmith's days. I remember the bare and cheerless room, littered with miscellaneous newspapers and dusty magazines; the grave and sombre, but always courteous old gentleman, in his suit of rusty black; and then the bright aspect of a fair-haired youth, perhaps his son, whose presence made a sunshine in that

extremely shady spot. Mr. Fennell was a man with a grievance. What it was I do not know; but he would sometimes denounce with fervour certain publishers or booksellers to me unknown. His last years were spent, as ESTE says, in the humble but useful office of collecting and arranging for sale reviews and magazine articles. I fear that his own antiquarian magazine can hardly have succeeded, and that the knowledge which he certainly possessed can have brought him but little outward profit.

Peace be with him! His was a figure such as you can only see in the pages of Dickens and in that centre of unknown sorrows and forgotten failures, London.
A. J. M.

DRYDEN'S STANZAS ON OLIVER CROMWELL.—A passage in the thirty-fifth stanza of Dryden's 'Heroic Stanzas,' on the death of Cromwell, has caused a good deal of perplexity amongst commentators. Describing the events which preceded the death of the Protector, Dryden writes:—

But first the Ocean as a tribute sent
That giant prince of all her watery herd.

Christie's note in the Globe edition of Dryden (p. 11) thus explains these lines:—

"Scott supposes that this refers to the great storm at the time of Cromwell's death. But it is impossible to explain, on that supposition, who was the 'giant prince of all her watery herd' sent by Ocean as a tribute. Mr. Holt White, in his MS. notes, interprets these obscure lines as referring to the death of Blake, the great naval hero of the Commonwealth, who had died rather more than a twelvemonth before Cromwell, and had been buried with state in Westminster Abbey September 4, 1657. This is a more probable interpretation."

Mr. Saintsbury has no new solution of the difficulty to offer.

What Dryden was referring to was the recent capture of a whale in the Thames, which was held to be a prodigy portending the Protector's death:—

"It pleased God [writes Heath] to call him to an account of all that mischief he had perpetrated; ushering his end with a great whale, some three months before, on the second of June, that came up as far as Greenwich, and was there killed, and more immediately by a terrible storm of wind, the prognostick that the great Leviathan of men, that tempest and overthrow of government, was now going to his own place."—'Flagellum,' p. 205, ed. 1663.

The capture of the whale is mentioned in *Mercurius Politicus*, June 3–10, 1658:—

"It was one of the larger sort, being supposed but young, yet about sixty foot long, and carrieth a very great bulk in the other dimensions."

C. H. FIRTH.

ABBREVIATIONS OR CONTRACTIONS OF "MADAME."—Prof. Max Müller, in the first series of his 'Lectures on Language' (see Index, s. v. "Madam"), makes fun of our abbreviation of *madam* into 'm, as in the *yes'm* so common with maid-servants. But very few English people are

aware, I imagine, that *madame* in French is also much abbreviated, though not to such an extent as to reduce it to one letter. If one listens to the conversation of educated French people amongst themselves, one will quickly detect that *madame* is frequently abbreviated into *ma'ame*, in which, however, the two *a*'s are distinctly heard, and are not run into one short *a*, as they are in the English *mam*, generally written *ma'am*. French gentlemen do this more than French ladies, because they naturally have to say *madame* more; but French ladies do it likewise, as my own ears testify. Among the poorer classes in France the *madame*, when addressed to those in a higher position, is apt to be pronounced with particular distinctness; but amongst themselves I am afraid that it is not so, unless perhaps when they are angry. Indeed, the word is sometimes still further corrupted or contracted by them, and becomes *mame*—our *mam* (as far as form is concerned), as in 'Le Crime de Pierrefitte,' by Élie Berthet, p. 107, where I find, "Ah ça ! mame Girot." Here it is very likely depreciative.

F. CHANCE.

Sydenham Hill.

SYMBOLISM IN CHAFF AND STRAW.—I cut the following paragraph from the *Globe* of April 5:—

"It appears that in Warwickshire chaff has, under certain conditions, a meaning not attached to it, we believe, elsewhere. Scattered on a door-step, or even on a garden-path, it is held to be a token that the master of the house beats his wife. Now, it is not pleasant to be told, inferentially, that you labour your spouse—whether you do so or not; and John apparently took that view of Mary Ann's action. He seems to have thought that she was deliberately, though metaphorically, casting aspersions on his character. She, on her part, denies that there is any foundation for the suggestion that her husband beats her. So the magistrate, in his wisdom, dismissed the summons she had taken out against John, and things are now—barring the natural irritation—precisely as they were before. It is unnecessary to draw the moral, further than to say that it might be better that old customs should not exist than that they should work so much unpleasantness as this chaff business is evidently capable of arousing."

I am told by a north-country friend that in Yorkshire straw is used with the same symbolical meaning, and that it is generally tied to the handle of the street door. Both denote one and the same thing, "Thrashing done within."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

RESTORATION (?) OF OLD BUILDINGS.—The destruction which is going on in our old churches and secular buildings, in obedience to the craze for that for which its admirers have in unconscious irony invented the term "restoration," has been protested against, almost without effect, by many of the wisest of our contemporaries. The destructionists are wont to tell us that ours is a new fancy; that the men of former time never thought

of sparing old work when they could put something that, in their eyes, was better in its place. Cardinal Baronius, the greatest historian that the Church has produced, is an authority not to be put lightly on one side. He flourished in Rome at a time when the work of destruction was going on—though from far different motives—almost as fiercely as it is at the present time.

The following quotation is from Didron's 'Annales Archæologiques':—

"Le savant et illustre Baronius, qui fut cardinal du titre des Saints-Nérée et Achillée, ramena l'église de son titre à sa beauté ancienne, en la débarrassant de toutes les additions qu'on y avait faites dans des temps récents et de faux goût. Pour garantir à l'avenir ce monument de toute atteinte semblable, il fit graver l'inscription suivante, qui se lit encore sur un marbre au fond de l'abside, et que nous offrons en exemple aux prélats et à tout le clergé de France.

Presbyter card. svccessor quisquis fveris

Rogo te per gloriam Dei et

Per merita horvm martyrvm

Nihil demito nihil minvito nec mvtrato

Restitvtam antiqvitatem pie servato

Sic te Devs martyrvm svorum precibus

Semper adivvet." Vol. ii. p. 255.

There is, we fear, but little hope that the prelates and clergy who have the custody of almost all our old ecclesiastical buildings will be influenced by this illustrious example.

ASTARTE.

PAUL SCARRON ON LONDON.—Scarron, in his 'Roman Comique' (ed. 1752, vol. iii. p. 103), makes one of his characters tell how, on a voyage from Havre to Denmark, he was driven by stress of weather "à l'embouchûre de la Tamise, par laquelle nous montâmes, à l'aide du reflux, jusques à Londres capitale d'Angleterre, où nous séjournâmes environ six semaines, pendant lequel temps j'eus le loisir de voir une partie des raretés de cette superbe ville, et l'illustre Cour de son Roi, qui étoit alors Charles Stuard premier du nom."

It is pleasant to find a foreigner in the middle of the seventeenth century describing London as a "superb town"; and yet I do not know why it should have been otherwise, with old St. Paul's, Westminster Abbey and Hall, picturesque old London Bridge, and "the thousand masts of Thames," which last were no doubt a great marvel to strangers even in those days. Will some one point out one or two more complimentary allusions to our metropolis by foreign writers, not later than the seventeenth century? Ariosto mentions "Il bel Tamigi" ('Orl. Fur.,' viii. 26). JONATHAN BOUCHIER.

SAILORS' SUPERSTITION.—I have just heard from a sailor friend a curious notion, which he affirmed prevails among sailors; it is simply this, that it is unlucky for two relations to sail together (as seamen) in the same vessel, as one of them will certainly be drowned. It is unnecessary to add that he was able to give ample proof that such was the case, and some of the coincidences he mentioned

were sufficiently startling to confirm a superstitious person in the belief. ROBERT F. GARDINER.
Glasgow.

SELDEN'S 'TABLE-TALK.'—I picked up lately, in a "twopenny box," a copy of an edition of Selden's 'Table-Talk,' with a life and notes, "Printed for and under the direction of G. Cawthorn, British Library, Strand," 12mo., 1797. As this edition is neither referred to in Allibone nor mentioned in the bibliography prefixed to Mr. Arber's reprint, it may perhaps be worth noting.

GEO. L. APPERSON.

Wimbledon.

CURIOUS SENTENCE.—Every one knows that in writing or speaking there are words which are in themselves unobjectionable which must not come in contact or close relationship with other words. I have come across an amusing example of this in Sir Thomas Fitzosborne's 'Letters,' eighth edition, 1776, where the writer speaks of

"an honest sailor of my acquaintance, a captain of a privateer, who wrote an account to his owners of an engagement, in which he had the good fortune, he told them, of having only one of his *hands* shot thro' the nose."—P. 115.

EDWARD PEACOCK.

PETER'S YARD-WAND.—On April 1, 1837, a man was charged before the magistrates at Hull with disturbing his neighbours during the night. He explained that he was teaching his child astronomy, pointing out to it Orion's Belt, "vulgarly denominated Peter's yard-wand." W. C. B.

"BOLTON QUARTER."—This saying does not appear in Grose or Hazlitt. It is recorded and explained by Isaac Ambrose in his 'Media; or, Middle Things,' London, 1650, quarto, p. 72:—

"1644, May 2. Bolton was taken. Colonel R. Forces Routed, and many a sweet Saint slain: no Quarter would be given, so that it grew into a Proverb, 'Bolton-quarter,' i. e., present death without mercy."

W. E. BUCKLEY.

UNICORN.—The following cutting ought to be embalmed in 'N. & Q.' I have taken it from a copy of the *Lincoln Herald* of July 1, 1831, p. 3, col. 6:—

"An Italian gentleman, named Bartheta, said to be entitled to implicit credit, who has just returned from Africa, states that he saw two unicorns at Mecca, which had been sent as a present from the King of Ethiopia to the Sultan.—*Hobart Town Courier*.

ASTARTE.

"THE LITTLE HORATIA."—The following appeared in the *Times* of April 5:—

"Mr. E. Walford writes:—'Before writing positively on this matter, about which so much mystery hangs, H. H. E. N. W. would have done well to refer to Mr. Jeaffreson's new work on "Lady Hamilton and Lord Nelson," vol. ii. chap. x., and especially pp. 220-25. Those who doubt the parentage of the "Little Horatia"

as the child not only of Lady Hamilton, but of Lord Nelson as well, must find great difficulty in explaining away the following letter from Lord Nelson to his beloved Emma, dated March 1, 1801, which they will find there *in extenso*:—"Now, my own dear wife—for such you are in my eyes, and in the face of Heaven—I can give full scope to my feelings.....You know, my dearest Emma, that there is nothing in the world that I would not do for us to live together and to have *our* dear little child with us.....I never had a dear pledge of love till you gave me one.....Kiss and bless *our* dear Horatia." (The italics in the first case are mine; in the other they are given to Nelson himself by Mr. Jeaffreson.) Mr. Jeaffreson adds a foot-note, showing that he by no means accepts Mr. Haslewood's assertion about the "Little Horatia" as final; but he is strongly of opinion that she was born on the 29th, 30th, or 31st of January, 1801, at No. 23, Piccadilly, where he shows that Lady Hamilton was confined at that date. About her being Lady Hamilton's child, therefore, Mr. Jeaffreson has not the smallest doubt, neither have I, for surely the mystification in which Nelson indulges on the subject is sufficiently accounted for by the fact that at this time Sir William, Lady Hamilton's legal husband, was still alive."

E. LEATON BLENKINSOPP.

IDENTIFICATION BY PIGEONS.—The subjoined paragraph from the *Daily Telegraph* of March 31 deserves, I think, a corner in 'N. & Q.' One is reminded by it of the late Charles Reade, who had preserved in his guard-books one or two parallel instances:—

"A man was found dead on the top of a Liverpool tram-car yesterday. Nothing was found on him to lead to his identification, but he had with him a couple of carrier pigeons. To one of these was attached a piece of paper with the words, 'Come to the detective office at once,' and the bird was set at liberty. In half an hour a man arrived at the detective office, and stated that the deceased was his father, and had been very unwell. He had gone out for exercise and to fly the pigeons."

EDWARD DAKIN.

Selsley, Stroud.

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.

ANCIENT VIEWS OF THE ZODIAC.—It was long supposed that the mythological figures on the ceiling of the temple at Denderah were representations of the constellations of the zodiac made in very ancient times; but subsequent investigations, especially the discovery of a Greek inscription, have proved them to be of a comparatively late date. It is now well understood that the temple itself was built in the time of the Ptolemies, and the figures on the ceiling may have been made considerably later than even that. But my present inquiry is respecting a view of the zodiacal figures which is given in the *Philosophical Transactions* for 1772, from the ceiling of a chouldry or pagoda at Verdapettah, in the

part of Southern India called Madura. It was sent to Dr. Maskelyne, then Astronomer Royal, by a Mr. John Call, who made a rough diagram of it in 1764, and supposed it to be very ancient. I must confess the appearance of several of the constellation figures leads me to suspect that it is of no great antiquity, notwithstanding the remark of a writer (article "Zodiac") in the 'Penny Cyclopædia' with regard to the peculiarity in the form of Capricornus, across which is depicted a sword-fish. The form of Libra in particular (very different from one given by Sir William Jones in the second volume of the 'Asiatic Researches') seems to me to indicate an origin at any rate not earlier than Roman times. But if any reader of 'N. & Q.' who has been in that part of India can furnish a more exact copy I shall be greatly obliged.

W. T. LYNN.

Blackheath.

"THE CURTIN."—Thomas Baldwin, Esq., of St. Martin's-in-the-Fields, co. Middlesex, Comptroller of the King's Buildings, who is buried at Great Berkhamstead, Herts, a younger brother of the Baldwins of Redheath, near Watford, in the same county, by his will, dated September 30, 1639, proved July 5, 1641, *inter alia*, gave unto Catherine his wife, during her natural life, "all those his lands, tenets and h'dts called or knowne by the name of 'The Curtin,' situate and being in or att Hollywell, in the Parish of St. Leonards, in Shoreditch, in the s^d county of Midd^x," and after her decease to his niece Catherine, wife of — Higgins, and to her heirs for ever.

I shall be glad to know the exact meaning and derivation of "The Curtin." Is it the site of the locality now known as Curtain Road; and did it give its name to the Curtain Theatre, so justly celebrated by the historians of the old English drama? Perhaps Mr. WALFORD or one of your correspondents skilled in London topography will kindly enlighten me.

H. C. F.

FRANKLIN'S PRESS.—I possess a somewhat early production of Franklin's press, which, when I obtained it, was bound up with Sir Thomas Browne's 'Religio Medici' (E. Curll, 1736), and which is entitled,

"Three Letters from the Reverend Mr. G. Whitefield: viz., Letter I. To a Friend in London, concerning Archbishop Tillotson. Letter II. To the same, on the same subject. Letter III. To the Inhabitants of Maryland, Virginia, North and South Carolina, concerning their Negroes. Philadelphia: Printed and Sold by B. Franklin, at the New Printing-Office near the Market, M, DCC, XL." 8vo., pp. 16.

The first two letters, "proving that Archbishop Tillotson knew no more of True Christianity than Mahomet," being reprinted in this country, got their author into much trouble. Will any one kindly inform me if there are many copies of

Franklin's edition of the letters in existence, and what is the earliest specimen of Franklin's press extant?

J. F. MANSERGH.

Liverpool.

TILT YARD COFFEE-HOUSE.—Can any reader of 'N. & Q.' give me information as to where the Tilt Yard coffee-house, also known as "Jenny Mann's" and "Young Mann's," was situated, and when it disappeared?

MALCOLM L. LLOYD-JONES.

SCOTT'S POEMS.—I have Scott's poems in seven volumes, published by A. & W. Gagliani, 18, Rue Vivienne, and P. Didot, sen., Rue du Pont-de-Lodi, MDCCCXXI., with a portrait of Sir Walter, engraved by A. Delvaux after a painting by Raeburn. What edition is this?

NORRIS C.

CURTAIN LECTURES.—When did this phrase come into use; or rather, what is the earliest recorded instance of its being employed? I find the following couplet in the *London Journal* for March 14, 1729/30, second column of the second page:—
Like Marg'ret's grimly ghost, I'll haunt such Hectors,
And shake their beds with thundering curtain lectures.

W. ROBERTS.

PROFANE REVENGE OF A SPANISH PRIEST.—Is the terrible story told in 'What I Remember,' vol. i. pp. 200-210, known to be a fact, or may it be held to be the mere invention of an imaginative blasphemer?

ST. SWITHIN.

HEREDITARY TITLES OF HONOUR.—Will TRUTH, who, on the above subject, suggests reference to Mr. Solly's index, inform me where the said index is to be obtained?

H. A. H.

[It is No. 5 of the publications of the Index Society, and may sometimes be obtained second hand.]

TENNYSON FAMILY.—Mrs. Ritchie, in her article in *Harper's Magazine* (December, 1883), states that Alfred Tennyson was one of twelve children. In Burke only ten are mentioned, viz., Frederick, Charles, Alfred, Horatio, Septimus, Arthur, Mary, Emily, Matilda, and Cecilia. Who were the other two; and are they still living?

RALPH BRADBURY.

St. Cross, Knutsford.

DRAKE TOBACCO-BOX: JOHN ORRISSET.—A near relative of mine has a small horn tobacco-box with the Drake arms finely carved in relief on the lid. At the top of the box is "Sir Francis Drake"; on the mainsail of the ship the date 1577; underneath the ship "the inventor Caspian Sea, Asia, Africa, Europe, America"; and in the left hand top corner of the shield is an "S" and an "A" in the middle of the fess. The box is signed "John Orrisset fecit." I seek information on the following points:—(1) Who was John Orrisset? (2) The box is evidently a memorial of Sir Francis Drake's

exploits. Is anything known of similar boxes? (3) What is the meaning of the allusion to the Caspian Sea? (4) What do the letters on the shield mean? The date on the mainsail obviously cannot be the date of the box. A. H. D.

BOLEYN FAMILY.—Was this family descended from Eustace, Count of Boulogne, or Bolein, in Normandy? T. W. CAREY.
Rochford.

SONGS WANTED.—Authors wanted of following songs (words and music):—

Forget me, since all now is over.
Whither, ah whither is my lost love straying?
We parted, and we knew it was for ever.

EQUES.

HUSSARS QUARTERED IN JAMAICA.—Mr. Froude, in his recent work 'The English in the West Indies,' p. 225, mentions that a regiment of Hussars was once sent to Jamaica. What regiment was this; and when was it sent?

G. EGERTON, Lieut.

CASCHIELAWIS.—This was an instrument of torture used in Scotland in the end of the sixteenth century. An Earl of Orkney was tried in 1596 for torturing witches with it, a woman was subjected to it for forty-eight hours, and a man for eleven days and eleven nights, but there is no account of how it was applied, or what it exactly was. *Cassie*, pronounced *caschie*, is said to be a common Orkney word for basket. Would it be an iron hamper or basket, too small to sit, stand, or lie in, like the "Little Ease" in the Tower? The *piñiewinks* or *piñiewinks* were, I believe, a kind of thumbscrews applied to the little finger.

J. R. HAIG.

PALM SUNDAY.—In Bedford Palm Sunday is commonly called Fig Sunday by the folk, and there is a brisk trade in figs about that time. Is this because, in default of palms, and dates being perhaps expensive, figs were the nearest thing to be had?

DENHAM ROUSE.

SMITH MOTTO.—Is there any history attached to the motto "For Wiganaye," borne by a branch of the Smiths of Leicestershire and Worcestershire? Arms: Gules, on a chev. or between three besants as many crosses paté fitché sable.

NATH. J. HONE.

DYMPNA.—In a volume of 'Poems and Tales in Verse,' by Mrs. Æneas Lamont, published in London, 1818, there is one entitled 'Dympna: an Irish Legend,' consisting of some sixty stanzas. In a note at the end of the poem occurs the following passage: "Dympna was canonized; she is still honoured as a saint in the Irish Calendar." Can any of your readers give me any further information about the saint? ONESIPHORUS.

GEORGE BUCHANAN.—I shall be thankful for an indication of the work of George Buchanan wherein is to be found a poem with this title, 'In Colonias Brasilienses,' and beginning:—

Descende cœlo turbine flammeo,
Armatus iras, Angele, vindices.

E. P.

Paris.

SCOTT FAMILY.—Will any reader kindly inform me as to the names of the ancestors of Claude Scott, Esq., of Lytchet Minster, co. Dorset; he was created a baronet on Sept. 8, 1821. Who was he the son of? Who was the father of James Scott, Esq., M.P., of Rotherfield Park, co. Hants, Sheriff in 1820? These were connected in some way with the Scott family of Essex.

BELKNAPPE-SWINBURN.

CARDIGAN.—Where was the Countess Cardigan's at Whitehall? There were there thirty-five small panels, each with the head of a contemporary artist, by Vandyke. Engravings were three times published, and some of the plates were etched by Vandyke. There were more than one hundred. Where are those small panels now; and where are the rest?

C. A. WARD.

Walthamstow.

HENDERSON IN THE THIRTY YEARS' WAR.—

"Auf ähnliche Art war das zweite Treffen geordnet, und hinter demselben hielt ein Reservecorps unter Hendersons, eines Schottländers Kommando."—"Geschichte des drieszigjährigen Kriegs," Schiller's 'Sämmtliche Werke,' bd. ix, p. 335 (Stuttgart, u. Tübingen, edit. 1847).

Who was this Henderson? In a list of Swedish houses founded by Scotch soldiers of fortune under Gustaf Adolf, whose descendants still remain in Sweden, given in the end of Horace Marryat's 'Sweden' (vol. ii.), I do not find the name Henderson.

ARTHUR LAURENSEN.

BELGIAN ARMS.—Can any of your readers tell me what Belgian family or families bear "trois moulins à piloter"? For a description and cut of this charge *vide* Rietstap, 'Armorial General.'

J. E.

LOXAM FAMILY.—I should be obliged to any of your correspondents who could give me information as to the family of Loxham or Loxam? The family seems to have been settled at Penwortham, near Preston, in the reign of Elizabeth, the name occurring frequently in the transcript of the parish register in the *Miscellanea Genealogica*. John Loxham was Mayor of Preston in 1709; and a John Loxham presented Robert Loxham to the living of Stickney, Lincolnshire, in 1745. This Robert Loxham was afterwards vicar of Poulton le Fylde, 1749–70, succeeding another Robert Loxham, who had held it since 1726, and his descendants settled in London. The name of Ralph Lox-

ham, rector of North Meols 1708 24, also occurs in the Penwortham register.

G. G. HILDYARD.

NUMISMATICS.—I will thank any contributor to 'N. & Q.' for information as to the name of an English medallist or engraver who in 1830 signed a medal struck in London by the initials T. H. The medal I have seen is a very fine one, with the bust of the late Emperor of Brazil, D. Pedro I. and bears an inscription about the "Sociedade Imperial de Mineração Braziliica."

I shall also be thankful for the indication of any general reference work, English or foreign, where the names and works of the principal medallists are to be found. E. P.

REFERENCE WANTED.—It would greatly oblige if any reader of 'N. & Q.' would kindly tell where the following extract occurs in the writings of Le Père André: "La Liberté est une sorte de royauté naturelle que Dieu nous a donnée sur nous-mêmes pour nous gouverner selon ses ordres."

ALICE J. WOTHERSPOON.

Replies.

TENEMENTAL BRIDGES.

(7th S. v. 348.)

MR. HARDY will, I think, find, on inquiry, that so-called "tenemental bridges," *i. e.*, bridges supporting rows of dwelling-houses, instead of being exceptional were the rule in mediæval towns when a river ran through them and was crossed by one of the main streets. Old London Bridge, with its double row of houses overhanging the Thames, almost continuous from the Middlesex to the Surrey shore, and its dark narrow thoroughfare, was, of course, the most celebrated example; but almost every old town could show the like. At York as late as 1683 we are told by a contemporary writer that the houses on the old Ouse Bridge "were built so close, ranging one by another quite over—except a little space only on the crown or top of the bridge—as that one would think it not to be a bridge but a continued street" ('Walks through the City of York,' p. 198). On this much-enduring bridge were also erected the chantry chapel of St. William, the hall of meeting of the town council, the "kidecote," or common gaol, and a "maison dieu," or hospital, while a tall stone cross rose from one of its centre piers. At Bristol the old bridge over the Avon, until it was rebuilt in 1768, supported a narrow street of overhanging houses. St. Lawrence's Bridge at Bath, originally erected in 1304, also had a line of houses on either side of the roadway. Many other instances might be given.

The High Bridge at Lincoln is, so far as I know,

the only mediæval bridge in England which retains its houses, and that only on one side. So continuous is the street on this side that the river is entirely hidden, and persons pass over the bridge quite unaware of the stream below. The view of the tumble-down wooden tenements from the back, overhanging "the dark arch which spans the polluted river," to adopt Mr. Freeman's words, is perhaps unique in England.

The reason for permitting the erection of buildings on mediæval bridges was very simple and business-like. It was to make the bridge contribute to its own maintenance. Bridges in old times were kept in repair not, as now, by rates levied on the inhabitants, but partly by the income derived from land or houses bequeathed by the charitable for the purpose, but also, and that in no small measure, by the rent of the shops and other tenements which clustered along their verge. Shops, however small and confined, in such a position, where the traffic was so considerable and customers many, would command a high rent, and contribute largely to the necessary repairs of the bridge, which would naturally increase as the fabric grew older and more crazy. Of these shops we have familiar examples at the Rialto of Venice and the Ponte Vecchio of Florence, so well known to all visitors to Italy. A modern instance occurs in the Pulteney Bridge at Bath, built in 1770, with a range of low houses on each side, now converted into shops. It would be interesting to collect other examples, they must be numerous.

MR. HARDY refers to the chapels often to be found on mediæval bridges. These were erected for the devotions of pilgrims, the chief travellers of the age, and other wayfarers, for whom they afforded a convenient resting-place. The largest and most remarkable of these was that dedicated to St. Thomas of Canterbury on London Bridge. There was one under the same dedication on the High Bridge at Lincoln. That built on the bridge at Bath by Prior John of Walcot in 1362 bore the name of St. Laurence. There was a well-known example, already mentioned, dedicated to St. William on the old Ouse Bridge of York, which appears in many engravings and views, taken down early in this century. Another chapel is recorded at Rotherham. That on the bridge at Bradford on Avon has been modernized and converted to the base use of a town "lock-up." Parker speaks of the remains of one at St. Ives, Hunts. The only perfect example of a bridge-chapel existing in England is that on Wakefield Bridge, of the time of Edward II. It is a beautiful work, of the best period of our native architecture, but much injured by restoration, conducted with so bad a material that a fresh restoration is needed. This chapel is still used for religious services and celebrations of Holy Communion. Mr. Parker mentions a bridge chapel at Carcassonne, in France, of

the beginning of the fifteenth century. Many more are without doubt to be found, both at home and abroad.

Mediæval bridges were often protected by gateway towers to defend the passage and keep out undesirable intruders. The so-called "Friar Bacon's Study," on Folly Bridge at Oxford, was an example. St. Laurence's Bridge at Bath had a tower with a portcullis on its south side. The north end of Bristol Bridge was defended by a strong gate, above the arch of which was the chancel of St. Nicholas's Church. Mr. Parker mentions that the bridge at Cahors in Aquitaine still retains three gateway towers.

MR. HARDY'S query affords an opportunity, of which I hope your correspondents will not be slow to avail themselves, of drawing up more complete lists than are at present available (1) of bridges which it is certain from historical records supported rows of houses; (2) of bridge chapels, existing, ruined, or destroyed; (3) of bridge towers and gateways. Such lists would be valuable for the history of the mediæval bridge in all its aspects; a subject which I am surprised has never yet employed the pen of the archæologist on a scale suitable to its interest and importance. One part of it has been touched upon by Mr. Buckler in 'Remarks on Wayside Chapels.'

EDMUND VENABLES.

Precentory, Lincoln.

The old bridge over the Exe, by which William, Prince of Orange, made his memorable entry into Exeter in November, 1688, was one of those which had houses built on them. It was but twelve feet wide between the parapets and had fourteen small arches, of which only six in the middle of the river were visible. The others were hidden by the timber-framed houses they supported. There is in a map-book of the Corporation of Exeter a curious drawing of this old bridge as it appeared about forty years before it was demolished in 1778 to make way for the present three-arched structure.

R. DYMOND.

Exeter.

To the bridges mentioned by MR. HARDY may be added old Bristol Bridge, which was built across the Avon in 1247, being, it is believed, the first bridge of stone in that situation; but there was an earlier timber bridge on the same site. This stone bridge is stated to have been originally only fifteen feet wide within the parapets, with angular recesses upon the piers for convenience, when required. In the fourteenth century it was widened and the roadway made nineteen feet, and starlings, or *jettees*, were carried out from the foundations of the piers to support the houses erected thereon. The bridge was of four arches, and there were houses on each side five stories high. A chapel, dedicated to the Assumption

of Our Lady, and built for a gild so designated, stood about the middle of the bridge. The houses were all built of timber, and on Feb. 17, 1646/7, a great fire broke out in one of the houses, then occupied by an apothecary, and that and some twenty other houses were completely destroyed. Evans ('Chron. Hist. Bristol') states that they were reconstructed with the lead and timber brought from Raglan Castle, which had surrendered to Fairfax in August preceding and was "slighted."

This ancient bridge, which from the enormously increased traffic had become very inconvenient, was removed by the authority of Parliament and rebuilt in 1768.

JOHN MACLEAN.

Glasbury House, Clifton.

MR. HARDY may add to his collection the High Bridge by which the High Street at Lincoln crosses the river Witham. Upon the west side of the bridge are houses and shops, and upon the east side is an obelisk that marks the site of a former chapel.

T. SYMPSON.

Lincoln.

[Many instances of tenemental bridges have been sent. A selection from these, avoiding needless repetition, shall appear.]

LEONARDO DA VINCI AT THE ACADEMY (7th S. v. 327).—PROF. BUTLER asks, "why, if Miss BUSK has her hand full of truths, she will not open for us her little finger."

My answer shall be candid and convincing. I claim to have my hand a great deal fuller than I described in my note at 7th S. iv. 389. I claim to have read with careful study pretty well everything that has been written in every European language about Leonardo's 'Cenacolo,' about the numerous imitations and copies of it, and notably that now in the Royal Academy, during the whole of the now nearly four hundred years since that grand revelation of what is the most perfect reach attainable by art was writ on the wall of the Refectory delle Grazie at Milan; a lifelong *fouillement*—to use MR. BOUCHIER'S apt term—of reconditæ hiding-places of art, of galleries, libraries, collections, and memories. Travel and travail. I claim to have traced the history of the 'Cena'—itself the kernel of the whole Christian system—from the beginning until now, in mosaic, glass, ivory, marble, stone, bronze, enamel, fresco and canvas, gold and silk—every material that has been borrowed from the kingdom of nature to portray the language of the soul; to have collected a vast accumulation of curious illustrations of this varied treatment in every date and every mode; to have drawn out and collated all that is most valuable and instructive in the multitudinous impressions and inspirations which the contemplation of Leonardo's absolutely unique and incomparable picture has wrought in minds of every calibre, artists of every

degree, philosophers, statesmen, diplomatists, students, *dilettanti*, *letterati*, travellers, tourists of every quality—sweetly poetical where directly instructive, deliciously ironical where blundered over and misunderstood, whether by the pedant or the superficialist; finally, thus to have set forth the undying Master—the Christ of art—enthroned on his unapproachable pinnacle, high out of reach of competitors or emulators, and yet closely and familiarly surrounded continuously by troops of disciples, high and low, learned and lay—by all who have eyes to see the beautiful and true, and who, every one so far as he has caught any glimpse of it at all, has caught it directly or indirectly through the medium of him. In a word, I claim to have brought together and illustrated the bibliography of the ‘Cenacolo,’ the literature of the ‘Last Supper’ of Leonardo.

At the time when I wrote my note at 7th S. iv. 389, I was without a doubt that the subject which had so long been an absorbing passion for me must possess at least attraction enough for the large number of people, American as well as English, who nowadays delight to talk of art, for such a work to be hailed as full of thrilling interest for most, vastly welcome to all.

Since then I have been undeceived. From three leading publishing houses, including the one which has had the experience of the most splendid performance of the century concerning Leonardo, I have independently received the assurance that the proportion of the public who buy books of a scholarly character on high art, as a study, is so very small that there would not be the least chance of my obtaining any adequate remuneration—this judgment being entirely based on the discussion of the subject in the abstract, quite apart from the merits or demerits of my treatment of it, which I have shown to no one.

As this is the verdict of the public, spoken by those who know it well, the public must even have it so. I can discover no reason why I should give for nothing the information which I have put together with so much labour—a “labour of love” I willingly grant, but still labour. You cannot have your boots blacked or a cab called for you by a half-savage creature in the street without paying for it. Why should my “skilled labour” be given for nothing? R. H. BUSK.

16, Montagu Street, Portman Square.

PROF. BUTLER will obtain a clue to the solution of his question in the statement of Mr. Wornum, that the copy of Leonardo in the Academy “was purchased on the Continent by Sir Thomas Lawrence. This copy is painted in oil, and was executed about 1510 by Marco d’Oggione for the refectory of the Certosa di Pavia” (‘Epochs of Painting’). EDWARD H. MARSHALL, M.A.

Hastings.

LOWESTOFT: ST. ROOK’S LIGHT (7th S. v. 346).—In this query should not the words “pig title” be *pightle* (a small enclosure)? E. T. EVANS.

Your correspondent, writing under this heading, mentions a “pig title” of land. What kind of document is that? I think it must be a misprint or miswriting for *pightle*, a very common word.

HENRY H. GIBBS.

St. Dunstan’s.

SIR JAMES LEY (7th S. v. 168, 316).—On looking over some notes which I was putting together on this subject I find that the replies printed do not touch some of the points raised in my intended reply. I therefore take leave to submit the following suggestions alike to the querist and to some of those who have answered him. Taking the account in Burke’s ‘Dormant and Extinct Peerages’ as it is taken by MR. RADCLIFFE (the copy which I cite is of the edition of 1866), I suggest to the querist what nobody on this side of the Atlantic has as yet pointed out, viz., that Sir James Ley, first Lord Ley (cr. 1625), and first Earl of Marlborough of his family (cr. 1626), was Lord Chief Justice of the Common Pleas, and not, as the querist seems to assert, Lord Chief Justice of England. From the dates above given it will be obvious that it was Lord Ley who was created earl in 1626. It is the more important to bring this out, because the second earl was summoned, *vidæ patris*, as Lord Ley. I also suggest that Morice Carant, the husband of Elizabeth, daughter of the first earl, and whose name is certainly an uncommon one, was probably of the same stock as the Carents who appear in Dorsetshire family history as allied to the Fillols and other Dorsetshire houses. I also suggest that to reprint “Harington of Kelneyton, Somersetshire,” from Sir Bernard Burke’s text without note or comment is misleading, for it does not, on the surface, connote the well-known family of Harington of Kelston, the accepted form of the name of the once grand old manor-house, whose history, with that of its former lords, has been fully and lovingly told by Rev. F. J. Poynter in *Miscellaneous Genealogica et Heraldica*, second series, vol. i.

The second earl, Henry, who succeeded in 1628, and his son and successor, James, who succeeded in 1638, and William, fourth and last earl, must all have been “alive down to 1640.” What may have been the case with the eight daughters of the first earl I cannot say, as the dates of their deaths are not given in the ‘Dormant and Extinct Peerages,’ though it is obvious enough that they must all have been born before 1640. Which of them may have been still living at that date is, I suppose, what the querist wishes to find out, though his phraseology does not seem happily chosen. As to the pronunciation, the registers of St. Mary Aldermary (Harl. Soc.) show Ley and Lay as

interchangeable forms, and the mediæval Hugo de la Leye, witness to an undated charter of Sayer de Wahull, whose Inq. p.m. was taken 34 Hen. III. (*Misc. Gen. et Her.*, second series, vol. i. p. 45), is a mediæval witness against the universality of LADY RUSSELL'S *dictum*.

C. H. E. CARMICHAEL.

New University Club, S.W.

It is stated that he had three wives, and by the first wife eleven children. No. 6, Mary, married Richard Erisey, of Erisey, Cornwall. Would your correspondent be good enough to inform me what the relationship was between Richard Erisey mentioned above and the Richard Erisey of Erisey who married Frances, eldest daughter of Sir Peter Killigrew, of Arwenack, Cornwall?

J. PETHERICK.

Torquay.

CELTIC NUMERALS (7th S. v. 346).—May not the termination *icle* be accounted for by supposing that a final *n* has been dropped? Then they would read *hyn-ac-len*, *tyw-ac-len*, *par-ac-len*, &c., meaning one-and-ten, two-and-ten, three-and-ten, &c., forming the eleven, twelve, and thirteen, as the Welsh do (*un-ar-dddeg*=one-on-ten, &c.). *Pump*, used in these numerals for fifteen, is the Welsh five; fifteen being *pumped*.

HENRY H. GIBBS.

St. Dunstan's.

"NOM DE PLUME" (7th S. iii. 348; iv. 17, 331, 494; v. 52, 155, 195, 274).—MISS BUSK, after keeping silence for five months, during which the subject has been pretty well thrashed out, thinks fit, at this late hour, to charge me with wilfully "misstating" her case. If a man had written this of me, I should have retorted wrathfully, for I am quite as scrupulous in such matters as even Miss BUSK can possibly be; but I can make every allowance for the temperament of women, who assume, and are allowed, in many things a licence which is not conceded unto us poor men. Nor can I help either being amused at the hardness of Miss BUSK'S charge, for no one can read her two notes and not perceive that she may herself be more properly charged with misstating her own case, though very possibly she imagines that she is quite entitled to do this, on the plea that everybody has a right to do what he likes with his own. It is, indeed, quite true that she said at the *pag* end of her first note that the expression "must be reckoned one of those happy hits which only a foreigner has sometimes the luck to light upon"; but in the earlier, and, indeed, the greater part of her note, I cannot help understanding her to say the exact contrary; for, after speaking of a statement in the *Athenæum* that the expression is "an entirely English invention," she goes on to say that this statement does not appear to her "absolutely satisfactory," because, although it had "remained

uncontradicted" for nearly three years, it was "only signed by an anonymous French journalist." Indeed, it seemed to her at that time "too good to be true that an English person should have hit on so serviceable an expression in a foreign language; and one that has certainly been found serviceable by the French." She had not had "the opportunity of consulting any French etymologist about it," but she had "asked several diligent readers (both French and English) of French newspapers," and they had all supported her "impression that for the last twenty years, at least," it had been "constantly adopted in journalistic language, if not by the most serious writers." Now, as French newspapers only are here mentioned as having been read, was I not justified in understanding the journalistic language of the last twenty years to refer to them only? And this statement it was which I attacked, and I think successfully, for Miss BUSK has as yet been quite unable to quote one single instance of the use of the expression in a French newspaper. And do not the above quotations from her note also justify me in believing that when she penned that part of her note she considered the expression to be of French origin, though when she wrote the concluding portion of it (perhaps on another day) she had veered round to the opposite conclusion? And has not every other correspondent who has taken part in the controversy understood her in the same way? See especially MR. GARDINER'S note, iv. 494.

Again, Miss BUSK charges me with "entirely ignoring, and, indeed, mystifying, the fact that it was I, and not he, who first introduced to the pages of 'N. & Q.' the fact that *nom de plume* is considered of English invention." But, in the first place, unfortunately, it was not Miss BUSK who first started this point in 'N. & Q.'—it was MR. BOUCHIER (7th S. iii. 348), who had found the statement in the *Daily News*; and, in the second, I never pretended to have introduced the subject. I merely pointed out that it was M. GASC who had first drawn attention to the question in 1873, and his statement became known to me almost as soon as his book appeared, that is to say, years before the matter had attracted the attention of Miss BUSK.

I am loath to waste the valuable space of 'N. & Q.' upon a personal matter like this, but, having been charged with a dishonourable action, I think I am entitled to repel it, and I do so the more readily because I feel that it is only by making a firm stand against such unwarranted imputations that I shall make those pause who feel inclined to deal in them.

F. CHANCE

Sydenham Hill.

VICTOR HUGO: "MAÎTRE YVON" (7th S. v. 269).—The question is asked, "Who is Maître

Yvon?" Maître Yvon, of Lower Brittany, is nearly as well known in France as his cousin, Taffy the Welshman, is in England, although I am not aware that he has ever, like the latter, acquired the honour of figuring in nursery lore. *Biniou* is a Breton word signifying a bagpipe, which instrument is generally looked upon as the national music of Brittany. The word will be found in the supplemental volume of Littré's dictionary. Yvon appears to be the same as the Welsh Evan; but it may perhaps be derived from Ives or Yves, the name of a Breton saint held in great veneration throughout the ancient duchy, of whom it is said, in the hymn composed in his honour,

Sanctus Yvus erat Brito
Advocatus, at non latro,

which I refrain from translating for fear of offending the lawyers. E. McC—.

Guernsey.

Biniou is a Breton word. In the 'Dictionnaire de la Langue Bretonne' (1752), by Dom Louis de Pelletier, a Benedictine, the word is given under two forms, "Biniou" and "Binviou," with the meaning of a kind of bagpipe and also a hautboy. The form *biniou* is the plural of *binni*, a piece of reed, and therefore means, in correct language, a collection of reeds made into pipes or tubes for the instrument. *Binviou* (better written *benvechiou*) is the plural of *benbec*, any instrument. *Ben* is Breton for "to cut," and *bec* is a point, from which two words the notion of a musical instrument is curiously derived.

With regard to the name "Yvon," it may be interesting to know that there have been no fewer than three distinguished Frenchmen who bore it—(1) P. Yvon, controversialist, disciple of Labadie, born at Montauban about the year 1640; (2) L'Abbé Yvon, born in Normandy about 1720, died about 1790; (3) Ph. Christophe Yvon, physician, born at Ballon 1719, died 1811. Who the individual in Hugo's poem is does not seem to be at all clear, and most probably he is a fictitious character. JULIUS STEGGALL.

"Yvon" is a Breton name, the feminine being Yvonne. In the notes to 'Les Chants Populaires de la Bretagne,' recueillis par le Vicomte H. de la Villemarqué, *biniou* occurs more than once, always in connexion with "la bombarde":—

"Pendant cette joyeuse et naïve scène, biniou et bombarde jouent l'air."

"Puis le biniou sonne, la bombarde y mêle ses notes plus sourdes."

CONSTANCE RUSSELL.

Swallowfield, Reading.

The *biniou* is the Breton bagpipe, as to which see Émile Souvestre's 'Les Derniers Bretons' or Villemarqué's 'Barzaz Breiz.' "Maître Yvon" is Breton also, but I do not recollect who he was.

A. J. M.

"YE SEE ME HAVE" (7th S. v. 69, 232).—With all due submission to the several correspondents who have undertaken to defend this form of words, I cannot but feel it to be offensive. "You see me have a house," "You see me have money in the funds," are not usual modes of speech. I apprehend the sentence which stands at the head of these remarks is elliptical, and, if written out fully, would be, "A spirit hath not flesh and blood, but I have, as you see." If so, it does not belong to the same category as "She saw him smile," "I saw him do it." In these latter examples "saw" governs the verb following, to being omitted; but in the sentence *sub judice* "see" does not govern "have," the full phrase being "I have flesh and blood, as you see." I am quite of the opinion of A. T. M., that "you see me to have" would be awkward and undesirable; but there can be no objection to "as you see that I have." In regard to "unparseable," is it not better than "imparseable"?—which would tread too nearly on the heels of "impassible." E. COBHAM BREWER.

'MEMOIR OF NICHOLAS FERRAR' (7th S. v. 189, 337).—Your correspondent would do well to consult 'Cambridge in the Seventeenth Century. Part I. Nicholas Ferrar' (Macmillan, 1855). It is written by J. E. B. Mayor, and contains the two lives of Ferrar, by his brother John and Dr. Jebb, produced up to the date of publication, with very considerable notes and explanations. He might also consult a smaller volume, 'A Life of Nicholas Ferrar' (Masters, 1852), which is an abridgment of Dr. Peckard's 'Memoirs' (1790), and contains a rough sketch of the exterior of Little Gidding Church. John Wesley stayed some time at the chief German settlement of the Moravians at Herrnhut, where there was

"a round of perpetual prayer through every hour of the day and night, kept up by married men and women, maids, bachelors, boys, and girls, twenty-four of each, who volunteered to relieve each other in this endless service" (Southey's 'Life of Wesley,' i. 168).

Thus history repeats itself. CUTHBERT BEDE.

MILL'S 'LOGIC' (7th S. v. 240).—If not already acquainted with it, Mr. HOBSON may like to know of 'Killick's Student's Handbook, Synoptical and Explanatory of Mill's System of Logic,' 3s. 6d. (Longmans). J. E. ARNETT.

BLAZON: EMBLAZON (7th S. v. 308).—I am glad that J. H. M. has raised this question, for there is much confusion in the modern use of the word, and I cannot agree with your editorial note to the effect that no distinction between the two words is recognized by heralds. The distinction is that "blazon, s.," and "to blazon, v.," are technical terms in heraldry, whereas "to emblazon, v.," is not so.

Without entering into the etymology of the word *blazon*, I venture to assert that Prof. Skeat has as-

signed an erroneous meaning to it in his 'Etymological Dictionary': "*Blazon* (2), to portray armorial bearings; an heraldic term." It is quite true that popularly and poetically the word is used in that sense, but it is so used as a short form of *emblazon*. Prof. Skeat himself quotes the original and correct meaning from the 'Promptorium Parvulorum,' viz., "*blasyn*, or dyscry armys, *describo*." and "*blasynge* of armys, *descriptio*." That has always been, and is now, the technical meaning of *blazon*.

Arms verbally and technically described are "blazoned," the verbal description is the "blazon"; if they are drawn in pen or pencil in monochrome, showing the lines of tincture, they are said to be "tricked," such a drawing is a "tricking"; if they are given in gold and colours, they are illuminated or painted. Edmondson says:—

"*Blazon*, or the art of *Blazoning* of arms, consists in the knowledge of those colours and metals which are made use of in the science of Heraldry; and of the several parts, lines of partition, ordinaries, and charges whereof the coat is composed.....The forms of the shield or escutcheon having been considered, it becomes absolutely necessary to enquire minutely into its several points and parts, since it is impossible for any person who hath not acquired a perfect knowledge of them to draw, with accuracy or exactness, coats of arms from their blazons."—Vol. i. pp. 161, 162.

Nisbet condemns the fanciful blazons devised by some heralds:—

"Most of the English writers.....give out for a rule in this science, that gentlemen's arms should be blazoned by tinctures, the nobility's by precious stones, and the sovereign princes' by planets."—'Heraldry,' vol. i. p. 15.

He then gives a table of the corresponding blazons and the virtues which are typified by the various colours:—

Yellow	Or	Topaz	Sol	Faith
White	Argent	Pearl	Luna	Innocency
Blue	Azure	Sapphire	Jupiter	Loyalty
Red	Gules	Ruby	Mars	Magnanimity
Black	Sable	Diamond	Saturn	Prudenc
Green	Vert	Emerald	Venus	Love
Purple	Purpure	Amethyst	Mercury	Temperance
Tenney	Tenney	Jacinth	Dragon's Head	Joy
Blood Colour	Sanguine	Sardonix	Dragon's Tail	Fortitude.

HERBERT MAXWELL.

[Our information was derived from what ought to be an authoritative source.]

I have always been accustomed to use *blazon* in the sense of description, and *emblazon* in that of representation. In this usage I seem to be borne out by Webster:—"Blazon, to explain in proper terms, as the figures on armorial ensigns" (p. 140). "*Emblazon*, to adorn with figures of heraldry, or ensigns armorial" (p. 439).—"Dr. Webster's Complete Dictionary of the English Language. Thoroughly Revised and Improved by Chauncey

A. Goodrich, D.D., LL.D.....and Noah Porter, D.D.....London: Bell & Daldy," 4to., n.d., preface dated 1864. FRANK REDE FOWKE, 24, Victoria Grove, Chelsea, S.W.

HEINEL (7th S. iii. 169, 211, 316).—I see from a newspaper review of Mr. Austin Dobson's 'Selections from Goldsmith' that that gentleman has given an account of this *danseuse* in his notes. As I have not yet seen the book, I cannot say whether any reference has been made to her married life. She married the elder Vestris, surnamed "le dieu de la danse," although some years previously he had called her a naughty name, for which the public, who had appropriated her as their property, forced him to make a public apology. This incident gave occasion to one of Sophie Arnould's very mediocre *mots*. Another witticism originated from Mlle. Heynel* receiving the honour of being modelled as a nymph by Machy, the sculptor. As Sophie's jokes are not worth repeating, I will only refer the curious reader to 'Arnoldiana,' pp. 131, 340. W. F. PRIDEAUX.

Calcutta.

RADCLIFFE OF DERWENTWATER (7th S. iv. 506; v. 118, 209).—The following extract may perhaps be of interest to NEMO. It is taken from a tract which I possess, entitled,

"Genuine and Impartial Memoirs of the Life and Character of Charles Ratcliffe, Esq.; who was Beheaded on Tower-Hill, Monday, December 8, 1746.....Wrote by a gentleman of the family, to prevent the publick being imposed on by erroneous or partial accounts to the prejudice of this unfortunate gentleman. Dublin: Printed by George Faulkner, in Essex-street, n, DCC, XLVI."—

"The Day of Execution.

"Between nine and ten in the morning, the Sheriffs with their Under-Sheriffs, met at the Mitre-Tavern in Fenchurch-street, and from thence proceeded, the Under-Sheriffs in a mourning coach, and the Sheriffs in their chariots to the lower end of the Minorities, where they were met by their Officers, who marched before them till they came over against the Victualling Office, where they stopt, and then the Under-Sheriffs went down to the East Gate of the Tower, which is next the Iron Gate.....In a short time after the prisoner was brought in a landau from his apartment in the Tower, out at the East Gate.....They proceeded up Little Tower-Hill, till they came opposite the Victualling Office, where the Sheriffs waited to receive him; at which place the prisoner got out of the landau, and was put into the mourning coach, which carried him about a hundred yards further, to a booth built on purpose to repose himself in, at the foot of the stairs of the scaffold," &c.

J. F. MANSERGH.

Liverpool.

FORS, FORTUNA (7th S. v. 304).—*Fors*, and therefore also *fortuna*, no doubt come from *fero*, and denote that which comes of its own accord or brings itself; but, if so, then *sero*s would seem to come, by analogy, from *sero*, thus falling in with

* This is the correct mode of spelling her name.

the idea so well expressed in Scripture, that "whatsoever a man soweth, that shall he also reap." In fact, the two words appear to express much the same idea, only that the one implies a leaning to the side of free agency and the other to that of fatalism.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SONG BY THE DUCHESS OF DEVONSHIRE (7th S. iv. 386, 496).—If the 'Percy Anecdotes' can be relied on, the duchess adopted the theme of the African villagers. The question as to who composed the music has not been answered.

GEORGE ELLIS.

St. John's Wood.

BOBBERY (7th S. v. 205, 271, 338).—Some apparently contradictory statements have been made as to this word being found in Forby's 'East Anglian Glossary,' which a little bibliographical accuracy would have remedied. First, Dr. Murray, 'N. E. D.,' s.v., "Forby has it in 1830 as East Anglian"; then Q. V. (7th S. v. 205) adduces an instance of a cognate word in 1781, "fifty years before that of the 'East Anglian Glossary'"; last, COL. YULE (7th S. v. 271) writes, "There must be some mistake about the 'East Anglian Glossary' of Forby. That work is in the Athenæum library (London, 1830, 2 vols.); and I can find in it no trace of *bobbery*." The reconciliation of these several statements is to be derived from the fact that a third or supplementary volume to Forby was published by the Rev. W. T. Spurdens in 1858, in which, at p. 6, occurs, "*Bobbery*: a disturbance, rixa, a 'piece of work'; perhaps from *bob*, to strike. 'To kick up a bobbery,' to excite a quarrel, rixam movere. A Gall. *baube*, sed q." It is evident that Dr. Murray had used a copy of Forby in which this supplement had been bound up, and that he neglected to observe its date, quoting instead the date 1830 on the title of Forby's original issue. It is equally clear that the copy in the Athenæum library does not contain the supplement, and that COL. YULE is so far right. From the preface to the supplement it appears that so far back as 1808 Mr. Spurdens and his friend Mr. Deere began to collect East Anglian words, or, as he styles them, "Icenisms"; but as they did not print their collections, Mr. Dawson Turner obtained them, or the greater part of them, for Mr. Forby. Some words, however, were either not transcribed for his use or were collected afterwards by Mr. Spurdens, who published his supplementary volume in 1858. It would appear, therefore, that *bobbery* was current in East Anglia at the beginning of this century, and probably as an old term. I can remember my father's use of the cognate word "*bobbersome*, uppish and troublesome"; and as he was born rather more than a hundred years ago, it is most likely that the word was current in south-east Lancashire—Manchester, Ashton, and that district—in his youth.

Altogether there seems quite as much evidence for the word being of English as of East Indian origin. In the latest issues of the English Dialect Society it appears as a Kentish and a West Somerset word.

W. E. BUCKLEY.

Your correspondents who have been suggesting the meaning and derivation of the word *bobbery* cannot be aware of the fact that it is a well-known term in Hindustani, signifying an alarm, noise, or disturbance of any kind; and in India, where, in the absence of a regular pack of hounds, all the available dogs of the station, of various breeds and sizes, are occasionally collected for hunting jackals, foxes, &c., into a miscellaneous pack, which gives vent to most discordant yells and sounds that defy description, this is universally known as a "bobbery pack."

R. A.

Here is a good classical example of *bobbery*: "I nebber allow people to get drunk or kick up *bobbery* in my house," says Miss Eurydice at the dignity ball in 'Peter Simple' (1833). MR. PICKFORD has misquoted Squeers. His *hippissima verba* are, "The pigs is well, the cows is well, and the boys is *bobbish*." 'N. & Q.' must be severely accurate.

EDWARD H. MARSHALL, M.A.

Hastings.

Bobbish may, I think, in its sense of "pretty well in health," &c., be connected with "*Bobby* (2), smart: neat. *North*" (H. Ph. 'Arch. Dict.');

but without further and strong evidence I am unable to consider "*bobbish* as the concrete of the abstract *bobbery*," this last being always, I believe, equivalent to "a disturbance," as in the well-known slang phrase, "kick up a bobbery."

BR. NICHOLSON.

DESMOND ARMS (7th S. v. 287).—Has J. B. S. seen the arms given in Sir B. Burke's 'Dormant Peerages'? I cannot say if they be the required arms, but merely mention them, thinking that the book may have escaped J. B. S.'s attention. The description is as follows: Arms, Erm., a saltier gu. An engraving is given at p. 148. It may be interesting to J. B. S. to learn that the family is not extinct, as is generally believed, the writer being the present representative of that noble house, as will be seen by referring to O'Hart's 'Irish Pedigrees' (new edition), now being published; James FitzGerald, commonly called Earl of Desmond, who died at Grange, co. Waterford, in the year 1742 or 1743, leaving three daughters, Helen, Ellenoria, and Elizabeth, being my grandfather. I could greatly enlarge upon the subject, only I do not wish to encroach upon too much of your valuable space.

THOMAS FITZGERALD HELY.

6, Lower Gloucester Street, Dublin.

I am partly able to answer my own query on this point, having since forwarding it discovered that the arms of this family are Erm., a saltier gu.

I found them in Sir B. Burke's 'Dormant and Extinct Peerages,' p. 204. I should still, however, like to know whether such were in use in the early part of the fifteenth century. J. B. S.

GUIZOT'S 'PROPHECIES' (7th S. v. 147, 212).—The story of La Harpe's invention, with the suppression of it, may be extracted, in confirmation of the statement of M. HENRI VAN LAUN, from a later authority than he refers to, which enters rather more into particulars. M. E. Fournier, after referring to La Harpe in the text, subjoins in a note:—

"Puisque nous venons de nommer La Harpe, rappelons en courant que la prédiction de Cazotte, dont il écrit le récit tant cité, est toute de son fait. Il l'avouait lui-même en finissant; mais cette fin fut supprimée par l'éditeur de ses 'Œuvres Posthumes' qui publia le premier l'étrange narration. Heureusement M. Boulard possédait le récit autographe, et l'on a tout su par là. *Le Journal de Paris* du 17 février, 1817, donna une partie d'aveu supprimé, et M. Beuchot (*Journal de la Librairie*, 1817, pp. 382-383) a dit le reste. Dans la 'Biographie des Croyants Célèbres' (art. 'Cazotte'), dans les 'Mémoires de la Baronne d'Oberckick' (t. ii. p. 398), que ce fait seul décréditerait, on s'y est encore laissé prendre; mais M. Sainte-Beuve, au contraire, s'en est gardé. Ce récit lui semble être le morceau capital de La Harpe: 'Invention et style, dit-il, c'est son chef-d'œuvre.' Or, notez bien, *invention!* V. les 'Causeries du Lundi,' t. v. p. 110."—E. Fournier, 'L'Esprit dans l'Histoire,' c. lxi. pp. 403-404.

ED. MARSHALL.

WILLS OF SUICIDES: SUICIDED: TEMPESTED (7th S. v. 86, 197).—The first indefensible Americanism is used by W. D. Howells in 'April Hopes,' near the end of chap. xxvi., where Boardman speaks of going to "work up the case of a Chinaman who had *suicided* a little earlier in the evening." Also, in a note near the beginning of chap. xlvii., appears, "She *tempested* out of Miss Cotton's house." G. F. I.

DERITEND (7th S. v. 44, 153, 278).—The late Mr. Toulmin Smith's Der-yat-end, or Deer-gate-end, has never been accepted by local philologists and topographers, and has no real basis except the phonetic and uncertain resemblance. At present no satisfactory origin has been found. Is there any other place in England with the same or any similar name? ESTE.
Fillongley.

LONDON INCLUDING WESTMINSTER (7th S. v. 88, 172).—I should like to add the following extract from Heylyn's 'Cosmographie,' 1657, pp. 305-6, to those I gave previously:—

"London, seated on the Thames, by which divided into two parts, conjoined together by a stately and magnificent Bridge.....Increased of late very much in buildings; contiguous to some Towns and Villages, from which in former times disjoined by some distant intervals. So that the circuit may contain 8 miles at least: in which space are 122 Parish churches; the palace of the King,

the houses of the nobility.....It is wondrous populous, containing welnigh 600,000 people.....Neither can I grant that Paris is the greater city, except we measure them by the Walls. For taking in the suburbs of both, and all that passeth in account by the name of London: I cannot but conceive, that if London were cast into the same orbicular figure, the circumference of it would be larger than that of Paris."

J. F. MANSERGH.

Liverpool.

LORD BEACONSFIELD AND THE PRIMROSE (7th S. v. 146).—The London correspondent of the *Sheffield Independent* says that Mr. Escott used to relate an incident which directly bears on this question. Strolling through the grounds of Hughenden with Lord Beaconsfield, he saw one of the peacocks pecking away at a root of the primroses, and made some remark upon it. "Yes," said Lord Beaconsfield, "it is sad; but to tell the truth, I prefer peacocks to primroses." Moreover, it is said that the gardenia was Lord Beaconsfield's favourite flower, and that the Marquis of Abergavenny was in the habit of sending him fresh supplies every day. JOHN CHURCHILL SKES.
50, Agate Road, The Grove, Hammersmith, W.

ST. PETER UPON THE WALL (7th S. v. 367).—The Lady Winifred Paulet, Marchioness of Winchester, who left the benefaction to the poor of the parish of St. Peter upon the Wall, was the widow of Sir Richard Sackville of Bures. These Sackvilles held lands around Colchester, and hence St. Peter upon the Wall may perhaps be the parish of St. Peter's, Colchester, which includes Balkon Hill, the chief bastion of the Roman wall. St. Peter's is not now, I believe, called St. Peter upon the Wall, but an adjacent parish bears the distinctive name of St. Mary at the Wall.

There is, however, another possible solution. According to Spelman's 'Villare Anglicum' (edition of 1678), there was a "St. Peter's Chapel on the Wall" in Dunmow Hundred, Essex. The Lady Elizabeth Paulet, wife of the first Marquess of Winchester, was a Capel, from Abbots Roding, which marches with Dunmow Hundred. But I can find no existing trace of a St. Peter's Chapel in Dunmow Hundred. Possibly "Dunmow Hundred," in Spelman, is an error for Lexden Hundred, or a detached portion of Dunmow Hundred may have been in the Hundred of Lexden. Perhaps some of your correspondents can clear up these difficulties, explaining the entry in Spelman, and informing us whether St. Peter's, Colchester, formerly went by the name of St. Peter upon the Wall. ISAAC TAYLOR.

Might not this have been a name given to the church of St. Peter's le Poor, which stood next to Paulet House? G. F. R. B.

MALE SAPPHIRES (7th S. v. 304).—The ancients believed the carbuncle to be an animal substance

male and female, the males having a star-formed burning nucleus, while the females dispersed their brilliancy on all sides in a formless blaze.

CONSTANCE RUSSELL.

Swallowfield, Reading.

RHINO (7th S. v. 309).—The word *rhino*, as one of the one hundred and thirty distinct slang words in use to represent money, can be easily traced back to the restoration of Charles II., which was at least one hundred and twenty years before the allusion made by MR. WILSON. The 'Slang Dictionary' (Chatto & Windus) notices the word as being "Old, or Old English"; and in a foot-note explains that this signifies "that it was in general use as a proper expression in or previous to the reign of Charles II." 'The Seaman's Adieu,' an old ballad, dated 1670, has the following:—

Some as I know,
Have parted with their ready *rhino*.

How it came to have its present meaning it is not so easy to explain. Dr. Brewer would seem to suggest that it came from the German *rhinos*, a nose, for in his 'Dictionary of Phrase and Fable' (p. 746) he gives the definition of *rhino* as "ready money," and then refers you to *nose*, alluding evidently to the Swedish nose-tax, and very likely it was in this way that *rhino* became associated with money. J. W. ALLISON.

Stratford, E.

The 'Slang Dictionary' (Hotten, 1874), gives an earlier instance of the use of this word, though not giving any clue to its derivation.

DE V. PAYEN-PAYNE.

This cant term for money is, as your correspondent says, not a new invention. The following instance of its use is a century earlier than that already given:—"Cole is, in the language of the witty, money; the ready, the *rhino*. Thou shalt be *rhinocercal*, my lad, thou shalt" (Shadwell's 'Squire of Alsatia,' 1688, Act I., in 'Works' (1720), vol. iv. p. 16. GEO. L. APPERSON.

Wimbledon.

"*Rhino*, *n.* [Scot. *rhino*, *W. arian*], gold and silver, or money [Cant] (Vagstaffe)." —P. 1136, Dr. Webster's 'Complete Dictionary'.....revised and improved by Chauncey A. Goodrich, D.D., LL.D.....and Noah Porter, D.D.....London, Bell & Daldy, 4to.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

ST. MARGARET'S, SOUTHWARK (7th S. v. 304).—What remains—probably only a wreck—of these papers is now in the custody of the Vestry of St. Saviour, Southwark, namely, parochial and miscellaneous notices from 1445; registers from 1538 until the old parish was joined with St. Mary Magdalen Overy to form St. Saviour's. Much was transcribed by the late chaplain, Rev. S.

Benson, whose voluminous scraps are comprised in one or two volumes now in the British Museum. There is no special reason, so far as I know, for ignoring the papers by Collier in the *British Magazine*; suspected they must be, of course.

W. RENDLE.

Forest Hill.

REV. R. C. DILLON, D.D. (7th S. iv. 189, 275).—Robert Crawford Dillon, son of Rev. Richard Crawford Dillon, of St. Margaret's, Lothbury, London, was born May 22, 1795; matriculated at St. Edmund Hall, Oxford, Dec. 15, 1813; graduated B.A. 1817, M.A. 1820, B.D. and D.D. 1836. Dr. Dillon's death was tragically sudden. He was stricken with apoplexy when finishing on a Sunday the preparation of a sermon in the vestry of the "English Reformed Chapel," in White's Row, Spitalfields. He was buried in the churchyard of St. Margaret's, Lothbury, in which is his raised oblong tomb, surmounted by a draped urn. The inscription on one of the sides is as follows:—"The Revd. Robert Crawford Dillon, Doctor of Divinity, died November 8th, 1847, aged fifty-two years. In memory of whom this monument is erected by his affectionate friends." An engraving by Richard Smith, from a painting by E. Dixon, was published by B. Wertheim, of 14, Paternoster Row. The subject is represented in his gown and bands, and would seem to have possessed small features and a pleasing countenance. A notice of Dr. Dillon will be found in *Gent. Mag.*, 1848, vol. i. p. 669.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

DEATH BELL (7th S. v. 348).—It is possible that Shakspeare, who was learned in omens, alludes to the death-bell in 'Macbeth.' Lady Macbeth calls the owl, the bird that announces death or misfortune, the fatal bellman; and Macbeth had previously spoken of the bell as being the harbinger of Duncan's fate. But if there be any allusion to a death bell, it may be to the passing bell. On reflection, I doubt if Lady Macbeth was thinking of the death bell when she spoke of the "fatal bellman, that gives the stern'st good night." Her reference may have been to something far more prosaic. Probably she was remembering the night-watchman, who carried a bell, as may be seen in an old print, and very likely would have been in the habit of giving good night to those he met.

E. YARDLEY.

In Scotland, not so long ago, the mysterious ringing of a house bell was supposed to have a fatal significance. The early superstition, which seems to have been quite definite, lingered till it contributed to the folk-lore of last generation. I have myself heard a thrilling story of how the inmates of a country inn, well known to me, were once disturbed at midnight by the simultaneous

ringing of all the bells in the house, and how no explanation of the incident could be given till intimation was received that a son, living at a distance, had met with a fatal accident. The evidence on the point was never verified, so far as I am aware, but there is no doubt as to the sincere and fascinating character of the legend. Several years ago my own housemaid was very much exercised, and well-nigh spell-bound, by an inexplicable tinkling at short intervals of her door-bell. Rats were at the time impossible, and the supernatural aspect of affairs was beginning to assert itself, when a swift movement doorwards on my part, as the bell-wire which I was examining began to move, resulted in the exposure of three little culprits retreating to the shelter of the nearest hedge. So that ghost was laid.

THOMAS BAYNE.

Helensburgh, N.B.

CARAVAN; CLEVELAND (7th S. iv. 504; v. 71).—An early example of the word *caravan* in the sense of a moving company occurs in Cleveland's poem 'May Day':—

See where the glittering Nymphs whirl it away
In *Checking Caravans* as blith as May.
Cleveland's 'Works,' ed. 1687, p. 251.

The exact signification of the epithet "Checking"—spelt with a capital C—will doubtless be explained by Dr. Murray when the proper time comes. I must confess my ignorance of it.

If this quotation from 'May Day' will lead any one to read the poem, repentance will not follow. Cleveland is a favourite of mine, and I often wonder that in this age of reprints no one has thought it worth while to take up this neglected poet and satirist. The editor would have to be thoroughly conversant with the course of events during the twenty years 1638–1658, and persons combining an accurate knowledge of English history with a taste for seventeenth century verses are not easy to find. The edition of 1687 contains a number of pieces by Denham, Sharp, Hall, and others which should, of course, be extruded. A careful edition of Cleveland would form a useful commentary on the Civil Wars.

I have a copy of the 1687 edition which belonged to the late Rev. John Mitford, and contains several very valuable notes in his handwriting. All the difficult words and passages are marked by him in pencil, and I cannot help thinking that at some time or other during his busy life he contemplated issuing an edition of the poet. In one of his notes he refers to a passage in the *Retrospective Review*, which alludes to Butler's admiration of Cleveland's wit, and states that the pages of 'Hudibras' are much more indebted to him than can be traced in the notes of Dr. Grey. It is added that Dr. Farmer had marked in his copy of Cleveland's 'Poems' many passages that Butler has imitated. Is it known where this copy can be found at

present? I have among my books the copy of 'Hudibras' which was formerly in the possession of Dr. Farmer, and is filled with his notes, but it is not available for reference just now. It was sold with the late Mr. Solly's books, and has a pedigree which is noted by Lowndes. It very likely contains some references to Cleveland.

Another of Mr. Mitford's notes refers to a passage on p. 124 of the 'Works,' which is contained in a piece called 'A Common-Place upon Romans the 4th Last Verse.' In this passage Cleveland calls the evening dew "The Tears that are shed at the Sun's Funeral," and Mr. Mitford compares Lord Chesterfield's lines:—

The Dew's of the Evening most carefully shun,
They're the Tears of the Sky, for the Loss of the Sun.

Can any correspondent of 'N. & Q.' oblige me by giving the exact reference to these lines in Lord Chesterfield's works? W. F. PRIDEAUX.

Calcutta.

DRAWBACK (7th S. v. 328).—Before the repeal of the duty on paper in 1861 a remission of the duty might be claimed upon the paper used for books exported from the United Kingdom, and the technical word for the remission was *drawback*.

XYLOGRAPHER.

Drawback is given in most last century dictionaries, and is described as a return of part or all of the duties on goods on exportation or importation.

JULIUS STEGGALL.

USEFUL SPIDERS (7th S. v. 366).—A note under this heading gives a quotation from Mr. Froude's 'Oceana,' which proves that that writer, in alluding to matters of practical astronomy, touches on a subject with which he is very little acquainted. He locates the spider-lines (or "wires," as astronomers generally call them, from their appearance when magnified) in an astronomical instrument on the "surface of the glass" instead of in its focus. He then goes on to describe the spider-lines themselves, which according to him are "untwisted" from the web formed by the spider. I took the opportunity of writing to my friend Mr. W. Simms (formerly of the firm of Troughton & Simms, but now retired and residing in the Isle of Wight), and mentioned the matter to him. The following extract from his answer may be interesting to some of your readers:—

"Mr. Froude, I fear, is not much of a naturalist nor a microscopist, or he would have known that the spinneret of a spider is a multiple organ, and the line, as we see it, is composed of a very numerous system of strands, but they adhere together as they are formed, and are not twisted as a rope is; the creature would have to rotate as it spun to do that. At times the strands do not adhere firmly, and then a little force will, to our annoyance, frequently divide the web into two or more lines; if we detect this property in a web we discard it. I have been told that the web is sometimes split thus to obtain fine lines, but I never found I could not procure lines as fine

as I desired without this trouble; indeed, our chief difficulty has been generally to find webs strong enough that were truly cylindrical and equable. Sometimes they are ribbon-formed; then a slight twist makes the line appear thicker and thinner in different places, which is an annoyance to the observer. I have had no experience of colonial spiders; perhaps they are more clever than ours. We always give ours their liberty after they have done our work."

The webs of the Melbourne spiders may be particularly well adapted to the purpose in question; but Mr. Froude must have misunderstood the matter when he speaks of untwisting their strands.

W. T. LYNN.

Blackheath.

CAT (7th S. v. 267, 310).—If the cat-whipping described by MR. JULIAN MARSHALL is of any interest to DR. MURRAY, he may find on reference to 'Uncle Remus' a somewhat similar proceeding embodied in a piece of plantation folk-lore. I have not the book by me, and cannot give the exact reference.

Miscellaneous.

NOTES ON BOOKS, &c.

Henry VIII. and the English Monasteries: an Attempt to illustrate the History of their Suppression. By FRANCIS AIDAN GASQUET. Vol. I. (Hodges.)

THE dark shadow of ignorance which has so long obscured almost every detail of the great religious revolution of the sixteenth century is slowly rolling away. It was impossible for any one, however honest and industrious, to make a coherent picture of that wild and troubled time until the State Papers were thrown open. The magnificent series of calendars which are still in progress render these priceless documents accessible to every one who is trained in the study of documents.

It is impossible to read Mr. Gasquet's book without having our minds carried away from his pages to those of others, and calling up to our memory, as in a fevered dream, the wild work which sundry persons, well stocked with theological hate but otherwise quite unfurnished, have made of the events he so calmly relates. We really do not know whether Roman Catholics or Protestants have sinned the more in this matter. To try to strike an average would be misspent labour. Mr. Gasquet is always calm and moderate. He admits at once that there must have been laxity of discipline and evil living in the monastic houses, and he shows what were the causes that had led to this deterioration. That they were so foul as some popular books would make us believe is a statement for which he holds we have no evidence, and against which there is much to be said. The rebellions which burst forth in many parts of England in favour of the monks show that they were popular among the people who lived in daily contact with them. Much of the evidence that has been accepted he endeavours to show is of an untrustworthy character. It is, indeed, utterly impossible for any one in whom the critical faculty is not entirely absent to credit the reports sent in by the agents of Thomas Cromwell. Leigh, Layton, London, and the rest were men whose word it would have been unwise to accept on any matter of ordinary concernment. They were, as is now evident, sent forth with full instructions as to the returns they were to make, and they did their foul work

in a way that evidently satisfied the person who employed them. Whether Henry or his servile Parliament believed one quarter of the disgusting stories these men related we have no means of knowing. The king was not a credulous person—he knew the characters of the agents employed, and we can, therefore, have little doubt but that by him, at least, their reports were estimated at their true value. In times of revolution men do not weigh evidence, and it is probable enough that some of the Parliament men swallowed all that was told them, in the same easy fashion as the Paris mobs during "the Terror" greedily took in every horrible tale that was told concerning an aristocrat or a priest.

Mr. Gasquet's pages contain too many quotations, not from original documents, but from modern writers, some, at least, of whom were not so well able to hold the balance fairly as he is himself. He has, however, produced a work of much research, which has the merit of being most conscientiously fair. We trust that we may soon have the pleasure of reading his second volume.

Calendar of State Papers, Domestic, 1641–1643. Edited by William Douglas Hamilton. (Her Majesty's Stationery Office.)

THE discontents that had long smouldered broke out into civil war in 1642. Any one who has the slightest knowledge of his country's History has some dim perception of the great events which occurred between 1642 and the Restoration. Though Mr. Gardiner has sketched this time with elaborate care and an amount of impartiality which is above all praise, much remains to be done to make that great struggle for liberty in the State and freedom of religious worship intelligible. The failures and shortcomings of the Parliamentary leaders, as well as their successes, are instructive. The volume before us is particularly interesting, on account of the letters of Royalists which it contains. They are nearly all of them intercepted documents, some written with much freedom and grace. An interesting letter from Spencer Compton, Earl of Northampton, written from York on June 14, 1642, is worthy of attention. It was printed in the *Proceedings* of the Society of Antiquaries, May 19, 1870. There a passage in the postscript runs, "Kis my wenches, and tacke care your cock horses be not appointed for the melichia." Mr. Hamilton has read this passage "coach horses." We have hitherto always understood the earl to have been in jest, and that he was alluding to his "wenches" rocking-horses. The Earl of Northampton was killed at Hopton Heath, March 19, 1643.

A careful student of the earlier documents in this volume will come to the conclusion that on the eve of the great struggle men forced themselves to the conclusion that all would blow over. In a news letter, written by some unnamed Royalist from York on June 17, 1642, we are told that "there is no likelihood of levying a war on the Parliament." Richard Baxter, who certainly represented the more intelligent Puritan opinion of his time, has told us that he had come to the same conclusion. Sir John Hotham was, for a time, the most popular man in England. His refusal to admit the king within the walls of Hull was looked upon as an act of heroism for which his countrymen could not be too grateful. His subsequent "treason" to the Parliament happened at a later date. This volume contains many fragments of information concerning him which will be most useful to any one who shall hereafter write a life of this distinguished Yorkshireman. In one of his letters he takes upon himself to order that the tithes of the parish of Bainton be not paid to the clergyman, because he had introduced superstitious ceremonies. Unhappily, he does not tell us what these "ritualistic"

practices were. To the local historian, as well as to those who study only the national movements, this volume will be of great value. There is hardly a large town in England concerning which some interesting fact is not chronicled.

Genealogy of the Pepys Family, 1273-1887. By Walter Courtenay Pepys. (Bell & Sons.)

THIS is a good specimen of what might be called the *notanda* style of writing family history. It does not profess to be a history, but a genealogy; and the arrangement is in accordance, the object being to set out the *notanda* (the names, dates, and facts) connected with persons of the surname traceable in records, from their first appearance therein to the present day. Although the Pepys 'Genealogy' bears on its title-page somewhat too much of the aspect of being traced connectively from 1273, the author explains in his sketch of the family history (p. 18) that the first bearers of the name from whom descent can be traced, whether for extinct or extant lines, date from the sixteenth century, their wills being, curiously enough, almost of the same year, viz., 1518 and 1519. All the earlier notices are, therefore, simply sporadic, though there can be no moral doubt that the Richard Pepis and John Pepes of the Hundred Rolls for Cambridgeshire, 1273, were of the stock from which sprang the immortal diarist Samuel Pepys, and the able Lord Chancellor Cottenham. Mr. Pepys might have added to his Italian examples, and confirmed their continuance in the land, by citing the famous Neapolitan General of 1848, Guglielmo Pepe, and his brother Florestano, both barons of what used to be known in Italy as the "Regno," viz., the kingdom of the Two Sicilies. Mr. Pepys's French correspondent, the Abbé Peppy Deramey, we happen to have ourselves known and visited in his Swiss home at Porrentruy, and we can assure Mr. Pepys that he has misread the latter of his two names, the one by which he was commonly known, and which should be printed Deramey, not Deramez. We had no suspicion at the time that we were conversing with a French Pepys, if we may go so far as to accept the theory of our author on this point. The pedigrees annexed to the 'Genealogy' show Mr. Pepys to be a painstaking and conscientious seeker after truth, a character which, indeed, we are glad to say applies to him throughout his work as a whole. In any future issue we hope Mr. Pepys will add an index and revise his extracts from the Hundred Rolls.

The Archaeological Review. Nos. 1 and 2, for March and April. (Nutt.)

THIS new candidate for public favour appeals principally to a class of students in general sympathy with the pursuits and tastes of many of the supporters of 'N. & Q.', and starts under the editorial auspices of Mr. G. Laurence Gomme, so well known for his zeal in folk-lore and folk-moot researches, and with the anthropological benediction, so to speak, of Prof. Tylor. It seems to be intended that the *Review* shall do for archaeology something like what the Index Society appeared to be going to do for things in general. This, if the index-makers do not break down under the work, will be a valuable addition to our index literature; and being special, and therefore limited, may probably stand a better chance of being carried out than other more ambitious programmes, which have somewhat lost themselves in vegetable technology, and other such occult subjects. It is, however, not always easy to keep within the strict lines of a subject, and doubts may be entertained whether the 'Index of Archaeological Papers' in the *Review* is as strictly archaeological as might be desired. Is a geological paper, for instance, rightly included, as in No. 1, where a geological sketch of the Valley of the Kennet is

introduced, apparently because it forms part of a volume of the *Transactions* (or whatever the publication may be called, for the name is not given) of the "Wilts. Arch. and Nat. Hist. Soc.?" This looks like a needless cumbering of the index with matter not properly belonging to it. Among the articles Mr. A. N. Palmer's 'Ancient Field System of North Wales' forms an amplification of the studies which he pursued at Wrexham, noticed in our pages, and therefore familiar to readers of 'N. & Q.' The quillet is an interesting survival, but undoubtedly very awkward in practice, and doomed to early extinction. Two Celtic subjects, connected with history and folk-lore, 'The Physicians of Myddfai,' by E. S. Hartland, and 'The Wooing of Emer,' by Kuno Meyer, are both interesting in themselves and treated so as to interest the general reader. Mr. Charles Isaac Elton, who is made to rejoice here, as frequently elsewhere, in an initial J, which will not fit his baptismal appellation, brings the 'Picts of Galloway' to the fore. As he says that the persistent belief of ancient geographers was that the Epidian Promontory ran out towards Denmark, we fail to see how the Mull of Galloway suits his purpose any better for that promontory than the Mull of Kintyre, favoured by Dr. W. Forbes Skene, the present Historiographer Royal for Scotland, as both look towards Ireland, and we can see no promontory at all in Scotland looking towards Denmark. The subject of the Galloway or Southern Picts is an interesting one, however, and there is much yet to be worked out in connexion with it, as our own acquaintance with its mixture of prehistoric and Roman remains long ago convinced us. We hope that the *Archaeological Review* may long be enabled to be a home for the combined study of archaeology and anthropology.

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."

MAUD WELLS-DYMOKE.—("Foolscap Paper") The Rump Parliament ordered that the royal arms in the watermark of the paper should be removed and a fool's cap and bells substituted. See 'N. & Q.,' 2nd S. i. 251, and *Archæologia*, xii. 117.—("Set the Thames on fire") For this much discussed phrase we can only refer you to 4th S. vi. 39, 101, 144, 223; xii. 80, 119, 137.

J. HAWES ("Truth lies at the bottom of a well").—See 4th S. vi. 474; vii. 108, 198, 312.

A. B. ("Should he upbraid").—Altered from Shakespeare's 'Taming of the Shrew,' II. i.

E. FARTHING.—We regret our inability to answer your questions in the way you suggest.

NOTICE

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

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

LONDON, SATURDAY, JUNE 2, 1883.

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Notes.

HONORARY OXFORD DEGREES CONFERRED ON NEW ENGLAND CLERGY IN THE EIGHTEENTH CENTURY.

Having lately been engaged in examining for a special purpose the registers of the Convocation of the University of Oxford by the kindness of the Keeper of the Archives, I have been struck by the many instances in which honorary degrees were in the last century conferred, often at the instance of the Society for the Propagation of the Gospel, upon clergymen engaged in the colonies in New England. And as it appeared to me that the particulars mentioned in the Chancellor's letters of recommendation and in the diplomas were both of interest in themselves and might often chance to have something of special interest for some of our Transatlantic brethren, I copied these documents, and now beg to send them to 'N. & Q.' in the hope that they may find in its pages the means of transmission across the water.

On May 14, 1723, the degrees of D.D. and M.A. were conferred on Timothy Cutler and Samuel Johnson respectively, and on July 19, 1729, that of M.A. on Daniel Dwight, in pursuance of the following letters from the Chancellor, which are entered in the Convocation Register B^d 31. For the degree of D.D. conferred subsequently on Mr. Johnson see *post*, under 1744.—

Mr. Vice-Chancellor and Gentlemen,—I have been moved on the behalfe of Mr. Timothy Cutler, late Rector of Yale College in New England, who was in September

last removed from that post for refusing to continue out of the visible communion of an Episcopal Church, and is now upon sound principles a convert to the Church of England, episcopally ordained, and appointed by the Society of [sic] the propagation of the Gospel in foreign parts missionary to Boston in his native country, that having had the govern[ment] of a College while he was in a state of schism, for an encouragement to his honest and laudable zeale and affection for the constitution of our Church, as a testimony of his uncommon learning, and to give the greater credit and countenance to his mission, he may have the honor of the degree of Doctor in Divinity conferred upon him. To this his request I give my consent, and am,

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

St. James's Place, 7 May, 1723.

Mr. Vice-Chancellor and Gentlemen,—I have been moved on the behalfe of Mr. Samuel Johnson, late pastor of an Independent congregation at Westhaven in New England, who has been deprived of his subsistence there for an avowed opposition to the schism that prevails in those parts and in which himself was educated, and, discovering a sense of the invalidity of his ministrations, is now upon a well grounded conviction a true and zealous member of the Church of England, has received Episcopal Orders, and is appointed by the Society for the propagation of the Gospel in foreign parts one of their missionaries to his native country, whither he is about to return, that, out of a great regard to his steddiness to the Establishment of our Church and his abilities to defend it, as a recompense for his zeale and sufferings in so good a cause, and as a testimony that may render his influence greater and his mission more successful, he may have the honor of the degree of Master of Arts conferred on him. To this his request I give my consent, and am,

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

St. James's Place, 7 May, 1723.

Mr. Vice-Chancellor and Gentlemen,—I have been moved on the behalfe of Daniel Dwight, Master of Arts in the College of Yale in the colony of Connecticut in New England, who having received Episcopal Orders, on which account he came to England, and being employd in the service of the Society for the propagation of the Gospel, is about to returne to America, but is desirous to carry with him some mark of honour from this University. He therefore humbly prays that by the favour of the Convocation the degree of Master of Arts may be conferred on him by diploma. To this his request I give my consent, and am,

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

13 July, 1729.

Mr. Vice-Chancellor and Gentlemen,—I have been moved on the behalfe of Addington Davenport, native of New England, who proceeded Master of Arts in Harvard Coll. in New England, and having been ordained Deacon and Priest in the Church of England, and being appointed by the Society for propagating the Gospel their missionary in a part of New England where they believe he will do great service, and being amply recommended by the Episcopal clergy there, desires the honorary degree of Master of Arts may be conferred on him by diploma. To this his request I give my consent, and am, Mr. Vice-Chancellor and Gentlemen,

Your affectionate friend and servant,
Grosvenor Street, March 9, 1732/3. ARRAN.
The degree was conferred on March 12.

The two following degrees were conferred on March 8, 1735/6 :—

Mr. Vice-Chancellor and Gentlemen,—I have been moved on the behalf of Henry Caner, who has been employed nine years as a missionary in New England by the Society established for the Propagation of the Gospel in Foreign Parts, which trust he hath all along discharged with the utmost diligence and ability, having by his unwearyed labours, joynd to the most prudent and discreet behaviour, gayned over many of the Dissenters in those parts to the discipline and doctrine of the Church of England, that for the encouragement of his honest and laudable zeal and affection for the Establishment of our Church, as a testimony of the regard the University pays to his learning and abilities, and to give the greater credit and countenance to his mission, he may have the degree of Master of Arts conferred on him by diploma, without fees. To this I give my consent, and am,

Mr. Vice-Chancellor and Gentlemen,
Your affectionate Friend and Servt.,
ARRAN.

Grosvenor Street, March 2, 1735/6.

Mr. Vice-Chancellor and Gentlemen,—I have been moved on the behalf of Jonathan Arnold, Rector of an Independent congregation at Newhaven, in New England, who hath been deprived of his subsistence in those parts for his avowed opposition to the schism that prevails there, and in which he himself was educated, and, discovering some of the invalidities of his ministrations, and upon well grounded conviction, is a true and zealous minister of the Church of England, received Episcopal Orders, and is appointed by the Society for the Propagation of the Gospel in Foreign Parts one of their Missionarys to his native country, where he is about to return, That out of a great regard to his steadiness to the Establishment of our Church and his abilities to defend it, as a recompense for his zeal and sufferings in so good a cause, and as a testimony that may render his influence greater and his mission more successfull, he may have the honour of the degree of Master of Arts conferred on him by diploma, without fees. To this his request I give my consent, and am,

Mr. Vice-Chancellor and Gentlemen,
Your affectionate Friend and Servt.,
ARRAN.

Grosvenor Street, March 2, 1735/6.

Degree conferred April 5, 1737:—

Mr. Vice-Chancellor and Gentlemen,—Whereas the Rev. Mr. James Mac-Sparran, who hath resided with great credit and reputation as a missionary of the Church of England in the colony of Rhode Island for the space of sixteen years, and hath suffer'd many hardships from the Dissenters of that Island in the discharge of his function, and asserting the just rights of his Church, comes recommended to me as a person every way worthy the favour of the University, and being persuaded that the interest of the Church of England may be greatly advanced in those parts by strengthening his good endeavours with all proper marks of our esteem, I therefore recommend him to the University as a person deserving their regard, and do desire that the degree of Doctor in Divinity may be conferred upon him by diploma. I am,

Mr. Vice-Chancellor and Gentlemen,
Your affectionate Friend and Servt.,
ARRAN.

Grosvenor Street, April 2, 1737.

In the diploma, which follows, Mr. Mac-Sparran is described as being already M.A., but of what university is not mentioned.

Degree conferred December 5, 1738 :—

Mr. Vice-Chancellor and Gentlemen,—It having been represented to me that John Checkley, a native of New England, hath spent the best part of his life in promoting the interest of the Church of England within his Majesties Plantations in America, and that he was cruelly prosecuted by the Independents there for publishing a tract concerning Episcopacy, to the great prejudice of his fortunes; moreover, that having been ordain'd Deacon by the Bishop of St. Assaph, and Priest by the Bishop of St. David's, both by letters dimissory from the Bishop of London, he is returning to his own country to execute the duty of a missionary in Providence Plantation, to which he hath been appointed by the Society for Propagating the Gospel in Foreign Parts; being willing to countenance his laudable endeavours for the service of the Church of England, I do consent that he may have the degree of Master of Arts confer'd on him by diploma, without fees, and am,

Mr. Vice-Chancellor and Gentlemen,
Your affectionate Friend and Servant,
ARRAN.

Bagshot, Nov. 24, 1738.

In the diploma Mr. Checkley is described as being a native of Boston. It appears from Allibone's 'Dictionary' that he wrote several theological treatises (of which the titles are not given), and that he died in 1753.

Mr. Vice-Chancellor and Gentlemen,—I have been moved on the behalf of the Rev. Mr. Samuel Johnson, who from a just sense of the invalidity of his ministrations in an Independent congregation in New England, where he had been educated, becoming a true and zealous member of the Church of England, having taken episcopal orders here, and been remanded into his own country, as a missionary, by the Society for the Propagation of the Gospel in Foreign Parts, having also then received the honour of the degree of Master of Arts here, for the course of above twenty years since hath so led the way through the opposition of a College of Non-Conformists in his neighbourhood as to have been an especial instrument of bringing the Church of England into the flourishing state in which it now is in New England; that, in regard to his uncommon success and particular merit, by which he hath much engaged the attention of the Society above-mentioned, and as the honour conferred upon him in this place at the opening of his mission is found to have had great influence on it, and also as an incitement to others to distinguish themselves as he hath done, a second favour may be thought a fit reward for his having so well deserved the first, and that a degree of Doctor in Divinity may be conferred on him by diploma. To this request (&c., *ut supra*),

ARRAN.

Feb. 11, 1743.

The degree was consequently conferred on Feb. 13, 1743/4, the diploma testifying that Johnson for twenty-five years

"in oppido Stratford de provincia Connecticutensi enthusiasticis dogmatibus strenue et feliciter conflictatus, regiminis episcopalis vindex acerrimus, demandatam curam prudenter adeo et benevole, ita et potenter, administraverit, ut, incredibili ecclesie incremento, summam sui expectationem sustinuerit plane et superaverit."

Mr. Vice-Chancellor and Gentlemen,—Whereas the rev. William Dawson, Master of Arts and sometime Fellow of Queen's College in our University, having been

regularly admitted to that degree in Easter term, 1728, was soon after appointed Professor of Moral Philosophy and Tutor to the College of Williamsburgh in Virginia, where, having constantly resided in that capacity from the year 1729, he was chosen President of that College about three years ago, and has since been appointed Commissary of Virginia, and member of the Council or higher House of Assemblies in that colony; which several offices requiring his constant attendance at so very great a distance from hence, will not allow him to perform the statutable exercises and to proceed in the usual method to the degree of Doctor in Divinity; and whereas I am inform'd the University has received ample testimonials of his sound principles in religion and exemplary behaviour in life, by letters from the Honourable Sir William Gooch, baronet, the very worthy Lieutenant-Governor of Virginia, strongly recommending him as deserving of such a mark of our esteem; I do, therefore, give my consent that the degree of Doctor in Divinity be conferr'd on him by diploma, upon payment of the fees for the said degree; and am,

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

Grosvenor Street, Jan. 31, 1746.

The diploma was granted on Feb. 16, 1746/7.

Mr. Vice-Chancellor and Gentlemen,—Whereas the reverend Mr. Ebenezer Miller, who was created Master of Arts by diploma in the year 1726, and hath ever since that time resided with great credit and reputation in New England, and hath been much discountenanced in the discharge of his function by the multitude of Scotch Doctors among the Dissenters there, is represented to me as a person every way worthy the further favour of the University; and whereas I am persuaded that the interest of the Church of England may be greatly advanced in those parts by strengthening his good endeavours with all proper marks of our esteem; I therefore recommend him to you as a person well deserving your regard, and desire that the degree of Doctor in Divinity may be conferr'd on him by diploma.

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

Grosvenor Street, Nov. 27, 1747.

The diploma was granted on Dec. 8, 1747. It repeats the amusing mention of the "Scotch Doctors," saying that Miller had been "Scoticis inter Dissentientes Doctoribus circumdatus."

Mr. Vice-Chancellor and Gentlemen,—I have been moved on the behalf of Griffith Hughes, of St. John's College, who is eighteen years' standing, but, having been employ'd in the service of the Church of England beyond the sea, could not proceed to the degree of Bachelor of Arts before Lent Term last, wherein he determined. It appears by a certificate under the hand of the Secretary of the Society for the Propagation of the Gospel in foreign parts that he was appointed missionary to Pensilvania in the year 1732, where he performed his duty in that station with diligence and success. He has been since promoted to the rectory of St. Lucius in Barbados, and is at present a worthy member of the aforesaid Society, and one of their attorneys for the management of their estates and of Codrington College. Being now desirous to proceed to the degree of Master of Arts, he humbly prays that in consideration of his long standing, and of his having been engaged in an employment so laborious in itself

and so serviceable to the Church [this word underscored, and "Publick" written above], he may by the favour of the Convocation be permitted to be a candidate for the degree of Master of Arts this present term. To this his request I give my consent, and am,

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

ARRAN.

Grosvenor Street, June 24, 1748.

The grace granted accordingly June 28.

W. D. MACRAY.

(To be continued.)

JOHN LILBURNE: A BIBLIOGRAPHY.

(Continued from p. 343.)

A New Bull Bayting, or a match playd at the Town Bull of Ely by twelve Mungrills. [London, August 7] 1649. B.M.—The Ely bull is Oliver Cromwell. The "mungrills" are Lilburne and his friends.

A Preparative to an Hue And Cry After Sir Arthur Haslerig. [No title-page. Dated at the end] 18. of Aug. 1649. B.M., P., S.K.

Strength out of Weaknesse, or the final and absolute plea of Lieutenant Col. John Lilburn, prisoner in the Tower of London, against the present Ruling Power, sitting at Westminster. Being an epistle writ by him Sep. 30. 1649.....London 1649. B.M., G.L., S.K.

Lilburne, John. The Innocent mans first proffer. London 1649. B.M.—Single sheet, folio.

Lilburne, John. The Innocent mans second proffer. London October 1649.—Single sheet, folio.

The Triall of Lieut. Collonell John Lilburne.....at the Guild Hall of London the 24. 25. 26. of Octob. 1649..... Published by Theodorus Varax.....Printed by Hen. Hills in St. Thomas's Southwark. [Dated at the end] November 1649. B.M., G.L., P., S.K.—There are two editions of this trial of the year 1649, which may be distinguished by the name on the title being in one case Varax, and in the other Verax. It was reprinted in what was called a second edition in octavo in 1710 by "H. Hills, in Black-fryars." Was this man the son or grandson of the publisher of the 1649 editions? Hills seems to have been an admirer of Lilburne. At the end of his reprint appears the following advertisement:—"There being several Pamphlets, written by Lieutenant Colonel John Lilburne, besides this Tryal, Therefore all Gentlemen that have any of his Works by 'em, if they please to communicate them to the Printer, he having several by him already, they shall be justly and faithfully Printed and Published, and the Favour most thankfully acknowledged by H. H." I am not aware that Hills reprinted any of Lilburne's books except the trial.

Truths Victory over tyrants, being the Tryall of that worthy asseter of his country's freedoms John Lilburne. [London, Nov. 16] 1649. B.M.

The second part of the triall of Lieut Col John Lilburne.....London printed 1649. 1650. B.M., S.K.

Certaine observations upon the tryall of Lieut. Col. John Lilburne. [No title-page. Date at end] 1 Decemb. 1649. S.K.

The Engagement Vindicated and Explained, or the Reasons upon which Lieut. Col. John Lilburne Tooke the Engagement.....London Printed by John Clowes..... 1650. [Dated at the end] December 1649. B.M., Bodl., G.L., S.K.

To the Supreme Authority, the People assembled in Parliament. The humble Petition of Lieutenant Colonel John Lilburne; praying that the sum remaining due to him.....may immediately be ordered to be paid out of

the estate of the late Lord Keeper Coventry. March, 1649. B.M., Soc.Ant.—Folio broadside. The petition was read April 2, 1650. There was found due to him 1,583*l.* 18*s.* 4*d.* June 16, Act passed settling this sum upon him, to be paid out of the Dean and Chapter lands, June 30. See 'Commons Journals,' vol. vi. pp. 391, 441, 447.

A Letter of Due Censure and redargution to Lieut. Col. John Lilburne touching his Trial.....in Octob. last 1649. London Printed by Fr. Neile 1650. [Signed at the end H. P.] B. M., Bodl., G.L., P.

Two petitions presented to the supreme authority of the nation from Lincolnshire against the old court Levellers or Property destroyers. London 1650. Bodl.

Act for satisfying Lt. Col. John Lilburne. [1653.] B.M.—Single sheet, folio.

Jury Judges of law and fact.....by J. Jones. 1650. 16mo. B.M.

To every individual member of.....the parliament of the Commonwealth of England, but more especially to George Thompson chairman to the committees for regulating the new impost of excise and particularly for that of sops.....by John Lilburne. London, November 7, 1650. B.M.—Single sheet, folio.

Petition for repairing certain wrongs done unto them [that is, David Brown and his family] by John Lilburne. 1651. B.M.

A Declaration of Lieutenant Colonel John Lilburn. 1651. B.M., P.

A Letter of Lieutenant Colonel John Lilburns written to Mr Price of Coleman-Street, London.....the 31 of March 1651 about the harsh and unequal dealing that his Uncle Mr George Lilburn.....finds from the hands of Sir Arthur Haslerig. [No title-page.] B.M., G.L.

A just reproof to Haberdashers-Hall, or an epistle writ by Lieut. Colonel John Lilburn July 30, 1651. [No title. Dated] 1651. B.M., G.L., S.K.

To every individual member of the Supreme authority of Parliament.....by John Lilburne. [London, Nov., 1651.] B.M.—An answer to W. Huntindon.

The case of the tenants of the manor of Epworth..... by John Lilburne. [No title. Dated at the end] November 18, 1651. B.M., S.K.—This tract relates to the controversy regarding the drainage and enclosure of Hatfield Chase and the Isle of Axholme. See Stonehouse's 'Hist. of the Isle of Axholme' and Tomlinson's 'Level of Hatfield Chase,' *passim*.

To the Supreme Authority, the Parliament of the Commonwealth of England. The humble Petition of many well-affected People.....in behalf of the just Liberties of the Common-wealth, highly concerned in the sentence against Lieut. Col. John Lilburne Presented. January 20, 1651. Soc. Ant.—Single sheet, folio.

An Act for the execution of a Judgment given in Parliament against Lieutenant Col. John Lilburn, Jan. 13, 1651. S.K.

The dissembling Scot.....or a vindication of Lieu. Col. John Lilburn.....from the Aspersions of David Brown. By Samuel Chidley. [No place.] 1652. Bodl.

A remonstrance of Lieut. Col. John Lilburn concerning the laws, liberties, privileges, Birthrights, Freedom and inheritances of the Freeborn people of England London.....1652. B.M., S.K.

The Remonstrance and Declaration of Lieut. Col. John Lilburn concerning the Crown and Government of the Common-wealth of England.....Sent in a letter to the King of Scots.....London, Printed for George Horton 1652. G.L.

As you were, or the Lord General Cromwel and the Grand Officers of the Armie, their Remembrancer..... Written by L. Colonel John Lilburne May 1652. from his Lodging in the pleasant city of Refuge, seated upon the

bankes of the renowned River Rhine & commonly called by the name Vianen. [No place.] 1652. B.M., G.H.—The Letterpress induces me to think that this has been printed abroad. Vianen is a town in the Netherlands in the province of South Holland.

L. Col. John Lilburns apologetical narration relating to his illegal and unjust sentence.....[Dutch and English.] Amsterdam, April, 1652. B.M.

Missive van L. Col. John Lilburne aen sijn.....huis vrowe M^{te} Elizabeth Lilburne vere larende de waere redenen endgronden die hem genostecht hebben..... sijn apologie aen de Nederlander te maken.....Amsterdam 1652. B.M.

Lieut. Colonel J. Lilburn Tried and Cast: or His Case and Craft discovered.....Published by Authority. London Printed by M. Simmons in Aldergate-Street 1653. B.M., Bodl., G.L., P., S.K.

The exceptions of John Lilburne Gent. Prisoner at the Barre to a Bill of Indictment preferred against him grounded upon a pretended act, intituled, An Act for the Execution of a Judgement given in Parliament against Lieutenant Colonel John Lilburn, which Judgement is by the said Act supposed to be given the 15th day of January 1651. London Printed for Richard Moon..... 1653. B.M., G.L., P.

A Letter to Lieutenant Colonel John Lilburn now Prisoner in the Tower. London Printed by Henry Hills1653. B.M., P., S.K.

Een ont decking van de rechte grondt-oorsaeck der jonghek-geledene gelt-straffe bannisse-ment en jegenwoordige strange proceduren tegens Lieut. Col. John Lilburne. [No place.] 1653. Bodl.

The just defence of John Lilburn against such as charge him with a turbulency of Spirit. London, 1653. B.M., Bodl., P.

The banished mans suit for protection to his excellency the Lord General Cromwell, being the humble address of Lieutenant Colonel John Lilburn. London 1653. B.M., Bodl.—Single sheet, folio. The Bodl. copy dated "4. June.;" one of the B.M. copies "15. June."

Several informations and examinations taken concerning Lieutenant Colonel John Lilburn, concerning his Apostacy to the party of Charles Stuart, and his intentions of coming over into England out of Flanders. London, Printed by H Hills.....1653. B.M., Bodl., G.L., P., S.K.

Malice detected in Printing certain Informations and Examinations concerning Lieut. Col. John Lilburn, the morning of his Trial; and which were not at all brought into his Indictment. Printed at London 1653. B.M., G.L., P., S.K., Soc.Ant.

A little friendly touch to L. Coll. John Lilburne. An additional remonstrance.....1653. B.M.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

(To be continued.)

OPIMUM SMOKING.—It was the Manila trade that introduced tobacco to China, where it is now grown in every province. It was the Java trade that introduced opium to China. It entered China through Formosa. Opium smoking existed in Java before it was known in China. It was the Mohammedans of Persia, India, and Java that spread everywhere the love of narcotics. When the pipe was introduced, the Mohammedans soon began to mix opium and hemp, as well as arsenic, with tobacco, to strengthen and vary the narcotic effect. If any one will read what Kaempfer and

Bontius (A.D. 1629 to 1641, a physician in Java) have written on opium in the East, as well as the former on tobacco, he will not doubt that the tobacco smoking of the native Americans was the source of the tobacco smoking, and subsequently the opium smoking, of Asiatic races. The first edict of a Chinese emperor against the habit of opium smoking was about 1730. Before and after that time there were edicts against tobacco smoking. In all cases such edicts were ineffectual, and became after a time waste paper. J. EDKINS.
Peking.

CALEB=FAITHFUL SERVANT.—In M. Edmond de Goncourt's disgusting novel 'La Faustin' appears the following passage:—

"Le Marquis de Fontebise était un vieux gentilhomme, ruiné par les femmes de théâtre, et auquel il ne restait que le petit hôtel acheté avec une intention galante, dans les dernières années de sa splendeur, et une rente si mince qu'elle le condamnait à manger à la gargote, et le réduisait au service d'un Caleb, voulant bien se contenter des gages d'une bonne."—P. 188.

The reference is, of course, to Caleb Balderstone; but this generic use of the name Caleb seems new, and worth chronicling. URBAN.

LADY DEBORAH MOODY.—Lady Moody, the widow of Sir Henry Moody, of Garesden, Wiltshire, being a Nonconformist, emigrated to the Massachusetts Bay colony, in New England, with her son Sir Henry, in 1636, and had her residence in Salem and its vicinity for several years. She purchased a lot there, and was also granted by the General Court in 1640 four hundred acres of land, and is said to have bought a beautiful farm, situated between the ocean cliffs and a river in its rear, well stocked with cattle, and put under cultivation by herself. She had sold her estate in England before leaving. In her New England home she enjoyed all the comforts which the new settlement in the wilderness could supply, and more than common advantages and respect; but in 1643 she removed her residence to the New Netherlands, then under the rule of Governor Petrus Stuyvesant, and established herself on Long Island, at a place a little south-westward from New Amsterdam, named by Governor Kieft, his predecessor, after a town on the river Maas, in Holland, s' Gravensande, which is now called Gravesend. It is charmingly situated on the Narrows, and near the famous bathing resort of New Yorkers known as Coney Island. The *cause d'être* of this change is given by one of the early Puritan historians in the following paragraph:—

"Lady Moody, a wise and anciently religious woman, being taken with the error of denying baptism to infants, was dealt withal by the elders and others, and admonished by the church whereof she was a member, but persisting still, and to avoid trouble, removed to the Dutch, against the advice of all her friends,"

Arrived at her new abode, under the New Am-

sterdam Government, it granted this titled Englishwoman and her son, Sir Henry, "power to erect a town and fortification, and to have and enjoy the free libertie of conscience after the custome and manner of Holland," &c. These privileges were utilized by her, for the Indians soon after attacked her house, and the people at s' Gravensande were complained of by the ecclesiastical authorities of New Netherlands as being Mennonites in sentiment and practice. It is recorded also that Governor Stuyvesant and wife once visited Lady Moody at Gravesend, with whom she was very much pleased, and that she kept up a friendly correspondence with the Winthrops in New England.

Lady Deborah had died in 1659, about which time her son, having sold his property on Long Island, removed to Virginia, and in 1660 was an ambassador from that colony to New Netherlands. In 1661 Solomon la Chair, "Not Pub." in New Amsterdam, records the decease of Sir Henry "Moody" at the house of "one Col. Mouritson," in Virginia, and a list of written and printed books with Litschoe, "inkeeper of the city," in pledge for a debt, &c. One of them was a MS. volume in folio, "containing private matters of the King." Another was a Latin Bible in folio. Several other books were Latin and Italian, and one was a quarto printed in 1605, entitled "Bartan's Six Days' Work of the Lord, translated into English by Jos. Sylvester." The last named is the only one of the lot of which anything is now known, it having been deposited in the New York Historical Society Library in this city.

Sir Henry Moody, of Garesden, was created a baronet by James I. in 1622. His wife was *née* Dunch, an ancient Berkshire name. Her father's brother was an M.P., as also his son Sir William, who was an uncle, by marriage, to Cromwell.

The name of Lady Deborah Moody has been on our old colonial annals for more than two centuries, but without special biographical notice until 1880, when an able discourse on her record and character was delivered before the New York Historical Society by James W. Gerard, Esq., which was subsequently published in pamphlet form.

W. HALL.

New York.

EPITAPHS WITHIN THE COMMUNION RAILS OF BRAMFIELD CHURCH, SUFFOLK.—

The body of M^{rs} Bridget Nelson—
Born in this parish June 26th A.D. 1692
Was buried here September 19th 1731

Tho—never married

She freely underwent the care of a Wife and Mother and often the fatigue of a true Friend For any of her acquaintance—In sickness or distress She was a devout member of the Establish Church—Charitable. Prudent, Chaaste, Active and remarkably temperate—Yet often afflicted with great sickness and for above 3 years before her death with a droesey of which She died after being tapped five times—and for the last fortnight of her life

suffering torments intolerable—Had she not been supported by this solid rock (discoverable indeed by the twilight of reason. But by the rising of the Sun of Righteousness rendered more conspicuous and beautiful) of necessity there must be a future state or a personal compensation of endless rewards of the just and utter woes of the wicked in proportion—To the universal success of exuberant wealth and criminal pleasures—which the favourite sons of Fortune enjoyed and to the discouraging wants, pains, sickness and various distresses which the patient children of Virtue endure in their respective stations of probation on earth.—If simple prosperity or adversity here shall surely meet with so exact a Counterbalance there—Much more shall pious benevolence and rigid virtue on the one hand—and Sacrilege, Tyranny, and unlimited treachery on the other.

Reader—Cast up—There trembling weigh thyself.

Between the Remains of her Brother Edward
And of her husband Arthur
Here lies the Body of Bridget Applewhait'
Once Bridget Nelson

After the fatigues of a married life
Born by her with incredible patience
For four Years and three Quarters bating three weeks
And after the Enjoyment of the Glorious Freedom
Of an easy and Unblemisht Widowhood
For four years and upwards
She Resolved to run the Risk of a Second Marriage Bed
But Death forbad the Banns

And having with an Apoplectick Dart
(The same Instrument with which he had formerly
Despatcht her Mother)

Toucht the most Vital part of her Brain ;
She must have fallen Directly to the Ground,
(As one Thunder Stroke)

If she had not been Catcht and Supported
By her Intended Husband
Of which Invisible Bruise

After a struggle of about Sixty Hours
With that Grand Enemy to Life
(But the Certain and Merciful Friend to Helpless
Old Age)

In Terrible Convulsions, Plaintive Groans, or
Stupefying Sleep

Without Recovery of her Speech, or Senses
She Dyed, on the 12th day of Sept. in y^e Year
of our Lord 1731 and of her own age 44.

Behold I come as a Thief.—Rev. 16th ch. 15 v.

But Oh ! Thou source of Pious Cares
Strict Judge without Regard
Grant tho' we Go hence unawares ;
We go not unprepared. Amen.

These epitaphs were copied about twenty years ago by a friend. Anything relating to the Nelson family is interesting. W. J. LOFTIE.

BALAAH'S ASS SUNDAY.—In two districts at least in Gloucestershire it was the custom fifty years ago for the people of the neighbouring parishes to throng to Sandwich Church, near Stroud, and to Hawkesbury Church, near Chipping Godbury, on the second Sunday after Easter, when the story of Balaam was read in the lesson for the day. Probably this was a relic from the days of miracle plays. On this day not only the church, but even the churchyard of the two privileged places were often thronged. Doubtless the custom prevailed elsewhere, and churchwardens'

accounts might throw some light on the origin of it.

A. W. CORNELIUS HALLEN,
Editor of *Northern Notes and Queries*.

PERIOD FOR HOLDING AN INQUEST.—The following may deserve a note, as illustrating the close observance of the law as to how long after an injury a person's death from the same shall be considered as the due subject of an inquest. W. S. Norman, a dairyman, was injured on April 3, 1887, in a collision between a tramcar and his own cart, a wheel of which had caught in the tram-lines. Mr. Norman died on April 2, 1888, a year all but a day after the injury. An inquest was, therefore, held, the legal period having had two days still before expiring.

JULIUS STEGGALL.

MOTTO FOR A LIBRARY.—The following motto, which I cut out of the *City Press*, strikes me as so happy and so classical that I venture to hope it may be made immortal by the Editor of 'N. & Q.' It is equally applicable to a public and a private library:—

"A motto suggested for the reading-room of a popular library is: 'Tolle, aperi, recita, ne lædas, claude, reponere!' which, freely translated, means, 'Take me down, open me, read me, don't injure me, shut me up, but *put me back*.'"

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

RELIQ OF WITCHCRAFT.—

"The other day, while some men were removing the foundation and *débris* of the old house lately occupied by Mr. J. Fenwick [at North Frodingham, East Yorks.], a small stone bottle was found, sealed up with black pitch or wax, and when it was broken it was found to be filled with pins and needles and half horse-shoe nails, and some wickin tree, *alias* mountain ash. No doubt those who lived in the days when this bottle was interred have long since passed away to the land where witchcraft is for ever unknown."—*Hull Daily Mail*, Feb. 25, 1887.

L. L. K.

MOLIÈRE AS AN ACTOR.—At p. 455 in 'Le Secretaire Inconnu,' by Pielat, there is the opinion of a contemporary regarding the talent of Molière as an actor. He says:—

"Comme dont il n'y eut jamais homme qui sçeut mieux contre faire les actions d'autrui, ny mieux louer les vertus et mieux censurer les vices de toute sorte de gens, il est juste que ceux qui vivent au meisme siecle; et qui sont capables de juger de son adresse et de son sçavoir reconnoissent combien ils luy sont obligez tant pour le divertissement que pour le profit qu'ils en reçoivent."

RALPH N. JAMES.

MOTION OF THE SUN.—We sometimes come upon strange facts and fictions in very unlikely places. John Dobson, B.D., "Fellow of St. Mary Magdalen Colledge in Oxford," in a sermon he preached in the year 1670 at the funeral of "The Honourable the Lady Mary Farmer, relict of Sir

William Farmer, Baronet," informs us that the sun "by his own proper motion.....goes near three score miles every day" (p. 30).

ASTARTE.

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.

SIMON FRASER, LORD LOVAT.—In the introductory notice to the 'Life' of this Scots worthy (who every one knows was beheaded for his part in the last Jacobite rebellion), Dr. Hill Burton, his biographer, states (p. x) that when the work had made considerable progress—in fact, when most of it was in type—a curious MS. was lent to him by a Mr. Richard Gordon, entitled "The full and Impartial Account of the whole transactions of the present Simon Lord Lovat.....written by Major James Fraser." Hill Burton further says, "The MS. is written in a round schoolboy hand, and from the blunders made in the names is evidently a copy." Still he considered it "beyond any doubt a transcript of a genuine narrative," and on its authority altered much of the 'Life' that had been already in print. The writer, Major Fraser of Castleleathers, was a well-known character in the North, it appears. I shall be very grateful to any reader who will be so kind as to tell me (1) where this MS. is that Dr. Hill Burton made use of, or (2) anything regarding the original MS. of Major Fraser from which the transcript was made. Anything on the subject, sent to me direct or to 'N. & Q.', will be very acceptable.

ALEX. FERGUSSON, Lieut.-Col.
Lennox Street, Edinburgh.

TOWERS OF INVERLEITHEN.—I shall be obliged to any of your Scotch readers if they can put me in the way of obtaining information anent the family of Touris, or Towers, of Inverleithen, represented at the time of Flodden by a George Touris, head of the provisional council for Edinburgh in the absence of the authorities at that battle. I have read all that Grant says about them in his 'Old and New Edinburgh,' in which he refers to a work by Sir John Scott of Scottstarnet (not the staggering state), where he says the Towers family are frequently mentioned. I can obtain no information of such a work by Sir John Scott.

W. L.

VANDYKE'S COFFIN-PLATE.—When West was buried in St. Paul's, 1820, it was reported that Vandyke's coffin-plate had been dug up. Can any reader of 'N. & Q.' refer me to this report? It is not impossible, of course, because the earth was so disturbed by Wren; but it is most improbable. Vandyke was buried, from Blackfriars, near John

of Gaunt's tomb, at the north side of the choir of old St. Paul's. All the artists are now laid on the south side of the new cathedral. What with fires, earthquakes, revolutions, and street improvements (!), there seems as little chance of peace in the grave as of peace in life now.

C. A. WARD.

Walthamstow.

CERAGO: CERAMIC: CERBERUS.—Some modern dictionaries have *cerago* in the sense of "bee-bread." Can any one furnish quotations for it, or say where it is used? I shall be glad of quotations for *ceramic* (from any source) before 1850. Also early examples of give "a sop to Cerberus." Answer direct (in first instance, at least).

J. A. H. MURRAY.

The Scriptorium, Oxford.

ARMS WANTED.—

"Cette arme porte la devise insérée dans la croix de St. André. Elle est en or en haut et en bas, avec les côtés d'hermine sur argent. Elle est chargée de trois lions: le 1^{er} et le 3^{me} de ces lions sont rouges, et le 2^e est bleu."

EDWARD MALAN.

ST. MALAN.—When and where did this saint live?

EDWARD MALAN.

BAIRD FAMILY.—Can any of your readers give me any information respecting the descendants of Thomas Baird, born February 8, 1759. Mother's maiden name, Mary Carkeet, of East Looe, in Cornwall, she surviving his birth only a fortnight. Being a matter of personal interest only, I shall be glad to receive any information by post.

RITA FOX.

Beaconsfield House, Manor Park, Essex.

SICILIAN SOLDIERS IN CANTERBURY.—Between February 16 and April 18, 1808, nine Sicilians were buried in the parish of St. Alphage, Canterbury. The first was "Vivè Leo (a Sicilian), age unknown"; the second, "Retten's (a Sicilian), age unknown." The others are described as Sicilian privates, "unknown," or "name and age unknown." Were they prisoners of war?

J. M. COWPER.

Canterbury.

EDWARD THE CONFESSOR'S CHARTER.—Can any reader interpret the annexed words, given in the above charter?—*Curlenhatch*, *Scelden* (boundary), *Butterwyelle*, *Thurold's* (Harold's ?) (boundary), *Tippedene*, *Theldens* (boundary), *Æffashatch*, *Mannesland*, *Wolfpit* and *leap*. Also later words—*Pottershelle* or *Pottershill*, *Carbuncle Hill*, *Cheker*, *Catebriggesdown-hill*, *Clowesbruggestrete*, *Trykkesyslane* or *Cricketteslane*, and *Cimtermni* (cemetery?). I do not find any interpretation of these names in the newly published volume on 'Domesday Studies.'

W. WINTERS.

Waltham Abbey.

MACARONI CLUB.—Where can I find references to and accounts of this club? I am aware of the references in Jesse's 'George Selwyn and his Contemporaries.'
GEO. L. APPERSON.
Wimbledon.

BISHOPS OF ST. ASAPH.—Is anything known of the place of burial of William, consecrated Bishop of St. Asaph in May, 1186, and who appears to have held the see for two years, Reyner, his successor being consecrated on August 10, 1188?

W. LOVELL.

OLD ENGRAVING: LIONS ATTACKING ARABS.—Can any of your numerous contributors give any information of the existence of an old engraving of which the following would be a description? In centre an Arab on a dappled grey horse rearing, a lion sprung on the back of the Arab, whose figure is half turned round, one of the lion's fore-paws on his head, his mouth grasping the shoulder, and the other paw gripping his chest, and one hind paw on buttocks of horse; to the left two Roman soldiers, one with sword the other with spear, striking at lion, below them a lioness with a cub in her mouth and another cub climbing up her fore leg, a dead leopard below; on right an Arab on horse with back to the on-looker, turning back with spear or javelin in hand; and below a dead man and lion, and supposed pilgrims on extreme right. This query is suggested by my having seen an old water-colour drawing, of which the above is an accurate description, with the addition that all the figures are represented with their weapons in their left hands, and it occurred to me that the drawing must have been made for the purpose of producing an engraving. If an engraving exists, the whole of the above description would have to be reversed from left to right, and then the weapons would appear in the right hands.

F. G. HARRIS.

WHAT IS A STEEPLE?—I am led to ask this question from finding in the 'Letters of Radcliffe and James, 1755-1783,' printed for the Oxford Historical Society, 1888, the following remark and editorial correction. One of the correspondents, writing from Queen's, May 2, 1779, says (p. 70): "The loneliness of my rooms darkened by the neighbourhood of an huge church steeple, struck such a damp upon my spirits as neither Greek nor Latin, nor all the humours of Sir John Falstaff could remove." This use of "steeple" provokes the comment of a watchful editor: "The tower, not the steeple, of the church of St. Peter's in the East." It seems to me that John James, Jun., the writer of the letter, erred neither against the custom of his own day nor the permissive usage of the present. A learned author, contemporary with James, the Rev. John Watson, M.A., F.S.A., records in his 'History and Antiquities of the

Parish of Halifax in Yorkshire' (1775), that "The tower, or steeple, belonging to the church [of St. John Baptist] is well proportioned, and is said to be thirty-nine yards from the ground to the top of the pinacles" (p. 359). He gives a south-east "prospect" of the building, which shows a simple tower surmounted by nothing in the nature of a spire. As I write the beginning of a local rhyme recurs to me—

Darlington's a bonny town,
With a broach upon the steeple—

i. e., with a spire upon the tower. The modern meaning of steeple is perhaps correctly set forth in Annandale's edition of 'The Imperial Dictionary.' It is defined as being "A lofty erection attached to a church, town-house, or other public edifice, and generally intended to contain its bells. *Steeple* is a general term applied to every appendage of this description, whether in the form of a tower, or a spire, or, as is usual, a tower surmounted by a spire."

ST. SWITHIN.

ARNDT'S ACCOUNT OF ORKNEY AND SHETLAND.—Can any one give me the correct title of this book, written by the poet Arndt, the well-known author of the German national song, "Was is das Deutschen Vaterland"? It is quoted in one place as 'Die Inseln von Schottland.'

A. L.

SHAW AND DALLAS.—In McIan's 'Clans of the Scottish Highlands,' it is stated that one of the chiefs of the family of Shaw (Na Sia'ich) was "Alasdair, surnamed Ciar, from his grey complexion.....By his wife, who was a niece of the McIntosh, he left a successor, John, who was father of Allan, whose son John left Allan in possession of the honour and estates. This chief was forfeited for the slaughter of his stepfather, Dallas of Cantray, and the lands were purchased by the Laird of Grant about 1595." Is it known who was the widow of John Shaw, subsequently married to Dallas of Cantray; and is there any more circumstantial account of the "slaughter" to be found? It does not appear in Pitcairn's 'Criminal Trials.'

ALEXANDER CALDER.

39 and 40, North Street, Exeter.

FIELDING'S 'VOYAGE TO LISBON.'—What is the authority for the well-known story of Fielding's dispute with, and victory over, the captain of the vessel in which he made his voyage to Lisbon? In my copy of what I take to be the first edition of 'The Journal of a Voyage to Lisbon, by the late Henry Fielding, Esq.' (London, Printed for A. Millar, in the Strand, MDCCCLV.), I find no trace of it.

F. W. D.

FLEUR DE LIS, OR FLEUR DE LYS. (See 7th S. iv. 353.)—Which is the right form? Even 'N. & Q.' is, I notice, not consistent on this point. Cf. pp. 165, 353.

PERTINAX.

Melbourne.

SCOTS GUARDS.—In a recent review of a work on 'Regimental Records,' I observe that the writer asserts that this gallant corps lost its records, during a fire in the "orderly room," long before the conflagration in the Tower in 1841. I should be glad if any of your correspondents would, if able, state in what year, and where these records were burnt, if not in the "orderly room" in the Tower in 1841.

INQUIRER.

DRUNKARD'S CLOAK.—Some years ago, in turning over an odd volume of an old magazine—the *European Magazine*, or some similar publication of its date—I saw a plate representing a punishment closely resembling what is known as the Newcastle drunkard's cloak. The plate was an illustration of an account of a similar punishment on the Continent, I believe in Denmark. Can any one give me a reference to the magazine in which the plate I refer to may be found? J. R. BOYLE.

ESCROW.—What is the meaning of this word, which I have been endeavouring in vain to ascertain? It occurs in a report of the case of *Magrath v. Reichel*, which recently came before the public in connexion with the benefice of Sparsholt with Kingston Lisle. The defendant asserted that he had executed an *escrow*, making his resignation null and void thereby. The place and neighbourhood are mentioned in 'Kenilworth,' and in the 'Scouring of the White Horse,' by Thomas Hughes.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SOURCE OF DISTICH.—The following are the two first of several lines quoted by one of the greatest of England's orators some thirty years ago:—

This is the morn of victory
When the great Conqueror came to die.

Search has been made in vain for the source of these lines in the ordinary collections, hand-books, and hymnals. Can any of the readers of 'N. & Q.' assist? C. H. R.

"TO KNOCK SPOTS."—In the *Pall Mall Budget* for April 26, p. 5, occurs the sentence:—"An American gentleman has just sailed for Sydney to 'knock spots' out of the rabbits." What are the meaning and derivation of this phrase?

DE V. PAYEN-PAYNE.

University College, W.C.

STANDING UP AT THE LORD'S PRAYER.—Are there any churches in the United Kingdom where standing up at the Lord's Prayer, when read in the second lesson, is continued; and to what date can the custom be traced? H. G. J. DE S.
E. Coatham.

DATE OF LATIN EPIGRAM.—Can any one give me the date of Dr. Johnson's translation into Latin

of Dryden's epigram on Milton? The rendering begins:—

Quos laudet vates, Graius, Romanus et Anglus.

So far as I can discover, neither Mrs. Piozzi, who gives the Latin version, nor Boswell has anything likely to prove a clue. OLIM.

CHATTERTON.—Who was the editor of "Poems supposed to have been written at Bristol by Thomas Rowley, and others, in the Fifteenth Century. Cambridge. Printed by B. Flower, for the Editor, 1794"? The preface is signed by "L. S., Pembroke Coll., July 20, 1794." It contains the first printed version of Coleridge's 'Monody on the Death of Chatterton,' which is introduced by the following note: "The Editor thinks himself happy in the permission of an ingenious Friend, to insert the following Monody." The monody has no signature. J. DYKES CAMPBELL.

AUTHORS OF QUOTATIONS WANTED.—

Ruining along the illimitable inane.

CHARLES T. JERRAM.

To live in the hearts we leave behind
Is not to die.

HUGHENDE.

And so I write and write and write, for the mere sake
of writing to you. W. M.

Our deeds still travel with us from afar,

And what we have been makes us what we are.
D. S. GUY.

Trafalgar Square is the finest site in Europe.

JOHN CHURCHILL SIKES

Replies.

CATHEDRALS.

(7th S. v. 307.)

MR. NEWNHAM is correct in saying that fifty years ago every cathedral and minster in England was practically divided into two churches separated by a solid screen, the eastern limb or choir (sometimes including the crossing and a portion of the nave, as at Norwich, Gloucester, Winchester, St. Alban's, St. David's, and Westminster Abbey, and formerly at Ely, Hereford, Worcester, and Peterborough), where alone divine worship was conducted, and the western limb or nave, which was commonly looked upon as a mere vestibule, or "ante-church" (the name it bore at Southwell), which, if not openly desecrated, as "Paul's-walk" was in the pre-Reformation times and later still, was only exceptionally used for any kind of religious service. The nave of Exeter Cathedral, it is true, had been fitted up with pews for the reception of a congregation, as the nave of Hereford Cathedral had previously been to accommodate the parishioners of St. John the Baptist's, who, after the fall of the western tower having been most unceremoniously shunted into the north transept, are now more decorously housed in the Lady Chapel. The

stump of the nave of Carlisle Cathedral—all that was left by Cromwell's troopers—cut off by a solid wall from the choir and transept, also did duty as a parish church. The nave of the Cathedral of Oxford served as the chapel of the college of Christ Church, and the "auditorium" for university sermons. But these were exceptions to the rule which condemned the larger portion of the fabric of our cathedral churches to absolute uselessness, leaving them "empty, desolate, and void." They had even ceased to be the "preaching-places" to which, as at Ely, and at an earlier period at Salisbury, Worcester and Hereford, and in some other cathedrals, the congregation that had worshipped in the choir, swelled by contingents who had attended prayers in their parish churches, resorted at the conclusion of morning prayer to listen to the one sermon of the Sunday. So entirely had the very idea of worship been banished that any one kneeling in the nave of one of our cathedrals was the rarest of spectacles, and on one occasion, in a south-western cathedral, is said to have called forth from the verger, thunderstruck at such a bare-faced violation of all the time-honoured traditions of the place, an indignant, "Get up, get up, sir! no one is allowed to pray here. If you want to say your prayers, come at a proper time, and go into the choir." The newly-awakened sense that our cathedrals are the mother churches not only of the cities in which they stand, but of the whole diocese, and that their doors should be ever open as houses of prayer for all who may resort to them, has most happily worked a great and wholesome change in the arrangements of these fabrics. The old arrangement, which cut them in two, was fitted for the age to which it belonged. The ancient close choir, with its scanty accommodation for worshippers, spoke of the time when it was, as it were, the private chapel of the religious bodies to which it belonged, either of the monks of the conventual cathedrals, such as Canterbury, Winchester, Ely, &c., and the prebendaries who succeeded them, or of the canons of the secular colleges, such as York, Lincoln, Salisbury, &c., &c., the two classes known respectively as the "cathedrals of the new foundation," to which Henry VIII. after the dissolution of the monasteries gave a brand new dean and chapter, and those which, never having been monastic, but from their creation governed by a dean and chapter, with the statutable dignities of precentor, chancellor, and treasurer, are designated "cathedrals of the old foundation." These close choirs were exclusively designed for the daily worship of ecclesiastics of various grades, for whom the ranges of stalls were constructed of varied elevations, corresponding to their respective rank. The modern plan of filling every square foot of the area of the choir with pews or benches, and squeezing into it a mixed congregation of the laity—men, women, and children—is completely at

variance with the true idea of cathedral worship, and is as indecorous as it is practically inconvenient.

The changed arrangement to which Mr. NEWNHAM refers with so much satisfaction, by which, through the substitution of a light open screen—either of stone, as at Durham; or of metal, as at Lichfield and Hereford; or more commonly of wood, as at Ely, Worcester, Winchester, &c.; or, less defensibly, by the abolition of the screen altogether, as at St. Paul's, Chichester, and the Welsh cathedrals, with the exception of St. David's—the nave and choir are once more made to form parts of one church, usable by one congregation at one time, is based upon a true principle, which reserves, in the main, the choir for the clergy and the ministers taking part in the service and for the communicants at celebrations, and places the congregation in the nave and in the lantern space under the central tower. Such an arrangement, however, can only be carried into effect consistently with the object in view—the common intelligent worship of the whole congregation, in cathedrals of moderate dimension, unless, indeed, as at St. Paul's, the musical staff is so numerous and so powerful as to obviate the difficulty of common worship, caused by the vastness of the area. Lichfield, Hereford, and Chichester may be instanced as examples of the new arrangement in its most effective form. Of course when the bulk of the worshippers are placed in the nave, the sermon will, as it always was of old time in our own cathedrals and as it now is in continental churches, be preached there, those in the choir who are out of earshot of the preacher moving out at the end of the prayers to seats reserved for them nearer the pulpit. In our larger cathedrals, such as Canterbury, York, or Lincoln, it must ever be practically impossible to treat the whole building as one church. The removal of the screen, which is sometimes foolishly clamoured for—as, with equal unwisdom both on æsthetical and musical grounds, the removal of the organ from its proper lofty central position is demanded by those who know very little what they ask—would not only destroy a most beautiful architectural feature, but would also be absolutely ruinous to the purpose of the cathedral as a place of common worship. The right course in such cases is that which has been adopted at York and Lincoln, viz., to fit up the nave with light choir seats for the ministrants, and chairs or benches for the congregation, and use it on Sunday evenings and on all occasions of large gatherings, keeping the choir for the daily services and for celebrations of Holy Communion. We are only slowly learning how to use our cathedrals, and must be careful not to take hasty and irretrievable steps in the wrong direction. The choir of Bristol Cathedral is a warning example of the fatal consequences of well-intentioned but ignorant interference with old

arrangements. Now that the long-destroyed nave has been re-erected the day cannot be far distant when that singular and beautiful building will be re-organized in accordance at the same time with popular convenience and ritual propriety, both of which are now violated. The more our cathedrals are used the more usable we shall find them. A purpose and a use for every part will everywhere develop itself. Even the side chapels, which are now too often mere receptacles for lumber and rubbish, will find an object as guild chapels and the like. The sacred character of the whole building, not of one part only, will be recognized, and, from being a mere show-place, it will rise to its true dignity as a House of God, with every part instinct with religious life.

I must not conclude this note, which has reached a greater length than I intended, without doing that which was its original purpose, and giving MR. NEWNHAM the full list he asks for of cathedrals and minsters with close and with open screens, or where the screen has been removed. The following will, I think, be found correct:—

1. *Cathedrals and minsters where the close stone screen is retained, separating choir and nave.*—Canterbury, Carlisle, Exeter, Gloucester, Lincoln, Manchester, Norwich, Ripon, Rochester, St. Alban's, St. David's, Selby, Southwell, Wells, Westminster, York.

2. *Where a light open screen has been erected.*—Beverley, Chester, Durham, Ely, Hereford, Lichfield, Salisbury, Winchester, Worcester.

3. *Where the screen has been altogether removed.*—Bangor, Bath, Bristol, Chichester, Llandaff, Oxford, St. Asaph, St. Paul's, Sherborne, Wimborne.

The cathedral of Peterborough is not included in these lists, as the choir is under reconstruction. It is not likely, however, that the former close stone screen will be replaced.

EDMUND VENABLES.

Precentory, Lincoln.

THE STUDY OF DANTE IN ENGLAND (7th S. v. 85, 252).—Your correspondent ANON. at the last reference says, "I have heard it confidently stated that in the voluminous writings of Sir Walter Scott there does not occur a single reference to Dante." I do not remember an allusion to Dante in any of Scott's poems or romances with the exception of 'Rob Roy,' chapters xii. and xiii., but there may possibly be further mention of him in one or more of the many volumes of Sir Walter's miscellaneous works. In the fragment of autobiography, however, prefixed to Lockhart's 'Life,' Scott says, "I now acquired similar intimacy with the works of Dante, Boiardo, Pulci, and other eminent Italian authors." This was when Scott was very young, probably under eighteen. I do not think Scott could have kept up his intimacy with Dante to any great

extent in later life. Miss Anna Seward, in writing to Cary, the translator of Dante, giving some account of a visit which Scott paid her at Lichfield in 1807, says that "she showed him the passage in Cary's 'Dante' where Michael Scott occurs ['Inferno,' xx. 115-117], and that, though he admired the spirit and skill of the version, he confessed his inability to find pleasure in the 'Divina Commedia.' 'The plan,' he said, 'appeared to him unhappy; the personal malignity and strange mode of revenge presumptuous and uninteresting'" (Lockhart's 'Life of Scott,' ed. 1869, vol. iii. p. 14).

Mr. Edward Cheney, in his memoranda of Scott at Rome in the spring of 1832, says:—

"Of Dante he knew little, confessing he found him too obscure and difficult. I was sitting next him at dinner at Lady Coventry's, when this conversation took place. He added, with a smile, 'It is mortifying that Dante seemed to think nobody worth being sent to hell but his own Italians, whereas other people had every bit as great rogues in their families, whose misdeeds were suffered to pass with impunity.' I said that *he*, of all men, had least right to make this complaint, as his own ancestor, Michael Scott, was assigned to a very tremendous punishment in the twentieth canto of the 'Inferno.' His attention was roused, and I quoted the passage..... He seemed pleased, and alluded to the subject more than once in the course of the evening."—Lockhart's 'Life,' same ed., vol. x. p. 187.

I cannot agree with good Sir Walter that Dante is "uninteresting"; in his own way he is, I think, as interesting as Homer. I also think that Scott was too severe on the poet in speaking of his "personal malignity." I emphatically hold, however, with Scott, that the plan of the 'Divina Commedia' is "unhappy," although at the period in which Dante wrote one does not well see how it could have been otherwise. At one time of my life I devoted more study to Dante than I have perhaps done to any other author; and I used to give 'N. & Q.' (5th S.), the benefit of my lucubrations more than was, I am afraid, always welcome to 'N. & Q.'s readers. On more mature, and I hope more humane, consideration I must confess that I now, with Kingsley, consider the 'Divina Commedia' "the opprobrium of the Middle Ages." The 'Paradiso,' in particular, notwithstanding its glorious poetry, I should letter (*more* John Tupling*) 'The Apotheosis of Selfishness.' In support of this view see the total indifference with which Cato of Utica, who is the guardian of purgatory, and accordingly on his way to paradise, regards the loss of his wife Marcia, who is not, it is true, actually in hell, but in limbo, "luogo laggiù non tristo da martiri, Ma di tenebre solo," without the least hope of ever reaching heaven:—

Marcia piacque tanto agli occhi miei
Mentre ch' i fui di là, diss'egli allora,
Che quante grazie volle da me, fei.

* For an explanation of this allusion see 'N. & Q.,' 5th S. v. 192, 273.

Or che di là dal mal fiume dimora,
Più mover non mi può, per quella legge
Che fatta fu quand' io me n' uscì fuora.
'Purgatorio,' canto i. 85-90.

I cannot wonder that such a poem, though I daresay Scott alluded more especially to the 'Inferno,' was revolting to Scott's most kindly nature. On the other hand, in justice to Dante, we must remember that one who was nearly as kindly-natured as Scott, Lord Macaulay, took the greatest pleasure in the 'Divina Commedia.' My opinion of Dante's *genius*, so far as my opinion is worth anything, remains unchanged, namely that the world has never seen a greater poet. Limiting ourselves to epic poets, he ranks with Homer, Milton, and "golden-throated" Virgil, equal to Homer and Milton, greater than Virgil. Would that so godlike a genius could have poured out his wealth upon a brighter theme than the hopeless loss of one half of our brothers and sisters, and the "happified selfishness" of the other half!

With regard to English translations of Dante, may I be allowed to refer to those who are interested in the subject to my list in 'N. & Q.,' 5th S. viii. 365?

JONATHAN BOUCHIER.

Ropley, Alresford.

By a singular coincidence, I have just received a letter from my friend, the Dean of Norwich, in which he mentions that Henry Bathurst, D.D., Bishop of Norwich (1805-1837), "was a wonderful Italian scholar." This could not have been the case had he not been acquainted with Dante, and the probability is that his knowledge was acquired before his accession to the bishopric. There is a curious story, now almost forgotten, concerning the mysterious disappearance of his youngest son, Benjamin Bathurst, when abroad.

I have a pretty intimate acquaintance with the writings of Sir Walter Scott, but cannot remember any reference to or quotation from the works of Dante in them, though Scott probably had some knowledge of Italian. For instance, in 'Rob Roy' (cap. xvi.) is a translation into English of a stanza of the 'Orlando Furioso' of Ariosto, purporting to have been made by Francis Osbaldistone, but which, of course, owes its paternity to Sir Walter's pen. In 'The Monastery,' there are many fine scenes, not the least of which is the interview, at the tower of Glendearg, between Henry Warden and Father Eustace, in former years known to each other as Henry Wellwood and William Allan. In it the following unverified quotation is used:—

O gran bontà dei cavalieri antiqui!
Erano nemici, eran' di fede diversa!

This is quoted by Father Eustace, the sub-prior, and the answer of Henry Warden is, "The poet you have quoted affords strains fitter for a dissolute court than for a convent (cap. xxxi.)."

Coleridge considered 'The Monastery' the best

of Scott's novels, and it is easy to imagine one possessing so great a love for the marvellous entertaining this opinion.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

If it be true that Sir Walter Scott nowhere refers to Dante it can only be an accident. He states himself, in his fragment of autobiography, that he was familiar with Dante and other Italian writers (Lockhart's 'Life,' i. 46, ed. 1837).

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

COINCIDENCES OF FRENCH HISTORY (7th S. v. 86, 273, 356).—In his book on 'Russia,' the Marquis De Custine makes mention of a coincidence which came under his own observation. Writing on the day of the marriage of the Grand-Duchess Maria, daughter of the Czar Nicholas, with Maximilian, Duke of Leuchtenberg, who died Nov. 1, 1852, he says:—

"I am writing on the 14th of July, 1839, just fifty years after the taking of the Bastille, which event occurred on the 14th of July, 1789. The coincidence of these dates is curious. The marriage of the son of Eugene de Beauharnais has taken place on the same day as that which marked the commencement of our revolutions, precisely fifty years ago."—De Custine's 'Russia,' in "Traveller's Library," ed. 1854, pp. 84-5.

ROBERT F. GARDINER.

Glasgow.

TURKS AND THE INTRODUCTION OF TOBACCO (7th S. iv. 368, 412, 493).—It is stated by MR. REINACH that tobacco seems to have been used for smoking in Persia and China three or four centuries before the discovery of America, and that Pallas, Meier, and others state the *Nicotiana rustica* of America to be the same as the Chinese yellow tobacco. Another writer says that tobacco is not mentioned in the 'Arabian Nights.' The mention of tobacco in Chinese writers first occurs in the seventeenth century. In the work 'Wu li sīau shi,' of that century, it is said that *tambaku*, or "smoke grass," *yen tsau*, was brought to Amoy at the end of the reign Wan li (1573 to 1602), that is to say, about 1618. It was introduced from Manila. The name *tambaco* shows that the plant introduced was the American plant. The smoking of tobacco led to the smoking of hemp, opium, arsenic, &c. None of these things appears to have been smoked till after the discovery of America. See Kaempfer, 'Amoenitates Exoticæ,' p. 641, for the derivation of the tobacco of the East from America. J. EDKINS.

Peking.

BROMPTON (7th S. v. 389).—With Mr. Loftie's permission, I quote the following from his forthcoming work, 'Kensington, Picturesque and Historical':—

"The two ends of the parish, that to the south-east and that to the north-west, were very different in cha-

acter, and their difference is explained in their names. The wide heathy slope south of the road is Brompton, the town of the broom. The woody heights to the northward, with their well-watered grassy lawns, are Kensal Green, that is, the 'green of Kensing'sholt'; for though the 'ing' is preserved in Kensington, it may well have dropped out of such a word as 'Kensing'sholt' or 'Kensingshaw.'"

AND. W. TUER.

The Leadenhall Press, E.C.

In Chambers's 'Handy Guide to London' (1862), I find the following:—

"The profits accruing from the Exhibition of 1851 led to the purchase of a large area of ground at Brompton, or South Kensington; and this purchase was one of the forerunners of the present Exhibition. The authorities have managed badly in naming this spot. The museum is said to be at South Kensington; the Exhibition at Brompton; whereas the two are so close as to be separated only by a road."—P. 124.

J. F. MANSERGH.

Liverpool.

RUCKOLT (OR RUCKHOLT) (7th S. v. 229, 318).—See Mr. Walford's work on 'Greater London,' vol. i. pp. 484-9.

MUS URBANUS.

WORKS ON THE LITERATURE OF THE AGE OF ELIZABETH (7th S. v. 248).—For the poets, see Ritson's 'Bibliographia Poetica,' London, 1802, small 8vo., where the names are arranged alphabetically in two centuries, the fifteenth and sixteenth. The latter division, though beginning before, will give all of the age of Queen Bess. I do not know any work in which the prose writers are similarly grouped by themselves. Hallam's 'Lit. of Europe,' chaps. vii., viii., should be studied.

W. E. BUCKLEY.

THE FAMILY OF LLEWELLIN (3rd S. i. 28).—The query at the above reference, having been made while I was abroad, escaped my notice, and does not appear to have received answer from any one else. In the event of INA being still interested in the subject, the following supplementary information is afforded.

Martin Lluellyn, captain in Charles I.'s army, author of 'Men Miracles,' physician to Charles I., and principal of St. Mary's Hall, was the last of nine children of his father Martin Lluellyn, one of whom was a daughter—not, as stated in the 'Athenæ,' the seventh son, without any daughter between. Though the baptismal register of St. Bartholomew the Less, Smithfield, shows the names of the nine children in the same neat handwriting, the surname is written in six different ways. There was no servile uniformity in spelling in those days. Martin Lluellyn himself was baptized under one spelling, married under another, and buried under a third. But he probably spelt his name with a *u*, as his descendants have continued to do.

INA observes that in Martin Lluellyn's epitaph

the names of George, Richard, Maurice, Martha, and Maria occur. These are his children by his second wife, Martha Long. George was page of the back stairs to Charles II., and afterwards Rector of Sandover, Salop. He helped to compile the 'Orpheus Britannicus.' Richard is buried in the vicar's aisle, Wycombe Church, as also is his son Richard, who became Rector of Sanderton. One of the daughters of Martin Lluellyn married Crosse, and died at the age of ninety-three, in 1767.

INA does not mention that the names of Lettice and Martin also occur in Martin Lluellyn's epitaph. These are his children by his first wife. The son Martin seems to have held commissions under James II. as lieutenant of a troop of horse, whereof Captain Thomas Fairfax was captain, and under Queen Anne as commissary general to the forces in Portugal, and to have married Elizabeth, daughter of Charles Halford. By her he had Martin, Charles, Lettice, Richard, and Richard. The last-named married, and has descendants now living.

KILLIGREW.

MS. JOURNAL OF F. WHITE (7th S. iii. 513; iv. 52, 174).—Mr. White was a Suffolk man. On the death of his mother, who was an heiress, he assumed her maiden name of Corrance, and became possessed of the estate of Parham Hall, near Wickham Market, in Suffolk, where he deceased, and where his eldest son and heir, F. S. Corrance, Esq., now resides. MR. C. D. LAMONT, who inserted the query, deceased in August last; and by the courtesy and generosity of his brother, Mr. T. R. Lamont, the MS. was consigned to me, that I might "place it where it will be valued." I have returned it to Mr. F. S. Corrance. May I repeat MR. LAMONT'S query: Who was M. A. Jullien, who composed those striking French verses; and have they been published?

WILLIAM COOKE, F.S.A.

RICHARD AND MARIA COSWAY (7th S. v. 307).—For particulars of these it may be well to refer to the biography of the painter in 'Art in Devonshire,' by George Pycroft (Hamilton, Adams & Co., 1883).

R. DYMOND.

Exeter.

ORDER OF THE SOUTHERN CROSS (6th S. ix. 169, 237).—The following excerpt from a letter of the Right Rev. Bishop Quintard, of Tennessee, respecting this order, which was instituted by Major-General Cleburne, of the Confederate Army, may interest your correspondent MR. WOODWARD:—

"The order of the Southern Cross was organized while the Confederate army was encamped at Chatanooga. The first meeting was at Tyner's Station, and there were present Generals P. R. Cleburne, John C. Brown, Liddell, and fifteen or twenty general officers and others. The objects of the order were to unite more firmly the several commands of the army, to provide for the widows and orphans, and generally to provide for the welfare of

the soldiers of the Confederacy. A committee, of which General John C. Brown was chairman, drew up a constitution, bye-laws, and a ritual, which were printed, and I have a single copy of it at my residence at Sewanee. An organization was effected in several brigades and divisions, but when active operations began the work of the order was suspended."

The badge or decoration of the order was to be a star composed of two Maltese crosses, each of eight points, around an oval enamelled centre, suspended by a ribbon of green silk; but none, I think, was made or distributed.

SYPHAX.

CISTERCIAN PRIVILEGES (7th S. v. 288).—The 'Collectio Privilegiorum Ordinis Cisterciensis,' Dijon, 1491, is noticed by Mr. Rush C. Hawkins in his 'Titles of the First Books from the Earliest Presses Established in different Cities, Towns, and Monasteries in Europe before the End of the Fifteenth Century,' New York, Bouton; London, Quaritoh, 1884, 4to., and two pages (including the colophon) are photo-lithographed on plate No. 22. Mr. Hawkins informs me that there is a copy in the National Library, Paris, and another in his own collection at New York.

JNO. CLARE HUDSON.

Thornton, Horncastle.

There is a copy of this book in the library of Mr. Thomas Brooke, F.S.A., of Armitage Bridge, near this town. It was bought at the Woodhull sale, and is believed to be the only copy in this country.

G. W. TOMLINSON.

Huddersfield.

The book inquired for by MR. DEEDES is to be found in the Bodleian Library (Auct. 1, Q. 5, 56). There is also a copy, I believe, in the library at Munich, noted by Hain *13367. E. G. D.

MASSON (7th S. v. 328).—Will A. M. favour me with the authority for his statement that "a Mr. Masson married a daughter of John Knox"? So far as I know Knox's daughters were all by his second wife, Margaret Stuart, and were three in number: Martha, wife of the Rev. James Fleming; Margaret, wife of the Rev. Zachary Pont; and Elizabeth, wife of the Rev. John Welsh. Was there any fourth? Knox's widow, I believe, was the mother of a second family by her subsequent marriage with Andrew Ker, of Fadounside. Possibly it was one of this family who married a Masson.

HERMENTRUDE.

SIR EDWARD SAXBY (7th S. v. 269).—In Chalmers's 'Biographical Dictionary' (vol. xxix. p. 447, note to Tooke) it is stated that "Edward Saxilby, Esq.," a baron of the Exchequer, was buried in Wormley Church, Hertfordshire. Foss in his 'Judges' (v. 539) says that the name of this baron was "Saxby or Saxilby," and that he married the "relict of William Woodcliffe, Esq., citizen and mercer of London, lord of the manor

of Wormley, in Hertfordshire." This confirms Chalmers's note. The judge appears to have died in 1562.

R. F. S.

LONDON HOSPITAL, A.D. 1266 (7th S. v. 267).—In a MS. volume, Ashburnham, now B.M., a muniment book of St. Thomas's Hospital, three hundred and fifty years old perhaps, fol. in MS. 106 (in Manning's 'Surrey,' vol. iii. p. 622), Isaac the Jew conveys a house to the hospital, and there are other interesting references to Jews of Southwark of the thirteenth century. This Isaac was the son of Samuel of Southwark. Although I do not in this strictly answer the query referred to, it is at least exceedingly *à propos*. WILLIAM RENDLE.

OLD SONG (7th S. v. 208, 276).—Compare with lines of the old song quoted at the above reference Matthew Henry's note on Genesis ii. 21, 22:—

"Observe that the woman was made of a rib out of the side of Adam; not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

Chaucer in "The Persones Tale," under the heading "Remedium luxuriæ," has a very similar passage:—

"He ne made hire of the hed of Adam, for she shuld not claime to gret lordshippe; for ther as the woman hath the maistrie, she maketh to moche disarray: ther nede no ensamples of this, the experience that we have day by day ought ynough suffice. Also certes, God ne made, not woman of the foot of Adam, for she shuld not be holden to lowe, for she cannot patiently suffer; but God made woman of the rib of Adam, for woman shuld be felaw unto man."

JOHNSON BAILY.

The Vicarage, South Shields.

MRS. BEESTONE'S PLAYHOUSE (7th S. v. 306).—Doubtless this theatre was the one rebuilt on the site of the Phoenix, formerly a cockpit, in Drury Lane. A Christopher Beeston was manager in 1635, and was followed by his son, William Beeston. Probably Mrs. Beestone was a relative.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

Pepys, in his 'Diary,' February 1, 1668/9, mentions going to "the King's playhouse" to see 'The Heyresse' acted, in which Beeston took a part.

CONSTANCE RUSSELL.

Swallowfield, Reading.

William Beeston was governor of the Cockpit, in Drury Lane, in August, 1639. See Pepys's 'Diary' (Bohn's edition), vol. i. p. 221, and vol. iv. pp. 21 and 94.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

WESTMORLAND AND CUMBERLAND WILLS (7th S. v. 348).—Some sixty or seventy wills, mainly Cumbrian, are entered in the pre-Reformation

registers of the diocese of Carlisle, now being prepared for the press by the Worshipful Chancellor of the Diocese and Rev. T. Lees, of Wreay.

See also a note headed "Richmond Archdeaconry Records" (*ante*, 186), and a further note under the same heading, both signed Q. V.

TYNESIDE RHYMES (7th S. v. 187, 276).—Quentin Durward is made to say (chap. iii.) :—

"Besides.....to speak truth, I love not the Castle when the covin-tree bears such acorns as I see yonder."

Sir W. Scott gives this explanation of his words in a foot-note on p. 41 of the Abbotsford edition (vol. viii.) :—

"The large tree in front of a Scottish castle was sometimes called so. It is difficult to trace the derivation; but at that distance from the castle the laird received guests of rank, and thither he conveyed them on their departure."

M. E. A. P.

30, Blandford Square, N.W.

MOTTO OF THE ORDER OF THE GARTER (7th S. v. 329).—On a silver ewer of the time of Richard II. the motto ran: "Hony soit q' male pense" ('Kalendars and Inventories of the Treasury of the Exchequer,' iii. 325).
J. H. WYLIE.
Rochdale.

Auro Soudiz. *Quære*, gold solder?

XYLOGRAPHER.

THE REV. GORONWY OWEN (7th S. v. 267).—Efforts to discover the burial place of this clergyman were made unsuccessfully by the late Bishop Meade more than thirty years ago. The custom of burying persons on the plantations which they owned—a custom still very prevalent in Virginia—renders it extremely difficult to find a grave after a considerable lapse of time. In many cases the old plantations have changed hands or been divided, and every trace of the graveyards have disappeared. It is a curious fact that the little information Bishop Meade was able to obtain relative to Mr. Owen came from a Welsh antiquarian society, and not from Virginian sources. As I am on the eve of leaving for England, I am not able to make more than a few casual inquiries at present, but if O. H. E. will send me his address, I will forward to him the names of those likely to assist him. I may add that Mr. Owen died in 1769.

FREDERICK T. HIGGAME.

Mill Quarter Estate, Ford's Dépôt, Dinwiddie Co., Virginia, U.S.

THE LAZY FEVER (7th S. v. 45).—It may be worth adding to MR. RADCLIFFE'S note that a similar phrasing is at least as old as Andrew Boord. In his 'Breviarie of Health,' having spoken in the preceding chapters of fifteen different fevers, he treats in chap. cli. of "An evill fever the which doth comber yong persons, named the Fever lurdan." After discussing the causes, he, as

usual, gives "A remedie," viz., "*Unguentum baculinum*, taking a stick as great as a mans finger and anointing the back and shoulders well morning and evening for twenty-one days." This and the rest of the chapter reads as a pleasant and enlivening piece of waggery (and it is the only one) when one comes across it in an otherwise serious medical treatise.
BR. NICHOLSON.

OLD PRINT (7th S. v. 268, 378).—The coloured print of Lord Nelson's funeral procession mentioned by MR. HEMS is one of four double-page illustrations to a rather scarce folio volume, of which I possess a copy, entitled "Orme's Graphic History of the Life, Exploits, and Death of Horatio Nelson. Embellished with a series of engravings. The memoirs by Francis William Blagdon, Esq." The other three large coloured prints in the work are 'Lord Nelson explaining to his Officers the Plan of Attack before Trafalgar,' 'The Funeral Procession by Water from Greenwich Hospital to Whitehall, taken from Bankside,' and 'The Interment in St. Paul's Cathedral.' There are, besides these, several smaller engravings of more or less merit, some facsimiles of handwriting, and a frontispiece from Mrs. Damer's bust of Nelson.

E. G. YOUNGER, M.D.

Hanwell, W.

ANGLO-IRISH POETRY (7th S. iv. 147; v. 203, 274).—I have lately come across three distinct songs in a volume of ballads published by J. Wrigley, publisher of songs, ballads, and toy-books, &c., No. 27, Chatham Street, New York, relating to 'Willy Reilly.' The first is styled 'Reily's Trial,' and commences thus :—

Come, rise up! William Reily, and come along with me:
I mean for to go with you, and leave this country.

This consists of forty-eight lines. The second is styled 'Reily's Courtship,' and runs thus :—

'Twas on a pleasant morning, all in the bloom of spring,
When, as the cheerful songsters in concert sweet did sing

This consists of fifty-two lines. The third is styled 'Reily's Releasement and Marriage with Cooleen Bawn.' The last four lines run thus :—

And as it is God's will that I have no child but thee,
I beg it, as a blessing, that you live with me:
And, at my death, you shall possess my houses and free land,

My blessings on you, Reily, and your dear Cooleen Bawn. These lines pointing out, of course, the resignation of the lady's father to the inevitable. The ballads themselves give a history of the whole affair, slightly differing from my version, given solely from memory, which I hasten to correct. Reily does not appear to have been compelled to be a servant to the squire (whom I named Fox, instead of "Fallaird," the former being counsel for defendant in the suit); he was not in that position when he first wooed the lady, but accepted the position

afterwards as a ruse to be near her. They eloped together. Reilly was transported to Botany Bay for the offence, but was released, after waiting some time in Dublin for the transport ship, by order of the Lord Lieutenant. The lady had in the mean time become insane, but recovered her senses quickly on sight of her restored lover.

JOHN J. RODDY.

WHERE WAS THE PLAN OF THE REVOLUTION OF 1688 CONCERTED? (7th S. iv. 268, 452; v. 316.)—I have not seen the original query to which Mr. HOME replies at the last reference, nor do I know whether any contributor to 'N. & Q.' has replied with information similar to that which I am about to offer; but as the present year will bring around to us what is called "the Bicentenary of the Great and Glorious Revolution," perhaps a few remarks upon the subject will be acceptable to those who are interested in one of the most momentous events contained in the history of the British Constitution.

The place distinguished as the birthplace of the Revolution of 1688 was a small roadside house upon Whittington Moor, near Chesterfield, in the county of Derby. It was (for I fear that of late years it has been improved out of existence) situated on the spot where the old coach-road from Chesterfield branches off to Sheffield and Eckington, and its appearance is preserved in an engraving given in the *Gentleman's Magazine* about the time of the celebration of the hundredth anniversary of the Revolution in November, 1788. The name by which it was known when I was taken as a boy to see it, some forty years ago, was Revolution House; but it was once a public-house and graced with a sign of "The Cock and Pynot"—the latter a Derbyshire name for the magpie—and in the humble "parlour," since known as Plotting Parlour, the celebrated consultation which led up to the dethronement of the Stuart dynasty was held. As Mr. HOME quotes the Lysons's topographical works in favour of Lady Place, Berks, I may be permitted to cite the same authority for Whittington:

"The great revolution of 1688 is said to have owed its origin to the meeting of a few friends to liberty and the protestant religion held in the early part of that year on Whittington-moor, at which the Earl of Devonshire (afterwards Duke), the Earl of Danby (afterwards Duke of Leeds), Lord Delamere and Mr. John D'Arcy (son and heir of the Earl of Holderness) are known to have attended. It is said that in consequence of a shower of rain, they adjourned to a public-house on the moor called the Cock and Pynot (or Magpie), which acquired from this circumstance the name of the Revolution-house; and the small room where these distinguished guests retired, that of the Plotting-Parlour. The arm-chair in which the Duke of Devonshire sat, still forms part of the furniture of this room."—*Mag. Brit.*, v. 235, 1817.

Another tradition records that a day with the Earl of Devonshire's harriers was so arranged that the noble conspirators might meet unobserved at a spot

which was central between Chatsworth, Kiveton, and Aston, the respective seats of Cavendish, Osborne, and D'Arcy. Being there they adjourned as for refreshment to the little hostelry, whose parlour was then only entered through a door from the outside, and had no further communication with the interior of the house. I remember feeling a certain boyish satisfaction on seating myself in "the Duke's chair," on payment of a small fee; and also observing that the surroundings were mean and squalid. There is a somewhat fanciful picture of the house in Ford's 'History of Chesterfield,' 1839, a work which may be consulted with advantage by the inquirer.

The centenary commemoration of the Revolution was presided over by Dr. Pegge, the celebrated Derbyshire antiquary—he was the "Paul Gemsege" (anagram of Samuel Pegge) of the *Gentleman's Magazine*—who entered into his eighty-fifth year on Nov. 5, 1788, and, as Rector of Whittington, preached a sermon on the occasion from Psalm cxviii. 24. The proceedings were enthusiastic. The local clubs, represented by about 2,000 persons, assembled with bands and banners, and marched in procession from Revolution House to Chesterfield, and were accompanied by the nobility and gentry of the district in coaches-and-six and coaches-and-four with outriders, gentlemen on horseback to the number of about 500, hack post-chaises, and conveyances of all kinds. The procession was upwards of a mile in length, reaching from Whittington Bridge to Stonegravel, near Chesterfield; and the company assembled is said to have exceeded 40,000 in number. It was remarked that all classes joined heartily in the commemoration, and that no appearance of party spirit was visible on the occasion. The *Derby Mercury* of the period grandiloquently says:—

"All was Joy and Gladness without a single Burst of unruly Tumult or Uproar. The approving Eye of Heaven shed its auspicious Beams, and bless'd this Happy Day with more than common Splendor."

It is noticeable that in the contemporary reports of the addresses delivered during the rejoicings on this memorable occasion, no doubt whatever is expressed with reference to the traditional belief that the "Cock and Pynot" was the veritable cradle of the Revolution; and "the Gentlemen of the Derbyshire Society in London" were not behind hand in claiming for Whittington Moor such credit as might accrue from its having been the scene of a successful conspiracy against the reigning sovereign. ALFRED WALLIS, F.R.S.L.

In 'N. & Q.' 5th S. ix. 289, appeared a query from B. B. concerning an old engraving in his possession, dated 1790, headed 'Old Print,' and at p. 247 of the same volume there was an answer from my pen under the same heading. The house depicted in the old print was stated by me to be

an old roadside alehouse or *cabaret*, called Revolution House, now dismantled, "at Whittington," in Derbyshire, a large village near Chesterfield. It is known that the Earl of Devonshire (afterwards created Duke of Devonshire by William III.), Lord Danby, and other leading men, used to hold private meetings there. The outcome of them was the Revolution of 1688. A hundred years afterwards, in 1788, the centenary was celebrated at the same little inn, and a sermon was preached in the parish church in commemoration by Dr. Samuel Pegge, the well-known antiquary, who was then vicar. There is a small engraving of Revolution House, accompanied by letterpress description, in Chambers's 'Book of Days,' vol. ii. p. 745-6, and some curious information about it in Lewis's 'Topographical Dictionary of England,' s.v. "Whittington, co. Derby."

It is, however, more than probable that meetings were held for the furtherance of the Revolution in many more places in England than the obscure Derbyshire village. Therefore there is no difficulty in supposing that Hurley, in Berkshire, was another rendezvous of the influential supporters of William III. Perhaps the plan was first concerted at Whittington, and then matured at Hurley and elsewhere.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CAPITATION STUFF: PARAGON (7th S. v. 267).—"*Princewood* is a light-veined brown West Indian wood, the produce of *Cordia gerascanthoides* and *Hemelia ventricosa*. 'Treas. of Bot.'" (Ogilvie's 'Dict.,' last edition).

W. E. BUCKLEY.

Ludwig's 'German Dictionary,' Leipzig, 1763, gives *capitation stuff* as a stuff of yarn and wool, a kind of linsey-woolsey. Cragg's 'Technological Dictionary' gives a word *princewood* as the Linnean *Cordia gerascanthus*, a West Indian plant, I believe. Can this wood be the *princewood* in question?

JULIUS STEGGALL.

Paragon was a name given to a rich embroidered cloth imported from the East, principally from Turkey. The French called it *parangon de Venise*.

J. N. B.

PETROLEUM (7th S. v. 248).—Herodotus, bk. vi. 119, describes a well at Ardericca, in the province of Cissia, which produces asphalt, salt and oil. The two former quickly congeal, but the oil is collected into vessels. The Persians call it *ῥαδινακῆ*, and it is black with an unpleasant smell. Baehr, in his note, says:—

"Est vero hoc oleum si vera tradit Miot, Gallus interpres, bitumen, quod vulgo *petrolei* (Steinoel) nomine cognitur, et ab asphalto bene discernendum, in variis Asiæ regionibus reperitur, imprimis in Perside prope terram Baku ad Caspii maris oram et occidentalem et septentrionalem, quodque purum si factum est, naphthæ nomen accipit."

Petroleum is not admitted into dictionaries of the classical Latin, but will be found in the forms *petrolæum*, *petrelæum*, in Bailey's ed. of Faccioliati among the "verba improbata" as being either "Græca Latinè scripta, or Barbara." In Carpentier's supplement to Ducange there is:—

"Petroleus, ad petras pertinens. Oleum Petroleum, Quod inter petras seu rupes effluit. Chron. Tegerns. apud Oesefium, tom. i.; Script. Rer. Boicæ, p. 631, col. 2. Ex opposito capellæ jam dictæ reperta est per fratres vena olei Petrolei, jam per xl. ferè annos manans, quo liniti præsertim paralitici et contracti pristinae sanitati sunt plures restituti."

In the 'Stephani Thesaurus Ling. Græc.,' ed. Valpy, 1823, col. 7518D, is:—

"Πετρίλαιον, Petroleum: dicitur a quibusdam Bitumen liquidum, quod effluit e saxis, vel quod eo ad lucernarum lumina olei vice antiqui uterentur."

He does not cite any passage. Rob. Stephanus, in his 'Thesaurus-Ling. Lat.,' has:—

"Petrelæon. Bitumen est liquidum e saxis defluens. Nomen habet ab oleo, non quod revera oleum sit, sed quod liquida consistentia ad olei similitudinem accedat, tametsi colore magis ad nigredinem vergat. Vulgus *Petroleum* appellat."

Neither the name nor the discovery of the article can be very modern.

Of the words under this heading *pic manal'* might seem to be *manalis*, flowing, and therefore liquid, were it not followed immediately by *pic liquide*. I suspect, then, that the true reading is *navalis*, as in 'Bartholomæus de Proprietatibus Rerum,' liber xvii. cap. cxxiii.:—

"De Pice. Pix pini lacrima est, per coctionem ignis cum nigredine indurata, ut dicit Isidorus. Pisis autem duplex est species, scilicet *navalis* quia naves inde liniunt, et earum rimæ ne subintrat aqua picis beneficio obstruuntur; et *liquida*, et utraque calida est atque siccæ. Alio tamen modo componitur dura; et alio modo liquida; et a multis colophona vel pix græca dicitur, quia in Grecia in quantitate maxima invenitur."

Pliny, xiv. 20, and Scribonius Largus, comp. 137, 8, 9, mention the "Colophonia resina," so called from Colophon, whence great quantities were brought.

W. E. BUCKLEY.

Naphtha, which is closely allied to petroleum, and also bitumen, its solid residuum, were both undoubtedly well known to the ancients. Naphtha is supposed to have been the chief ingredient in Greek fire (see Gibbon's 'Roman Empire,' chap. lii., and the references there). There is an interesting article on 'Petroleum' in *Murray's Mag.*, No. iv., April, 1887, which I shall be pleased to lend your correspondent.

A. COLLINGWOOD LEE.

Waltham Abbey.

ALTAR FLOWERS (7th S. iv. 387, 476; v. 291).—The question which MR. EVERARD GREEN put, and the answer which I tried to make to that question, dealt with flowers in pots on the altar, and had nothing to do with the antiquity of the floral decorations of churches. The references to

SS. Augustine, Jerome, &c., which T. T. C. asks for will be found in Laib and Schwarz, the authors whom I quoted, in their 'Studien ueber die Geschichte des christlichen Altars,' Stuttgart, 1857, § 18, p. 46. The floral decoration of the walls of churches, possibly of the very steps of the altar, goes back to very early times; but these writers say that until the pontificate of Clement VIII. (who died 1604) it was not allowed to set flower-pots (or, to speak more genteelly, flower-vases) on the altar itself.

The Roman basilicas usually retain old customs a long time, and those who have visited one of the smaller basilicas on a *festa* will remember with pleasure the sweet-smelling herbs with which the floor is strewn. George Herbert tells us in his 'Country Parson' ('A Priest to the Temple,' chap. xiii.) that the church is to be "at great festivals strawed or stuck with boughs, and perfumed with incense." This Christmas I saw a little chapel at the foot of the hill on which the old town of Cannes is built stuck with holly in the fashion described in England by Washington Irving, and that I myself can just remember. The chapel was wainscoted to the height of a man and branches of holly stuck in holes at the top of the wainscot on both sides. The pulpit was overshadowed by a great holly tree. Nothing was done to the altar.

J. WICKHAM LEGG.

47, Green Street, W.

T. T. C. wishes to have the passages in St. Augustine and St. Jerome in which the flowers of the altar are mentioned. St. Augustine, in a list of miraculous cures in the 'De Civitate,' bk. xxii. ch. viii., speaks of Martialis, whose son-in-law went to the memorial chapel of St. Stephen that he might pray for him, and after prayer, "Deinde abscedens, aliquid de altari forum, quod occurrit, tulit." St. Jerome, in his epitaph on Nepotianus, says, *inter alia*, that "Basilicas ecclesie et martyrum conciliabula diversis floribus et arborum comis, vitiumque pampinis adumbravit" (Ad Heliodor., 'Epitaph. Nepotian.,' epp. iii. 8; 'Opp.,' t. iv., Ben.). The passages are otherwise known than in the book to which he refers.

ED. MARSHALL.

Smith and Cheetham's 'Dictionary of Christian Antiquities,' s.v. "Flowers," supplies instances of the decoration of churches and tombs, but not especially of the altar, from St. Ambrose, 'De Obitu Valentiani,' 56; St. Jerome, 'Epist. xx. ad Pamachium'; Prudentius, 'Cathemerin.,' x. 177; *idem* (with particular mention of the altar), 'Peristeph.,' ix. 201; St. Jerome, 'Epist. ad Heliodorum'; St. Augustine, 'De Civ. Dei,' xxii. 8; Venantius Fortunatus, 'Carmina,' viii. 9; Gregory of Tours, 'De Glor. Mart.,' 50 and 91; *idem*, 'De Glor. Conf.,' 31.

EDWARD H. MARSHALL, M.A.
Hastings.

THE FOURTH FOLIO OF SHAKSPEARE (7th S. v. 308).—The explanation is, I think, simple. The two issues in 1609 of 'The Case is Altered' are cases in point, and the Stationers' Registers explain why there were two title-pages (to be seen at the British Museum), though the text, as in F 4, was printed at the same press and from the same types:—

26^o Januarii [1608-9].

Henry Walley, Richard Bonion.—Entred for his Copeya booke called, *The case is altered.*

20 Julii 1609.

Henry Walley, Richard Bonion, Bartholomew Sutton.—Entred for their copie.....a booke called *the case is altered*, whiche was Entred for H. Walley and Richard Bonion the 26 January Last.

As stationers, except in their official registers, and as all, except in official matters, used the ordinary year date from January 1 to December 31, both the title-pages of this partly Ben Jonson play bear the date of 1609. In like manner the three-stationers-issued F 4 were earlier copies than the four stationers' issue. The fewer stationers in either case may have wanted authority or, more likely, money or enterprise.

BR. NICHOLSON.

"SHOWER OF RED EARTH" (7th S. v. 369).—Occasionally, when there is a fiercely hot scirocco blowing in Rome, it brings a mist of a peculiar lurid hue, which can only be described as reddish. One year when I was there the late eminent astronomer and scientist Prof. Secchi bethought him of analyzing this mist, and his report was that he found in it the dust of Sahara. I gave an account of it at the time in the Roman correspondence of the *Westminster Gazette*, but cannot now remember the year, though I should fancy it was about fifteen years ago—perhaps more. In 1818, when writers had less fear of being called to account for their descriptions of wonderful events than in our day, a similar driven mist might very well have been called "a shower of red earth."

R. H. BUSK.

CHOLYENS (7th S. v. 348).—In the quotation given by W. C. M. B. from Sturmy's *Mariner's Magazine*, 1669, "hale from the Cholyens" is probably a misprint. I was much exercised in finding out what part of a ship, or a ship's rigging, *cholyens* referred to. But casting my eye through 'The Whole Art of Navigation,' by Capt. Daniel New-House, printed in 1698, I found that "How to Work a Ship at Sea" was reprinted from Sturmy, and that it is "set down in his own words, without adding anything to it, but what I find amiss (may be by the Printer's fault)." The paragraph in New-House reads as follows: "In Sprit-sail, and Mizentop-sail, let go the sheets, haul home your Clewlines, cast off Top-gallant Bowlines," which is probably correct.

W. H. R.

14, America Square, Minorities.

In all probability a misprint for *cluelines*, i. e., clue-lines, ropes which do to other sails what the

clue-garnets do to the main and foresails, that is, clue up the sail previous to furling it, by drawing inwardly and aloft the clues or outer and lower corners of the sail. To do this the sheets must—as the text says—be first let go, the sheets being the ropes that contrariwise haul out the clues to the ends of the lower yard, &c., when the sail is unfurled and set.

BR. NICHOLSON.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 269).—

Pomp and prodigality of heaven.

The line is from Gray, in his 'Stanzas to Bentley.' See an interesting remark in Coleridge's 'Lectures on Shakspeare,' vi.

EDWARD H. MARSHALL, M.A.

(7th S. v. 369.)

Only his arms are folded on his breast, &c.

These lines are a misquotation of the following, in Lord Tennyson's 'Two Voices,' stanza 83:—

His palms are folded on his breast :
There is no other thing expressed
But long disquiet merged in rest.

JONATHAN BOUCHIER.

[Other contributors supply the same answer.]

Miscellaneous.

NOTES ON BOOKS, &c.

Society in Rome under the Cæsars. By William Ralph Inge. (Murray.)

We have not a high opinion of prize essays. They are commonly written by young men of ability, who have worked hard at their special subject, but have not sufficient width of culture to be able to draw conclusions with due regard to perspective. There are exceptions, however, and the Hare Prize of 1886 is certainly one of them. Mr. Inge's little volume shows no marks of haste, and is written with a very competent knowledge of what true civilization really is, and what was the life of old Rome before the "little heaven" of Christianity changed its character. It is a fascinating subject. It is well-nigh impossible for an imaginative mind to tear itself away from the contemplation of that marvellous structure, so self-sustained, so surely destined, as it seemed, to immortal youth, and yet what a foul and horrible thing it was. It is not the corruption, the nameless vice, or even the gross cruelty of the life of old Rome which strikes us so much as its utter heartlessness. Sorrow as we may for the treasures of art and learning which perished when Rome fell before the arms of the barbarians of the North, one cannot but feel that these simple warriors, fierce and cruel as they were, had hearts in their bosoms, and a tenderness in their natures which had long been absent from the herds of men who congregated in and around the city of Romulus.

Mr. Inge does not lay on his colours too darkly. He has striven not to paint a picture, but to give a truly outlined historical sketch. He has in a great degree succeeded. On a subject where so much has been written it is impossible that he should not be in wide divergence at certain points with authorities which are esteemed highly. So much is doubtful that we should hold ourselves to be presumptuous were we to blame him strongly on those points where we differ most widely. We wish, however, especially to draw attention to the seventh chapter, "Education and Marriage," which, though necessarily short, contains an amount of interesting information told in a picturesque manner, which many of our readers will find highly valuable. If it should induce any

young student to take sufficient interest in the subject to give us in our own tongue a trustworthy history of the Roman marriage laws and customs it will have done great good. A work of high character on this subject is much needed. Chapter x., headed "Luxury," is also most excellent. No one who reads it will come to the end without wishing that it had been longer. When one reads the account of all this terrible splendour, and calls to mind the misery that was flaming around, we feel it hard to blame those ascetic persons who, in their denunciations of luxuriousness, seem to us moderns to have advocated a system of impossible abstemiousness. A wild wantonness in display of wealth among people suffering every degree of privation was sure to lead to fierce reaction. The Roman epicure has his natural contrast in the monk of the desert.

Christian Economics. By Wilfrid Richmond. (Livingtons.)

Of all the barren questions which from time to time come up for discussion, surely the very barrenest is whether we are better than our ancestors of two or three generations ago. No one would, we suppose, deny that there had been moral improvement since the dark ages. A man must be either densely ignorant or the victim of some perplexing theory who states that an Englishman or a Frenchman of the present time has not a better chance of happiness than his predecessors had when the adulterine castles studded our land, or in that sickening period before the Maid of Orleans delivered her country from the nameless horrors which attended the English invasion. But progress is a slow matter, and it is not so certain that in the short interval that has elapsed since the middle of the reign of George III. there has been sufficient change to justify us in making any confident generalization. That the principles of morals, as distinguished from their practice, are more carefully studied now than they were three-quarters of a century ago is a fact that does not admit of question. Then many people, not otherwise simpletons, were content to assume not only that morals were intuitive, but that every small ramification of the ideas of right and wrong came into the mind without antecedent experience. The effect of this silly obscurantist view on knowledge need not be dwelt on. It is nearly extinct now, though we have heard Prof. Fowler's 'Progressive Morality' objected to on the ground that the author has endeavoured to show that right conduct is a matter of intelligence as well as of feeling. We apprehend that the persons who find this view suitable to their understandings will be shocked at many things in Mr. Richmond's 'Christian Economics,' a book the purpose of which is, as we are told in the preface, "to enforce the principle that economic conduct is a matter of duty, and therefore part of the province of conscience and of morals." For ourselves, though we call in question some of the results that Mr. Richmond has reached, we should never have the hardihood to entertain a doubt that when a law of political economy, or, as we should prefer calling it, sociology, has once been ascertained it becomes a duty of all men to submit themselves thereto. This science is at present very imperfectly understood by the wisest of us, and many of its supposed laws will, it is probable, be some day or other demonstrated to be false, or, at least, only limited generalizations—useful, for a time, as pegs to hang thoughts upon, but of little value as explaining phenomena. Mr. Richmond has done a good work in bringing home to the minds of his readers that trade competition may be virtuous or vicious according to circumstances and the way in which it is carried on, that the idea of justice is capable of being presented in many forms, and that

civilized life is corporate, so that no one of us can live for himself only. These are, of course, not new ideas; but we do not remember ever to have met with them treated from the Christian standpoint in the excellent manner that Mr. Richmond has done. Unlike most books of its class, the volume before us steadily improves towards the end. The early chapters are rather dull, and contain little that is suggestive; some of the latter ones are of a high degree of merit. We would especially direct attention to those on "Wealth," on "The Division of Labour," and on "Competition and Co-operation."

Woffington: a Tribute to the Actress and the Woman. By Augustin Daly. (Privately printed.)

SUPERBLY printed and bound, privately published, issued in a strictly limited edition, and illustrated by numerous portraits of Peg Woffington, including Hogarth's fine picture of her as Sir Harry Wildair, and other illustrations of her career, this lovely volume of Mr. Augustin Daly, the manager of the famous company of American comedians, is likely before long to become the despair of theatrical collectors who are unable to secure copies. It is indeed a most graceful tribute to the great Irish actress, whose fascinations seem to have survived her death, and to have maintained their influence over masculine humanity. Mr. Daly's book is, however, something more than a mere bibliographical treasure. It is a work of much scholarship and erudition, giving in eloquent phrases the facts of Peg Woffington's life as they are preserved in authentic records, and avoiding the rhapsodies in which other writers on the subject have indulged. Among theatrical biographies its place is foremost, and it will rank with the memoirs of Jordan by Boaden and of Siddons by Campbell. It constitutes, indeed, a singularly graceful and valuable tribute from an American writer and actor to one of the loveliest and most capable of English actresses.

Journal of the Leicestershire Architectural and Archaeological Society. Vol. VI, Part IV. (Leicester, Clarke & Hodgson.)

THIS *Journal* usually contains a good deal of interesting matter, and the part for 1887, now before us, quite sustains its character. Armada year has made itself felt in Leicestershire no less than in Devon and Cornwall, and the Leicestershire persons who contributed to the defence of the country at that time of trial are fittingly recorded in the *Journal*. The list of Chancery Inquisitions post mortem for Leicestershire, from Henry VII. to Charles I., contributed by the Rev. W. G. Dimock Fletcher, is one of those valuable additions to genealogical working tools which deserve the best thanks of all students of genealogy, and should be appreciated in the United States quite as much as in England. The churchwardens' accounts of St. Mary's, Leicester, 1652-1729, are full of quaint details and as quaint orthography. Indeed, it seems to us that Col. Bellairs is traveling an unnecessary distance in supposing any theological animus in the spelling "chrismus," where we also find "bred and beare" and "cyrpless." Among names of historic interest in the Leicestershire inquisitions we may just cite, purely at random, Babington, Catesby, Digby, Herrick (in several forms, of course, such as Eyricke, Hirrorke, &c.), Chichele, Curzon, Grey, Hastings, Haslerigg, Shirley, &c. The Armada list scarcely seems so fully representative. Judging from the summary of proceedings at the various meetings of the Society, printed in each part of the *Journal*, we should say that the exhibits are frequently of considerable interest. The late Archdeacon Pownall, for instance, is recorded, in the part before us, as having exhibited a medal commemorating the attack of the Pazzi on Lorenzo and Giuliano de' Medici, which is specially interesting [not only as the work of Antonio

Pollaiuolo, but also as representing the interior of Sta. Maria del Fiore as Pollaiuolo must have known it. In Jasper Roskyn, whose Inq. p.m. was taken 4 Hen. VII., while those of Katherine his wife and Elizabeth and Katherine his daughters followed, 20 Hen. VII., we are inclined to see a probable variant of the now famous name of Ruskin.

PART V. of the *Index Library*, edited by W. P. W. Phillimore, M.A., B.C.L., contains pp. 49-64 of the Royalist Composition Papers, carrying the names from "Blackall" to "Bray"; Northamptonshire and Rutland wills, 49-64; and Chancery Proceedings *temp.* Charles I., pp. 65-80. These series are likely to be of inestimable value.

PART IV. of Messrs. Swan Sonnenschein's *Cyclopaedia of Education* has good articles on "History," "Latin," "Latin," and other subjects.

MESSERS. CASSELL & Co. have issued 'Royal Academy Pictures,' being the Royal Academy Supplement of the *Magazine of Art*, and giving well-executed engravings of fifty-three of the principal pictures and sculptures in this year's exhibition.

A Concise History of Australian Settlement and Progress has been reprinted from the *Sydney Morning Herald*.

'KENSINGTON, PICTURESQUE AND HISTORICAL,' by W. J. Loftie, B.A., F.S.A., the historian of London, shortly to be issued by subscription by Messrs. Field & Tuer, promises to be a work of highest interest to antiquaries. The illustrations will constitute an attractive feature.

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."

D. K. T. ("Impression of Ancient Seal from Glastonbury Abbey").—Any connexion the seal may have with Glastonbury Abbey is of a purely accidental character. Judging by the impression, the seal is of the late seventeenth or early eighteenth century, and is that of the Superior of the Capuchin Mission in the (Portuguese) Prince's Island. The c in "sic" is probably the engraver's error for g.

ROWE.—"The offender never pardons" is attributed to George Herbert, the poet, and is said to occur in his 'Outlandish Proverbs, Sentences, &c.' reprinted under the title 'Jacula Prudentum.'

J. J. FAHIE (Tehran, Persia) desires to know the titles of recent and exhaustive works on political philosophy, with special reference to the amelioration and improvement of mankind.

NOTICE

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

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

LONDON, SATURDAY, JUNE 9, 1888.

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Notes.

THE BATTLE OF MORTIMER'S CROSS.

Many readers will remember that Shakespeare has described the scene of this battle in '3 Henry VI.,' Act II., and alluded to the phenomenon of the parhelion, or mock sun, appearing, taking the form of three suns. The old chronicler Holinshed has also an allusion to this circumstance, "At which tyme the *son* (as some write) appeared to the Earle of Marche like three sunnes, and sodainely joyned altogether in one." Whether the parhelion really did take this form may be doubted, but it is a fact that the Earl of March, afterwards Edward IV., bore as his device the sun in his splendour. The phenomenon was regarded by him as a good omen of success, and it is curious to note that the sun appearing and dispelling the fog on the morning of the battle of Austerlitz nearly four hundred years afterwards was hailed by Napoleon Bonaparte as a similar good omen. "The sun of Austerlitz" passed into a proverb in the days of the Empire. Shakespeare also causes the news of the defeat and death of his father, Richard, Duke of York, to reach him at Mortimer's Cross when preparing for the battle. This, however, cannot be correct, as he must have obtained the intelligence much earlier, as the battle of Wakefield was fought on Dec. 31, 1460, and that at Mortimer's Cross on Candlemas Day, Feb. 2, 1461. Some messenger, "bloody with

spurring, fiery red with haste," must have arrived with the terrible news long before.

Mortimer's Cross at the present time is not a village or hamlet, but merely a little inn at the junction of some cross roads in the parish of Aymestrey, in Herefordshire, and not far distant flows the river Lugg. There may have been at some distant time, and perhaps was when the battle was fought in the Wars of the Roses, a stone cross actually in existence on this spot, but it has long since disappeared. The surrounding country is remarkably picturesque. It is not far from the Welsh borders, or marches as they are termed, over which the Mortimers ruled with powerful sway for many years as Lord Marchers. Edward IV. bore the title of Earl of March, as it will be remembered; Jack Cade, in his rebellion, ten years before this battle, *i.e.*, in 1450, assumed the title of Mortimer, "And now henceforward it shall be treason for any that calls me other than Lord Mortimer" ("2 Henry VI.,' IV. vi.).

The place at which the battle took place, locally in the parish of Kingsland, is perhaps a mile and a quarter nearer Leominster. There Edward attacked the Lancastrian troops, and, after a severe struggle, completely routed them. About 3,800 of them were slain. Edward, flushed with success, in company with the Earl of Warwick, whom he had joined at Chipping Norton, proceeded to London, where he was proclaimed King of England. A pedestal or monument erected in 1799—so the inscription upon it records—commemorates this battle. It is too long for insertion, and some portions of it are not strictly accurate. For instance, Edward IV. is styled Mortimer, instead of Plantagenet, and it is said to have been the decisive battle which fixed Edward IV. on the throne of England. This could not have been the case, for the battle of Mortimer's Cross did not equal in importance or in loss of life that of Towton,* fought on Palm Sunday, March 29, 1461, in the same year, the greatest battle ever fought on English soil excepting Hastings, or Senlac, as it is now usually termed. At Towton it is said that 60,000 Lancastrians fought against 40,000 Yorkists, and 60,000 of the combatants were slain. At Towton the Lancastrians, no doubt confident in their superior numbers, took up a very dangerous position in case of defeat, just near the spot where the brook Cock runs into the Wharfe. And through it they were driven in such numbers that the conquering Yorkists walked over on the bodies of the slain. The importance of the battle of Mortimer's Cross consists in this: that

* I have visited the field of Towton, near Tadcaster, in Yorkshire, five times, that of Mortimer's Cross three times. Towton is in the parish of Saxton, and no great distance from Church Tenton Junction on the London and North-Western Railway.

had a defeat supervened to the Yorkists so soon after that sustained at Wakefield, their power would have been effectually crushed, and if Edward had not fallen in the battle he would have died by the hands of the executioner. No ordinary person could he have been to have commanded in chief at such battles as Mortimer's Cross and Towton Field at the early age of twenty.

Leaving the battle-field and passing by the before-mentioned little roadside inn called "Mortimer's Cross," past the old church and pretty vicarage at Aymeshey, where in former years L. E. L. used to visit her uncle the vicar, at the distance of about four miles are the ruins of Wigmore Castle. This was in feudal times the principal residence of the Mortimers and of Richard, Duke of York, who fell at Wakefield. Only some of the outside walls remain of this once powerful stronghold, covered with ivy, and the moat is nearly perfect. The view from the ruins is fine—over a rich and fertile country bounded by the Welsh hills. Close at hand are the little village and church of Wigmore, a not very interesting structure.

North-west of Wigmore, as the crow flies, is Brampton Brian, with its ruined castle, once the home of the Harleys, almost demolished in 1643 during the great Civil War. In the church is buried the statesman Robert Harley, the Lord High Treasurer of England, ennobled by Queen Anne in 1711 by the time-honoured titles of Earl of Oxford and Mortimer and Baron Harley of Wigmore. He died in 1724, and Humphrey Wanley has thus chronicled his death:—

"21st May, 1724. To-day, about ten of the clock, it pleased Almighty God to call to his mercy, out of this troublesome world, the Right Honourable Robert, Earl of Oxford, the founder of this library, who had long been to me a munificent patron, and my most kind and gracious lord and master."

The title became extinct nearly forty years ago by the death of the sixth Earl of Oxford. Why has it never been revived; and why is Oxford without its earl?

The noble family of De Vere, which preceded that of Harley in the title of Oxford, gave a succession of twenty earls to Oxford from the days of Stephen to those of William III., when it became extinct by the death of Aubrey De Vere, who is buried in Westminster Abbey. He raised and commanded the regiment formerly known as the Oxford Blues at the battle of the Boyne, and is styled by Macaulay "the noblest subject in England." The same writer has a fine digression concerning the antiquity and importance of the De Veres, almost rivalling in interest that which Gibbon has inserted in his 'Decline and Fall of the Roman Empire' concerning the family of Courtenay. The bearings and badge of De Vere, a mullet argent, may yet be seen on many a font and church tower in East Anglia.

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SHAKSPEARIANA.

THE OBELI OF THE GLOBE EDITION IN 'MEASURE FOR MEASURE.'—I. i. ll. 8-11:—

Then no more remains,
 †But that to your sufficiency
 as your worth is able,
 And let them work.

The Globe suspects a hiatus, which different editors have variously supplied. Their attempts remind one of the clumsy arm restored to the Laocoon, and the clumsy hand given to the Apollo. In my belief there is no hiatus. Slight emendation brings out both perfect measure and perfect sense. I read thus:—

Then no more remains
 But your sufficiency, as your worth, I able,
 And let them work.

"But" stands for "but that," as in '2 Henry IV.,' IV. ii. 22:—

O who shall believe
 But you misuse the reverence of your place.

"Able" is a transitive verb, as in 'King Lear,' IV. vi. 171:—

None does offend, none, I say, none: I'll able 'em.

The young duke, having repudiated the idea of offering advice to one who was as much his superior in wisdom as in age, adds:—

"Nothing is required but that I invest you in authority equal to your worth, and, by my withdrawal, leave your power and merit combined free scope to operate."

I. iii. 40-43:—

I have on Angelo imposed the office;
 Who may, in the ambush of my name, strike home,
 †And yet my nature never in the fight
 To do in slander.

Perhaps no other passage in Shakspeare has been subjected to a more furious onslaught on the part of the critics than the line and a half to which the obelisk here directs attention. No fewer than seven out of the twelve words have been subjected to varied emendation. As I leave the text intact, it is necessary to defend it almost word by word.

1. "My nature" is a periphrasis for "myself," just as in 'King Lear,' I. ii. 195:—

A brother noble,
 Whose nature is so far far from doing harm
 That he suspects none.

"Whose nature" is a periphrasis for "who."

N.B.—The passage quoted affords incidental proof that those critics who substitute "it" for "in," regarding "it" as referring to "nature," have erred. Shakspeare would have written not "it," but "me."

2. In 'Richard II.,' V. vi. 34, Bolingbroke, on being informed by Exton of the murder of the king, says:—

Exton, I thank thee not; for thou hast wrought
 A deed of slander with thy fatal hand
 Upon my head and all this famous land.

"A deed of slander" = "a deed which will bring

reproach." So here "to do in slander" = "to act so as to incur reproach." Shakspeare sometimes uses "do" where we should use "act"—*e. g.*, 'Merchant of Venice,' I. ii. 13:—

"If to do were as easy as to know what were good to do, chapels had been churches."

"In" need present no difficulty. Cf. IV. iii. 166:—

"Sir, the Duke is marvellous little beholding to your reports; the best is, he lives not in them."

So much for defence of the text, and now for comment, this: From one of Angelo's stern disposition severity in judgment would be expected, and, as inflicted by him, punishment would seem natural. Not so with the duke. To his mild nature the infliction of punishment would have been painful, and he should, besides, have incurred the just reproach of punishing what he had long permitted. Therefore had he lent to Angelo his "name" (his authority), while his "nature" (he himself) kept aloof. Angelo could do without censure what if done by himself would have been done "in slander," would have borne the aspect of tyrannical caprice.

II. i. 21:—

What's open made to justice,
†That justice seizes.

Here the First Folio has turned informer, and guided me to the detection of its own error. Its spelling is "justice ceizes." *Ce*, the two final letters of "justice," have been repeated by mistake, and *izes* (from similarity in sound) has usurped the place of *eyes*. Correcting these errors, and rightly dividing the lines, I present the passage thus:—

What's open made
To justice, justice eyes: what know the laws
That thieves do pass on thieves?

I think I am warranted to believe that in this instance I have indubitably restored what Shakspeare penned, and to hope that, long after it is forgotten who did him this humble and loving service, what I have now given as his will be found not among various readings, but where it should have ever been, in the text itself.

II. i. 39:—

†Some run from brakes of ice, and answer none:
And some condemned for a fault alone.

I adopt, with full conviction, Malone's emendation, "Some run from brakes of vice." My reasons for doing so are:—

1. It is indubitable that in every other instance in which Shakspeare uses the noun "brake" he does so in the sense of "thicket," so that, in as far as *his usus loquendi* gives evidence, the reading "brakes of ice," in which the Globe follows the First Folio, is without support.

2. It may easily be seen how the misprint arose. It is an instance of that very common cause of misprints—"mishearing of the copy." Let any one speak aloud in succession and with some rapidity,

"brakes of ice" and "brakes of vice," and he will be made aware that the several sounds are quite undistinguishable.

3. The emendation brings out a perfect sense, which I present thus: "Some by superior cunning manage to escape with impunity, though their offences have been in number dense as brakes, while others are detected and condemned for a single fault." "Brakes of vice" in the first line are evidently contrasted with "a fault alone" in the second; the many are opposed to the one. Those who think there is extravagance in the expression "brakes of vice" thus understood I refer to a passage in Holy Writ:—

"Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up [Heb., "so that I cannot see"—so dense are they]; they are more in number than the hairs of my head; therefore my heart faileth me."—Psalm xl. 12.

III. ii. 39:—

That we were all, as some would seem to be,
†From our faults, as faults from seeming, free!

The difficulty indicated by the obelus vanishes when we become aware that "seem" and "seeming" are used in two very different senses. The Duke had the seeming Angelo present to his thoughts, and the unseemly Pompey present to his sight; and both together prompted the prayer, the two several petitions of which, here fused together, I sever for the sake of clearness, thus:—

Would that we were all as free from faults as some pretend to be!

Would that we were all as free from faults as faults are free from [devoid of] seemliness!

We find "seeming" with the sense of "seemliness" in 'Winter's Tale,' IV. iii. 74, where Perdita, when presenting the two old gentlemen with appropriate bouquets of rosemary and rue, says:—

These keep
Seeming and savour all the winter long.

III. ii. 119:—

†And he is a motion generative.

Read

And his is a motion ungenerative,

i. e., he is impotent. In this unsavory passage the cause of misprints is obvious. "His" has been elided before "is," and *un* in "ungenerative" after *on* in "motion."

III. ii. 278:—

†Grace to stand, and virtue go.

Grace to resist the onset of evil, and virtue to advance. If the measure had permitted, the line fully written would have been,

Grace to stand, and virtue to go.

We seem to have here an instance of "absorption of the cognate," which is all the more likely if "virtue" (First Folio, "vertue"), as is probable, was pronounced like the French *vertu*.

III. ii. 287-90 :—

†How may likeness made in crimes,
 Making practice on the times,
 To draw with idle spiders' strings
 Most ponderous and substantial things!

"Made in crimes," in grammatical phrase, is an "attribute of the subject," "likeness." "Made in" = "fortunate," as in 'All's Well that Ends Well,' IV. iii. 17:—

"He hath perverted a young gentlewoman here in Florence, of a most chaste renown; and this night he fleshes his will in the spoil of her honour; he hath given her his monumental ring, and thinks himself *made in* the unchaste composition."

"To," before "draw," is not the sign of the infinitive, but an archaic prefix, as in "to-pinch" in 'Merry Wives of Windsor,' IV. iv. 56 :—

Then let them all encircle him about,
 And, fairy-like, to-pinch the unclean knight.

The grammatical connexion is "how may likeness to-draw."

To "idle" Shakspeare gives a much wider range of meaning than is now allowed to the word. In this passage it has the sense of flimsy.

These necessary notes prefaced, the meaning of the whole passage is exhibited in the following paraphrase :—

"How may seeming virtue, fortunate in undetected crimes, practising on the credulity of the public, acquire by means of the most flimsy pretences substantial benefits, such as wealth and dignity."

III. ii. 294-6 :—

†So disguise shall, by the disguised,
 Pay with falsehood false exacting,
 And perform an old contracting.

The meaning of "by" = lying beside is the key to the difficulty. "Disguise" is Mariana personating Isabella; the "disguised," Angelo, who would come to the assignation cloaked, to prevent recognition by any chance passenger. Further explanation is, fortunately, unnecessary.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

TRESHAM.

Tresham, the conspirator in the Gunpowder Plot, had at least two meetings with Thomas Winter in Lincoln's Inn Walks, at which he tried to warn his co-conspirators to fly, when the Monteaule letter had been laid before Cecil and the King. Winter had received the same intelligence from Thomas Ward so far as related to Cecil on the morning following the delivery of the letter to Monteaule at Hoxton. But the infatuation of the men was such that no warning was sufficient. Tresham put his ship in the Thames at their disposal for flight, but they scorned it. Now Lingard says that Tresham's house was in Lincoln's Inn Walks. On October 25 Dr. Samuel R. Gardiner says he had lodgings in Clerkenwell. But on De-

ember 5 Coke is said to have searched Tresham's chamber at the Temple and found there a 'Treatise on Equivocation.' Dr. Gardiner gives no reference for this fact. He cites several authorities for the Clerkenwell address. But one can hardly reconcile so many lodgings at dates of such short interval.

After going through Lingard's garbled statement of the plot, ingeniously subtle and unfaithful as it is, and Hume's very incomplete and careless narrative of this extraordinary and interesting event, it is an absolute pleasure to turn to the elaborate and carefully wrought out account that Dr. Gardiner has drawn up. He omits, it is true, a few high lights that are beautiful, and would, I think, repay attention, and he also seems to me to err considerably in yielding to that weakness of the present day, the giving to a culprit so much margin, and the benefit of so many doubts, that he must be a rascal indeed if he can finally be committed for anything. The outcome of this tendency is that the law only bears heavily upon the honest who are unfortunate; discreet rogues pass through it unscathed. These scruples are, in fact, destroying the first principles of justice. Our historians either do as Lingard does, prevaricate to make good the worse or, as even David Jardine does in his otherwise excellent 'Gunpowder Plot,' make allowances of such large mesh as to furnish escape of free passage for every crime.

Nothing can be plainer than the equivocation of Father Garnet all through; and of Gerard and Greenway's guilt no man of sane sense can read the voluminous accounts and acquit them. I think one might undertake to present Garnet's case so that no jury, not even of twelve Roman Catholics (English born) would hesitate to pronounce him guilty. Dr. Gardiner says that "in our days the case would at once have broken down." This I believe to be true—not because his sentence in 1606 was not strictly just, but because our jurisprudence of 1888 has changed, and, pretending to be fairer, has diminished its power to repress crime.

It is beautiful to follow the painstaking method of Dr. Gardiner. I had read up the plot from the 'State Trials' and King James's account of the Gunpowder Treason, also Jardine, Lingard, and Hume, and had reached nearly all the main results in that way, but might have got it all without the trouble by reading Gardiner first. Only then I should not have known his value. The book is not beautiful, is scarcely anything more than clear. The philosophic comments are mostly appropriate, but the style never sparkles like a star darting rays of light through the night of thought. We never kindle at it; but we most fervently wish that such Gardiners would cultivate the history of all the world for us, that we might know a little of the facts that are to be accepted before the brilliant essayists are permitted to unfit our minds for the reception

of truth by finely coloured pictures of things that, as they present them to us, never existed. Brongham a little enviously called Macaulay's 'History' "a d—d romance," but we may learn from an enemy. It is impossible to read thoroughly Gardiner's account of a period and not feel that any epoch if first recorded by him must have silenced Macaulay, Carlyle, and Froude. They have developed the blossom from the tree has grown, which may be good juggling, but is not culture. After a master like Gardiner brilliant men may in the future, perhaps, write memorably what shall also be true.

C. A. WARD.

Walthamstow.

WHIPPING AND THE PYLORY FOR LONDON VAGABONDS IN 1547.—Here are a couple of extracts that we shall use for the street-scenes section of our 'Life of Thomas Vicary,' 1490-1562:—

15 Nov. 1547. Vagabonds to be whipt, or pilloried. (Repertory 11, ff. 388, ink; 364, pencil) Martis, xv^{to} die Nouembris, anno primo Edwardi vj^{to} [A.D. 1547]:—

Vagabundes.—Item, it is orderyd & Agreyd that John Launder, James Foster, William Haddok, & John Croydon, valyant & Sturdy beggers, which were apprehended within the Cytie, shall to-morowe be whypped naked att A Cartes Taylle, according to the Lawes/ And that William Jakson, Lazarman, who of late hath wrechedly & falsely spoken certein slauderous wordes against sir Marten Bowes, knight, maister Barne, Aldremen, & other men of worship sytting in the said Courte, shalbe whypped thorough Chepeyside/ And then all thei v. to avoyde the Cytie for euer, vpon the paynes in suche case ordeyned & provyded/ And that Robert Shakysberie, being butt A boy, & dysceased with the palsey, or some other dysese wherewith his bodie shakethie verie sore, shall lykewyse furthwith departe out of y^e Cytie, vpon payne of whypping yf he make defeaute/

Yonge, to sytt vpon the pyllyory for his falsehode.—Item, it is ordered & adyuged by the Courte here, that Thomas Yonge, A Sturdy Vagabunde, who was here lafully convycte this daye, aswell by his own confession, as by good & honest wytnesses, of that/ that he doth not onely Lyve idely, without any maister or seruyce/ but also that meny tymes he practyseth & veeh meny false & Craftie meanes wherby he hath dyceaved meny of the kynges leage people, somtyme by forgyng of false tokyns & messages, And sometyme by counterfeityng hym self (standyng in the hygh weys aboute this Cytie) to be A purveyour for the kynges maiestie, allegyng hym self to do yt by Commyseyon, shewyng forth to them that he parceyeth to be vnlernd, A boxe closed, affyrmyng his Commyssyon to be therin/ shall to-morowe, & ij merkett dayes more, in example of other offenders, be sett vpon the pyllyory in Chepeyside, with a paper vpon his hed declaryng his seid offences/ And that he shall stonde there thre houres euerye of the said Dayes in the merkett tyme/ And that, att the Last of those ij dayes, one of his eares shalbe nayled to the pyllyorye/ And that he, after this his penaunce done, shall avoyde the Cytie for euer.

PERCY FURNIVALL.

MILTON'S TRANSLATIONS FROM DANTE AND ARIOSTO.—The edition of Archimedes printed at

Oxford in folio, 1792, contains a commentary by Clement Sibilati on the life and writings of the editor, Joseph Torelli, in which, after noting his knowledge of languages, especially English, he continues:—

"Imo pruribat ei animus denuo reddendi betrusci carminibus Miltoni epicum poema, ut Rollianæ interpretationis labaculis ac σφάλαρα mederetur, idque jam inchoarat loca quedam selectiora carptim decerpens, tum ad specimen reliqui operis, tum fortasse ut quam similimo munere remuneraretur Miltonum ipsum, qui ut Italæ nationis amicissimus, ita nostratis linguæ apprime callens, aliquot olim Dantis atque Areosti eminentiora loca Anglicis verbis numerisque reddiderat."—P. iii.

Four lines from Ariosto, c. xxiv.; three from Dante, 'Inferno,' c. xix.; and five, headed Dante, but really from Petrarch, Sonn. 108, are the only specimens printed in Milton's 'Works,' and as all these relate to Constantine's gift to Pope Silvester they seem hardly sufficient to have warranted the expression "Dantis atque Areosti eminentiora loca." Yet if there had been any other passages the editors of Milton would surely have discovered them. Are there any? W. E. BUCKLEY.

MS. JOTTINGS IN AN OLD BOOK.—Amongst the books that have lately come into my possession by the death of my father is a copy of the 'Mirroure for Magistrates,' apparently imperfect, inasmuch as it begins with "The Table of the Contents of this Second Booke of the Mirroure for Magistrates," otherwise it appears to be complete. The title-page of "The Last part, &c.," is intact, and bears the date 1578, and the printer's name, Thomas Marsh. The book has belonged to many owners, who have written their names on the margins of the leaves. One of them, "Edward Knotts of Grasmere in the countie of Westmireland, Tanner," 1624, wrote in a blank space on one page the following, which some reader may perhaps be able to explain:—

Complain unto thy Lou* with flatering art
for gentell words doe moue* the hardest hart
when sturdy stormes ar past
Shall plesant callmes appear
I find in Ashes fast
Ay coles of kindled fier,
With good Advice make well my mind and
You shall hearin a question find.

Other names in old characters are, Edward Harrington, Wilm Birket, Robert Benson, John Benson, George Gilpin, William Almond, Elinor Cobham. W. F. MARSH JACKSON.

MYSTERY PLAYS.—William Pemble, of Magdalen Hall, Oxford, in his 'Introduction to the Worthy Receiving the Sacrament of the Lord's Supper,' mentions the mystery-plays which were in Catholic times performed on Good Friday. He says:—

"And thus you see what it is rightly to remember Christ crucified, and to shew forth the Lord's death in

* This "cart's tail" was kept up till at least the poet Cowper's time. See his amusing letter in vol. xv. of his 'Works,' ed. Southey.

the use of this holy Sacrament, even to remember him with believing, with penitent, with thankfull, with loving, with obedient hearts. Not to remember him in this sort is to forget him; not to know the virtue of his death in this manner, is to be ignorant of Christ crucified. An excellent knowledge, but of all most difficult to be put in practice. 'Tis an easie thing to turne the story into a tragedy, to make a scenicall representation of the death of Christ, as the Papists used to doe on good-Friday, or to compile a curious declamation of this subject, as Popish Postellers and Preachers doe in their Lenten Sermons.'—P. 16.

ASTARTE.

BRIGADIER MACKINTOSH OF BORLUM.—As a pendant to my notes about the brigadier, I send a cutting from a newspaper as to a recent curious find at Inverness:—

"An Old Highland Story.—A curious discovery, which recalls a tragic story in the history of the Mackintosh of Borlum family, has just been made at Drummond Hill, near Inverness, the residence of Mr. William Burns, solicitor. While workmen were engaged in laying out a tennis court, they came upon the remains of a skull and the shoulder and thigh bones of a man. At first the remains were supposed to be those of a soldier of one of the early Highland regiments which were encamped in the vicinity, but the discovery of several buttons of a chequer pattern without figures, and resembling those worn on the dress coats of Highland gentlemen about a century ago, leads to the belief that the remains are those of Alistair Mackintosh, a foster son of the Mackintosh of Borlum, who was convicted of robbery, and executed at Muirfield in 1773, and was condemned to be hung in chains. His clansmen, who believed him to be innocent, succeeded in removing the body and burying it near Aultnaskiah; but it was discovered, and they secretly removed it, and had it interred at Campfield, which forms part of the land now owned by Mr. Burns. The remains were found about three feet below the surface in easily turned sand, which seems to indicate that they had been hastily interred. It is worthy of note that the last laird of the Borlum family, Edward Mackintosh, who was said to have been concerned in the robbery for which his foster brother suffered the last penalty of the law, was proprietor of the estate of Rait, near Kingussie, which afterwards passed into the hands of 'Ossian' Macpherson, and is now known as Belleville."

A. G. REID.

Auchterarder.

'THE SPRIG OF SHILLELA.'—Accepted tradition has always made Edward Lysaght writer of this song, and it is so ascribed in my 'Irish Minstrelsy,' now republishing. Since the book went to press I have, however, found that the song was written by H. B. Code, and is given in Act I. so. iv. of his play, 'The Russian Sacrifice on the Burning of Moscow,' Dublin, 1813. I am indebted for this information to Mr. R. M. Sillard, of Dublin.

H. HALLIDAY SPARLING.

CROMWELL'S PEERAGES. (See 7th S. v. 238.)—It may perhaps be worth noting the fact that although the Barony of Dacre (not Dacres) and the Viscounty of Howard of Morpeth were conferred by Oliver Cromwell on Charles Howard, a fresh creation of the same titles, with the addition

of the Earldom of Carlisle, was issued in his favour by Charles II. on his restoration, and that the date of all three honours is given in Burke's and Lodge's 'Peerages' as 1661. E. WALFORD, M.A.
Hyde Park Mansions, N.W.

THE ETYMOLOGY OF THE WORD "ACADIA."—The following paragraph, which appeared in the *Montreal Family Herald* for February 29, may be worth preserving in 'N. & Q.':—

"Acadia has been written in different ways: *La Cadie, La Cady, Accadie, Acadia, Arcadie, Arcadia, and Quoddy*. The etymology of the word is not very certain. It is certainly not from the Greek 'Arcadia,' a part of Peloponnesus in Hellas, which for a long time was used to designate an imaginary pastoral country. Benjamin Sulte, our distinguished Canadian archæologist, and Senator Poirier believe it is of Scandinavian origin. Beaumont Small, in his 'Chronicles of Canada,' says: 'The aboriginal Micmacs of Nova Scotia, being of a practical turn of mind, were in the habit of bestowing on places the names of the useful articles found in them, and affixed to such terms the word *a-ca-die*, denoting abundance of the particular objects to which the names referred. The early French settlers supposed this common termination to be the name of the country.' Dawson is of the same opinion. Parkman adopts an entirely different etymology. At p. 220 of his 'Pioneers of France in the New World' he says in a note: 'This name is not found in any earlier public document. It was afterwards restricted to the peninsula of Nova Scotia, but the dispute concerning the limits of Acadia was a proximate cause of the war of 1755. This word is said to be derived from the Indian word *agquoddiauke*, or *agquoddie*, meaning a fish called a "pollock." The Bay of Passamaquoddy, "great pollock water," derives its name from the same origin.' He also cites Potter in the *Historical Magazine*; F. Kidder in 'Eastern Maine and Nova Scotia in the Revolution'; and *Blackwood's Magazine*, vol. xviii. p. 332. However this may be, it is certainly an indigenous word, as it is found many times in the composite names Tracadie, Shubenacadie, Chicabénadie, Benaodie, Shunacadie, &c."

ROBERT F. GARDINER.

Glasgow.

CHURCH BELLS.—It would be doing a service to more than one of your readers if some one who has the necessary knowledge would print a list (it would be but short) of the books that give an account of the bells in the several counties of England. Bedfordshire, Lincolnshire, Kent, and Somerset have been done in an exhaustive and very excellent manner. I know of no other shires of which we have a complete account of the bells.

K. P. D. E.

DEMOCRACY.—*Mobocracy, shopocracy* (which the late Mrs. Harriet Beecher Stowe used several times in her 'Sunny Memories of Foreign Lands,' 1854, printing it in italics, as though there were something strange about the word), and the still more monstrous compound *acrocracy*, have been justly objected to by various correspondents. But is there nothing to be urged against *democracy*? If not against the word itself, at least against our modern use of it. I need hardly remind the cul-

tured readers of 'N. & Q.' that its Greek parent stood but for one abstract idea, viz., the power, political or otherwise, possessed by the people—government by the people. And this is the sense assigned to *democracy* by some of our best English dictionaries, e. g., Latham's, Webster's, Skeat's, Richardson's, Todd's Johnson. Out of all the illustrative passages quoted only two favour a concrete sense, and those not certainly. But what do we see now? All classes, from highly educated noblemen and M.P.s down to penny-a-liners speaking of the "people," who are supposed to hold the balance of political power, as "the democracy." I am hoping that Dr. Murray may get so far in my time as to enable me to learn when this misuse of concrete for abstract first arose. As to *aristocracy*, any one may now trace its history unerringly told in the great 'New Eng. Dict.'

H. DELEIVINGNE.

Castle Hill, Berkhamstead.

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.

CHURCH VESTMENTS.—In the *British Magazine* for April, 1840, the evidently very competent writer of an article 'On Church Vestments' says: "So far, then, it appears abundantly clear that *vestment* and *chasuble* were convertible terms." Is this statement correct? My own impression is that it is not. And it appears to me that the writer goes on to produce abundant evidence to show that *vestmentum* meant and means a *suit* of all the vestments needed by a priest, or sometimes "the set of vestments and furniture for the service of one altar," as the writer of the article (p. 371) says, including all that was necessary for priest, deacon, and sub-deacon, and even, on some occasions, altar-cloth and confession curtain. The word seems to be used also more loosely to signify any one of the articles comprised in such suit, whereas the *casula*, or chasuble, of course never has any other signification than the special garment so called. Regard for your space forbids me to quote the many extracts from ancient church inventories which the writer in the *British Magazine* gives, and which seem to me to controvert his own statement that *vestment* and *chasuble* were convertible terms. Any reader curious on the subject will find it worth his while to turn to the article indicated. But mean time I limit my query to the point, Are, or were, these two terms synonymous? T. A. T.

"OF A CERTAIN AGE."—What is the exact meaning of this expression (so far as it can be defined)? Littré says, "Un certain âge, un âge déjà

avancé: Cet homme est d'un certain âge." This would make it parallel to "people of a certain rank"; but is this the English use? A friend says he has always understood it as meaning "of an age which it is not polite to specify too particularly; somewhere between forty and fifty, when youth is gone, but the signs of age are still capable of being defied or concealed." Is it not, in English use, always said of women?

J. A. H. MURRAY.

The Scriptorium, Oxford.

STAFFORD HOUSE.—Dallaway, in a note to Walpole's 'Anecdotes,' i. 297, ed. 1862, states that Stafford House was vulgarly called "Tart Hall." I apprehend this to be totally an error. Lord Stafford, beheaded in 1680, had Tart Hall, and a memory of that fact, Stafford Row, remained till Cunningham's time, though gone now. But the house was never called Stafford House. Cunningham does not give the date of the destruction of Tart Hall. C. A. WARD.

Walthamstow.

AGES COUNTED BY SEASONS.—In that most interesting book, 'A Restitution of Decayed Intelligence in Antiquities concerning the Most Noble and Renowned English Nation,' E. Verstegan, London, 1673, I read, our Saxon ancestors

"did count time by the nights, whereof we yet retain our saying of sennight, and fortnight, for seven nights, more usually yet so speaking, than saying seven days, or fourteen days. The ages of their own lives they always counted by winters; and the reason why they used this, seemeth to have been because they had over-passed so many seasons of cold and sharp weather. And by winters they also counted their terms of years."

When did this custom of counting the years of life by winters disappear?

Is it known when the custom of reckoning ages by summers, instead of by winters, came into fashion? Can any reader indicate the earliest printed appearance of summer in this connexion?

EDWARD DAKIN.

Selsley, Stroud.

"NATURA NIHIL FACIT PER SALTUM."—Who is the author of this medical axiom?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

CARLYLE AND THE PRINCE IMPERIAL.—The following note I found in an article of M. Augustin Filon, 'Les Historiens Anglais: J. A. Froude,' on p. 93 of the *Revue des Deux Mondes* for Sept. 1, 1887:—

"M. Froude sait il que, bien peu de temps après, Carlyle faisait offrir à Napoléon de diriger l'éducation du prince impérial? La proposition ne fut ni agréée, ni même discutée à Chislehurst: l'empereur eut un mélancolique haussement d'épaules, et ce fut tout."

The "bien peu de temps après" refers, of course, to a short time after Napoleon III.'s arrival in

England in 1871. Can any of your readers inform me if M. Filon has any authority for his statement?
HENRI VAN LAUN.

SERMONS.—There were two volumes of sermons published by the General Associate Synod of the Secession Church in Scotland. The date of the second volume was 1820. Can you inform me if these sermons are still in existence; and where they may be found?
JOHN HENDERSON.

"MON ESPOIR EST EN PENNES."—This motto appears on an old button. It surrounds a hooded hawk on a gloved hand. Whose motto is it?
G. H. H.

REV. PATRICK ST. CLAIR.—His daughter, Elizabeth Lowe, died at Sustead, Norfolk, July 12, 1774, aged sixty-four. I am anxious to obtain some information about this family.
R. J. W. P.

STORM=FROST.—In the Isle of Axholme a prolonged frost is popularly called a *sturm* (storm). Is there any warrant for this in old usage?
C. C. B.

PITSHANGER, EALING.—Information required as to the history of this estate, with names of the successive owners from the earliest times. Where are the Court Rolls of the Manor of Ealing, co. Middlesex?
DANIEL HIPWELL.
34, Myddelton Square, W.C.

JUSTICE ROKEYBY.—Can any one refer me to any memoir or diary of Mr. Justice Rokeby, A.D. 1688, except that in the Surtees Society's publications?
C. E. P.

SPEECH BY LORD LYTTON.—At a dinner recently given by Les Spartioles to welcome Lord Lytton on his return to Paris, on thanking the Spartans for his cordial reception, he said:—

"I have forgotten the name of the philosopher who alleged that the mouth had been given to man for the threefold purpose of eating, of speaking, and of yawning."

Who was the philosopher?

EVERARD HOME COLEMAN.
71, Brecknock Road.

PENN FAMILY.—I shall be obliged if any of your readers can inform me the names of the children born to John Penn, of Stoke Pogis, Bucks; also to John Penn, of Wimpole Street.

JOHN H. GRINDROD.
Marine Terrace, Liscard.

ANTIQUITY OF CIVILIZATION: REFERENCE WANTED.—I have an extract (I think from the old *Mirror*, but have lost the reference) to the effect that "Aristotle was of opinion that the Torch of Science had been more than once extinguished and relighted." I should be obliged if

any one can supply the passage, or refer me to any other ancient writer who had the same idea, viz., that there have been successive periods of civilization and barbarism.
ANGLO-BURMAN.

The Temple.

ROMAN MARRIAGE LAWS.—Anthon, in a note to 'Æneid,' viii. 688, says that "a union between a Roman and a foreigner was not regarded as a lawful marriage." Did this monstrous prejudice, for I can call it no less, include natives of Italy outside Rome? I presume it included Juvenal's "hungry Greeks."
JONATHAN BOUCHIER.

DEAD MEN=EMPTY BOTTLES.—How old is this expression? Seeing that an explanation is vouchsafed in the following passage, it would appear that the expression was of more or less recent introduction:—

"*Ld. Smart*. Come, John, bring us a fresh Bottle.
"Col. Ay, my Lord; and, pray, let him carry off the *dead Men*, as we say in the Army [meaning the empty Bottles]."—Swift, 'Polite Conversation,' Dialogue ii. p. 188, ed. 1738.

F. C. BIRKBECK TERRY.

RICHARD IRELAND.—This man owned the Priory, Reigate, and by will left it to Mrs. Jones and family. Afterwards it was sold to Mr. Newberry, and then passed into the Somers family. Will some one tell me when Richard Ireland died, and when the Priory was sold to Mr. Newberry?
W. J. WEBBER JONES.

127, Queen's Road, East Grinstead.

ADJECTIVES IN -IC, -ICAL.—Is there any difference in the use of the adjective terminations *-ic* and *-ical*, for instance, *comic*, *comical*, *dramatic*, *dramatical*?
A. FELS.
Hamburg.

ANDREW BRICE AND LORD OGLEBY.—In a memoir of Andrew Brice, a well-known printer and journalist of Exeter during the past century, from the pen of the Rev. W. Oliver, that appeared originally in one of the Exeter newspapers, and was subsequently reprinted in Moore's 'Devonshire' (ii. 682), there is the following note:—

"Mr. Brice was remarked for a peculiarity in his tone of voice. When Garrick and Coleman [*sic*] had finished their comedy (1766) of 'The Clandestine Marriage,' there was some hesitation what tone would be most suitable to Lord Ogleby. It was decided at last that Mr. King should assume Mr. A. Brice's."

What is the authority for this story? That Mr. King was remarkably successful in a character designed originally for Garrick appears to be well authenticated.
T. N. BRUSHFIELD, M.D.
Salterton, Devon.

JOSEPH RITSON.—I have a dim recollection of the story that Joseph Ritson, the collector and antiquary, burned a mass of his collections about Robin Hood as mere rubbish. What is this

story? Sir Walter Scott, in a letter to Surtees of Manisforth, writes :—

“Poor Ritson’s MSS. were sadly dispersed. Indeed, in the alienation of mind which preceded his death, he destroyed many which contained the memoranda of the labours of years.”

W. E. ADAMS.

Newcastle-on-Tyne.

RAMNES OR RAMNENSES, the first of the three original tribes of Rome. Livy, i. 13, tells us it was so called “a Romulo,” but I should be glad if one of the correspondents of ‘N. & Q.’ would show how this is borne out. It seems to me to be a far cry from Romulus to Ramnes or Rhamnes. The only Rhamnes I know of is the augur of Turnus, slain by Nisus (‘Æn.’ ix.).

E. COBBHAM BREWER.

PORTRAITS.—Have any of the undermentioned portraits been engraved; if so, where are the engravings to be seen?—

Gideon de Laune, of London and Shersted, Kent. Portrait in Apothecaries’ Hall.

Sir Hugh Hammersley, Knt., Lord Mayor in 1627. Portrait in Haberdashers’ Hall.

Sir Baptist Hicks. Portrait in the Sessions House.

Sir George Whitmore, Knt., Lord Mayor in 1631. Portrait in Haberdashers’ Hall.

W. D. PINK.

DR. MOUNSEY.—I wish to ascertain if the Dr. Mounsey who died at his apartments in Chelsea Hospital in 1788, at the age of ninety-five, was the physician of that name who was for many years attached to the Court of St. Petersburg in the early part of the last century. Dr. Mounsey is mentioned by Boswell in his ‘Life of Johnson,’ and in other biographies of the period.

CHARLES WYLIE.

3, Earl’s Terrace, Kensington, W.

SKULLS ON TOMBS.—When were human skulls and bones (not entire skeletons) first sculptured on sepulchral monuments? Where is information to be found on this point? R. D. W.

CAPT. EDWARD BARKLY.—In the ‘Life and Times of Sir Peter Carew, Knt.’ edited by Sir John Maclean, F.S.A., 8vo., 1857, at p. 290 occurs the following note :—

“Captain Edward Barkly arrived in Ireland with 200 footmen from Somersetshire, to serve under Essex, in September, 1573. He was blamed by Sir John Perrot for the loss of Ballymartyr. We find him Constable of Askeaton in 1587. It is questionable whether Barkly was not an assumed name. In one of his letters in the State Paper Office, dated May 14, 1574, Burghley has written over his signature ‘Francis Brokhowse.’”

I shall be pleased to see this question solved, for I find there was a Sir Francis Barkley engaged in subduing the Irish in 1600; but if he was a relation of the former, he still continued the assumed

name. I should like to learn something respecting the last-named person and his family.

JOHN J. RODDY.

GABRIEL GOULD.—Can any of your readers inform me respecting the ancestors of the above-named? The only mention I can find is in Hutchins’s ‘History of Dorset,’ where he is described as the master of the Trinity School, Dorchester, Dorset. Have any of your numerous readers ever come across the name?

A. GOULD.

10, Cleve Road, West Hampstead.

‘THE FIREMAN’S STORY,’ by George Manville Fenn, said to have been published in *Walter Pelham’s Journal* for October, 1880. Where can a copy of the above-named piece be obtained?

E. C.

Blackburn.

AUTHORS OF QUOTATIONS WANTED.—

‘Tis hard to judge, so coarse the daub he lays,
Which sullies most, the censure or the praise.

‘Bigotry may swell

The sail he sets for heaven with blasts from hell.
Foes quick to blame, and friends afraid to praise.

Woe comes with manhood as light comes with day.
G. F. S. E.

Replies.

STREET IN WESTMINSTER.

(7th S. v. 369.)

Although I live almost within a stone’s throw of St. Ermin’s Hill, a passage—no longer a “street”—I have never been able to discover a satisfactory reason for its present designation. There is, indeed, an obscure French saint bearing the name of St. Ermin; and there is a tradition preserved in Stow of a chapel or chantry here, dedicated, however, to St. Mary Magdalen, and now destroyed. Stow describes the locality as St. Hermit’s Hill; but in Roque’s ‘Plan of London and Westminster,’ published in 1746, the street is marked as Torment Hill, and appears as a crooked passage between Great and Little Chapel Street. There may have been a hermitage here in times gone by.

Another suggestion seems to me less worthy of credit. St. Ermin, or St. Hermit’s, Hill has been traced to Hermes, equivalent to Mercury in classical literature and to the god Tuisco, or Teut, amongst the Anglo-Saxons. It is contended that Hermes Hill and Toot, or Tothill, are different names for the same locality and sacred to the same divinity. We know that a considerable part of Westminster bore the name of Tothill, and we have still Tothill Street and Tothill Fields. But is it not very unlikely that a mere corner of this wide space should be distinguished from all the rest by a name equivalent to Tothill which belongs to the entire locality?

The whole neighbourhood is now undergoing a change, in many respects for the better, by the erection of large and elegant "mansions" and suites of "chambers" for the well-to-do. On the churchyard of Christchurch a new vicarage is in course of erection, and opposite to this a lofty building—the St. Ermin's Mansions—next door to the elegant modern Town Hall, or Vestry Offices of St. Margaret and St. John's parishes. It is a pity that the authorities should have permitted these "mansions" to rise to a height which overtops and dwarfs the municipal buildings. The erection of this and other private structures, which dwarf public buildings and give the appearance of narrowness to some of our best thoroughfares, makes us wish that we had in London, as in ancient Rome, an *Ædilitas*, or committee of taste, with despotic powers to regulate the erection of all buildings, public or private, and to take care that they shall be ornaments, and not disfigurements of our streets. "They manage these things better in France," and elsewhere.

J. MASKELL.

P.S.—Further examination enables me to assert that maps of London differ as much as topographical descriptions respecting the name of this street. In Horwood's 'Map of London,' in sections, published in 1795, it is figured as St. Ermin's Hill; in Wallis's 'Plan of London,' published in 1808, the name of Torment Hill, which appears in Rocque's 'Plan,' is restored.

In the *Builder* at the early portion of 1875 a writer there says:—

"Some interest is awakened by the circumstance that the site on which these almshouses once stood (the Red Lion Almshouses, but known more commonly as Van Dun's Almshouses) was a spot sacred alike to the Briton, the Roman, and the Saxon. The 'Toth' of the Egyptian is identical with the Hermes or Mercury of the Greek and Roman, as also with the Tuisco or Teut of the Saxon. The 'Hill of Hermes' and the 'teuthill' of the Saxon are the same; and the name which Stow gives it, and by which it seems to have been known, is a curious coincidence, since the transition from 'Hermes' to 'St. Hermit' is not very difficult of solution. The mound once sacred to this tutelary divinity of merchants and wayfarers is now a heap of rubbish; the caduceus and the petasus have taken refuge in the locomotive and telegraph hard by; but through the long vista of time perhaps this transition is not greater than the annual setting up the Maypole on the neighbouring village green—Palmer's Village—or the wayside inn and cottages, with their gardens, yet in the remembrance of the octogenarian."

Edward Walford follows this subject up in 'Old and New London,' in speaking of the before-mentioned almshouses as having stood "between Chapel Street and the narrow turning known as Ermin's or Hermit's Hill"; and still further the same writer speaks of "St. Hermit's Hill, probably from a cell or hermitage there situate," and he also says that Stow mentions a "chapel dedicated to St. Mary Magdalen as standing near this spot, wholly ruined." Perhaps these particulars

help to give the derivation of this name, as Rocque's map distinctly shows this hill in close proximity to the fields—Tothill Fields.

W. E. HARLAND OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

In a modernized reprint (Richardson, Derby) of an old translation of the 'Roman Martyrology,' the following entry occurs on April 25:—

"At Lob (*Laubum*), the birth-day of St. Ermin, bishop and confessor."

"Birthday" (*natale* or *natalitia*), as usual in martyrologies, here means "death-day." Baronius, in his edition of the martyrology, refers to an index of Belgic saints for details about St. Ermin, only adding, "He succeeded St. Ursmarus, A.D. 713." These are the only mentions I have hitherto found of him. But I see not wherefore St. Ermin's Hill in Westminster should be named after this probably, to Englishmen, obscure foreigner. Rather would I offer for consideration two suggestions:—

1. This street must be identical with the St. Hermit's Hill mentioned in Stow's 'Survey of London': "From the entry into Totehill field the street is called Petty France, in which, and upon St. Hermit's Hill, on the south side thereof," &c. Whether this means the south side of Petty France or of the hill is not clear to me.

2. But is there a hill; or is this "hill," as I suspect, *vox et præterea nihil*? "Hermit," also, is a name descriptive, not baptismal nor likely to be sainted. Can the locality have really been named after St. Ermenhild? Pious and quaint "I.W." (John Wilson, erroneously called by Lowndes "John Watson"), in his 'English Martyrology' (1608, no place of publication), says of her, on February 13:—

"At *Ely* in *Cambridgeshire* the deposition of *S. Ermenild* Queene, wife to *VVulherus* King of *Mercia*, who after the death of her husband, became a Religious woman in the Monastery of *Ely*, vnder her owne Mother *S. Sexburge*, who at that tyme was Abbess therof and after her said Mothers decease, she was elected in her place, where famous for sanctimony and holines of life, she gaue vp her soule to her heauenly spouse, about the yeare of Christ, six hundred-threescore and eightene."

The authorities cited are: Matthew of Westminster, A.D. 676; Vincent. in Specul.; Litany according to the Use of Sarum; and Molanus's additions to Usuard. JOHN W. BONE, F.S.A.

P.S.—Since forwarding the above to 'N. & Q.,' I have taken an opportunity of passing the street in question, leading westwards out of Great Chapel Street, and I should think that the level of it does not vary more than fifteen or eighteen inches in any part; so that there really is no hill.

DRAKE TOBACCO-BOX: JOHN ORRISSET (7th S. v. 407).—Although I am not in a position at present to give your correspondent the information he

seeks, I can yet tell him of the existence of other Drake snuff or tobacco-boxes. In response to my application, made through the *Times* and other London papers, I have received offers of the loan of several of these curious horn boxes. All these bear the arms of Drake, but none that I have seen compares exactly with that described by A. H. D. As I hope the box owned by his relative will be sent to me for exhibition at the forthcoming Armada tercentenary celebration in Plymouth in July next, I shall be able to compare the various specimens contributed and furnish full information thereon for the benefit of your readers. May I take this opportunity of soliciting from "all whom it may concern" the loan of articles for the forthcoming Armada Exhibition. Anything relating to Howard, Drake, Frobisher, Hawkins, and other Armada heroes, or relics of the Armada itself, together with portraits, prints, medals, and coins would be acceptable. Every care will be taken of the exhibits, which will be under the custody of the National Armada Commemoration Committee, of which the Right Worshipful the Mayor of Plymouth is chairman. I shall be pleased to furnish any further information to any of your correspondents who may communicate with me direct, and to take advantage of any suggestions that may be made to me either by letter or through your columns.

W. H. K. WRIGHT,

Hon. Sec. National Armada Commemoration Committee.

Drake Chamber, Plymouth.

The date 1577 on the mainsail of the ship depicted on the lid of A. H. D.'s Drake tobacco-box is evidently intended as a memorial of the expedition in which Sir Francis Drake completely circumnavigated the globe, for the fleet sailed from Falmouth on December 13, 1577.

J. W. ALLSON.

Stratford, E.

Drake sailed on his famous voyage round the world in 1577, and the prominent mention of the Caspian Sea may in some way have arisen from the fact that at that date its approximate size and shape had only quite recently been ascertained by the English mercantile envoy to Persia *via* Russia.

J. F. MANSERGH.

Liverpool.

MARRIED WOMEN'S SURNAMES (7th S. iv. 127, 209, 297; v. 149, 216, 374).—In North Wales it was formerly the universal custom to describe the married woman by her maiden name, and I believe that this is still observed by the labouring classes in some parts of the Principality. Supposing that Edward Jones, or ap John, had a daughter Jane, who would be called Jane verch Edward, or Edwards, and she were to marry David Hughes or ap Hugh, her name would still remain as before; the issue of the marriage would be baptized as sons and daughters

of "David Hughes and Jane verch Edward his wife"; and in her will as a widow she would doubtless describe herself as "Jane verch Edward (or Edwards) late wife of David Hughes." I could verify these statements with copious extracts from wills and parish registers, were I not certain that any experienced Welsh genealogist would at once admit them.

In alluding to the Welsh custom of describing women by the mention of their fathers' Christian names, as in Jane verch Edward (*i. e.*, daughter of Edward), I am reminded of a remarkable English parallel, which I transcribe from my note-book:—

"Sept. 18, 1641.—Grant of tuition, &c., of Anne Lawrence-daughter, natural and legitimate daughter of Lawrence Edmundson, late of Maghull, co. Lancaster, deceased, to Thomas Edmundson of Maghull, aforesaid, her uncle."—Admon. Act Book, P.C. Chester.

One is tempted to suppose that the surname of Edmundson in this extract is as significant as that of Lawrence-daughter, and that the Welsh rule was followed in creating it from the Christian name of Edmund, probably borne by the father of Lawrence and Thomas.

ERNEST A. ERBLEWHITE.

74, King Edward Road, Hackney.

DR. CHANCE has made a little mistake in stating that "in such cases as Lemmens-Sherrington and Sainton-Dolby, the wife's name which follows (MM. Lemmens and Sainton being Belgians) merely qualifies, or modifies, the husband's name which precedes, to which it is merely an appendage." The actual fact is exactly the contrary; for it is the husband's name, in each of these cases, which qualifies that of the wife. It was only the wife, in each case, who bore the double-barrelled name. Neither M. Lemmens nor M. Sainton has ever called himself by his wife's name. These names, therefore, like that of Boddapyne and others, were formed in the regular British manner, for professional purposes. Moreover M. Sainton is a Frenchman of the French, born at Toulouse, and educated at the Conservatoire in Paris.

JULIAN MARSHALL.

Discussions in 'N. & Q.' often appear to me like a table on which the game of dominoes has been played. Instead of carrying a subject which is the groundwork of a note or a query on in the direct line, an aberrant correspondent, finding a hobby in some incidental matter, darts off at a right angle, from which often other branches deflect. The original writer or some sober correspondent probably brings us back to the straight line; but this has no sooner been done than another fanciful contributor starts a side issue again. Now this renders the task of writing the simplest reply arduous a hundredfold. To defend one's main line from misinterpretation is difficult, but to guard every side issue from the possibility of misinterpretation is impossible.

The main plea on which I originally hoped to obtain interest under the above heading was the melancholy fact that the names of men of great capacity and worth are frequently lost to the memory of their contemporaries and immediate successors through the accidental circumstance of their children being only daughters. Their money and estates (where not exceptionally enormous) pass away to the men of other names who marry their daughters, and with the name and the belongings passes away the memory of the attainments, the integrity, and noble qualities they had cultivated. The very grandchildren who inherit their parts and their means scarcely know their name! My allusion to the undeniably different (though varying) customs of other countries in regard to the matter was only introduced incidentally.

I am quite open to the argument—nobody more so—that all appreciation is evanescent. That to the mind of the proverbial “philosopher” it makes no sort of difference whether a man is appreciated at all by other fools, still less, therefore, whether he is remembered by two generations of them or by only one; and though I am weak and unphilosophical enough *myself* to estimate the kindly regard of one’s fellows as the best thing life affords, yet had I been met on this ground, I would have confessed that I “stood corrected.” But my main plea has been left untouched, and only my passing illustrations in support discussed.

I have already had occasion (*ante*, p. 274) to show that DR. CHANCE is not always happy in his mode of quoting those he is pleased to oppose. On the present occasion he seems to me singularly infelicitous.

1. His distinction between the Belgian’s “adopting” and “*really* adopting” his wife’s name is not very lucid; but allowing we can guess what he means, it was absolutely needless to poke that meaning against me, as I never spoke of the Belgian using the wife’s name in any more “real” way than that in which, at the beginning of DR. CHANCE’S reply, he says he knows they do use it. I could not even have had it in my mind, as I am perfectly conversant with the fact that the children of my Belgian friends do not use their mother’s name. MR. GIBBS has shown us that an exactly contrary rule prevails in Spain, so that, in one way or other, the wife’s father’s name is commemorated in each country. That is all I contend for.

2. He says I am not “correct in my interpretation” of the fact that some Belgians and French adopt their wives’ names, and in proof thereof advances a statement concerning the formation of French qualificatives, which has no connexion with my note. The only “interpretation” I put on the custom was that it is one among many other instances of the various modes in which other countries perpetuate the name of

the father on both sides of the family, which England only retains on one side.

3. The instance I quoted is sufficient to prove that his French friend was imperfectly acquainted with his facts when he told him that the custom is confined in France entirely to *commerçants*. I could support this instance with others equally good, and I could give other customs, which friends and memory and coincidental reading have supplied me since I wrote on the subject before, but I am not at all concerned to continue the side issue discussion, which is really irrelevant to the purpose with which I originally addressed you.

R. H. BUSK.

SALT FOR REMOVING WINE STAINS (7th S. v. 307, 394).—The two correspondents who wrote on this subject at the latter reference are both entirely at fault in this matter, which, although of little importance, may as well be set right. Common salt, it is true, consists of chlorine and sodium, but chlorine cannot be obtained from it by treating it with an acid alone. When salt is so decomposed we get hydrochloric acid gas, not chlorine, and this can only be done by a strong acid—sulphuric acid, for example—the acids present in wine being far too weak to break the union between the chlorine and the sodium. The action of the salt on the spilt wine is the same as that of any dry powder, namely to soak up a quantity of the liquid, and so remove the colouring matter from the cloth. Dry sand, or a piece of blotting paper, if they were at hand, would be quite as effective. DR. BREWER’S statement about a bleaching powder being formed when salt is treated with hydrochloric acid is perfect nonsense. Had he consulted any chemist he would never have made any such remark.

CHEMIST.

Glasgow.

Chlorine in a free state is a powerful bleaching agent, and salt, no doubt, is a chloride of sodium; but if your correspondents try to set the chlorine free from salt by acting on it with wine, I fear they will not succeed. Before explaining the *rationale*, would it not be well to try how much salt added to a wineglassful of wine would bleach it. The experiment could be made without much trouble. That a quantity of salt, or of bread-crumbs, will absorb any fluid—wine or water—is true; but as to bleaching, that is another matter.

W. FRAZER, F.R.C.S.I., M.R.I.A.

TRANSLATIONS FROM FREYTAG (7th S. v. 348).—The translations of Freytag by Mrs. Georgiana Malcolm were in two series. The first, under the title of ‘Pictures of German Life in the Fifteenth, Sixteenth, and Seventeenth Centuries,’ in 2 vols., appeared in 1862. The second series, also in 2 vols., ‘Pictures of German Life in the Eighteenth and Nineteenth Centuries,’ appeared in 1863. They were both published by Messrs. Chapman &

Hall. Mrs. Malcolm has also published 'Debit and Credit,' 1857, republished by Ward & Lock in 1873; 'The Lost Manuscript,' 1865; and 'Our Forefathers,' 1873. DE V. PAYEN-PAYNE.

Mrs. Malcolm's translation of 'Soll und Haben' was published under the title of 'Debit and Credit' by R. Bentley in 1857. This, which I think was the earliest as it was the most popular of her translations, is the only one which I have at hand for reference. This lady, who was a daughter of Archbishop Vernon-Harcourt, died in the autumn of 1886, and since then the house in which she so long lived in Sloane Street has vanished too.

H. W.

New University Club.

One glance at the 'English Catalogue of Books Published from 1835 to 1863,' compiled by Sampson Low, will inform MR. FERNOW about Mrs. Malcolm's translations from Gustav Freytag's works, viz., 'Debit and Credit,' a novel, published in 1857 by Bentley; and 'German Life in the Fifteenth, Sixteenth, and Seventeenth Centuries,' 2 vols., published in 1862 by Chapman & Hall.

H. KREBS.

Oxford.

NAPOLEON RELICS: SHELL COMEOS (7th S. v. 149, 232, 275, 355).—The art of engraving on shells is of far greater antiquity than 1805. The best shell cameos of the more modern description, in which the background was cut away so thin that a black, blue, or red preparation fixed on to the back showed through, causing the figures, which were often admirably carved, to stand out as upon stone cameos, were certainly very fashionable at the end of the eighteenth century. Louis XVI. boxes of shell cameo were often very fine, and mounted by first-rate artists—Jacobi, &c. But I have a small shell cameo of a battle scene of the end of the sixteenth century, *circa* 1580. I once had, and a friend of mine now has, a most beautiful shell cameo of the descent of the Holy Ghost, which could not be later than 1530. There was a fine contemporary jewel in commemoration of Charles I. which had a shell cameo portrait of him (considered by competent judges to be genuine), in possession of a collector at Norwich some years ago. What has become of it now I do not know. I have a good box of the time of Louis XV. cut out of shells, and highly embossed with cameo figures and decorations. In fact, examples of the art are to be still found of many dates and places.

J. C. J.

ST. MARGARET'S, WESTMINSTER: NEW WINDOWS (7th S. v. 344).—MR. MASKELL is in error in ascribing the inscription on the Jubilee window to the Poet Laureate, the author of the lines being Robert Browning. Lord (then Mr.) Tennyson is the author of the following lines, which are upon

the Caxton window, they being founded upon Caxton's motto, "Fiat lux":—

Thy prayer was Light—more Light—while Time shall last

Thou sawest a glory growing on the night,
But not the shadows which that light would cast
Till shadows vanish in the Light of Light.

While upon this subject, it may be well, perhaps, to put on record the inscription on the Raleigh window, which was presented to this church by a number of American citizens, the four lines being written by Mr. J. Russell Lowell, at that time the American minister at the English Court:—

The New World's sons, from England's breast we drew
Such milk as bids remember whence we came;
Proud of her past wherefrom our future grew,
This window we inscribe with Raleigh's fame.

W. E. HARLAND OXLEY.

In the short article on the new windows in St. Margaret's Church, Westminster, the following slip appears. The lines beginning "Fifty years' fight" (the Jubilee memorial verses) are stated to have been written by Lord Tennyson; in reality they are from the pen of Mr. Robert Browning.

E. H. BLAKENEY.

Cambridge.

ADAM AND HIS LIBRARY (7th S. v. 249).—I cannot find the reference to Tiraboschi, nor have I ever seen a catalogue of Adam's library; but the following works may perhaps be interesting to MR. MASKELL, if he is not already acquainted with them:—

Th. Bang. *Cœlum Orientis et prisici Mundi Triade Exercitationum Literariorum Representatum.* 4to. Hauniae, 1657.

M. G. Vockerodt. *Historia Societatum et Rei Literariæ ante Diluvium,* &c. 4to. Jenæ, 1687.

Joachim Jo. Mader. *De Bibliothecis atque Archivis Virorum Clarissimorum, &c. Cum Præfatione de Scriptis et Bibliothecis Antediluvianis,* &c. 4to. Helmstadt, 1702.

According to one of the two last-named writers (I forget now which), Adam's third son, Seth, appears to have been the "scholar" of the family; and this is all the more probable since we have no tradition of his having occupied himself, like his elder brothers, in agricultural pursuits.

In the 'Cœlum Orientis' will be found an elaborate discussion of the arguments of previous writers on the subject. The author's own estimate of the state of literature before the Deluge is very low; in fact, he would have us believe that in the time of Adam and his immediate descendants there was no literature in existence. There are doubtless not a few readers of 'N. & Q.' who will share in his unbelief.

F. N.

"VINAIGRE DES QUATRE VOLEURS" (7th S. i. 309; v. 306).—Concerning the traditional name of this preparation, MR. G. W. SEPTIMUS PRESSE,

an early and, I fear, now late correspondent of 'N. & Q.' quotes the following story from Lewis's "Dispensatory," at pp. 182, 183 of 'The Art of Perfumery':—

"It is said that during the plague at Marseilles four persons, by use of this preservative, attended unhurt, multitudes of those that were affected; that, under colour of these services, they robbed both the sick and the dead; and that being afterwards apprehended, one of them saved himself from the gallows by disclosing the composition of the prophylactic, which was as follows: Take fresh tops of common wormwood, Roman wormwood, rosemary, sage, mint, and rue, of each $\frac{3}{4}$ oz.; lavender flowers, 1 oz.; garlic, calamus aromaticus, cinnamon, cloves, and nutmeg, each 1 drachm; camphor, $\frac{1}{2}$ oz.; alcohol or brandy, 1 oz.; strong vinegar, 4 pints. Digest all the materials, except the camphor and spirit, in a closely covered vessel for a fortnight, at a summer heat; then express and filter the vinaigre produced, and add the camphor previously dissolved in the brandy or spirit."

ST. SWITHIN.

It is merely a political squib to which reference is given at 7th S. i. 309; but there is a scientific notice at 6th S. vii. 335. In Pereira's 'Elements of Materia Medica,' as is there shown, it is referred to the practice of some thieves at a plague in Marseilles, one of the common names of the preparation being "Marseilles vinegar." Pereira states that the earliest plague at Marseilles was in 1649. There was another in 1720, the year to which Littré refers when he traces it to the plague at Toulouse. The name of a similar preparation in the shops is aromatic vinegar, and Pereira shows that this was in use with Cardinal Wolsey, whose practice it was to carry with him "an orange deprived of its contents, and impregnated with various spices, in order to preserve himself from infection when passing through a crowd." The exact composition of the "vinaigre des quatre voleurs" can be seen in Squire's 'Companion to the British Pharmacopœia,' p. 4.

ED. MARSHALL.

"IT WILL NEVER MAKE OLD BONES" (7th S. iv. 165).—"Il ne fera pas de vieux os" is said of a man thought to be far gone with consumption in 'Bel Ami,' by Guy de Maupassant, 1886, p. 170.

R. H. BUSK.

RICHMOND ARCHDEACONRY RECORDS (7th S. iv. 425; v. 186, 293).—From Mr. Walter Rye's very valuable book 'Records and Record-Searching,' I copy part of his description of the documents available to the student in the "Literary Search Department" of the Probate Registry at Somerset House:—

"Besides the above, certain records are preserved here, owing to special circumstances, relating to Berks, Bucks, and Oxford, the Diocese of Salisbury, and the Archdeaconry of Richmond (Yorks). The Archdeaconry of Richmond extended over parts of Yorkshire, Lancashire, Westmorland, and Cumberland. For the three eastern deaneries (Richmond, Catterick, and Boroughbridge)

the records come down to 1858. For the five western Deaneries (Amounderness, Copeland, Furness, Kendal, and Lonsdale) the records come down to 1748; and after that date are to be found at the Lancaster District Registry."

Q. V.

MINORS IN THE HOUSE OF COMMONS (7th S. v. 365).—It was chiefly in the seventeenth century that minors were elected members of the House of Commons. Sir Robert Naunton, in his 'Fragmenta Regalia,' writing of Elizabeth's reign, says:—

"I find not that the House was at any time weakened and pestered with the admission of too many young heads, as it hath been of later times, which remembers me of Recorder Martin's speech, about the tenth of our late sovereign lord, King James, when there were accounts taken of forty gentlemen not above twenty, and some not exceeding sixteen, which moved him to say, 'That it was the ancient custome for old men to makes lawes for young ones, but that then he saw the case altered, and that there were children elected into the great Councill of the Kingdome, which came to invade and invert nature, and to enact lawes to govern their fathers.'"

I do not remember meeting with an instance of a member so young as fifteen or sixteen years. In cases where it has been found possible to test the age of minor M.P.s, nineteen, or occasionally, it may be, eighteen, would seem to be the most youthful. The poet Waller is stated by Hatsell to have sat in Parliament before he was seventeen years old. If this were so I have not found the election referred to, Waller's earliest known return apparently being for Ilchester, in 1624, when he was about nineteen years of age.

The two instances referred to by MR. LATIMER must, I fancy, have been somewhat overdrawn by the "malevolent writer" of the pamphlet quoted. Peregrine Osborne, Viscount Dumblaine, was elected for Berwick on March 2, 1676/7. He was then the second son of the Lord Treasurer Danby, but became heir by the premature death some three years later of his elder brother. All authorities declare that at his death, on June 25, 1729, he was in his seventy-first year; so that at the date of his return for Berwick he must have been nearly nineteen. The title of Viscount Dumblaine was no courtesy title, but an actual Scottish peerage conferred some short time before by King Charles II., the Earl of Danby having previously resigned the same peerage in his son's favour.

James Herber's age is not easily ascertained, owing to so little being on record concerning the Herberts of Kinsey. He was first returned for Queenborough, in succession to his father, in April, 1677. If a married man at this time, as inferred in MR. LATIMER'S quotation, the "fifteen years old" may fairly be doubted. Later on he represented Aylesbury from 1690 till his death in 1704.

The question as to the age at which members should be admitted to Parliament was finally

settled by 7 & 8 William III. c. 25, which makes void the election of any person under twenty-one years of age, and imposes a penalty of 500*l.* for the infraction of this law. Since then cases of election of minors have been few and far between, Charles James Fox and Lord Stanhope (afterwards the celebrated Earl of Chesterfield) being, probably, the best-known instances.

W. D. PINK.

Leigh, Lancashire.

TOM-CAT (7th S. v. 268, 309, 350).—The dictionary mentioned by C. C. B. was afterwards published as "Dr. Adam Littleton's Latine Dictionary." I have the 1693 Cambridge edition and also the fourth edition published in 1703, which latter is entitled as above. By-the-by, a young lady from London, who was staying at my house last year, called a tom-cat a "king-cat," which was the first time I ever heard the expression.

J. F. MANSEGH.

Liverpool.

An early example of *Gib*, as an individual name applied to a cat, occurs in the pre-Reformation Scotch poem of 'The Borrowstoun Mous and Landwart Mous':—

But skantly had they drunken, anes or twyce,
Quhen in cam Hunter *Gib*, the joly cat,
And bad God speid.

A. G. REID.

Here is a literary example of the use of this word ten years earlier than DR. MURRAY'S quotation from 'Nicholas Nickleby': "Then rising, he drew a large black *tom-cat* by the tail out of the boot" (Marryat's 'Frank Mildmay,' chap. xxiv., first published 1829).

EDWARD H. MARSHALL, M.A.

Hastings.

DR. MURRAY wishes for dates prior to 1847 for the use of *tom-cat*. Barham, in his 'Diary,' Feb. 16, 1837, quotes a story told by Theodore Hook, in which an Irishwoman says, "My poor Dennis had carroty hair, and now the head of him is as black as a *tom-cat*!" And, when Barham took Sydney Smith's residentiary house at St. Paul's, he describes its back garden, with "a tortoiseshell *tom-cat* asleep in the sunniest corner." See 'The Life and Letters of the Rev. Richard Harris Barham,' by his son (Bentley, 1870), vol. ii. pp. 15, 79.

CUTHBERT BEDE.

JOHN BELL (7th S. v. 287).—The arms quoted by MR. BRADFORD, viz., Sa., a fesse erm., between three bells arg., were borne by Sir Robert Bell, Speaker of the House of Commons in 14 Eliz., died Lord Chief Baron of the Exchequer 1577. I have a pedigree of his descendants, of whom I am myself one, through my mother Elizabeth, daughter of Scarlet Browne Bell, who was son of Henry Bell, of Wallington Hall, co. Norfolk, which Henry was third in lineal descent from Philip Bell,

younger son of Francis Bell, of Beaupré Hall, co. Norfolk, which Francis was fourth in lineal descent from Sir Robert the Speaker. No John Bell appears in the pedigree; but there are in it the following stocks, to one of which it is possible that he owed his origin, viz., Sir Robert, Sinolphus, Beaupré, and Philip, who were the four younger sons of the Speaker; Philip, Henry, Peter, Sinolphus, and Humphrey, who were the five younger sons of Sir Edmund, the eldest son of the Speaker; and, lastly, Anthony, one of the younger sons of Sir Robert, which Sir Robert was eldest son of the last-named Sir Edmund. As to all these the pedigree contains no record whether or no any of them had male issue. It would seem to be not improbable that the John Bell inquired for may have descended from one or another of them.

JOHN H. JOSSELYN.

Ipswich.

FIRBANK CHAPEL (7th S. v. 88).—It appears that Firbank had no regular minister of any denomination in 1652, and it was probably served by lay readers, as was the case with the chapelry of Crosthwaite (Keswick). Any one might preach in the chapel. George Fox, in his 'Journal,' says that Francis Howgill and John Audland were preaching there on the morning of his visit to Firbank, and they were Independents, though Howgill was originally an Episcopalian. Both of them were "convinced" that day by Fox, and became zealous preachers among the Friends. The following is an extract from Ferguson's 'Early Cumberland and Westmorland Friends':—

"Francis Howgill, of Todthorne, near Grayrigg, was a Westmorland man, educated at one of the universities, and became a minister of the Church of England; but being dissatisfied with its doctrines, he became first an Independent preacher and afterwards an Anabaptist. In 1652 he met George Fox at Sedberg Fair, where Fox was preaching in the Churchyard. In the controversy that followed Fox's discourse Howgill took part and sided with Fox, advocating that he should have a fair hearing. On the Sunday following Howgill preached in the chapel at Firbank, in Westmorland, to a crowded audience, but delivered only a short sermon, having a vivid presentment in his mind that Fox would come and preach there. Fox did come, declined to use Howgill's pulpit, but preached for three hours from a rock near the chapel to an audience of over a thousand people."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

DICKENS AND PICKWICK IN COURT (7th S. v. 285).—I happened to be in Bath when the curious coincidence occurred of Mr. Dickens, the barrister, calling a Mr. Pickwick as a witness in court, and great interest was naturally aroused there by the circumstance. A Birmingham correspondent in the newspapers alleged that Mr. Pickwick, the Bath coach proprietor of Dickens's day, was picked up by a lady, as a child abandoned by its mother, in a suburb of Bath—Bathwick, then commonly

called "Wick." Hence the lady, who adopted the child and gave him a good education, called him Moses Pickwick. He made good use of his education in after life, and became a most successful business man, for some time supplying all the horses for the coaches between Bath and London. It will be remembered that Sam Weller directed Mr. Pickwick's attention to the name—his venerable name—emblazoned on the door of the Bath coach.

The Bath newspapers, however, alleged that the particulars of this story were not altogether correct; that it was the father of Mr. Dickens's Pickwick who was picked up in his infancy as a deserted baby, but that the circumstance occurred in a village of the name of Pickwick, near Corsham, in Somersetshire. Hence he received the name of Moses Pickwick, which he transmitted to his son, the successful coach proprietor of Dickens's day.

W. R. HOPPER.

Wakefield.

SONNETS ON THE SONNET (7th S. iv. 429, 532; v. 72).—The following *jeu d'esprit* is so much to the point that I think it worth sending. The periodical in which it was published, *Kottabos* (Dublin), is now extinct, and the numbers that appeared are hard to obtain. The lines are signed "F." (William Fitzgerald). They are to be found in vol. ii. at p. 71:—

Well, if it must be so, it must; and I,
Albeit unskilful in the tuneful art,
Will make a sonnet; or at least I'll try
To make a sonnet, and perform my part.
But in a sonnet everybody knows
There must be always fourteen lines; my heart
Sinks at the thought: but, courage, here it goes.
There are seven lines already: could I get
Seven more the task would be performed; and yet
It will be like a horse behind a cart,
For somehow rhyme has got a wondrous start
Of reason, and while puzzling on I've let
The subject slip. What shall it be? But, stay,
Here comes the fourteenth line. 'Tis done! Huzza!

PERTINAX.

Melbourne, Australia.

SAMUEL HIGHLAND (7th S. v. 228).—The following particulars are from my Southwark notes. They will probably show what manner of man Highland was; if not, I have a few more items.

He first appears as a Nonconformist in 1638. He and his wife are presented by the wardens of St. Saviour's "for not coming to receive the Holy Communion this year."

A characteristic letter, I am sorry without date, appears. "Mr. Brewer, If you doo not helpe this poore woman widdo Vahan, I shall not be able to keepe my house in peece, shee makes such lamentable complaints. Yrs to comand, Samuuell Hyland." I am ashamed to say the passage Luke xviii. 6 crossed my mind, it is so apt, apparently; but equally apparently Hyland was not an unjust man.

1653, May 5. Hyland is appointed, with Cols. Cooper and Pride and Major Allen, for the suppression of sports and bear baiting in Southwark.

1653. Registers St. George's, Southwark: Highland and Warcup, as magistrates, perform marriages.

1654. Frauncis Hyde and Ann Carew, both of Pangbourne, "lodgers," are married at St. George's, Southwark, by Samuel Hyland.—N.B. I shall be glad to know who this pair were; they were apparently lodging temporarily in the neighbourhood only for the purpose of marriage.

1659. The last entry of Commonwealth marriages at St. Saviour's:—"Samuel Reeves, of p'ish of Olaves [*sic*], and Evard Mitchell, of this p'ish, widd [widow], were married the 3^d day of this September, 1659, by the worshipful Samuel Hyland, Esq."

1673. Samuel Hyland is noted as a distiller next the Talbot:

He was for some time a member of the Cromwell Parliaments for Southwark. Among the 'State Papers, Dom., 1654,' is a somewhat interesting one. Charges are made from the unsuccessful side against Samuel Hyland and Robert Warcup, who were, it appears, returned. "Samuel Hyland seduced the electors by glorying speech of self praise, he dealt unjustly as a justice, condoned Sabbath breaking, and made no conscience of speaking the truth," &c.; and Warcup "was an atheist, tippling and gaming." The Warcupps were bailiffs of Southwark. This Robert, when the Commonwealth wanted money, could raise 300,000*l.*; and in yearly income, 60,000*l.* But, as in these our times, the very hard things said by party against party are possibly not intended to be quite believed. Venial lying?

WILLIAM RENDLE.

This person was a Justice of Peace for Surrey in 1650. See "Names of Justices of Peace in England and Wales. London, Printed for Thomas Walkley, 1650," p. 56. He was a Commissioner of Assessment in 1656. See Hen. Scobell, 'Acts and Ordinances,' 1658, part ii. p. 415.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

PRINCE BISMARCK ON THE GERMANS (7th S. v. 306).—Racine's line has been well expressed in English by Brady and Tate, Psalm xxxiv.:—

Fear Him, ye Saints, and you will then have nothing else to fear.

This in No. 290 in 'Hymns Ancient and Modern.'
W. C. B.

SIDNEY MONTAGUE (7th S. v. 282, 370).—Was not this Sidney Montague the fifth son of Edward, second Earl of Manchester, by his third wife, Essex, daughter of Sir Thomas Cheek, of Pirgo, and widow of Sir Robert Bevil of Chesterton? This Sidney Montague had an elder brother

named Charles. See Edmondson's 'Baron. Geneal.,' 65, and Collins (1812), vol. ii. p. 82.

G. F. R. B.

THE MANUFACTURE OF PEWTER (7th S. v. 329).—Pewter was invented at least so far back as 1653, for in that year there was mention made of the pewter farthings of the Commonwealth. These fathings had stamped on them "¼ of an ounce of fine pewter," and were a little later on spoken of as quite safe, being intrinsically worth their money value. King James II. meditated a pewter coinage in Ireland, but the arrival of William III. in that country stopped the preparations.

JULIUS STEGGALL.

Pewter was known much earlier than two centuries ago. Shakspeare mentions "the clinking of pewter" in '1 Henry IV.,' II. iv., and the "pewterer's hammer" in the second part of the same play, III. ii.

According to the calendar of wills being compiled by Dr. R. R. Sharpe for the Corporation of the City of London, the will of Nicholas le *Peautrer* was enrolled in 1347/8. John Amys, by his will made in 1340, and enrolled in 1345, bequeathed vessels of brass, iron, and *peautre* to his son. The ordinances of the Pewterers, A.D. 1328, are printed in Riley's 'Memorials of London and London Life,' pp. 241-4.

JOHN RANDALL.

REBECCA (7th S. v. 328).—I am a writer of novels, but no more worthy of comparison with Sir Walter Scott than Addington was with Pitt, or Paddington is with London, yet in one particular we suffer equally. Your correspondent inquires about an "original" of Scott's Rebecca. Why should there ever have been any original for that singularly noble creation? That some few of the great novelist's characters were suggested by persons he had known is certain; but unless positive evidence can be produced to the contrary, we have a right to assume that the greater part of them (the historical characters excluded) are purely imaginary. I know it is so in my own case, and in that of more than one other writer of novels I have conversed with on this subject. Yet even when you tell people this they are hard of belief. A vulgar and sensual character, who was very fond of eating, appears in one of my tales. I have been asked by intrusive people more times than I can remember who among my acquaintances this despicable person was meant to typify, and when I have replied, "Nobody," the statement has sometimes been received with a look of incredulity. At least four different men whom I have known are said to have sat as models. When the book was written, I can most safely affirm that the character, manners, and deportment of no one among the living or the dead influenced me consciously in the most indirect manner. In another instance I had endeavoured

to represent a rich country squire of the middle of the last century, who was intended to be as favourable a sample of a maligned class as I was able to create. I was not a little astonished when I learned that my character was assumed to be modelled upon that of a neighbour of mine, who was about as bad a specimen of the modern squire as could have been found in the empire. The squire of fiction was a good husband, a kind father, an indulgent master, a man of considerable literary culture, and without a touch of vanity. The person who was imagined to have suggested him was cruel to his wife, a most tyrannical father, a bad and most overbearing master, ignorant of every branch of knowledge except sporting and agriculture (of which two pursuits he understood very little, though he gabbled concerning them whenever he could compel people to listen to him), and so vain that you were never five minutes in his company without hearing him boast of his wealth and drag in the names of my friend Lord This or the Duke of That. Reviewers sometimes make equally bad shots. In a notice of one of my books the public were informed that a certain character had been suggested to me by a person in one of Dickens's novels. This was a most unlucky shot, for I had not then, nor have I now (to my shame be it said), read the book in which this man figures.

A NOVELIST.

See *Century* magazine for September, 1882, an article entitled 'The original of Rebecca in *Ivanhoe*,' by Gratz Van Rensselaer. The opening paragraph runs as follows:—

"We believe it is not generally known that the honour of having been the prototype and inspiration of the character of Rebecca the Jewess in '*Ivanhoe*' belongs to an American lady, whose beauty and noble qualities were described to Scott by a friend. The friend was Washington Irving, and the lady Rebecca Gratz, of a noble Jewish family of Philadelphia."

On p. 680 of the magazine is a picture of the said Rebecca Gratz, from a miniature by Malbone, in possession of Mrs. Rebecca Gratz Nathan.

JOHN T. PAGE.

Holmby House, Forest Gate.

CONVICTS SHIPPED TO THE COLONIES (7th S. ii. 162, 476; iii. 58, 114, 193; iv. 72, 134, 395; v. 50, 195, 376).—If we can take the London journals of 1754 to have been correctly informed, the name of the vessel inquired about by PROF. JAMES D. BUTLER must have been the *Myrtilda*, Capt. Budden, and her destination Philadelphia. So far as money was concerned, Elizabeth Canning's position in America must have been easy, as she had the advantage of a public subscription opened for her benefit in 1754 in the City of London (at Mr. Goadby's, a stationer in Sweeting's Alley, Royal Exchange) and at the West-End (at Mrs. Winbush's, the sign of the King's Speech, near Charing Cross). A Mrs. Cooke, of Stoke Newing-

ton, contributed 100*l.*, to be put out at interest, which Elizabeth Canning was to receive; and as regarded the principal, four trustees were appointed to look after it, and in case she behaved well abroad, and returned to England when her time was up, the whole money was to be given her to put her into some line of business. She appears to have returned to England at the conclusion of her transportation for seven years, with a considerable fund accumulated from subscriptions and legacies of persons who considered she had been wrongfully condemned. I have an interesting autograph letter addressed by her to the Mrs. Cooke above mentioned. As it is not very long, I annex a copy:—

“Hon^d Madam,—I am so unfit to write to such a Lady as your self as has made me offend in not writing so long, and now I do not know how to do it, but I hope you will excuse what is amiss. I am very greatly thankful for all your abundant favours to me and hope God will reward you tho' I can never do it, but I will pray for you and I hope I shall never forget to do that, and I thank you for them from my heart. I thank God I have had good health ever since I came here, only once broke my leg which has been long well, only a little painful at times. I have lost my master the Colonel, who was a good friend indeed. My poor Lady is greatly sorrowful; hope God will comfort her. She is very kind to me. I hope my friends will not have me from her as she is willing to keep me. I do not know where to find such another. I hope Madam I shall for ever have cause to bless God I ever came to this House, and for all affliction which was the cause of it, as I always have reason to bless God for such friends as yourself. Pray Madam accept my humble Duty who am your grateful servant.
“April 29, 1755.” “ELIZ CANNING.”

No address or postmark, but endorsed, “Betty Canning’s letter to Mrs. Cooke.”

FREDK. HENDRIKS.

Linden Gardens, W.

I am surprised that none of your correspondents has referred PROF. BUTLER to the records of the Society of Friends. In William Sewel’s ‘History of the Christian People called Quakers’ will be found details of several ship-loads. (See, *e. g.*, pp. 142, 143, 145, 171-3, and 195 of the second volume, ed. Lond., 1811, in 8vo.). Besse’s ‘Sufferings’ will probably give further details. Q. V.

In Chambers’s *Edinburgh Journal* for Aug. 14, 1852, pp. 108-10, is an article entitled ‘The Trial of Elizabeth Canning.’ The last sentence of this article, which I append, will, I think, throw some light on one of PROF. BUTLER’S questions:—

“It was not, however, unusual to send Criminals, by their own consent, to the plantations, and the court gladly acceded to a desire by her (Canning’s) relations, that she should be banished to New England.”

JOHN T. PAGE.

Holmby House, Forest Gate.

According to the ‘Sessions Papers’ for 1754 (No. 3 of pt. iv. p. 184), on May 1, “Elizabeth Canning’s sentence was respited till next sessions.” On June 1 following it appears that “Elizabeth

Canning, convicted last sessions for wilful and corrupt perjury, was ordered to be imprisoned a month in Newgate and after that to be transported” (Part v. p. 223). The names of those who were sentenced to transportation for seven years at this sessions were Lucy Skeyte, John Walker, James Lee, Mary Low, Joseph Commings, Richard Smith, John Munk, Mary Taylor, Elizabeth Oldman, George Foster, Eleanor Hine, Charles Fanning, Anne Car, Anne Collins, Thomas Biggs, Thomas Fulham, Catherine Scott, Thomas Cardinal, and James Tobin (*ibid.*, p. 223). G. F. R. B.

AUTHOR OF POEM WANTED (7th S. v. 249).—As no one has answered the query as to the author of this poem, I enclose a cutting from a New York newspaper which gives the information desired. According to this it is by Will Wallace Harney, one of the editors of the Louisville *Democrat*. I think it is contemporary with another I possess, to which I can ascribe the date of 1872, and in which the statement is made that it first appeared sixteen years previously (or in 1856) in the *Southern Literary Messenger*. The author’s name is there given as William Wallace Harvey. Which is the correct name I have, at this moment, no means of determining.

CHARLES H. KALBFLEISCH.

New York.

JUDAS AND HIS SHEKELS (7th S. v. 364).—The mistake is corrected in a later edition of Farrar’s ‘Life of Christ’ (Cassell’s illustrated ed., p. 529 n.). The canon must have been thinking about one of those absurd pseudo-shekels which have been made to be sold to *virtuosi* from the seventeenth century until now. They bear the devices of the olive branch and the smoking censer, with inscriptions in square Hebrew. A few years ago I saw some of them, in white metal, mounted on a card and offered for sale in London, and shekels of this type have often been engraved and described as genuine. J. T. F.

Bp. Hatfield’s Hall, Durham.

Miscellaneous.

NOTES ON BOOKS, &c.

How to Write the History of a Parish. By Rev. J. Charles Cox, LL.D. Third Edition, Enlarged and Rewritten. (Bemrose.)

PRIMARILY, we should say, in answer to the question implied in the title of Dr. J. C. Cox’s useful little book, “with brains.” Secondarily, by a consideration of some of the various suggestions thrown out by our author, and by such modifications of structure as the varying requirements of the scale of the work and importance and size of its subject-matter may dictate. In a general way, Dr. Cox has many good hints to offer, though the adoption of some of his recommendations—*e. g.*, the study by a neophyte in archæology of Fergusson’s ‘Rude Stone Monuments,’ so strongly urged in the section on prehistoric remains, would probably result either in hope-

less confusion or in mere Fergusson-and-water. The carefully written and accurately illustrated accounts of many of our larger and smaller groups of megalithic remains in the *Journal* of the Anthropological Institute, by Mr. A. L. Lewis, and in the *Journal* of the British Archaeological Association, by Mr. J. Romilly Allen, would be much safer guides to refer to for Great Britain, with Dr. Daniel Wilson and the late Councillor of State Worsaae for Celtic and Scandinavian and other pre-historic remains, as well as for the subject generally. Dr. Cox is strong in his language against much of what is too often the destruction of ancient landmarks of local history effected under the name of "restoration." He is, however, careful to point out the danger, which is not an imaginary one, of running into the opposite extreme. Elizabethan and Jacobean work, as he justly points out, deserve their place in our ancient parish churches quite as much as mediæval work. We remember some very interesting and complete specimens of Jacobean fittings in Worcestershire churches, near Malvern, and, in at least one of them, the certainly rare survival of a blue altar-cloth in place of the dominant red. We hope these fittings and ornaments are still *in situ*. Dr. Cox rightly directs attention to the importance of folk-lore and of field-names, and he has a proper appreciation of the help which 'N. & Q.' is always glad to afford to the real student. We fear some of those who follow in Dr. Cox's paths may find the Elizabethan and Stuart handwriting more difficult than he admits it to be. One of the worst features is the utterly arbitrary use of marks of abbreviation. In the Middle Ages there was a recognized system. In Elizabethan and Stuart times every abbreviator was a law unto himself. The list of *corrigenda* might have been enlarged. In the next edition we hope it may not be needed at all.

Bye-ways of Manchester Life. By Walter Tomlinson. (Manchester, Butterworth & Nodal.)

A TRAVELLER who has an eye and ear for sights and sounds need not go far from his own door to gather materials for an interesting book. Mr. Tomlinson has confined his wanderings to Manchester and its immediate surroundings. He has, however, produced a book of far more interest than many volumes of foreign travel that it has been our lot to wade through. If we chose to be very critical, we might point out that here and there Mr. Tomlinson's style is capable of improvement; but he has told us so much that is new, and, on the whole, communicated his knowledge so pleasantly, that we are in no humour for finding fault. We would especially draw attention to his paper entitled "Among the so-called Roughs." It is instructive, and will, we trust, remove prejudices which are not a little harmful. That criminals exist we know. We are aware, moreover, that it is no figure of speech to speak of a criminal class. Men who live in constant warfare with the rights of others naturally band themselves together. The rough of the popular imagination does not, however, exist as an organized force in Manchester, London, or elsewhere. The persons who by their manners and dress terrify nursemaids are, many of them, honest, hard-working fellows, given, perhaps, to low sports and too much beer, but not enemies of social order. The articles headed "Among the Newspaper Folk" have given us information on several matters of which we were ignorant. We wonder how many of our readers who look upon their morning paper as something that comes in the course of nature, like the rising of the sun, ever take into consideration the labour and thought that has been spent over its production. Mr. Tomlinson's book is both printed and published in Manchester. It does his publishers great credit. Those who fancy that provincial presses always

turn out inferior work will find themselves mistaken if they take the trouble to examine 'Bye-ways of Manchester Life.'

Yorkshire Archaeological and Topographical Journal. Part XXXIX., Vol. X. Part III. (Printed for the Society.)

THIS valuable *Journal* continues its good work in the present, and promises some very interesting matter in a near future. It is good news to know that Canon Raine has handed over to the Society for publication, through its *Journal*, the MS. of a history of Hemingbrough, compiled by the late Mr. Thomas Burton, of Turnham Hall, Selby, and edited and enlarged by the canon. This will be the next issue of the Society, following Part XXXIX., now before us, during 1888, while 1889 is intended to see the publication of Part XL. of the *Journal*, and the second portion of the history of Hemingbrough. In the present issue of the *Journal* we remark that a useful map of Leland's devious journeyings up and down through Bernician and Cumbrian lands is given, to illustrate the continuation of the Yorkshire portion of his 'Itinerary.' Among the families commemorated in Mr. Holmes's annotated edition of Dodsworth's 'Wapentake of Osgodcross' we note that of Waterton, recalling to us our late valued contributor, Mr. Edmund Waterton. Mr. A. D. H. Leadman presents a lively account of 'The Battle of the Standard,' but has been misled, probably by English chroniclers, into calling the Picts of Galloway "the men of Galway," as if they had hailed from Ireland, and introducing an Earl of Strathnairn who certainly never existed in the flesh. In his interesting account of the 'Templars at Templehurst,' Mr. H. E. Chetwynd-Stapylton has reached the time when the Pope and the sovereigns of Europe had succeeded in destroying the order, but had come to find the disposal of its property a far more difficult matter to arrange satisfactorily to themselves. The Hospitallers clearly did not benefit much by the suppression of their rivals. Mr. Chetwynd-Stapylton brings forward a good deal of minute evidence tending to the identification of the Preceptory of Templehurst, but eight or ten miles from Athelstan's castle of Coningsburgh, with Sir Walter Scott's Templestowe, in 'Ivanhoe.' We hope that the Rev. W. C. Boulter may find some more Yorkshire Court Rolls to follow on after the set which he completes in the present part.

Bryan's Dictionary of Painters and Engravers. Edited by R. E. Graves and Walter Armstrong. Part X. (Bell & Son.)

PART X. of this valuable and thoroughly revised edition of Bryan's 'Dictionary' carries the alphabet as far as "Solimena," holding out thus the promise that two more numbers will see the work completed. Many lives of high interest are included in this portion, among these being that of Dante Gabriel Rossetti, of whom a full and an accurate account is given, together with a list of his principal works. Jacopo Robusti, otherwise Il Tintoretto, Romney, and Salvator Rosa are among the painters dealt with at length.

MORE serious than any previous utterance on the subject is the article in the *Fortnightly* entitled 'Can We Hold Our Own?' which has been wrongfully attributed to the author of 'Greater Britain.' Mrs. Lynn Linton supplies a summary of 'French Political Women,' from Blanche of Castile to Louise Michel. Mr. Swinburne treats Mr. Whistler's 'Lecture on Art' in a vein half serious, half bantering. The Hon. G. N. Curzon writes on 'The Cloister in Cathay,' and Prof. Dowden on 'Wilhelm Meister.'—'The Question of Imperial Safety,' at home and abroad, occupies a large space in the *Ninth*

Century; General Hamley, Col. Hozier, Lord Charles Beresford, and Mr. Curzon being among those who write on the subject. 'The Coming Reign of Plenty' will prove to most readers a sufficiently startling paper. Mr. Aubrey de Vere has an appreciative criticism of 'Archbishop Trench's Poems.' The Countess of Galloway writes on 'Free Greece,' and the French Ambassador upon 'Local Government and County Councils in France.'—It is interesting to find a poem in *Macmillan* signed "W. Wordsworth," and still more interesting to hear that it is by a grandson of the poet. A notice by Augustine Birrell of 'Lamb's Letters' gives appetizing extracts from Canon's Ainger's recently published volume. Mr. Legh's 'A Visit to the Monastery of Rilo' includes an adventure with brigands scarcely likely to tempt future travellers.—Mrs. Bishop concludes in *Murray's* the grim revelations contained in her 'A Lady's Winter Holiday in Ireland.' 'The South-Western Railway' is the subject of a good paper, and there is a delightful essay by Prof. Lloyd Morgan on 'Flittermic.'—The Rev. S. Baring Gould sends to the *Gentleman's* a characteristic communication upon 'Sophie Apitzsch.' 'Some Ideas of Schopenhauer' are expounded by Mr. J. A. Farrer, and Mr. W. J. Lawrence has a quasi-antiquarian article on 'The Audience on the Stage.'—A pleasantly gossiping paper on Bishop Wilberforce varies the character of *Temple Bar*. 'About Two Great Novelists' naturally deals with Thackeray and Dickens.—Eridge Castle, belonging to the Marquis of Abergavenny, is the English home of which a glimpse is afforded in the *English Illustrated*. Two highly interesting portraits—one of Queen Elizabeth, the second of Warwick, the King Maker—are copied, by the owner's permission. The York road is the subject of 'Coaching Days,' the illustrations to which are admirable in design and execution. Mr. Traill supplies some pages of agreeable 'Et Cætera.'—Mr. F. Boyle gives in *Longman's* a capital account of 'An Orchard Farm.' Mr. Buckland supplies some rather remote recollections of Eton. 'At the Sign of the Ship' is principally occupied with Matthew Arnold.—'Notes by a Naturalist: the Badger and the Fox' repays perusal in the *Cornhill*. 'Life in a German Emigrant Ship' is both interesting and edifying. 'Our District Schools' also repays perusal.

THE *Bookbinder*, No. XI. (Clowes & Sons), has an article on Vespasian of Florence, and reproduces some good specimens of English bindings.

MESSRS. P. S. KING & Co., of King Street, Westminster, have issued a catalogue of works supplying evidence taken before the House of Lords on claims to peerage titles and other matters of interest to genealogists.

MAJOR ROBERT CARMICHAEL SMYTH, whose death took place at Frome, Somersetshire, on May 13, at the age of eighty-eight, was the British officer mentioned not long ago in our columns, in a notice of the *Quarterly Review* article on the Canadian Pacific Railway, as the then still living original projector of such a line. The strategic importance to Great Britain of a railway entirely through British territory from ocean to ocean strongly impressed him while on duty in Canada with his regiment, the 93rd Highlanders. His views were embodied in a pamphlet of considerable size, accompanied with a map of the proposed line, and dedicated to his old friend "Sam Slick." Major Robert Carmichael Smyth was a younger brother of Major Henry Carmichael Smyth, some time Governor of Addiscombe, concerning whom much correspondence has arisen lately in connexion with the character of Col. Newcome. They were both sons of James Carmichael Smyth, M.D., F.R.S., Physician Extraordinary to George III.

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."

THOS. COLLINS ("Translator of 'Te Deum'").—Consult Maskell's 'Monumenta Ritualia Ecclesie Anglicane,' and indexes to 'N. & Q.,' 4th and 5th Series.

WEST KENSINGTON.—In the sentence quoted, "drunk" is the proper word to be employed.

M.A. OXON. ("Odd Fellows").—See 'N. & Q.,' 1st S. ix. 327.

NOTICE

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

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

WANTED, TITLE-PAGE FOX'S BOOK OF MARTYRS. Folio Edition, 1683. John Daye.—Apply to C. E. GRAY, 88, Kennington Park-road, S.E.

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MANDERS and MACOMO.
A REVENGEFUL ELEPHANT.
"BURIED IN WOOLLEN."
FAIR MAIDEN LILLIARD.
BENEDICT BISCOF.
ST. BEBE'S, FARROW.
THE AUSTIN CHILDS.

THE NORTH-COUNTRY GARLAND OF SONG:—"O! the Oak and the Ash and the Bonny Ivy Tree."

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Notes.

CASANOVA.

Jean Jacques Casanova—and eke, by favour of the alphabet, de Seingalt—was born on April 2, 1725. To nine men out of ten he is known only by his 'Memoirs,' and yet that wondrous production forms but a portion of the literary work in which he was engaged. I cannot trace anything to his pen earlier than 1769, when, in his forty-fourth year, a fugitive from his native city, he refuted the wild assertions of Amelot de la Hous-saye in regard to the government of the Venetian Republic. The 'Confutazione della Storia del Governo Veneto d'Amelot de la Houssaye' (published at Amsterdam) was written in the hope of regaining the favour of the Council of Ten. It had not more success than Machiavelli's similar attempt, two centuries earlier, to conciliate Cosmo de' Medici by the publication of 'Il Principe.' It seems somewhat surprising that the highly gifted Casanova should for one moment have supposed that the Venetian Republic was so barren of defenders, so humble, and so weak, as to catch at a straw for support. This publication may have amused the Inquisitors, but it had no more power to recall an exile than the breath of a child to waft the Bucentaur into the Adrian Sea.

Five years later we find Casanova—then in his forty-ninth year—working away at his 'Istoria delle Turbolenze della Polonia, della Morte di Elisabetta Petrowna, fino alla pace fra la Russia e

la Porta Ottamana, in cui si trovano tutti gli avvenimenti Cagione della Rivoluzione di quel Regno.' This work, in seven volumes, was published at Gratz in 1774. Four years later we find Casanova translating the 'Iliad' of Homer into French verse. This work, in four volumes, entitled 'L'Iliade d'Homère traduite en octaves,' was published at Venice in 1778. For the following ten years the pen of Casanova was inactive. But in 1788 he gave to the world that famous narrative with which most students of eighteenth century literature are familiar, viz., 'L'Histoire de ma Fuite des Prisons de la République de Venise appelées les Plombs.' I do not remember to have read anything more interesting than this graphic account of an almost miraculous escape from the terrible *piombi*. The mixture of pathos, of humour, and of breathless terror which alternate through that engrossing narrative ensured for it almost universal acceptance, and made the hero of these exploits an object of curiosity, not to say of interest, in every capital in Europe. It was probably to this work that Casanova was indebted for his introduction to Catherine of Russia, and subsequently to the great Voltaire. Although I have searched in out-of-the-way nooks, I have not been able to procure a copy of this work. A full descriptive account of the escape may, however, be found in the 'Memoirs,' of which more anon. Between 1788 and 1800—namely, during the time that he was the guest of the Comte de Wallenstein at Dux—he published his 'Icosameron; ou, l'Histoire d'Edouard et d'Elizabeth qui passerent Quatre-vingt Ans chez les Mégameichs, habitants Aborigènes du Protocosme dans l'Intérieur de notre Globe' (5 vols., Prague). In 1790 he published at Dresden, 'Solution du Problème héliaque démontré'; and also his 'Corollaire à la Duplication de l'Hexaédre donné à Dux en Bohême' (une demi-feuille in 4to.). I think it could be proved that Casanova went to Dux in 1783. If so, he probably employed the first four years of his residence there in writing his 'Memoirs.' Dates of publication point to the fact that no work by Casanova saw the light until he had been at Dux five years. How he employed his time, except by writing his 'Memoirs,' there is nothing to show. I conclude that he was permitted to revisit his beloved Venice in 1778, because his translation of the 'Iliad' was published there. But evidence to prove that assumption is wanting. In 1783 Casanova, while dining with the Venetian Ambassador at Paris,* met the Comte de Wallenstein, a lineal descendant of the great Albert Wallenstein, the hero of the War of Friuli in the sixteenth century. The fascination of Casanova's conversation proved so attractive to Count Wallenstein that he offered the famous adventurer an asylum, on condition that

* Count Mocenigo.

Casanova would employ his leisure in writing his 'Memoirs.' Casanova having completed his bargain, passed the last fourteen years of his life at the Chateau of Dux, near Toplitz in what may be called a fretful repose. His letters to M. Faulkinher present a sad picture of human weakness. It is to be regretted that the Prince de Ligne, who had sincere admiration for the septuagenarian, should have thought it well to publish them; for while they cannot fail to engender contempt, they serve no useful purpose. There is little doubt that Faulkinher was an odious personage. He probably treated the poor old man with insolence, and this because he happened to be a pensioner of his own master. That is a favourite form of torture employed by pampered servants even in these days; yet it does not justify Casanova in writing such letters, since by that means he lowered himself to the level of the aggressor, who probably chuckled at his own importance. The truth is that Casanova's avocation at Dux was in no degree servile. He was librarian to the Comte de Wallenstein, and a most welcome guest to boot. His knowledge both of men and books was stupendous, and he was admittedly the best *raconteur* of his time. The Prince de Ligne, in his 'Aventures,' describes him as more easily angered than amused; and though seldom known to laugh, he had the gift of provoking laughter in others, and possessed the faculty of blending the rôles of *savant* and jester, somewhat in the style of a later Don Juan.

The work by which this wondrous man will descend to the remotest posterity is known as the 'Memoires de Jacques Casanova de Seingalt.' It is a work by which the author will be judged certainly not at his best, but at his very worst. Unavailing is the tribute of the Prince de Ligne. Casanova can never recover the position to which his other works entitled him. To me the fascination of his style, his downright devilry, and his unflinching courage, constitute a vital force. I am too ready to accept the redeeming qualities of such a nature—his generosity, for example—and am too apt to forget, what every reader of these 'Memoirs' should remember, namely, "Facilis est descensus Averni." A bad book is a terrible engine for the moral destruction of youth; and it is to be feared that comparatively few of the readers of these 'Memoirs' will do more than to imbibe its poison. The historic portions of that riotous fragment; its delineation of the life and customs of those days; its evidence of the superstitious indolence which made such men as Casanova, Santa-Croce, and the Comte de Saint Germain possible; these are points which may be viewed as instructive to a student of human progress; and should, for that reason, by some means or other be preserved. But, in this particular instance the tendrils of downright vice are wound too closely round the tree of knowledge,

and there is no means to dissever them. Attempts have occasionally been made to translate these 'Memoirs' in such a form as to render them acceptable to a larger circle of readers, but the result had very much the appearance of a maneless lion. These attempts found no favour in the eyes of the reading public. Whether Casanova finished his 'Memoirs' or not is a moot point. It is supposed that the unexplored archives of Dux do yet contain the manuscript which would cover the ground between 1774 and 1783, but of this no one can be certain. The Faulkinher series of letters began in 1792. In 1802 this wonderful adventurer, broken in health and utterly weary of life, made his peace with God, and in the seventy-seventh year of his earthly pilgrimage entered the gates of everlasting peace.

RICHARD EDGCOMBE.

33, Tedworth Square, Chelsea.

'DICTIONARY OF NATIONAL BIOGRAPHY':
NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 825, 422; v. 3, 43, 130, 362.)

Vol. XIV.

- P. 1 b. For "Sherborne" read *Sherburn*.
Pp. 28 b. 430, Raleigh; p. 208, Raleigh.
P. 30 a. John Owen has an epigram on Sam. Daniel, 3rd coll. iii. 46.
P. 34 b. Wm. Daniell. See Maunder, 3rd ed. 1841, p. 849.
P. 38 b. John Owen has an epigram on Henry Dauers, Baron of Dantesay, 3rd coll. ii. 16.
P. 40. Col. Danvers. See Hearne's 'W. de Newburgh.'
Pp. 57-8. Grace Darling. See 'N. & Q.' 6th S. ix., and some of Chambers's publications.
P. 63 b. "Dry paint" ?
P. 66 b, l. 16 from bottom. For "Darratt" read *Darracott*.
P. 68 b. Granger says of Dart, that he "often missed the meaning of his author, while his poetry always escaped him," &c., 'Tibullus,' pref.
P. 86. Erasmus Darwin. See Mathias, 'Pursuits of Lit.,' viii., ix., 54, 115; Pryme's 'Autob.,' 1870, p. 208; Byron, 'Engl. Bards and Sc. Rev.'
P. 89 b. Feinaigle. ? Feinaigle.
P. 93 a. For "Ferrick" read *Terrick*.
Pp. 93-4. Daubeny. 'The True Churchmen Ascertained: occasioned by the publications of Messrs. Daubeny and others.' By John Overton, A.B., 2nd ed., York, 1802 (in reply to Daubeny's 'Guide to the Church').—'A Letter to the S.P.C.K., and to the Rev. Charles Daubeny' (on his sermon, June 1, 1809), by a Barrister-at-law (Geo. Pryme, M.A., M.P.), 1810. See Erskine Neale, 'The Living and the Dead,' 1827, pp. 361-379.
Pp. 94 a, 366 b. For "Antiquakeristica" read *Antiquakeriana*.

Pp. 95-6. Danbuz. See Thoresby, 'Diary and Corresp.,' Wrangham's 'Zouch,' i. 23, sq.

Pp. 99-100. D'avenant. See 'Works of Ed. Burke,' 1823, iii. 39.

P. 104 b. Waller has a poem 'To Sir William D'Avenant upon his Two first Books of Gondibert, written in France.' See Boccacini, 'Parnassus,' 1704, iii. 199.

P. 108 b. For "Motte" ? read *Mothe*.

P. 109. Henry Burton, Laud's antagonist, says that Davenport's book on the Thirty-nine Articles had reached a ninth edition (Lugdun.), and had been thrice printed in London, the first London edition being 1635 ('For God and the King,' 1636, pp. 117, 122). It is said to have suggested some things in Newman's Tract XC., and was translated and edited by Dr. F. G. Lee, in 1865, from the Latin of 1646.

P. 110 b. John Davenport. See Baxter's 'Reformed Pastor,' p. 157; *Archæologia*, vol. 1.

P. 114 b. Much on Dilamgerbendi in 'N. & Q.,' 3rd S. viii, ix, xi.

Pp. 118 a, 311 a. Why "c"hristians ?

P. 118 b. For "Esper" read *Espec*. Cutton is now written Cowton. See Hearne's 'Langtoft'; Laurence of Durham, Surt. Soc.

P. 120 b. For "Newbury" read *Newburgh*.

Pp. 127-8. John Davidson. See Maunder, 3rd ed. 1841, p. 850.

Pp. 136 a, 212 a. For "Kennet" read *Kennett*.

P. 138. James Davies was a pupil of the late Rev. James Hildyard of Ingoldsby. He also edited Theocritus, and for Weale's series the plays of Æschylus and Terence, and Plato's 'Dialogues.'

P. 145 a. John Davies. The author's initials J. D. appear at the end of the dedication, and not on the title-page, which bears only "By an Impartial Pen." The 'Antient Rites' has been reprinted by the Surt. Soc.; see Hearne's 'W. de Newburgh.'

P. 145 b. For "Hierocles, or" ? read *Hierocles on*.

P. 143 a, b. "Newcastle-under-Lyne." ? read *Lyme*, as on 354 a.

P. 147 a. Jonathan Davies. See Mathias, 'Pursuits of Lit.,' 181, 318.

P. 153 b. Richard Davies. See *Archæologia*, xvii. 86.

Pp. 154-5. Robert Davies, F.S.A., of York. A memoir of him, by his friend Canon Raine, was printed in 1876. He contributed many papers to the *Yorksh. Archæol. Journ.*, and to the Yorksh. Archit. Soc.'s papers; his 'Hist. of the King's Manor at York' was reissued in 1883, with etchings by Buckle. He was the first treasurer of the Yorkshire School for the Blind. His widow died Sept. 3, 1880. His library was sold at York, Oct. 28, 29, 1880.

P. 169 a. J. B. Davis. See 'Reliquary,' vi. For "Anthropolgy" read *Anthropology*.

P. 184 a. Suffolciences; b, Suffolciences.

P. 191 b. Sir H. Davy. See Pryme's 'Autob.,' 1870, p. 117.

P. 196. Martin Davy. See Pryme's 'Autob.,' 1870, p. 162.

P. 205. Bp. Davys. See Pryme's 'Autob.,' 1870, pp. 17, 289-291.

P. 206 b. For "Frobiser" read *Frobisher* (295 b).

P. 214 b. For "Louis XIII." read *Louis XVIII.*

P. 215. Sir Wm. Dawes. See Thoresby, 'Corresp.,' Bp. Patrick's 'Autob.,' p. 188; 'Yorksh. Diaries,' vol. i. (Surt. Soc.); *Top. and Gen.*, iii.; Wilson, 'Merch. Taylors.' His Sermon at St. Mary's, Camb., Nov. 5, 1705, was printed Camb., 1705, with a list of his publications on the last page.

P. 219 b. For "Paul" read *Parull*.

P. 223 a. For "Water-street" read *Waterhouse-lane*.

P. 227 a. For "Cheetham" read *Chetham*.

P. 232 a. Harmer is Wharton, see 7th S. iv. 423.

P. 238 b. For "A[ntony] G[ilby]" read *A[rthur] G[olding]*. See 'Ath. Cant.,' ii, 433. Is not the first English ed. of the 'Test. of the Twelve Patriarchs,' 1577, not 1581? I have noted editions of 1660, 1674, 1677, 1684, 1686, 1693, 1699, 1716, 1731, 1837. See 'N. & Q.,' 2nd S. vi.; 4th S. ix.; 5th S. i., ii., and Mr. Sinker's Norrisian Essay.

P. 245 b. For "Bradley" read *Brayley*.

Pp. 251-2. John Deane. See Consett's 'Present State of Russia,' 1729, p. 215.

P. 258. Richard Deane. See Taylor's 'Biog. Leod.'

P. 277 b. John Dee issued editions of *Recordes* of 'Arithmetike, 1561, 1573; see De Morgan.

P. 294 a. The second part of the 'Parson's Counsellor' is dedicated by Dagge to his son-in-law, Anthony Trollop, Rector of Norbury, Derbyshire. On the ironical compliment in the dedication of the first part, see 'N. & Q.,' 3rd S. viii. 31; 7th S. iii. 360. His family, see *Reliquary*, xi. 135; Stukeley's 'Diaries,' i. iii.

P. 311 a. Dr. Delany. See Jones's pref. to Leslie's 'Short Method.'

P. 313 a. The title-page of H. Peacham's 'Compleat Gentleman,' 1622, is engraved by "Fr. Delaram."

P. 314 b. Coppenthorpe. ? Copmanthorpe.

P. 315 b. Montpelier; p. 337 a, Montpelier.

P. 316 a. For "Amherst" read *Amhurst*.

Pp. 316-7. E. H. Delaval. See Gray, by Mason, 1827, pp. 238, 270.

Pp. 321-2. Letter from the Earl of Shrewsbury to Ambrose Lisle Phillipps, Esq., descriptive of the Estatica of Caldaro, and the Addolarata of Capriana, 1841.

P. 324. Wm. Dell. See Smith, 'Friends' Books.'

P. 327. For this and another ballad on Beckles see *Yorksh. Arch. Jour.*, ii. 397-401.

P. 346 a. Sir J. Denham. See *Archæologia*, xlvi. 276.

P. 346 b. last line. For "hare" read *share*.

P. 350 b. For "Heydon" read *Hedon*.

P. 353. John Denison also published 'The Sinne against the Holy Ghost plainly described, 1611,' and 'Beati Pacifici: The Blessedness of Peace-Makers, and The Advancement of God's Children, in Two Sermons preached before the King, 1620.'

Pp. 370-1. Sheffield, Duke of Buckingham, classes Dennis and Gildon with beadles and hangmen. Parnell also ridicules him; see the matter prefixed to Garth's 'Dispensary.' Isaac Watts praises his Essay on the superiority of religious poetry, pref. to 'Horæ Lyricæ.'

P. 374. Tho. Langley dedicates to Sir A. Denny his translation of 'Polyd. Vergil De Inventoribus Rerum,' 1546 (*Archæologia*, vol. li.). T. Pickering dedicates Perkins's 'Cases of Conscience,' 1619, to Edward Lord Denny, and praises him for his continual favours to the teachers of true religion, especially to Perkins, his wife and children. See Hearne's 'Langtoft.'

P. 375 a. For "Benlowe's" read *Benlowes*.

P. 392 b. Stoughton is now written Stoulton. See 'Letters of Eminent Lit. Men,' Camd. Soc.; Thoresby's 'Corresp.,' Derham's 'Physico Theology' is highly praised in the *Guardian*, No. 175.

P. 399. Derrick. See 'N. & Q.,' 7th S. v. 317, &c. 'Book of Days.'

P. 403. Gen. Desborough. See G. Fox's 'Journal.'

P. 406 b. For "Modresfield" read *Madresfield*.

P. 408. D'Espagne's treatise on the Lord's Prayer was pub. in English, 1647, and again, Edin., 1689. 'A Casuistical Essay on the Lord's Prayer, with an Answer to M. D'Espagne,' Edinb., 1705.

P. 409 a. Chambré. Foss prints it Chambrè.

P. 418 a. 'Letter to a Noble Lord explanatory of a Bill filed on behalf of Sir A. D'Este,' 1831. 'Papers Elucidating the Claims of Sir A. D'Este,' 1832.

P. 419 a. Henry Dethick has verses at the end of B. Clerke's translation of Castilio, 'De Curali' (1585).

P. 453. Sir S. D'Ewes. See 'Letters of Eminent Lit. Men,' Camd. Soc. W. C. B.

OLD PAINTED GLASS.

I have a thin folio, the title-page of which is as follows, 'Ancient Painted Window, | of the early part of the sixteenth century, | in the possession of | Mr. William Smith, | Upper Southwick Street, London, | originally forming a portion of one of the windows in the | Cathedral at Basle.' It was published by my grandfather, Edward Evans, of Great Queen Street, Lincoln's Inn Fields, and the plates are said to have been drawn by my father (the late E. D. Evans). There is no explanatory text, and I should like to ascertain the history of this window and how it came into Mr. Smith's possession, as

also its present whereabouts. Perhaps if this should meet the eye of Mr. George Smith, who I believe is still living, he will favour me with the information, and whether it is a fact that my father drew the plates.

There are nine of these, very brilliantly coloured, the first representing, on the right, a bishop with mitre and crozier; on the left, a knight in plate armour with banner and shield, each of these bearing a white cross on a red field; above the bishop is an angelic figure with a sceptre, and above the other a crowned figure in the attitude of prayer and behind it the dove descending. At the bottom, in the centre, are two winged figures supporting an escutcheon and the words "Jacobus bis broph" (?) and the date 1547. No. 2 has the figures of two men-at-arms in half armour bearing halberds and long cross-handled swords; above in one corner is a figure on horseback and a water-mill, in the other two figures apparently clasping hands and vowing eternal friendship, or the other thing, with three horses by them. Beneath each of the large figures are shields, the one having the initials "B. B." and what looks like a pestle and mortar with another curious-looking instrument; the other shield bearing "J. K." and two stars. Beneath are the words, "Bernhart Brünner und Jörg Knecht von Hymvill." No. 3 has a figure of a harquebusier and that of a female offering him a cup; while above are representations of milking, butter-making, and cooking operations. Below the male figure is a blue shield with a black cross, and the words "Heinrich Steiner von Baltbrunner (?) und Anna Nüskin (?) s edfraub." No. 4 has figures of St. Michael and St. Sebastian (?) with, above them, two equestrian figures armed with spears and, on a scroll, the date 1577; while below, in the centre, on an escutcheon, Gules, a dice proper between three bells or. No. 5 bears a similar design to No. 3, but the male figure is cloaked and between the two is a red shield with white cross; above is a pastoral scene with a man driving a pack-horse, and below what looks like "Werni Betschaer 1545." No. 6 is a single figure bearing a banner, half blue and half white horizontally; at the bottom left-hand corner is a shield coloured similarly but vertically, with, above it, a gold shield with black two-headed eagle surmounted by an imperial crown. Over all, in the two top corners, are figures of a knight and another crowned. No. 7 has two large figures (between them a crozier and mitre), one in what looks like a monk's dress, and both winged, supporting two shields, one bearing Or, a lion rampant, gules; the other Gules, a fess embattled arg.; below these is a third, Or, a ragged staff sable enflammé. Underneath are the words "Johannes Christoffel von Gotes Gnagen apt zu muvr" (?). No. 8 has a single figure in half armour holding a banner striped white and blue horizontally, with a like shield below. On each side are small figures of a drummer and fifer.

At the top is a small panel with the figure of an angel and what may be the first person of the Trinity. Beneath all is the date "Anno Domini 1561." A small escutcheon has the two-headed black eagle. No. 9 has a single badly-proportioned figure, also in half armour, bearing a triangular pennon striped red and green with white embroidery. He stands in an archway, and above in the corners are figures of a fifer and drummer, and the date 1534.

E. T. EVANS.

63, Fellows Road, N.W.

BLACKLEGS. (See 7th S. i. 208, 293, 434, 493.)—Several attempts have been made to explain the origin of this word, so commonly applied to cheating gamblers, but nothing rational has been suggested. Grose says the word is derived from the legs of game-cocks, which are always black. To this the simple answer is that his statement is untrue; the colour of game-cocks' legs depends on the colour of their plumage. Game-cocks, too, are esteemed for their courage and high spirit, not despised, as human blacklegs are. Another suggestion is that gamblers on the turf wore "black top-boots"; the distinguishing mark of these boots is that they are only partly black. Formerly every gentleman when on horseback wore them.

The following occurs to me as a rational explanation. The word *rook* means a cheating gambler, a sharper. Worcester quotes from Wycherley, "An old rook, ruined by gambling"; but, as usual, he gives no reference. Why the term *rook* was applied to such a rascal I cannot understand, for the bird rook is a most respectable creature. The colour of its legs, however—they are always black—might cause it to be called a black-legs, just as a pheasant is sometimes called a long-tail.

Rook, then, being a well-known word to designate a sharper, *blacklegs*, if used as a nickname for the bird rook, would at once suggest the man rook, or cheating gambler. What we want historically is evidence that the term *blacklegs* was occasionally applied to the rook in its merely bird character.

J. DIXON.

'THE MYSTERY OF A HANSOM CAB.'—It is somewhat of a mystery how in 'The Mystery of a Hansom Cab' a slip of the author's pen should have hitherto escaped detection. In chap. ix. p. 56, we are told that the clock was *slow* on the night of the murder. At p. 131 (chap. xix.) Albert Dendy, the watchmaker, on being sworn, deposes that "the clock was ten minutes *fast*, upon which I put it right." Of course the author should have written "slow," as is further apparent from Calton's address to the jury (*infra*, p. 135).

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

Garrick Club.

GHOST-WORD.—This useful word was first employed by myself in 1886; and its first appearance

in print is at p. 352 of the Philological Society's *Transactions* for that year. A good example is *abacot*, which is in many dictionaries, but was rightly omitted by Dr. Murray. It is a mistaken form, put for a *bycocket*, the *a* being the indefinite article. With reference to words of this class, I say: "As it is convenient to have a short name for words of this character, I shall take leave to call them *ghost-words*. Like ghosts, we may seem to see them, or may fancy that they exist; but they have no real entity. We cannot grasp them. When we would do so, they disappear." At p. 373 I give a list of one hundred and three ghost-words, due, for the most part, to the ignorance of editors of Middle English works. Formerly it was not at all expected of an editor that he should have any real knowledge of the language of his MSS. Even now editors are more adventurous than is quite honest.

WALTER W. SKEAT.

BITTER BEER.—The following lines and story are to be found in the 'Antidotum Melancholie,' Francofurti, 1668:—

Epitaphium potatoris.

Hic jacet extinctus valde venerabilis-Auss sauff,
Von Brandtwein und bitter Bier
Und ist also entschlaffen hier.

"Nauta Hollandus.

"Hic insidens equo feroci, cum modum regendi
nesciret, equum concitavit ad vehementem cursum,
cujus insuetus impatiensque exclamavit: 'Werfft einen
anker auss, werfft einen ancker auss, damit wir an
Keinen Felsen Stossen und zu Grund gehn,' credens
eandem equi & maris esse remoram."

Is this old story to be found in any book of earlier date?

RALPH N. JAMES.

STEELIANA.—In turning over the files of some newspapers of the first quarter of the last century I have come across two or three very interesting incidents in connexion with Steele which I do not remember to have seen referred to in any biography of that worthy but erratic individual. The first has reference to Sir Richard Steele's "great room" in Villiers Street, York Buildings. But perhaps I cannot do better than quote the advertisement in full. It appeared in the *Daily Post* of November 17, 1719, and runs as follows:—

"At Sir Richard Steele's great Room in Villiers-street, York-Buildings, on Tuesday the 1st of December will begin two courses of Experimental Philosophy (the same Lecture of each Course being perform'd the same day), the one at 12 at Noon in French by Dr. Desaguliers and Mr. Watts, the other at 6 in the Evening in English by Mr. Worster and Mr. Watts, and at both courses the Experiments will be made with the curious Apparatus belonging to Mr. Worster and Mr. Watts from Little-Tower-street, with several new machines contrived by Dr. Desaguliers. Catalogues may be had gratis, and Subscriptions are taken in at Mr. Norris's near St. Paul's Church, and Mr. Vaillant's in the Strand, Booksellers; at Tom's Coffee-house, Devereux Court; Button's, Covent Garden; Slaughter's, St. Martin's Lane, and at the British, Charing Cross."

The second advertisement related to "Spring Porridge," and appeared in the *Daily Journal* of February 3, 1720 :—

"Yesterday begun to be made at Steele's Coffeehouse in Bread Street, near Cheapside, the so-much fam'd Herb-gruel, which by long experience is found to exceed all elixers, tinctures, chymical preparations, &c., whatsoever, being only prepar'd of natural and innocent spring herbs drank in morning (which is the proper time) it keeps the body soluble, sweetens the blood, restores lost, and creates a fresh appetite, helps concoction, prevents vomiting and straining after hard drinking, &c.

"N.B.—It is ready every morning by 6 o'clock, and tho' several coffee-houses have attempted to make it, yet no other has been able to bring it to perfection."

The third incident has reference to Steele's "Letter to the Earl of Oxford concerning the Bill of Peerage." This letter was reprinted in *The Orphan Revived, or Powell's Weekly Journal* for Saturday, December 26, 1719. The "editor" (if such a term is permissible in this case) stated that he had been "importuned by several letters from the west of England, and others from divers in the northern counties," to print the famous letter. Only one portion, however, appears in the issue which was published under the date given above. The remainder was promised for the succeeding number, and no doubt it duly appeared; but from the incomplete state of the British Museum file I have not been able to satisfy myself on this point, which, however, is not very material. W. ROBERTS.
42, Wray Crescent, Tollington Park, N.

ANIMAL SACRIFICE AT CHRISTIAN BURIALS.—The following paragraph, which was cut from a newspaper (I think the *Durham Advertiser*) some quarter of a century ago, is worth a nook in your pages :—

"In the month of August, 1849, in excavating the earth within Staindrop Collegiate Church in order to build the flues for warming the sacred edifice, the skeleton of a human body was exhumed, which was generally supposed to be one of the Lordly Nevilles, of Raby Castle, in the Bishoprick; at whose feet were found the bones of a dog of the greyhound breed. It would be worth the trouble of inquiry could we ascertain the fact whether this primitive custom of slaying and interring a favourite animal with the body of its owner was occasionally retained in the Christian Church down to the period of the thirteenth or fourteenth centuries. We read of one of 'The Noble Nevilles,' whose war-horse, armed in battle array, preceded the body of its master at his interment in Durham Priory Church. The horse, however, in this case was not slain, but given to the said church as a portion of his mortuary payment."

ANON.

IMPOSSIBLE.—In the unprecedentedly successful story 'The Mystery of a Hansom Cab' there is reference, and especially in the latter part of it, to several current phrases, and, among others, to the saying, "The word impossible is not French." It is attributed to Richelieu. This I conceive to be a mistake; at least, I can meet with no such state-

ment. Is it not rather an expression of the first Napoleon, who, on Fouché remonstrating with him upon the proposed invasion of Russia, is commonly supposed to have said to him, in the course of the conversation, "Did not you yourself once tell me that the word impossible is not French?" (Lockhart, 'Hist. of Napoleon,' vol. ii. p. 114, Lond., "Fam. Libr.," 1829). But it was not even so original. Büchmann has this notice of the expression :—

"'Impossible n'est pas un mot français,' Unmöglich ist kein französisches Wort, was Napoleon I. zugeschrieben wird, ist nichts als die Umänderung der von Colin d'Harley in 'Malice pour Malice,' i. 8, gebrauchten Worte: 'Impossible est un mot que je ne dis jamais.'—'Geflügelte Worte,' p. 359.

I cannot make out that the phrase has ever come up for notice in 'N. & Q.' ED. MARSHALL.

ROMAN WALL IN THE CITY.—The following extract from the *Echo* of April 27 would seem to merit a niche in 'N. & Q.' :—

"A large assembly of antiquaries and archæologists took place yesterday at a spot in Aldersgate, a little to the north of the new buildings of the General Post-office, for the purpose of inspecting a portion of the old walls of the City, close to what was, in all probability, their north-western angle. This portion was first discovered and laid bare in the early part of last autumn, when the Bull and Mouth Hotel [?] and the French Protestant Church were removed in order to make room for the intended additional buildings. The length of the wall now exposed to view is about 100 ft., and the greater part of it stands about 10 ft. above the soil. The material is Kentish rag, laid in regular courses, with fine joints, and other courses of red tiles with wide joints. As this wall is actually on the boundary of the building site lately acquired by the authorities of St. Martin's-le-Grand, there seems to be no necessity for its removal, and a general opinion was expressed among the antiquaries who took part in the inspection yesterday that the wall is too fine a specimen of Roman work to be wantonly destroyed."

DE V. PAYEN-PAYNE.

SCULPTURE.—Dallauny makes a few remarks upon sculpture, and says that it had not advanced in Charles I.'s time, until, in fact, the arrival of Le Scur and Fanelli. He immediately advances into nonsense about Greek and Roman models, the collections of the Dukes of Mantua and Buckingham and Lord Arundel. In monumental effigies, he goes on, the recumbent posture was abandoned; sometimes military men are represented sitting in circular altars; whilst Bacon at St. Alban's is sitting. He says, I do not know on what authority, that this attitude was suggested by Sir Henry Wootton, as well as the inscription "Sic sedebat." This latter is a beautiful statue, but almost sacrilegiously unfit for a church, and in no degree emblematic of the moment when Death, the universal leveller, has magically loosed the silver thread of life. Bacon looks to be in the pride of philosophic thought, and not reduced to the case of the poor worm, whose whole bodily business is with the

dust for the future. This subject is worthy of treatment, but your circular altar for military men, which looks like case-shot, will never beat your recumbent figure to indicate that the fight is over. "Certamine percussus est, et procubuit."

C. A. WARD.

Walthamstow.

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.

CENTURY: CENTENARY.—In the sense of a hundred years *century* appears to occur only in English, and the history of its rise does not seem to have been yet investigated. The word appears in familiar use in Stillingfleet, 'Origines Sacræ,' 1662, and Mede, 1672. Can any reader find it for us in earlier works on chronology? The full "century of years" (which Todd cites from Boyle), like Shakspeare's "century of prayers," Prynne's "century of authors," and Manley's "centuries of words," no doubt preceded the elliptical *century*, and of this examples are also desired. I also want examples of *centenary* in its modern sense of "centennial anniversary" or commemoration, the rise of which our Dictionary readers appear to have missed. Does it date earlier than the "Burns centenary" in 1859 (for which I have no contemporary quotation)? Will friends kindly send me the earliest examples they can find?

J. A. H. MURRAY.

Oxford.

CECILS.—I find in some modern dictionaries, "Cecils, minced meat, crumbs of bread, onions, chopped parsley, &c., with seasoning, made up into balls and fried." Can any inform me if this word is actually in use, or send a quotation for it?

J. A. H. MURRAY.

Oxford.

CENTENNIAL.—A cutting from an American literary journal sent to me, without name or date (1876?), says Dr. South in 1690 used the word *centennial* instead of the noun *centenary*, "The Romans on the coming about of a *centennial* were wont to send out heralds crying, 'Come and behold what you never saw before, and will never see again.'" No Dictionary reader has sent us this passage from South, which has also eluded the eyes of Dr. Johnson and all English lexicographers. Can any one tell me where it is? Our first example of *centennial*, adj., is a hundred years later, from Mason's 'Palinodia,' 1797; and our first of the substantive is merely its use by the Americans in the "Centennial" of 1876. J. A. H. MURRAY.

The Scriptorium, Oxford.

ENGLAND AND SCOTLAND REPRODUCED IN AMERICA.—I shall be glad to know which state of the United States is wholly or partly laid out to reproduce England, with its capital, London, two-thirds smaller than the great city. I think Scotland is also in part reproduced. Also, if there is a work obtainable describing all about it.

ENQUIRER.

CALLIGRAPHY.—David Brown, in his 'Calligraphia; or, the Arte of Faire Writing,' 1622, makes repeated allusions to an "Exemplar booke set forth by Thomas Trippe," which I cannot find catalogued anywhere. Is anything known of it?

H. HALLIDAY SPARLING.

THE FIRST SERIAL NOVEL.—Can any reader of 'N. & Q.' inform me when the first serial novel was published in parts in a periodical? Was there any such prior to Smollett's 'Sir Launcelot Greaves' in the *British Review*? F. GREEN.

JAMES HEWLETT, BATH FLOWER PAINTER.—Can any one give information as to the life and work of this artist? Dr. Tunstall, in his 'Guide to Bath,' mentions that Queen Caroline visited his studio at Bath in 1817. He died at Notting Hill in 1829. J. H. KING.

[According to the admirably useful 'Dictionary of Artists' of Mr. Algernon Graves he contributed between 1799 and 1828 fifteen pictures to the Royal Academy, seven to the British Institution, and four to the Suffolk Street Exhibition.]

ANSWER TO OXFORD ADDRESS.—I have before me a copy, from the *English Churchman* of February 1, 1844, of an answer from the Chancellor (Duke of Wellington), the Vice-Chancellor, and the Heads of Houses to a lay address got up by Lord-Ashley, afterwards Earl of Shaftesbury, and signed by the Duke of Marlborough and others, against certain parties in the University of Oxford. Can any one tell me where a copy of the address itself may be found? It was probably printed at the time, but I understand that the original is not in the archives of the University. In a letter to Philip Duncan, of New College, by Bishop Copleston, dated February 2, 1844, he says: "I am pleased, and I hope you are, with the wise and temperate answer of the Chancellor and Vice-Chancellor of Oxford to the anti-Tractarian laymen." SENEX.

JOHN HAMILTON, music-seller in Edinburgh, also composer and versifier, ob. 1814. Can any one kindly inform me who owns the copyright of his poems? Is it the descendant or a publisher; and what is the present address of such owner?

O. M. M. B.

SCOTT OF ESSEX.—I shall be thankful for any notes, genealogical or otherwise, referring to the Essex family of Scott. I am acquainted with the

Heralds' Visitations, Berry's pedigrees, and the county histories. The pedigree commences with William Scott, of Stapleford Tany, who died in 1491. Morant states that he possibly was the son of Sir John, of East Tilbury (see Morant's 'Essex,' manor of Wolverston), and the writers of Harl. MS. 1541, 71, and Add. MS. 19148, ff. 195-207, also follow him, the latter going to such an extent as to record Sir John Scott's marriage with "Margery, daughter of the Duke of Abergavenny." Here Morant and the others are in error, for it is proved that William Scott, of Stapleford, was not the son, but the brother of Sir John Scott, of East Tilbury (see 'Memorials of the Family of Scott, of Scotshall,' by James R. Scott, 1876). It is also worth observing that the authorities differ respecting the ancestry of William Scott, who married Prudence Alabaster. Owen and Lilly's Essex Visitation of 1634, Herve's Suffolk Visitations of 1561, and Add. MS. 19148, ff. 195-207, assert that William was the grandson of Hugh Scott, of Brentwood and Leyston; on the other hand, Berry's Essex pedigrees and Morant's 'History of Essex' (manor of Wolverston) state that William was the grandson of Walter and Elizabeth Scott. If any gentleman intends publishing the history of the East Anglian family of Scott, I shall be happy to send him a copy of my notes relating to the same.

BALIOL.

'THE JEW'S GRANDDAUGHTER.'—Who was the author of 'The Jew's Granddaughter,' a work written fifty or sixty years ago? Is the work still to be obtained; and, if so, where?

EDWARD PARFITT.

STONE EAGLE.—On the parapet wall of an old manor house of which I know in West Somerset there is fixed the stone image of an eagle. The owner of the house can tell nothing certain of the meaning of this, but tells me that it is common with similar old houses in the district, and is generally thought to be the distinctive mark of a certain architect who erected those houses. I have been asked to suggest an explanation, but after searching everywhere—and, among the rest, through the indices of 'N. & Q.'—I feel unable to give an explanation. Can any of your correspondents help me? Can it be that this is an analogue of the eagle stone fully referred to in 'N. & Q.,' 6th S. iii. 327, 510; iv. 297, and that it has been thus put up as a protection against evil, as well to the mothers of the families as to the dwellers generally?

E. E. S.

BYRON'S POEMS.—I possess an edition of Byron's poems, printed in 1820, the title of which is as follows:—"The Works of the Right Honourable | Lord Byron; containing | English Bards and Scotch Reviewers; | The Curse of Minerva, and | The Waltz, an apostrophic Hymn. | Philadelphia:

| published by M. Thomas. | 1820." On the first page is a portrait of Byron, engraved by Kennerley from a painting by Harding, and evidently of London production. From the style and general appearance of the book one is inclined to doubt that it is of American origin. It has every appearance of an English publication both in printing and binding. There are notes at the end of each poem; also a preface by Byron. I should be glad of information respecting this edition.

W. H. DOWNING.

JOSEPH.—"Thus the Egyptians pictured Joseph with a basket upon his head, and called him their god Serapis" (Jer. Taylor, 'Of Picturing God the Father and the Holy Trinity,' bk. ii. sec. vii.). Does modern research confirm this assertion?

D. C.

NORTH OF ENGLAND SUPERSTITION.—A superstition prevails in various parts of the North of England that a condition precedent to the conversion of a gentleman's mansion into a "castle" is that it shall have been in sole occupation of a hermit for seven years. Can any of your readers say whether this tradition exists in other parts of the country?

A. O. L.

BERNARD GILPIN.—Where can I obtain a copy of the proceedings of the Royal Ecclesiastical Commissioners (of whom Gilpin was one) who in 1559 visited Lancaster and Kendal (see Collingwood's 'Life,' pp. 121-2)?

Q. V.

ROGER SHACKLETON was Lord Mayor of York in 1698. He married Annabella, daughter of Henry Tempest, Esq., of Tong Hall. Their daughter Annabella married Francis Blunt, of Newton Garth (vide *Yorks. Arch. and Top. Journal*, vol. ii.). Can any correspondent give further information about Roger Shackleton, or say where it can be found? Whose son was he; where was he born; had he a brother called Richard; did he leave any issue besides Annabella mentioned above?

S.

FLAMENCO.—I find reference to the Spanish *flamenco* as a wild song. What is the origin and application of the word? It compares with *fleming*, *flamingo*.

A. H.

SONS OF EDWARD III.—How many sons had Edward III. and Queen Philippa? Shakspeare makes the Duke of Gloucester's widow say seven. Others speak of six, and some of five. John of Gaunt was the fourth son, whose progeny by Catherine Synford was made legitimate by Act of Parliament.

POURSUIVANT.

ST. LAWRENCE.—To what St. Lawrence are so many of our churches dedicated? If it be the well-known martyr, how can his great popularity in this country be accounted for? *A priori*, one

would expect him to have about as many churches in England as St. Clement; but he has many more. Is it not likely that St. Lawrence of Canterbury—the third archbishop, if I remember rightly—is in many cases the patron saint?

S. G. H.

SETON ARMS.—In the late Col. Seton's collection there was a quantity of old china with the Seton arms upon it. Between the three crescents is a cross-crosslet. Can any person say why and when this mark of cadency or difference was added, and if any other branch of the Setons carries, or did carry it? The date of the china is unknown, but for two hundred years back it has been in the possession of the Setons.

R. S. M.

United Service Club, Edinburgh.

"TO CHEW THE RAG."—Can any of your correspondents explain to me the derivation of a very common slang expression amongst soldiers, viz., "To chew the rag," meaning to abuse or be angry with a person?—"He was chewing the rag at me the whole afternoon." It is common, I believe, to the whole army, and I imagine has been in use from time immemorial.

LIEUT. EGERTON.

THE MARRIAGE OF THE CLERGY.—In a lecture which I recently heard it was stated that clerical marriages were not considered legal without express royal and episcopal sanction till the reign of James I. How far is this true?

J. M.

WEST CHESTER.—The will of John Kendrick, Lord Mayor of London 1652, defines West Chester as a clothing town. Has it been identified?

A. H.

'MEMOIRS OF GRAMMONT.'—In all the editions—French and English alike—of the 'Memoirs of Grammont,' containing Hamilton's lively 'Epistle to the Count,' the annotators without exception have passed by the following lines (Bohn's edition, p. 29) without comment. In common with many readers of the 'Memoirs,' I should be glad to know who is the poet so pointedly referred to:—

There you shall find Don Benserade,
Doughty Chapelle, and Sazarine,*
Voiture and Chaplain,* gallants fine,
And he who ballad never made,
Nor rhymed without a flask of wine.

V.

AUTHORS OF QUOTATIONS WANTED.—

O, utinam mores animum gire depingere possit
Pulchior in terris nulla tabella foret.

FREDK. F. MOLINI.

No thought of sorrow then, no thought of pain;
Give, oh, give me back my youth again!

T. R. PRICE.

Octogesimus octavus mirabilis annus.

F. FLADGATE.

Replies.

HOUSE OF STEWART.

(7th S. v. 188, 292.)

Since writing my reply to the query about the Earl of Castlestewart's claim to the headship of this family I have read Mr. A. G. Stuart's privately printed 'Genealogy of the Stuarths of Castlestewart' (Edinburgh, 1854). Previously I knew it only through Mr. George Burnett's account of it in the appendix to his preface to vol. iv. of the Exchequer Rolls of Scotland. The perusal of Mr. Stuart's book leaves the impression on my mind that there certainly was some mystery about those young "Stewarts de Albania" who appeared in Scotland fifteen years after the execution of Murdac, Duke of Albany—a mystery about which contemporary records persistently withhold information, but which Mr. Stuart has done all in his power to elucidate. It should be noted—(1) Forty years after Andrew, Lord Avandale's return to Scotland, and fifteen after his appointment as Lord High Chancellor, he was legitimated under the Great Seal (April 17, 1479), but the king's letters patent throw no light on his parentage. (2) 106 years later (in 1585), forty-three years after the male royal line failed by the death of James V., the Earl of Arran lodged in Parliament what some writers term his protest and others his renunciation. He also omits details as to his descent from the "Royal Bluid," specifying only two links (the first and second Dukes of Albany), which are beyond dispute, and vaguely alluding to the other links as "well known to syndry here present." (3) I cannot agree with Mr. Stuart's conclusion (p. 69) that there must have been some truth in this protest, because it stood "without contradiction or question." Vague as were Arran's allusions to his royal descent, they were followed, within the year, by his exemplary fall from power and wealth and titles. (4) Walter Stewart of Morphee (Lord Castlestewart's ancestor) was legitimated in 1479, purposely to enable him and his heirs male to succeed Andrew, Lord Avandale, "in dicto dominio suo de Avandale cum pert. et annexis ac omnibus aliis terris suis," &c. Walter accepted the legitimation, and succeeded to the lordship and lands. It does not lie with his descendants now to question that legitimation or the acceptance thereof.

Sir Bernard Burke, regardless of Lyon's note of warning, has done more than adopt Mr. A. G. Stuart's book in recent editions of his 'Peerage.' He has stated as history what Mr. Stuart put forth as probability. For example, the 'Peerage' asserts that Walter Stewart married a daughter of Sir Duncan Campbell, of Lochow, whereas the utmost to be gathered from Mr. Stuart's book is that she is mentioned in an old chronicle as "non

[* Sarazine? Chapelain? Is not the poet last indicated François Villon?]

legitima uxor." In these and other points revision is called for.

Referring to MR. FORSYTH HARWOOD's reply that followed mine on p. 292, I may point out that the claim of Sir William Stewart of Jedworth (Lord Galloway's ancestor) to have been second son of Alexander Stewart of Derneley is now abandoned, the adverse contention of Andrew Stuart of Torrence being accepted as correct, while the position of Sir Archibald Douglas Stewart of Grandtully is complicated by the statement, recently published, that Sir William Stewart, grandfather of the first baronet, was a natural son, legitimated on May 10, 1584. It has hitherto been supposed that Sir William was his father's son by Lady Isabel Stewart, the second wife, and it would be interesting to know the grounds on which his status was impugned and an act of legitimation passed.

SIGMA.

Your correspondent C. H. (*ante*, p. 188) says, "The issue male of King Robert III., I believe, became extinct on the death of Cardinal York in 1807." But Cardinal York was not descended in a male line of Robert III., nor were any of the English Stuart Kings, beginning with James I. (VI. of Scotland). They were, as dynasties are generally reckoned, a different dynasty from the earlier Kings of Scotland, and it was merely, so to say, an accident that they had that name from the second of the three husbands of Queen Mary. They were not of royal descent, *quâ* Stewarts.

Since so little is generally known about the precise ancestry of the royal Stewarts, it is natural to expect that of other families to be vague. The Lennox family branched off before the marriage of Walter Stewart and Marjory Bruce, an Earl of Lennox being one of several Regents of Scotland before that time. It is worth notice that Lord Lennox, brother of Lord Darnley, who was raised to the Dukedom of Albany, father of James I. of England, and Arabella Stuart, daughter of Lord Lennox, were in succession to the English throne after Queen Mary (Stuart), though not to that of Scotland. To add to the confusion, another Stuart, Henry, Lord Methven, appears as third husband of Henry VIII.'s sister Mary, but there were no children. He is seen among the descendants of Robert II. in the Castlestewart lineage. Q. V. suggests that if the "Salic" law had prevailed descendants of Robert II. would now be heirs to the throne of Scotland, and draws a comparison between them and the kings of France. But Robert II. was not chosen to supersede the previous line. He succeeded, as a matter of course, through his mother, as grandson to Robert I. (Bruce), on the death of David Bruce. Nor had he to make good his claim by the sword, as Robert I. did; so that descendants of Robert II. could merely represent the male line of one king,

whose throne, in the old words of James V., came with a lass and went with a lass.

For further details of Stuart or Stewart families we must refer to genealogists rather than general history. They are set forth under three categories. (1) Descendants of Robert II. (2) Natural sons of Scotch kings. (3, not least) Legitimate branches of the Stewarts before their accession or royal alliance. From these we have derived the kings of England. In England we have unquestioned descendants by natural descent of Stuart (as well as Plantagenet), though from a difference of manners the name has not been maintained as in Scotland.

The Castlestewart lineage in Burke has an appearance of completeness. Briefly thus: The Duke of Albany, Regent, 1425, attainted. His grandson (male heir), Lord Alvandale, Chancellor. The second Lord Alvandale was his nephew (brother's son). The third Lord Alvandale had three sons: (1) First Lord Ochiltree; (2) Lord Methven; (3) Sir James S., of Beith. His son was Lord Doune. The second Lord Doune married the heiress of Moray (Earl, natural son of James V.), so that the Moray family now claim their name legitimately from Robert II., and title from the brother illegitimate of Queen Mary.

The mention of Sir James Stewart of Beith calls attention to an article in the *Gentleman's Magazine* for March on the 'Admirable Crichton,' Sir J. Stewart being his grandfather. On his alleged royal descent the writer says:—

"Accommodating genealogists have supported the pretension in a remote degree, but Dempster, a generous Scottish biographer of the seventeenth century, who did not generally allow any scrupulous love of truth to temper his glorification of his countrymen, characterizes the whole assertion of royal descent as a monstrous lie."

I do not know what value this may have, but it seems rather too positive.

It is represented that the Ochiltree barony, having lapsed as that of Alvandale by alienation of estate on the loss of that of Ochiltree, Castle Stewart, an Irish barony, was given instead by James I., 1619, which is the date of creation. There also follows a long abeyance, ended by the heir who was advanced to an earldom 1800, viscount 1793.

R. M.

P.S.—The only indication of any doubtful point in Burke, apart from the loss of older dignities, is in the marriages of Chancellor Alvandale's father, the first marriage being said to be open to objection, and the second, which continued the line, to have been by dispensation.

Precedence is claimed at the second reference for Sir Archibald Stewart of Grandtully before the Earl of Galloway, so long as the latter is unable to prove his claim to belong to the Darnley family. But according to Burke he does not claim from the Darnley (Lennox) family, but

from another brother, senior to the Grandtully line. In the Grandtully lineage one in the succession given is a natural son, legitimated 1589.

TENEMENTAL BRIDGES (7th S. v. 348, 409).—There is a bridge over the Don at Rotherham, on which a little chapel, at one time used as a prison, still survives.

In the reign of Edward III. Ouse Bridge, York, was the site of St. William's Chapel, a guild hall, "kidcote," and other buildings of a public or semi-public character, and of sundry shops, particulars of the rents of which may be gained from Davies's 'Walks through the City of York,' a book I have to thank for the greater part of the substance of this note. That bridge was, if not wholly destroyed, at least considerably damaged by a flood in 1564, but it was rebuilt; and a writer of the time of Charles II. has left it upon record that in his day the houses were set so close together on Ouse Bridge, "except only a little space upon the crown or very top,.....as that one would think it not to be a bridge, but a continued street." St. William's Chapel, which had been put to many base uses, remained until the beginning of the present century, when both it and the bridge were removed as a sacrifice "to the great Moloch of public convenience." The Pont Neuf at Paris had shops originally on its parapets. The Ponte Vecchio of Florence is an existing fine—probably unique—example of the kind of structure in which your correspondent is interested. ST. SWITHIN.

At Exeter a chantry chapel, dedicated to the Blessed Virgin Mary, stood on the old Exe Bridge. Probably there was also the residence of the chantry priest adjoining the chapel. At all events, Dr. Oliver, a painstaking and trustworthy historian, says ('History of Exeter,' 1861, p. 58, note) that Thomas Losquiet, clerk, was appointed to serve this chantry when vacant, adding, "Moreover, the said Thomas 'in eadem cantariâ personaliter residet.'" But Jenkins, who is, however, not so accurate an authority, while chronicling, under the year 1257, the erection of this bridge by Walter Gervis, says, "He also caused a chapel to be built at the east end of the said bridge, in which he was interred" (Jenkins's 'History of Exeter,' 1806, p. 43). Isaac, the historian, who was Chamberlain of Exeter in 1724, states, in his 'Memorials of the City of Exeter' (1724, p. 13), that in 1250 "Walter Gervis, a worthy Citizen hereof, founded Exe-bridge, and collected (say some) 3,000*l.* towards the building it.....On which Bridge a church was built (wherein this Gervis was now interred) dedicated to St. Edmund, King of the East Angles," &c.

FRED. C. FROST.

Teignmouth.

There is (or was in 1873) a tenement of two or three stories on the old bridge crossing the Ouse

at St. Ives, Hunts. The building is octagonal in shape, and stands on the middle buttress of the bridge. Local tradition said that it had once been a chapel. When I knew it it was used by a doctor as a surgery. A good photograph of this very pretty, but most inconvenient bridge is published by Messrs. Hills & Saunders, of Cambridge.

E. G. YOUNGER, M.D.

Hanwell, W.

1. Elvet Bridge, in Durham, has a blacksmith's shop over its eastern arch, occupying the site of the ancient chapel of St. Andrew.

2. Framwellgate Bridge, in Durham, is represented in Buck's plate (1745) with a tenement over the central pier, like a small cottage with a chimney. The tenement has long ago disappeared.

3. There is a chapel on the bridge at Rotherham, now used as a shop. J. T. F.

Bp. Hatfield's Hall, Durham.

On the middle pier of the old bridge crossing the Severn at Bewdley

"stood a gate-house of timber, with strong gates on the Wribbenhall side. The north end served as a dwelling-house for the toll-gatherer, and the other was used for a Corporation prison, and was called the Bridge-house. Two officers were appointed year by year to see that the bridge was kept in proper repair. This office was in existence as early as 1433."—Burton's 'History of Bewdley.'

WILLIAM A. COTTON.

Bromsgrove.

There was upon the old bridge across the Irwell, that divides Manchester from Salford, a chapel, afterwards used as a dungeon or common prison. The bridge and chapel dated back to the reign of Ed. III. The chapel or dungeon was removed in 1776, and the bridge demolished in 1837, to be replaced by the present Victoria Bridge.

JOSEPH BEARD.

Ealing.

Old Bristol Bridge had shops upon it within the last twenty-five years, but upon its reconstruction these were cleared away. CHAS. J. CLARK.

Bedford Park, W.

Add to bridges with gate-houses Gloucester, Monmouth, Lostwithiel. THOMAS KERSLAKE.

[The bridge at Bath is mentioned by C. S. H., EVERARD HOME COLEMAN, SALTIRE, and C. J. CLARK; that at Rotherham by MRS. C. G. BOGER, H. J. MOULE, and E. WALFORD, M.A.; that at York by EGDICUS. "There is said to have been formerly a chapel on the bridge over the Salwarpe, at Droitwich" (A. A.).]

LEONARDO DA VINCI AT THE ACADEMY (7th S. v. 327, 410).—The proverbial *ingénu* who said, "It must be true because I read it in a book" is a constant object of ridicule, and yet the best of us occasionally fall under the same condemnation.

Wornum's 'Manual' is handy, and so it has sold. Because a book has sold many people think

it must be authoritative. Therefore 'N. & Q.' is made to repeat, "lo! these two times," his erroneous statement about the Academy copy of the 'Cenacolo.'

For the second time, therefore (see 7th S. iv. 389-90), I must beg to impugn it.

R. H. BUSK.

PAINTING BY TITIAN (7th S. v. 389).—The 'Diana and Acteon' of the Orleans collection (which does not answer to the description of Mr. JACKLIN) was sold to the Duke of Bridgewater, with the companion picture, 'Diana and Calisto,' for 5,000*l.* They are now in the Ellesmere Gallery. The study for the former belongs to the Earl of Yarborough. See 'Titian,' by MM. Crowe and Cavalcaselle, 1877, ii. 281. F. G. S.

ESCROW (7th S. v. 429).—The explanation may be found in any dictionary; Webster and Ogilvie both have it, and it is a well-known law term. Webster gives Blackstone's definition: "A deed or bond given to a third person, to hold till some act is done or some condition is performed, and which is not to take effect till some condition is performed." Webster boggles over the etymology, and Ogilvie says it is unknown; both of them give corrupt spellings of the Anglo-French forms. The etymology is rightly given in my 'Etym. Dict.,' second edition, supplement. It is, of course, the same word as the Mid. Eng. *scrow*, a scroll, and is the original word of which *scroll* is a diminutive. The proper Anglo-French form is *escroe* or *escroue*; the diminutive *escrouet* occurs in the 'Statutes of the Realm,' i. 190, A. D. 1322.

WALTER W. SKEAT.

[Replies to 'Escrow' are acknowledged from H. C. F., A. COLLINGWOOD LEE, JULIUS STEGGALL, E. LEATON BLENKINSOPP, R. S. CHARNOOK, E. T. EVANS, J. W. ALLISON, Q. V., E. H. MARSHALL, JOHN CHURCHILL SYKES, F. W. D., E. COBHAM BREWER, J. R., M. APPELBY, WALTER KIRKLAND, ST. SWITHIN, HOLOMBE INGLEBY, G. F. R. B., ED. MARSHALL, F. C. BIRKBECK TERRY, EVERARD HOME COLEMAN, H. I. C., &c., all pointing to dictionaries or law treatises in which the word is to be found.]

"NOM DE PLUME" (7th S. iii. 348; iv. 17, 331, 494; v. 52, 155, 195, 274, 412).—If DR. CHANCE's acquaintance with French had made him call to mind the proverb "Qui s'excuse, s'accuse," he would probably not have burdened your columns with his long note, nor forced me to burden them still further with this reply.

The case is simply this. I had written one thing and he quoted the exact contrary. By no amount of writing can he explain this way, and all will acquit me of severity when I spoke of it as "controversial tactics" and "inaccuracy." It was he who, in trying to "excuse" it, "accused" himself of having been "dishonourable," not I. It would be easy and diverting to follow his devious

and disingenuous meanderings with detailed disproofs, but the matter is not worth more words.

R. H. BUSK.

EDWARDS FAMILY (7th S. v. 349).—MR. HIPWELL might probably ascertain some facts about the parentage, &c., of Thomas Edwards from his admission entry in the registers of Lincoln's Inn.

G. F. R. B.

MR. MATTHEW ARNOLD (7th S. v. 346, 397).—His father, Dr. Arnold, died suddenly of heart disease in 1842 at Rugby—not at his residence near Ambleside, as stated in the *Daily Telegraph* last month. I believe that he was found dead in his bed in the morning, having retired to rest in good health the night before. I saw it stated the other day that Dr. Arnold's father died of the same complaint; and as "Matt" Arnold lost a son from heart disease, I fear that the complaint must be regarded as hereditary in the family.

BALLIOLENSIS.

A QUEER INSCRIPTION (7th S. v. 328).—The inscription MEDONOTENGO on a seal upon documents, said to be of about the year 1500, in the possession of Lord Mount-Edgumbe, is, no doubt, the Spanish "Miedo no tengo," meaning "I have no fear"—a motto that goes well with what MR. EDGUMBE describes as "the family badge, a boar's head." When I once visited Mount-Edgumbe, a small redoubt in the grounds was pointed out to me as having been built against the coming of the Spanish Armada; and it is a well-known story that the Duke of Medina Sidonia had made up his mind to have that charming site in part-payment of any little trouble he might experience in his conquest of England. It must have been in a moment of prophetic foresight that the motto "Miedo no tengo," in the language of the coming enemy, was adopted a hundred years before. A banner bearing the boar's head and the—shall I say "irreverently" named?—"queer inscription" would have very fitly bid defiance to the Don had he ever succeeded in entering Plymouth Sound.

JOHN W. BONE, F.S.A.

Doubtless "Me Dono Teneo"; rather enigmatical, but good Latin enough; in English, "I give myself, and yet myself I hold."

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

The legend MEDONOTENGO strongly resembles the Spanish "Miedo no tengo," meaning "Fear I know (or have) not; I fear not."

JULIUS STEGGALL.

GEORGE BUCHANAN (7th S. v. 408).—The poem entitled 'In Colonias Brasilienses,' &c., beginning,

Descende cælo turbine flammeo,

is in that part of the poems of George Buchanan headed "Fratres Fraterrimi." The six elegiacs

immediately preceding 'In Colonias,' &c., has 'Brasilia' for its title, "Geor: Buchanani Scoti poemata quæ extant. Editio postrema. Lugduni Batav. ex officina Elzeviriana," 1628, p. 273.

ROBERT PIERPOINT.

St. Austin's, Warrington.

[Very many contributors are thanked for replies to the same effect.]

STORM=FROST (7th S. v. 448).—C. C. B. asks whether there is any warrant for a prolonged frost being called a "storm," as in the Isle of Axholme. Halliwell, in his 'Archaic Dictionary,' gives "*Storm*, a fall of snow. Also a long continued frost. *North*. To be stormed, *i.e.*, to be starved with cold." Atkinson, in his 'Cleveland Glossary,' has "*Storm*, a fit of continued hard weather, with its accompaniment of snow lying without melting." These usages seem to show that it is the snow rather than the frost that is the essence of the storm. The word is from the root *star*, to strew, meaning, according to Prof. Skeat, "that which strews trees"; but more probably, I venture to think, "that which strews snow." If we thus take the primary meaning of *storm* to be a snowstorm, we readily get the two secondary meanings of a prolonged frost and of a storm of wind. Besides, a storm which strews trees is quite exceptional, while a storm which strews snow is quite usual.

ISAAC TAYLOR.

DRAKE TOBACCO-BOX: JOHN OBRISSET (7th S. v. 407, 450).—I may say that the work of John Obrisset (not Orisset) may be seen in considerable variety in the Mediæval Room at the British Museum. Among a large number of horn and tortoiseshell boxes (for which the nation is in the main indebted to the princely generosity of Mr. Franks) are to be found many signed by John Obrisset, with varying dates from 1705 to 1727. Among these are two Drake tobacco-boxes. Nothing seems to be known of John Obrisset except his extremely fine work; but as he frequently sign OB., it has been suggested that he was not of French extraction, but an Irishman (O'Brisset). The work is English in character, and other artists, Englishmen, in the same style are known. So many of these Drake tobacco-boxes are in existence that it will possibly be found that they were produced, perhaps for presents, by a descendant of the circumnavigator.

J. ELIOT HODGKIN.

"BOUND" OBSOLETE (?) (7th S. v. 205).—Might I be allowed to add to PROF. BUTLER'S very true and sensible note that this word as equal *rebound* has been familiar to me from my childhood, now, alas! has passed half a century ago. Also that *rebound* was and is not unfrequently used in the sense of a second or still more remote *bound*, as when one, speaking of "ducks and drakes," says, "The stone *bound*ed and *rebound*ed, I should say, a dozen times." So in racquets or "fives," no one would

think it unusual to say of the ball that "*bound*ing from the side wall it *rebound*ed from the floor [or *vice versa*]" and was then taken [or missed]," as the case may be. The late Lieut.-General Clifford, when a boy, could so accurately serve a ball at "fives" that, at least as often as not, it did not *bound*, but fell dead in the angle between the floor and side wall.

BR. NICHOLSON.

RIDICULE OF ANGLING (7th S. v. 189, 352).—T. Hood is not to be called "an eminent English poet," but at any rate "he lisped in numbers for the numbers came," and he has a burlesque poem, 'The Angler's Farewell.' It begins:—

Well! I think it is time to put up!
For it does not accord with my notions,
Wrist, elbow, and chine,
Stiff from throwing the line,
To take nothing at last by my motions.

'Hood's Own,' first series, p. 139,
London, 1861.

Also, 'A Rise at the Father of Angling':—

Mr. Walton, it's hersh to say it, but as a parent I can't
help wishing
You'd been hung before you publish'd your book, to set
all the young people a-fishing.—Second series, p. 21.

ED. MARSHALL.

THACKERAY'S DEFINITION OF HUMOUR (7th S. v. 149, 238, 357).—AS MR. R. F. GARDINER seems still to doubt the accuracy of Mr. McCarthy's quotation, I beg to assure him that if he will again refer to his Thackeray and turn up the 'Sketches and Travels in London,' at about the third page of part i. of 'Brown the Younger at a Club' he will find the definition that is in dispute. Conducting young Brown through the rooms of the "Poly-anthus," the author and his companion come to the library, where they find that one of the members has fallen asleep over 'Pendennis.' This causes Brown the elder to ask his younger companion if he has ever read 'David Copperfield,' and he does so in these words, in which the long-sought-for definition occurs:—

"Have you read 'David Copperfield,' by the way? How beautiful it is!—how charmingly fresh and simple! In those admirable touches of tender humour—and I should call humour, Bob, a mixture of love and wit—who can equal this great genius?"

J. W. ALLISON.

Stratford, E.

THRELKELD (7th S. v. 328).—This is one of the numerous surnames derived from localities. Threlkeld is a small hamlet in Cumberland, about two miles from Keswick on the Penrith road. In the immediate neighbourhood Danish or Norse names predominate, such as Crossthwaite, Douthwaite, Thirlmere, Troutbeck, &c. *Keld* in Old Norse signifies a well or spring (Ger. *quelle*). *Threl* is a corruption of *Threll*, A.-S. *threl*, Eng. *thrall*, a serf, *adstrictus glebæ*. It is found in many combinations, *threla-folk*, *threla-hus*, *threla-ættir*

(the serfs' quarters), so here *Threlkeld* signifies the serfs' or servants' well. J. A. PICTON.
Sandyknowe, Wavertree.

This family name is surely topographical; and, like *Salkeld* and others of the same termination, it probably comes from Cumberland or Westmoreland. E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

Threlkeld is a place-name in Cumberland. Last part of the name is probably from North Eng. *keld*, a spring, well, e. g., Dan. *kilde* (whence *Roeskilde*), Swedish *källa*, Ger. *quelle*, Eng. *well*.

R. S. CHARNOCK.

Threlkeld, from which place the family took their name, is a chapel and manor in the parish and barony of Greystoke, in the county of Cumberland, at the foot of Saddleback. Information regarding it and its lords may be found in Nicolson and Burn's 'History of Westmorland and Cumberland' and in the last (just published) and next part of the *Transactions of the Archaeological and Antiquarian Society of Cumberland and Westmorland*. W. JACKSON, F.S.A.
Florence.

CLARENDON PRESS (7th S. v. 368).—For a full account of the Oxford press from the earliest introduction of printing into the University see 'Memorials of Oxford,' by Dr. Ingram, vol. iii. The section on the press fills sixteen pages, with engravings of the Clarendon and University (New) Press and several vignettes. Printing was commenced in the Clarendon in the month of October, 1713, and the first sheet worked off was the signature Z in the third alphabet of Leland's 'Collectanea.' During 118 years' printing was continued there, till the New University Press was ready in September, 1830. The first sheet worked off was 2 P of Bishop Lloyd's Greek Testament, 12mo. The first English work finished there was Barrow's 'Theological Works,' 8 vols., 8vo., 1830. An account of the Oxford presses will be found also in Cotton's 'Typographical Gazetteer,' and a very meagre one in Chalmers's 'Oxford,' 1810. All the above are mainly descriptions of the buildings, with some historical notices; but there is reason for believing that a thoroughly exhaustive work on the productions of the Oxford Press will be given to the world by a member of the University, who is in all ways most highly qualified for such an undertaking, and who is well known by occasional contributions to 'N. & Q.'

W. E. BUCKLEY.

COL. PRIDE (7th S. v. 368).—This once noted personage, said to have been "originally a drayman and then a brewer," and who commanded the soldiers upon the occasion of the memorable "Purge" of Dec. 6 and 7, 1648, was not a member of the House of Commons at the time. The only

parliament to which he was elected was that of 1656—the third parliament of the Commonwealth. Upon a vacancy at Reigate, created by Mr. John Goodwin preferring East Grinstead, a fresh election took place at Reigate on Dec. 8, 1656, resulting in the twofold return of Sir Thomas Pride, Knt., and Col. Jerome Sankey. The decision of the House between the rival candidates is not on record, but it is clear that Pride obtained the seat. In Burton's 'Diary, under date of May, 1657,' we find him acting as one of the tellers on division. Col. Sankey was also a member of this same parliament, his name appearing frequently in debate; there is, however, some evidence that he sat for Marlborough. Col. Pride received knighthood from Cromwell on Jan. 17, 1656, and was afterwards one of the Protector's "other house." He escaped the fate of many others of the regicides at the Restoration by dying Oct. 28, 1658. W. D. PINK.
Leigh.

SALISBURY ARCHIVES (7th S. v. 87, 173, 377).—P. C. C. = Prerogative Court of Canterbury; C. P. C. is the same in the order in which the words stand in Latin, "Curia Prærogativa Cantuarænsis." It was only by stat. 20 & 21 Vict., c. 77, that (as from Jan. 11, 1858) the very inconvenient doctrine of *bona notabilia* was done away, a more rational procedure substituted, and the old Prerogative Courts of York and Canterbury superseded by the Court of Probate, now the Probate, Divorce, and Admiralty Division of the High Court of Justice. Q. V.

May I venture to correct an editorial note, and to suggest that C. P. C. and P. C. C. stand for Canterbury Prerogative Court and Prerogative Court Canterbury? The Prerogative Court had jurisdiction in the case of wills where the testator was possessed of property in more than one diocese. This accounts for the probate of a Salisbury will being made there.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

CAT'S-PAW (7th S. v. 267, 310).—

"The King directly stipulated that those two Persons should be removed from his Acquaintance; and that not without Reason, for I fear, as now it is too plain, they only made the Prince their *Cat's-foot* to compass their own Ends."—'Diary of Lady Cowper,' 1720, second edition, p. 136.

C. C. B.

'REMINISCENCES OF A SCOTTISH GENTLEMAN' (6th S. xi. 286; 7th S. v. 347).—When this anonymous work was published, (in 1861) a copy of it was sent to me for review in Saunders, Osley & Co.'s *Oriental Budget*, on which paper I was engaged as a reviewer and essay-writer. My review appeared in the issue for February 1, 1861, and was very favourable, though I expressed the hope

that when the author gave us the second series of the work he would "divide his work into chapters, or supply the reader with such other mechanical helps as an index or table of contents." The author, "Philo-Scotus," got to know that I was the writer of this review, and he wrote to thank me for it. Subsequently he wrote again, sending me a copy of the volume, and to say that if he ever lived to write the projected second series of his 'Reminiscences' he would send me an early copy of the book, of which he trusted I should be able to speak favourably, and in which I should find that he had taken my advice, and had adopted chapters, index, &c. He wrote from "The Mount, Guildford, Surrey." I never again heard from Mr. Ainslie, nor did I see any announcement of the publication of the second series, which I therefore imagine never appeared. I was on the look-out for it.

CUTHBERT BEDE.

"SOON TOOTHED, SOON TURFED" (7th S. v. 285).—I remember a Scotch equivalent, "Soon tod, soon with God." I am not sure as to the orthography of the verb.

ST. SWITHIN.

REGISTRATION OF ARMS (7th S. v. 328).—Though the heralds anciently may have had many duties to perform, yet those connected with the registration of arms can hardly have existed before their incorporation as a body in the reign of Richard III. The most ancient visitation on record is asserted to have been made in the reign of Henry IV. (1412), from a memorandum which exists in Harleian MS. 1196, a period of seventy years before the incorporation above alluded to. This is the sole authority for such an assertion. The first commission proceeding from royal authority was issued to Thomas Benolte, Clarendieu King of Arms, in the 20 Henry VIII. (1528/9), empowering him to visit the counties of Gloucester, Worcester, Oxford, Wilts, Berks, and Stafford. This was the earliest heraldic visitation under proper authority. The last, which was that of the county of Southampton, was made by Sir Henry St. George, Clarendieu, in the year 1686.

I would refer F. K. H., for fuller information, to Sim's 'Manual for the Genealogist,' Noble's 'History of the College of Arms,' and Moule's 'Bibliotheca Heraldica.'

J. S. UDAL.

Inner Temple.

The registration of arms dates from 1484, when the heralds were first incorporated and their college established. "Within half a century of that date," says Mr. Phillimore, in his interesting book 'How to Write the History of a Family,' "Benolte, Fellowes, and Tonge began the series of heraldic visitations of the counties which formed the basis of English middle-class genealogy in the sixteenth and seventeenth centuries." The first of these visitations was made in the year 1530, in

the counties of Cornwall, Cumberland, Dorset, Gloucester, Kent, Northumberland, Nottingham, Surrey, Sussex, Wilts, Worcester, and York. The last was that of London, taken in 1687.

RITA FOX.

Beaconsfield House, Manor Park, Essex.

CATHERINE WHEEL MARK (7th S. v. 28, 91, 112, 236, 316).—Mr. Cripps, in his work on 'Old English Plate,' writes as follows:—

"The most puzzling doubtful mark that has ever come under the author's notice is on a piece of church plate at Bradford. It bears a catherine-wheel, an italic letter *h* for date-letter, and as maker's mark the letters SS crowned on a shield repeated twice. It is dated 1691, and is almost certainly of York make; the York date-letter for 1690-1, it may be added, is an *h*, and very likely an italic one. The maker's mark, though it is one of those registered at Goldsmith's Hall, may well belong to a provincial maker for all that. The best suggestion is that the York mark is accidentally omitted, and that the catherine wheel, which is the well-known armorial bearing of Scot, may be a mark adopted by a silversmith of that name, his initials being SS."

N. L. O.

PAKENHAM REGISTER (7th S. v. 168, 293).—Allow me to mention the name of the celebrated ruler of St. Domingo, François Dominique Toussaint, surnamed L'Ouverture, born there in 1743. In 'Chambers's Cyclopædia' there is a short memoir of a voluminous writer, Anna Louisa Gertrude Toussaint, born at Alkmaar, in Holland, in 1812, and who seems to have been of French extraction. The name is probably of French origin.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CATSUP: KETCHUP (7th S. v. 308).—"Ketchup, n., a SAUCE. See *Catchup*" (p. 737). "*Catchup, Catsup, n.* (Probably of East Indian origin, because it was originally a kind of East India pickles)" (p. 205). "Dr. Webster's Complete Dictionary.....Revised and improved by Chauncey A. Goodrich, DD., LL.D.....and Noah Porter, D.D.....London: Bell & Daldy, 4to." An Indian derivation seems probable, as a kind of curried fish is known as *kedgeree*, the first part of which word resembles the *ketch* of *ketchup*.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

Botargo, caviare, ketchup, soy, are respectively derived from the Malay, Arabic, Hindustani, and Japanese.

R. S. CHARNOCK.

In Rennie's 'Supplement to the Pharmacopœias' (1829) Dr. Kitchiner is said to have been the first to call ketchup *catsup*. Rennie adds that the doctor thought it "witty." If Swift refers to ketchup under the name *catsup*, Kitchiner is, of course, robbed of this doubtful honour, and that he does is, I think, evident. Is not *ketchup* of foreign etymology? All the authorities I have at

hand derive it from *kitjap*, the Eastern name for soy sauce, to which our home-made condiment certainly bears some resemblance. C. C. B.

ORIGIN OF PROVERBS (7th S. v. 268).—"Ce que Dieu garde est bien gardé" is thus traced by De Lincy:—"Celuy est bien gardé, qui de Dieu est gardé" ('Adages Franç.'; Henry Estienne, 'Les Prémices,' &c., 1598, p. 31), XVI^e siècle" (t. i. p. 19). ED. MARSHALL.

QUEEN ELIZABETH (7th S. v. 347).—"A million of money"—surely this was never the sentence! "A thousand acres of land for an inch of time" is the form I have seen. But no authority has accompanied the utterance. It is the touch of imagination keeps such things alive. I have always thought that when Gonzalo, in 'The Tempest,' says, "Now would I give a thousand furlongs of sea for an acre of barren ground," he was supplying an inferior reading to this Elizabethan saw. C. A. WARD.

Walthamstow.

THOMAS LARKHAM'S PORTRAIT (7th S. v. 328).—Lowndes, quoting Larkham's work, 'The Attributes of God,' 1657, says, "Prefixed is a portrait of the author, *æt.* fifty-four." No such portrait appears in the British Museum copy of the above work. W. WINTERS.

Waltham Abbey.

LETTERS IN SCOTCH LEGAL DOCUMENTS (7th S. v. 268, 354).—The letters JAVII, of which R. M. seeks an explanation, are quite common in Scottish legal documents of last century, and they are nothing more than a corruption of the Roman numerals for the date 1700, which were gradually transformed in the MS. of scribes into something little resembling the original. The metamorphosis of *IOVII* (*imvii*) into JAVII or JAVII can easily be exhibited in writing; but I am not sure that it can be shown in printing. Perhaps, however, it can be explained, and R. M. can make the demonstration for himself. The *i* (one) is lengthened into a *j*; the first loop of the *o* (*m*) is made into a circle by joining the lower and upper ends, and it becomes the *a*; the second loop, separated from the first and lengthened, becomes a *j*, for it is often written JAVII; and the *vii* explain themselves.

DAVID ANDERSON.

Edinburgh.

ENGRAVINGS (7th S. v. 287, 358).—Bound up in a volume of the *Pictorial Times* I have an odd number of the *Historic Times*, September 21, 1849, No. 36, vol. ii. Its first issue, therefore, was subsequent to 1846. CUTHBERT BEDE.

BIBLIOGRAPHY OF SCHOOL AND COLLEGE MAGAZINES (7th S. iv. 5, 110).—Add to list of school and college magazines, if completeness be desired,

Melbourne University Review, started in 1885; the *Sydneyan*, an organ of the Sydney Grammar School; the *Melburnian*, an organ of the Melbourne Church of England Grammar School. The first number of this appeared in 1876, and was the parent of several similar publications by other schools, e.g., *Wesley College Chronicle*, *Young Victoria* (the magazine of the Scotch College, Melbourne), the *Geelong Grammar School Quarterly*, the *Blue-Bell* (conducted by the girls of the Melbourne Methodist Ladies' College). There is also, I believe, at least one school magazine published in Capetown, and one or more in New Zealand. PERTINAX.

Melbourne.

HUSSARS QUARTERED IN JAMAICA (7th S. v. 408).—The 18th Light Dragoons were despatched to St. Domingo in 179-, and assisted to quell the disturbances then taking place under Toussaint l'Ouverture. I am away from my books, but if MR. EGERTON wishes shall be glad to give him next month exact dates, &c., from my records of the regiment. It was not till ten or eleven years afterwards that they became Hussars.

HAROLD MALET (Col. h.p. 18th Hussars).

The 20th, or "Jamaica" Regiment of Light Dragoons, with nine other regiments of Light Cavalry, was raised about 1794 for service in that island, and served there. There were no Hussars in those days, and it is a pity there should be now, for only a few of them have a history as such. The 20th were reduced in 1816.

AN OLD LIGHT DRAGOON.

I am not aware of any Hussar regiment having served in Jamaica, but the 17th Lancers, at that time the 17th Light Dragoons, were employed *circa* 1795-1797, part on board ship as Marines (whence probably the origin of the saying "Horse Marines"), and part on land in various West Indian islands, a squadron being employed to put down the rising of the Maroons in Jamaica about the end of 1795 and beginning of 1796. C. H.

In 1795 two squadrons of the 17th Lancers (then Light Dragoons) formed part of an expedition to the French West India Islands. Shortly after their arrival one squadron was sent on board the *Hermione* to do temporary duty as Marines, while the other squadron proceeded to Jamaica, and was employed against the Maroons. The headquarters and five troops arrived in St. Domingo from Ireland early in 1796, and the regiment, after seeing much hard fighting in Jamaica, Grenada, and St. Domingo, returned to England in 1797. ROBERT RAYNER.

HAMPTON POYLE, CO. OXFORD (7th S. v. 269, 349).—The name Poyle appended to Hampton may be a variation of Powell (pronounced in some parts as one syllable), and is a patronymic of fre-

quent occurrence in Wales and on the Welsh Borderland. Perhaps it may be primarily derived from De la Pole, other forms of which occur as Pole, Poley, Powle, Powley, Poole, Pooley.

The annual value of the benefice in the King's Books is given as 6*l.* 2*s.* 8*d.*, though your learned correspondent Mr. PICKFORD mentions its having gone up in the present day to 90*l.*, yet the difference of money must be taken into account, and the expense of living in the nineteenth century. On one occasion during my undergraduate career at Oxford, more than forty years ago, I visited Hampton Poyle, making my way thither over Gosford Bridge from Kidlington. The whole country was under water, and a very damp and melancholy appearance it did indeed present. Doubtless now, as then, the Cherwell flows past to join the Isis at Oxford, for, as Tennyson says, "Men may come, and men may go, but I go on for ever."

The information contributed by your correspondents concerning Hampton Poyle and its former owners (see pp. 349, 359) is full of interest, and shows that many a parish, however small, has some little history connected with it. No doubt an old contributor who has departed, WILLIAM WING, of Steeple Aston, could have added, had he been here, much supplemental information. He always felt an interest in the antiquities and genealogies of his native county, and was glad to impart his knowledge. OXONIENSIS.

CHATTERTON (7th S. v. 429).—The initials stand for Lancelot Sharpe. He was of Pembroke College, Cambridge; B.A. 1796; M.A. 1800; instituted as rector of All Hallows Staining, in the City of London, January 31, 1802; appointed prebendary of St. Paul's 1843; elected F.S.A. November 18, 1813; died October 26, 1851, aged seventy-seven. For further particulars see *Gentleman's Magazine*, 1852, vol. i. p. 99. He edited Rowley's 'Poems, with a glossary, 1796; contributed 'Remarks on the Towneley Mysteries' to *Archæologia* of the Society of Antiquaries, vol. xxvii.; was the author of 'Nomenclator Poeticus; or, the Quantities of all the Proper Names that occur in the Latin Classic Poets ascertained by Quotations, &c.,' 1836, 12mo.; of 'Anaptyxis Biblica; or, the Portions of Holy Scripture enjoined by the Church of England to be read in the course of her Daily, Occasional, and Annual Services,' 1846, 16mo.; of a sermon on Heb. x. 25 in vol. iii. of Rev. A. Watson's 'Practical Sermons,' 1845-6, 8vo.; and 'The Gospel for Sinners and Saints,' by one who is the chief of sinners, L. S., London, 1852, 16mo. Mr. Sharpe corrected for the press many classical and theological works of others. DANIEL HIPWELL.

34, Myddelton Square, W.C.

The initials "L. S." stand for the Rev. Lancelot Sharpe, M.A., a former rector of All Hallows

Staining. See my short note on 'Dame Wiggins of Lee' in the *Athenæum*, No. 3135, p. 711, November 26, 1887, for fuller particulars. A. H.

SIR ROBERT HARRY INGLIS, BART. (7th S. v. 347).—Perhaps the following meagre particulars of the life of this gentleman may prove of interest to your correspondent. He was the only son of Sir Hugh Inglis, Bart., formerly chairman of the East India Company. He was born in 1786, and received his early education at Winchester and Christchurch, Oxford. Soon after taking his degree he became private secretary to the late Viscount Sidmouth, and was appointed by him one of the commissioners for settling the affairs of the Carnatic. In 1824 he entered Parliament as member for Dundalk, a borough at that time in the patronage of the Earl of Roden. In 1826 he was elected for Ripon, the representation of which borough he resigned in the spring of 1829, in order to contest the University of Oxford against the late Sir Robert Peel, when the latter accepted the Chiltern Hundreds on introducing the Roman Catholic Relief Bill. From that time he continued to represent the University until January, 1853, when he retired from Parliamentary life, and was sworn a member of the Privy Council. He died at his house, 7, Bedford Square, London, May 5, 1855.

W. GILMORE.

112, Gower Street, W.C.

WEST DIGGES (7th S. ii. 308, 355).—The following statement in the *Gentleman's Magazine* for 1786, vol. lvi. part ii., may have escaped URBAN'S attention, as it does not seem to be referred to in the index:—

"P. 1091. West Digges, who died in Ireland November 10, was eldest of the two sons of Thomas Digges, Esq., of Chilham Castle, Kent, by his wife the Hon. Elizabeth West, only daughter of John, twelfth Lord de la Warr, and sister to John, first Earl, whom he married in August, 1724."

Collins also states that the Hon. Elizabeth West, "who in August, 1724, was married to Thomas Digges, of Chilham Castle, in the county of Kent, Esq.," was the mother of West Digges, the player ('Peerage of England,' 1812, vol. v. p. 25).

G. F. R. B.

COMMENCEMENT OF YEAR (7th S. iv. 444; v. 237, 335, 398).—When I stated that March 25 was legally New Year's Day until the Act of Parliament in 1751, which, besides altering the style, enacted that thenceforward the year should begin on January 1 (as it already did in Scotland and, by popular usage, in England), I was using the expression of that Act itself. I believe the adoption of Lady Day as the commencement of the year in legal deeds dates from the fourteenth century, but am not aware whether this was accompanied by any legislative enactments. In a note on the 'Ecclesiastical Calendar,' published in

'N. & Q.,' 7th S. i. 243, I called attention to the inconsistency of early editions of the Prayer Book in stating categorically that the year began on March 25, and yet evidently alluding to January 1 as New Year's Day. But I should attribute this to inadvertence, not "malice pre-pense."
W. T. LYNN.

WAS SHAKESPEARE AN ESQUIRE? (7th S. v. 369.)
—The question of R. H. C. must, I think, be answered in the negative throughout. There is no pretence for calling Shakespeare an esquire. It is, I believe, the rule in the patent granting arms to describe the grantee as "gentleman," for he is made a gentleman by that grant, which he was not before, whatever his wealth might have been. This was the case with John Shakespeare, father of William. Perhaps William might be described as a gentleman by descent, but even this seems to be doubtful, inasmuch as he was born long anterior to the grant. Those who are entitled to the rank of esquire are sufficiently defined in 'N. & Q.,' 2nd S. vii. 204. The title has, however, become so basely prostituted as to be worthless.

JOHN MACLEAN.

Glasbury House, Clifton.

FLEUR DE LIS, OR FLEUR DE LYS (7th S. v. 428).
—May I supplement the question of PERTINAX by another? Is *lys* or *lis* a contraction of *Lois*, the name of the youth who was changed into a lily; or, to put the question in another form, is *Lois* the Old French word for *lily*?

I imagine *fleur de lys* to have been the old form of spelling, and *fleur de lis* the modern. Many words have undergone a similar change, such as *roi*, *foi* (for examples of this see 7th S. iv. 353). Few people have probably seen Henry spelt otherwise in French than Henri, and yet the late Comte de Chambord and some other old French families preserved what is, I presume, the ancient spelling.

HOLCOMBE INGLEBY.

Valentines, Ilford.

COLUMBUS (7th S. v. 268, 372).—In Churchill's 'Collection of Voyages' (1704), vol. ii., there is a translation of "The History of the Life and Actions of Adm. Christopher Columbus..... Written by his own son D. Ferdinand Columbus," in which the reader "will find all the reasons which induced the admiral" to undertake his voyages of discovery.

J. F. MANSERGH.

Liverpool.

MARK LEMON (7th S. v. 386).—In the paragraph which appeared at the above reference relating to this gentleman's parentage and birthplace there are some inaccuracies which a member of his family has placed me in a position to correct. Mark Lemon was born in Oxford Street, in a small house near Regent Circus, even at that date surrounded by a garden. His ancestors had lived for several

generations at Hendon, and many of them are buried there. There was never any change in the family name. Mark Lemon's father was called Martin Lemon; his grandfather's name was Mark Lemon. But Mrs. Martin Lemon survived her husband and married a second time, so that in later years Mark Lemon and his mother were bearing different surnames. It is this circumstance which may, perhaps, have led Mr. WALFORD into error.

H. G. K.

My genial friend Mark Lemon told me one day, as we walked along Oxford Street, and passed the corner of Great Portland Street, that the place of his birth was a house now included in the Crystal Palace Bazaar, just behind Peter Robinson's emporium. It is no secret among his old friends that his original name was Lemon Marks, and that he changed it for private reasons best known to himself.

E. WALFORD, M.A.

WALES, YORKSHIRE (7th S. v. 328).—The village of Wales, in the south of Yorkshire, came by that name under the same conditions as the country of Wales. The Saxons, on their arrival in England, dispossessed the native Celts of their country, and, after driving them to the hills of Wales, to Cornwall (anciently *Cornwales*), and other hill districts, added insult to injury by calling the native Celts *wealas* = strangers, foreigners (plural of *wealh*), now written *Welsh*, and the districts they occupied Wales. The ancient village of Wales, in Yorkshire, was made a stronghold by the native Celts against the Saxon invaders, and thus acquired its name.

FREDERICK DAVIS, F.S.A.
Palace Chambers, Westminster.

BOOKS DEDICATED TO THE TRINITY (7th S. v. 368).—Josiah Chorley was the second son of Henry Chorley, of Preston, and his wife Ellen, daughter of Richard Hodgkinson, of Preston. He was born about 1651, and died in 1720, having been minister of the Presbyterian Chapel at Norwich for about thirty years. I am a lineal descendant of John, the elder brother of Josiah, and my family possess a large portrait group of Henry Chorley, his wife, and six of his seven sons. In this picture Josiah is apparently a lad of sixteen or eighteen years of age. Besides the 1711 edition of 'The Metrical Index,' we possess an edition with original notes dated 1818, being a reprint of an edition of 1714 (London). This reprint is "embellished with engravings on wood from Mr. Thurstan's designs, engraved by R. Branston and R. Branston, Jun."

H. ASTLEY ROBERTS.

"LA DAGUE DE LA MISÉRICORDE" (7th S. v. 184, 272).—Sir Walter Scott has another allusion to this in the fine description of the storming of Torquillstone in 'Ivanhoe':—

"Yield ye, De Bracy," said the Black Champion, stooping over him, and holding against the bars of his

helmet the fatal poinard with which the knights despatched their enemies (and which was called the dagger of mercy), 'Yield thee, Maurice de Bracy, rescue or no rescue, or thou art but a dead man.'—Chap. xxxii.

JOHN PICKFORD, M.A.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 369).—

If MAOROBERT will turn to p. 6 of Palgrave's 'Golden Treasury of Songs and Lyrics' he will find the poem, and in a note on it the editor states it is taken from Davison's 'Rhapsody,' first published in 1602.

E. MANSEL SYMPSON.

Miscellaneous.

NOTES ON BOOKS, &c.

The Visitations of Devon. Edited, with Additions, by Lieut.-Col. J. L. Vivian. Parts I.—VIII. (Privately printed.)

THIS work, of which a sufficient portion is before us to admit of a fair judgment being passed upon it, cannot fail, if Col. Vivian is enabled to carry through his entire design, to be most welcome to the genealogist. In a special degree, of course, it will be a valuable aid to those whose interest lies chiefly in the western counties. Not solely, however, to the men of Devon, but also, and that considerably, to those of Somerset, Dorset, and Cornwall will its worth be apparent. And, even apart from this, it is also a work of general interest, containing as it does in its pages, even so far as at present issued, such well-known names as those of Sir Francis Drake, Sir Thomas Bodley, Viscount Falkland, and others of the days of Tudor and Stuart rule, and coming down to such worthies of the world of letters but recently among us as Sir John Taylor Coleridge and Sir Edward Greasy.

Col. Vivian's system of annotation is both extensive and careful, embracing Chancery proceedings, De Banco Rolls, inquisitions post mortem, and parish registers, besides deeds in private custody, &c. Perhaps the least satisfactory authorities cited are some of the genealogical collections in the Department of MSS., British Museum. The extracts from parish registers are full of the old story, so often told in 'N. & Q.,' and also by such authorities as Mr. Chester Waters and the late Prof. Taswell Langmead in their respective pamphlets on the subject. Leaves "cut out," whole registers, prior to given dates, specified as "lost"—such is the ever recurring tale of the parish registers of England as it is told once more, for our warning, by Col. Vivian. Will the nation heed the warning? It is not yet too late.

Among the pedigrees in the Devonshire Visitations which illustrate or are illustrated by other recently printed Visitations, we may name Cary of Clovelly. By reference to Mr. Foster's 'Visitation of Middlesex 1663-4' we see that the Henry Cary, of Potter's Bar, briefly described by Col. Vivian, *s. v.*, as third son (Orig. Vis. Dev.) of George Cary, of Clovelly, and husband of Lucy, daughter of Symon Flaxman, of Potter's Bar, without note of issue, had a daughter Barbara, married to Richard Powell, eldest son of Richard Powell, of St. James's, Clerkenwell, and grandson of Edward Powell, of Fulham, "descended of the Powells of Pengedley, co. Hereford," the stock of Powell, and of Hinson *alias* Powell, both baronets, of Fulham and Pengethley. Another point of contact with the Middlesex Visitation 1663-4 would seem to be afforded by Comyn *alias* Chilcott, of Isleworth and of Tiverton. It is an interesting coincidence that we find Comyns in two of the

most recent printed Visitations—Mr. Foster's 'Durham Visitation Pedigrees, 1575, 1616, 1666,' and his 'Vis. Middlesex 1663-4'—and know the family to have existed in Devon, though not in the Vis. 1620. The garbs of Buchan occur in varied combinations in the coats of both the Durham and the Devon and Middlesex families of Comyn, and it may well be assumed that there was a remota common ancestor, a fugitive from Scotland after the Red Comyn's death had been made "sicker."

In view of the coming celebration of the Armada tercentenary we can hardly omit noticing that Col. Vivian's researches in the way of annotation to the Drake pedigrees do not show any trace of relationship between Drake of Ashe and Drake of West Crowndale, the stock of the great admiral. Of course, all that can be desired is that the truth should be made manifest. The admiral is in himself quite a sufficient *stirps* for any Drake to be proud of, whether cousinship with the house of Mount Drake and Ashe can or cannot be predicated of him. We hardly know whether the mention of a mullet as being sometimes found charged on the shield of Drake of Crowndale, presumably as a mark of cadency, can be taken as a suggestion of the alleged kinship. In the name of the inquisitor before whom John Drake, page to the admiral, was examined (p. 293) for "Gutierrez" should, we have no doubt, be read *Gutierrez*. We shall look forward with interest to the forthcoming parts of Col. Vivian's valuable work.

The Booke of Regester of the Parish of St. Peter, in Canterbury, for Christenings, Weddings, and Buryalls, 1560-1800. Edited by Joseph Meadows Cowper. (Privately printed.)

We are always glad to receive a new volume of parish registers. But a little while ago it seemed to us impossible that the old parish registers of England should ever be put out of the reach of destruction by means of the printing press; but the days are improving. In almost every shire in England there are now men hard at work on the labour of transcription. We do not doubt but that the enthusiasm will last, and that the time will come when all records of this kind will be out of danger. We are, however, a long way from this at present, and cannot be too grateful to any one who brings the consummation of our desires a step nearer. Mr. Cowper has done his work well. He has produced a handsome, well-indexed octavo of upwards of two hundred pages. His book contains not only the registers, but also copies of the inscriptions in the church and churchyard, a list of the rectors, and a preface containing much local information. It would appear that at Canterbury the practice of abstaining from flesh meat in Lent was still in force. Mr. Cowper has discovered a dispensation of that date for Isabel, the wife of Thomas Norwood, who had lately been confined, and was "very weake & sickly." She was of the parish of St. Alphege, but Rufus Rogers, the Rector of St. Peter's, granted the dispensation because her own parish minister had refused to do so.

Mr. Cowper has gathered together a list of the more curious Christian names. This is, so far as we remember, a new feature, and is a very useful one. The strange Scriptural names which historians who are attracted by fables tell us the Puritans gave their children are well-nigh absent. Isaria, Effield, Marthanna, Phenennan, Marline, Amena, and Aues are uncommon, and anything but lovely.

A question is asked by Mr. Cowper in his preface which has often occurred to us when he inquires, "Did the fees for breaking the ground in the church and churchyard become the property of the incumbent? I

have abundant evidence to show that formerly these fees were paid to the churchwardens, and accounted for by them." As to burials in the church, we can confirm what Mr. Cowper says from our own investigations. As to those in the churchyard we do not remember to have met with evidence one way or the other. It is an interesting subject, which requires investigation.

Percy Bysshe Shelley: a Monograph. By H. S. Salt. (Swan Sonnenschein & Co.)

It is a difficult thing to give a fair account of a book like that before us. Holding, as we do, that Shelley is the greatest lyrical poet the world has seen since song deserted Greece, and that he did not deserve much of the opprobrium heaped on him during his lifetime, yet we cannot but think a work like Mr. Salt's will do much harm to his memory. It is a cleverly written defence of Shelley, but it goes too far. No one can defend him, nothing can excuse him, for many things he did, and notably for writing and asking his wife to join the party consisting of Mary Godwin, her half sister, and himself, when they were on their journey to Italy. Mr. Salt seems to have made up his mind that Shelley could do no wrong, and that whatever he did must, by the nature of things, be right. This is not the spirit in which a biographical monograph should be given to the world. What we want is the truth, not a brief for or against, however well that brief may be written. This will, no doubt, become a text-book to the members of the Shelley Society.

The Armour of Light. By the Rev. George Prothero, M.A. (Rivingtons.)

THIS is a volume of sermons characterized by directness and sincerity; but, as the writer admits in his modest and graceful preface, they owe their chief distinction to the casual circumstance that they have been preached before the Queen in the ordinary course of his ministrations at Whippingham. They are plain and simple discourses, for the most part on the practical duties of life.

THE ninth issue of *Dramatic Notes: a Year-Book of the Stage* is edited by Mr. Cecil Howard, and constitutes a useful illustrated account of last year's representations. It has a full index.

PART VII. of the *Bookworm* has a paper, by Mr. C. A. Ward, upon 'Johnson's Tavern Resorts and Conversations.'

GYPSY LORE SOCIETY.—As the outcome of a recent note in 'N. & Q.', a society has been formed, under the above name, for the study of the gipsy question in all its aspects. The President of the Society is Mr. C. G. Leland; the Vice-President, Mr. H. T. Crofton; and among its members are M. Paul Bataillard, Sir Richard F. Burton, Dr. Alexander G. Paspatis, Prof. Rudolf von Sowa, and other continental and English gypsologists. The Society will publish a quarterly *Journal*, which will be supplied to members only. The Hon. Sec. (Mr. David MacRitchie, 4, Archibald Place, Edinburgh) will be glad to furnish particulars to those desirous of joining the Society.

MR. JOHN S. FARMER is about to print for private circulation a 'Dictionary of Americanisms Old and New.' Application may be made to Messrs. Poulter & Sons, 6, Arthur Street West, E.C.

THE First Report, by the Rev. A. Smythe Palmer, of the 'English Dialect Dictionary' has appeared. The Society wants volunteers to transcribe glossaries, extract quotations, &c. Those inclined to aid should address the Rev. A. Smythe Palmer, The Chalet, Grove Hill, Woodford, Essex.

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. W. ALLISON ("Missals").—The Sarum Missal was first printed at Rouen in 1492. Only one copy of this is known to exist. For missals consult 'N. & Q.', 4th S. v. and vi., and the indexes generally.

W. M. ("Papal Benedictions").—All information concerning these is obtainable from 'N. & Q.' Consult especially 1st S. vii. 462, and Didron's 'Christian Iconography' (Bell & Daldy).

W. G. ("Solar Radiation").—Your query is better suited to *Hardwicke's Science Gossip* than to our columns.

C. W. RUSSELL ("Vision of Piers Plowman").—This well-known poem has been frequently reprinted. A convenient edition, edited by Thos. Wright, is now obtainable from Reeves & Turner, Strand, W.C.

CORRIGENDUM.—P. 433, col. 1, l. 16 from bottom, for "Charles I." read *Charles II.* In the previous line "Charles I." is correct.

NOTICE

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

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

NORTHAMPTONSHIRE NOTES & QUERIES.

Part XVIII. contains ROUND STAMFORD (Illustrations), and the following Papers:—"Burligh House by Stamford Town"—Thomas Haynes, a Northamptonshire Author—Lord Mayors of London who were Natives of Northamptonshire. II. Sir Robert Chicheley—Northamptonshire Marriages and Deaths, 1767—English Country Life in the Eighteenth Century—The Grandson of a Sievemaker—Relics of Naseby Fight—History of the Hospital of S. John and S. James at Brackley (pedigree)—Northamptonshire M.P.s.—Knotsford Monument at Malverton—The Sheppard Family of Northamptonshire: John Sheperde, of Grimscote, 1525; Richard Sheperd, of Winkfield, 1532; John Sheperd, of Clayton, 1539; Thomas Sheppard, of Althorpe, 1559—Northamptonshire Norjurors—The Vincents of Barnack, 1565—Modern Superstitions—Will of Thomas Bellamy, of Stonyard—Sculptured Cross in St. Sepulchre's, Northampton (Illustration)—Rhyming Public-House Signs—Disturbances in Northamptonshire—Nassington Weavars—The Garfields of Northamptonshire. Northampton: TAYLOR & SON. London: ELLIOT STOCK.

Just published, New and Cheaper Edition, with Illustrations, small 4to. cloth, 10s. 6d.

OLD GLASGOW:

The Place and the People.

FROM THE ROMAN OCCUPATION TO THE EIGHTEENTH CENTURY.

By ANDREW MACGEORGE.

London: BLACKIE & SON, 49 and 50, Old Bailey.

LONDON, SATURDAY, JUNE 23, 1888.

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MATTHEW'S BIBLE, 1537.

In a recent discussion in 'N. & Q.' Mr. Dore's little book on 'Old Bibles' was so strongly recommended that I have been looking into it, and the results have been so startling that I thought the public might be interested in them, and that Mr. Dore ought to have a chance of making an explanation. I will at this time only deal with Matthew's Bible, 1537, giving in one column the collation from Mr. Dore's book, and in the second column the collation as I have taken it from the Bible itself. I have examined five copies, and find them all agreeing in not having the long prologues which Mr. Dore says are such striking and disagreeable characteristics of this Bible, and which he is so continually girding at. His so-called "original spelling" is full of blunders. Let readers judge.

Mr. Dore's 1537 Bible Collation.

"The Byble, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truly and purely translated into English by Thomas Matthew. MDXXXVII."

"This title is in red and black letters, within a wood

R. R.'s 1537 Bible Collation.

"¶ The Byble, which is all the holy Scripture: In which are contayned the Olde and Newe Testament, truly and purely translated into English by Thomas Matthew. ¶ Easye j. Hearcken to ye heuens and thou earth geaue care: For the Lorde speaketh. M.D.XXXVII."

"This title is in red and black, within a large and

engraving and at the bottom in large letters, "Set forth with the Kynges most gracyous licence." A Kalendar and Almanac for 18 years beginning 1538—four pages.—An exhortation to the study of the Holy Scriptures, one page, with John Rogers initials at the bottom. The summe and contents of all the Holy Scripture, two pages. Dedication to Henry VIII., three pages. To the Chrysten Readers, and a table of the principal matters in the Bible—twenty-six pages.

fine woodcut border, and at the bottom in large letters, "Set forth with the Kinges most gracyous lyce'ce." At the back of the title, "These thynges ensuyne are ioyned with this present volume of the Byble." [Short contents.] The second leaf *ij. "The Kalender and Almanack for .xviii yeares, beginning 1538," four pages. "¶ An exhortacyon onto the studye of the holy Scrypture," one page in red and black, with John Rogers's initials at bottom in large ornamental type nearly 2½ in. in height. "¶ The summe & content of all the holy Scripture," two pages in red and black. On the reverse of the fifth leaf commences the dedication, "¶ To the most noble and gracyous Prynce Kyng Henry the eyght," three pages, the last signed "Thomas Matthew," and having "H. R." at the bottom in the same large ornamental initials as the previous "J. R." On the next leaf (sig. **) commences "¶ To the Chrysten Readers" and "A table of the principall matters conteyned in the Byble," twenty-six pages.

"The names of all the bokes of the Byble, and a brief rehersal of the years passed, since the begynnyng of the worlde unto this yeare of our Lord MDXXXVII," one page.

Genesis to Salomon's Ballet, fol. i., ccxlvii.

The Prophetes in English. On the reverse of this title is a large wood-cut between R(ichard) G(rafton) and E(dward) W(itchurch) in capitals. Essay to Malachi, fol. i., xciii., and at the end of Malachi, W(illiam) T(yndale) in large capital letters.

"¶ The names of all the bokes of the Byble" and "¶ a brief rehersall of the yeares passed sence the begynnyng of the worlde vnto this yeare of our Lorde M.cccccc.xxxvii," one page, on the reverse of which is a fine full-page engraving of Adam and Eve in Paradise—altogether 20 preliminary leaves.

Text commences on sig. a. Genesis to Solomon's Ballet, i-ccxlvii. Reverse blank.

Title in red and black. "The Prophetes in English," surrounded by sixteen woodcuts. On the reverse a large woodcut across the page representing the angel touching the lips of the prophet with a coal from the altar. Above this woodcut, at the top corners, are the large ornamental initials "R. G." [Richard Grafton], with "The Prophetes Essaye" between them; and at the bottom corners, "E. W."

[Edward Whitchurch], with "The worde of the Lorde endureth for euer.—Essay. xl. a" between them. Then follows the text, on AA, "Essay" to "Malachi," fol. i–xciiij. At the end of Malachi, "W. T." [William Tyndale], in the same large ornamental capitals as before.

The Apocripha.

Title in black and red. "¶ The volume of the bokes called Apocripha: Contayned in the comen Transl. in Latyne, whych are not founde in the Hebrue nor in the Chalde," with 15 woodcuts arranged as a border. On the reverse a prologue "¶ To the Reader"; text commencing on Aaa ij; folios ii to lxxxj, followed by a blank leaf.

The Newe Testament &c. printed in the yeare of our Lorde God MDXXXVII. in red and black. Matthew to Revelation, fol. 4, cix. Tables, &c., fol. cx. cxi. On the last leaf is "The ende of the Newe Testament, & of the whole Byble." "To the honoure and prayse of God was this Byble printed and fynished in the yeare of our Lorde God MDXXXVII."

Title in black and red within the same woodcut border as the first title. "The newe Testament of oure sauour Jesu Christ, newly and dyligently translated into Englyshe with annotations in the Mergent to help the reader to the vnderstandynge of the Texte. ¶ Prynnted in the yere of oure Lorde God. M.D.XXXVII." Reverse blank. Text commences on Aii. "S. Mathew" to "The Reuelacyon," fol. ii–cix. On the reverse commences "the Table wherein ye shall fynde the Epistles and Gospels after the vse of Salsbury," five pages, ending on the reverse of fol. cxi. Facing this, on the next and last leaf, is "The ende of the newe Testament and of the whole Byble."—"¶ To the honoure and prayse of God was this Byble prynnted and fynished in the yere of oure Lorde God a, M.D.XXXVII." [No printer's name.]

A full page contains sixty lines. Besides notes at the end of each chapter, in many instances as long as the text itself, all Tyndale's part of this book is loaded with long prologues. The one before Exodus consists of six columns, Leviticus has a still longer preface. Numbers rather less. Deuteronomy three columns. Jonah eight and a half. S. Matthew five

and a half. There are no prologues or "notes at the end of each chapter" to either Exodus, Leviticus, Numbers, Deuteronomy, or Jonah, or any other of the books of the Old Testament. There are marginal references, which are occasionally very long. The Epistle to the Romans has Tyndale's famous prologue, filling seven pages of small black letter, and that is

and a half. The Epistle to the Romans ten columns, book in the Bible, and so on.

Mr. Dore gives as a specimen of the Bible Psalm xxiv. in the old spelling. On comparing this with the original I find twenty-eight mistakes in the ten lines of the introductory heading alone! His whole account is a mass of blunders. He speaks of the prologues being in "columns," whereas the only prologue in the volume is in lines across the whole page. He says, "It is in black letter" and "the running titles, signatures, marginal notes, &c., are all in the Gothic letter," whereas they are *all* in black letter. A comparison of the two columns will show many blunders, such as total omission of the contents of the back of the first title; no mention of the large initials "H. R." at the end of the dedication to the king; no mention of the fine full-page woodcut of Adam and Eve facing Genesis i. This woodcut, and the one on the Old and New Testament titles, had been used for earlier foreign Bibles, and continued to be used in England for many years; they are in a perfect copy which I have of Cranmer's, 1562. Mr. Dore makes no mention of the blank leaf at the end of the Apocrypha (my copy has this leaf, with the same watermark as the other leaves). He has no end of misspellings, misplaced capitals, &c. Now, as we have been told that Mr. Dore does not copy from other books, but consults the original volumes, I am very curious to know whence he got his collation of the 1537 Bible. When he has answered that question, I can go on with another Bible, if agreeable. I can understand a man sometimes omitting to see what is in a book, but cannot understand how he can see what was never there. This matter of the prologues is serious.

Mr. Dore, in his account of Matthew's Bible, has not a word to say about the remarkable woodcuts in the text, although he has time to go out of his way to indulge in unworthy sneers at the noble martyr, the translator. If, as one of the correspondents to 'N. & Q.' says, Mr. Dore's book is better than Dr. Westcott's, I am sorry for Dr. Westcott, because Mr. Dore's book is very incorrect, unsympathetic, and flippant. R. R.
Boston, Lincolnshire.

SOME NOTES AND ADDENDA TO PROF. SKEAT'S 'ETYMOLOGICAL DICTIONARY.'

(Continued from p. 203.)

Before I proceed with these notes, I may perhaps be allowed to remove an impression which, from correspondence with a friendly critic, I find they have created. The nature of his observations will be sufficiently clear if I make the following statements.

I wish, above all, that my remarks should be

considered as "addenda" to Prof. Skeat's valuable work, not as criticism. The frequent "known since" or "Shakespeare was not the first" were intended for the many who have as yet neglected to consult D.M., or who cannot afford this expensive work. Prof. Skeat himself says in his preface or key, § 4, that he has often cited Shakespeare in preference to a slightly earlier writer. Shakespeare is so often almost the only writer of his date which people read, that very many are inclined, consciously or unconsciously, to ascribe to him personally most unusual words they find in his works. It was this wrong impression which I wished to combat. To continue this would, however, needlessly extend these notes, and I shall henceforth omit all reference to this question.

Next, my references to D.M.—if they had been intended to serve as authority for contradicting statements made by Prof. Skeat—would seem to imply that in my opinion D.M. superseded once and for all the 'Etymological Dictionary.' But it does not; and to show that it does not it is not even necessary to repeat my friend's remark that Skeat's 'Dictionary' is as yet superior to the D.M. for the letters C—Z. Even when both treat of the same word, D.M. gives but a part of what Skeat gives, just as Skeat offers admittedly but a part of what D.M. brings. Cf., as instance, the treatment of words as *anger* or *animate* in both works; nay, D.M. occasionally refers the student to Skeat for further information, as, e. g., in v. "Artichoke."

Awl. The full form *awel* occurs about 1025, 'Gerefa,' 'Anglia,' vol. ix. p. 264, l. 6.

Avon. Add cross-reference to "ear," which contains the same root. Cf. Skeat, *in v*.

Baba. Prof. Skeat accepts Williams's statement that the Celtic forms are mutations from *maban*, dim. of *maib*, early Welsh *maqui*. This, if true, would be a most exceptional mutation. *M* becomes regularly *f* (v), *b*, in other cases, becomes regularly *m*; but I know of no other case where *m* became *b*. I have no doubt whatever that *baban* and *maqui* or *maib* have nothing to do with one another.

Backgammon. *Back* occurs in the meaning of "tub, vat, cistern," since 1682, cf. D.M. *in v*. The earliest quotation for *backgammon* is dated 1676 (*baggammon*, 1645). *Bak*=tray is very common in Dutch. Wedgwood's etymology is supported by the fact that the game is in Holland always called *bakken* (a denominative verb from *bak*), and generally played on a tray-shaped board.

Ballast. Even as to the last syllable not all agree. Franck, 'Nederl. Etymol. Woordenboek,' *in v*., thinks that Swedish *bar-last*, as well as Danish *bag-last*, are due to popular etymology, and adds: "Perhaps O.E. *balace*, *balasse*, N. Flemish *ballas*, come nearer to the original form; Celtic *bal*=sand has as yet the best claims to be considered for the etymon. *Ballast* is then derived from that word by means of a suffix." In support of Koolman's etymology cf. Dutch *baldadig*, adj. + A.S. *bealodaed*, and perhaps *baloorig*=unwilling to listen, bad-tempered, and *balsturig*=obstinate, difficult to steer. Also Mid. Dutch *bal-monden* (Oudemans, i. 295, and Verdam, i. 540), to badly discharge the duties of guardian.

Bantling. D.M. *in voce*: "Possibly from *band*, swathe + *ling*; but considered by Mahn, with greater probability, a corruption of German *bänkling*, bastard, from

bank, bench, *i. e.*, "a child begotten on a bench, and not in the marriage-bed." This derivation seems to be rejected by Prof. Skeat; he does not mention it. He accepts, however, the perfectly parallel bastard=*filis de bast*, and adduces the Old Fr. form *coitart*, lit. son of (begotten on) a mattress, and Germ. *bankart*, lit. son of (begotten on) a bench. This same *bankart* existed in the same sense in Dutch *bankaard*, where we also find the verb *baenken* in the sense of having illicit sexual intercourse. Cf. Oudemans, *in v*. (i. 277). If further information of the etymon *bastard* were necessary, we might adduce English "bast" (D.M., *in v*.), "a bastibore," "bigeten o' bast," and even "some of bast," "bast some."

Bedim. Cf. Mid. Dutch *bedemen* (Oudemans, i. 337; Verdam, i. 622), to become dark.

Bedridden. Cf. Mid. Dutch *beddre* (Oudemans, i. 333, who quotes it from Plantein, 1573). This, as well as Dutch *bed-vast*, *bedlegerig*, all point to *bed* as first syllable.

Beetle-browed (cf. *Academy*, November 28, 1885, No. 708. p. 362, col. 1)=shaggy eyebrows meeting in the middle over the nose, from the likeness to the antennæ of a beetle.

Bid (1), to pray. In 'Tydschrift voor Nederlandsche Taal und Letterkunde,' vol. i. p. 32 sq., Prof. Kern suggests that the root of this verb is Sanscr. **badh*, Aryan *bhadh*=to press. *Bed* is from the same root=that which is pressed. He mentions the forms *kneobeda* (Heliand), *knebeðr* (Old Norse), Sk. *jñubādha*. The article is too long to be given here even in extract, but should be consulted by all students.

Blue. This word is rather to be considered as the French *bleu*. Cf. Franck (*blawu*), Kluge (*blaw*), D.M., *in v*. The use of this word in such combinations as "to look blue," "blue-devils," has always struck me as perfectly incomprehensible, notwithstanding the explanation that he who suffers from *delirium tremens* sees all things blue, &c. Can this possibly be a remnant of the same origin as the Mid. Dutch (*ge)blu* and the M. German *blûc*, *blûc*, *blug*, all of which=confused? Cf. Tydsch. T. and L., vi. 42, where these words are quoted, though for other purposes.

WILLEM S. LOGEMAN.

Newton School, Rock Ferry.

(To be continued.)

THE GREAT CRYPTOGRAM.—I have just found among some of my father's papers the accompanying note, which was evidently intended for the readers of 'N. & Q.' The only hesitation I have in sending it is that it brings into undue prominence Mr. Ignatius Donnelly's "mammoth mare's nest."

"DID FRANCIS BACON WRITE SHAKESPEARE? AND MR. DONNELLY'S SHAKESPEARE CIPHER (7th S. i. 289, 397).—The diversion effected by Mrs. Ashmead-Windle by announcing her discovery of an internal sense in parts of the plays, proving the Bacon authorship, has been brought to the utmost pitch of absurdity by Mr. Ignatius Donnelly, of Hastings, Minnesota, an ex-Member of Congress, and a well-known author.

"As much of Mr. Donnelly's 'cipher' as its 'discoverer' had been pleased to reveal to the writer has been communicated to the *Nineteenth Century* for May by Mr. Percy M. Wallace. A foot-note to p. 703 is in these words: 'The accuracy of these statements, as well as that of the others made by Mr. Donnelly and quoted here, may be verified by any one who can give an hour to the

study of the Folio.' But Mr. Donnelly has communicated others *not quoted there*, in which he gives examples of his 'multiples,' which are, he writes, 'not the most important part of the cipher.' But they are a part, and if it can be made to appear that in that subordinate, but still constituent, part of his scheme he counts wrong, and his results are *not* verified, but falsified, I submit that he stands convicted of an imposition. There are, I apprehend, but few readers of Mr. Donnelly's remarks who would go through the 'grind' of verification, the trouble is so great, and the prospect so hopeless. But I have done it, just as a test of his pretensions. In the 'Histories' he applies his system of multiples to pp. 74 and 76; in each case the number of italics on a page being multiplied by the number of that page, the 'significant result' being given in the *Chicago Tribune*, April 24, 1885—viz., 10:74=740th word, 'volume'; 12:74=888th word, 'plays'; 11:74=836th word, 'found'; and the 836th word on p. 75 is 'out'! From pp. 53, 56, and 67 he extracts 'Bacon,' 'Francis,' and 'St. Albans,' so that we get 'Francis Bacon [of] St. Albans,' and 'volume [of] plays found out.' Could the ravings of monomania further go? They would hardly go so far, I think; for mere monomaniacs can count correctly, whereas Mr. Donnelly counts false, or fast and loose, and relies upon good luck to prevent the trick being 'found out.' But he ought not to expect every reader to take his results for granted; and I, for one, have tested them with a very 'significant result.'

"It is self-evident that when Mr. Donnelly first counts *ten* italics on p. 74, and then counts *twelve* italics on the same page, he has at least two methods of counting. In truth, he has about half a dozen, and he always selects that which suits his purpose. (1) He may count every word in italics; (2) or omit doublets and triplets with same spelling; (3) or the like with various spelling; (4) or omit one name where two indicate only one person; (5) or count doublets and triplets as unity only where they refer to one and the same person; (6) or, under various conditions, omit to count any or all of these at once, or otherwise.

"Thus he gets his 10 × 74; thus he gets his 12 × 74; thus he gets his 11 × 76. But the rule which gives any one of these does not give any other. I say that, apart from the silliness of the whole affair, the trickery of it is disgraceful; and the sooner this is known the better. I have already received three letters from highly-educated persons asking me, evidently in great anxiety of mind, 'Is there any truth in Mr. Donnelly's pretensions?' To all I answered, as I was bound, that the arithmetical part of the boasted 'cipher' is trickery, and nothing else.

"Athenæum Club."

HOLCOMBE INGLEBY.

BACON AND SHAKESPEARE.—At a time when the absurdity (first started some thirty years ago) of attributing Shakespeare's plays to Francis Bacon is being revived, it may be of interest to quote a passage in the 'De Augmentis Scientiarum' of the latter, referring to the tendency of the drama of his own time as compared with that of the ancients. It is noteworthy, as Mr. Spedding points out, that the 'De Augmentis' (which is, in fact, an enlargement of the earlier work, published in 1605 under the title 'The Two Bookes of Francis Bacon, of the Proficiency and Advancement of Learning Divine and Humane') appeared in 1623, the year which saw the first collected edition of Shakespeare's plays. The quotation is as follows:—

"*Dramatica autem Possis, quæ theatrum habet pro mundo, usu eximia est, si sana foret. Non parva enim esse posset theatri et disciplina et corruptela. Atque corruptelarum in hoc genere abunde est; disciplina plane nostris temporibus est neglecta. Attamen licet in rebus publicis modernis habeatur pro re ludicra actio theatralis, nisi forte nimium trahet e satira et mordeat; tamen apud antiquos curæ fuit, ut animos hominum ad virtutem institueret.*"—Lib. ii, c. 13.

I am not now concerned with whether Bacon's censure of the stage of his own time is just; but it is amusing to find this deplorer of the lack of moral teaching in the modern drama maintained to be himself the author of so large a portion of it.

W. T. LYNN.

Blackheath.

BALLOW. (See 6th S. xi. 167, 216, 274, 357, 430).—*Ballow*=stick, which in 1885 Dr. J. A. H. Murray was unable to find among the treasures accumulated by the E.D.S., which he seemed inclined to regard as a "bogus word," and of which he says ('New Eng. Dict.," "no such word seems to exist or to have any etymological justification," has just been reintroduced to the public by Messrs. Parish and Shaw in a 'Dictionary of the Kentish Dialect and Provincialisms in Use in the County of Kent' (E.D.S.). They have "*Ballow* (*bal-oo*), sb., a stick, a walking-stick, a cudgel," and they add the well-known quotation from the First Folio 'King Lear.' As the pronunciation is marked, it may be supposed that the compilers of the glossary, or some of their helpers, have met with a living instance of the word, as well as with the doubtful specimen in Shakespeare.

East Kent is a district from which we may expect curiosities, since we are told by Chancellor Parish and his coadjutor:—

"Almost every East Kent man has one or two special words of his own, which he has himself invented, and these become very puzzling to those who do not know the secret of their origin."—Introduction, vi.

ST. SWITHIN.

TO MAKE ORDERS.—I give the explanation of this phrase for the benefit of the sub-editor of O in the 'New English Dictionary.' It is past all guessing, but I happen to know the answer from having met with similar expressions. It occurs in the 'Sowdone of Babylone,' ed. Hausknecht, l. 2036. The editor confesses that he can make nothing of it, and his suggestion is beside the mark. When the twelve peers attacked the Sultan and his men, we are told that they

maden orders wondir fast;
That slowe down alle, that were in the halle,
And made hem wondirly sore agast.

It is a grim medieval joke. A clerk in holy orders was known by wearing the tonsure, that is, he had a shaven crown. A medieval hero sometimes made his foe resemble a clerk by the summary process of shaving off a large portion of his hair by a dexterous sweep of his sword. To accomplish

this feat was called "to make orders"; and the line implies that they "sliced pieces off their adversaries' heads at an amazing rate." To do this was a frequent amusement with the famous twelve peers.

WALTER W. SKEAT.

SPECIMENS OF EARLY PRINTING.—In the hall of our Free Reference Library the following specimens of early printing were until recently exhibited in three glass cases:—

1. Nuremberg Chronicle. (Latin.) 1493.
2. De Philosophico Consolatu. Gruninger, Strasbourg, 1501.
3. Chronicles of England. Westminster, 1497. Wynkyn de Worde.
4. Passional. Lubeck, 1491.
5. Dionysii Areopagitæ Opera. Paris, 1498.
6. St. Augustine, Meditations. London, 1577. John Dayl.
7. Rudimenta Grammatices. Cologne, 1512. J. Despauterius.
8. Senecæ Omnia Opera. Venice, 1492.
9. Obsidionis Rhodiæ Urbis Descriptio. Ulm, 1496. John Roger.
10. Primer English and Latyn. London 1545. Richard Grafton.
11. I Successi d'Inghilterra. By Barrigho Rosso. Ferrara, 1560.
12. Treatise of the Church. By P. Mornay. London, 1580. C. Barker.
13. Statuta Ordinis Cartusienensis. By Guigone de Castro Novo. Basle, 1510.
14. Opus Elegantiarum Linguae Latinæ. By L. Valla. Venice, 1480.
15. Answer to the Devillish Detection of Stephane Gardiner, Bishop of Wynchester. London, 1547. Grafton.
16. Solon: his Follie. By Richard Beacon. Oxford, 1594. J. Barnes.
17. Fasciculus Temporum. By W. Rolewinck. Strasbourg, 1483. J. Prytz.
18. Legenda Sanctorum. By J. de Voragine. 1481.
19. Old Latin book, n.d., containing 'Catonis Præcepta,' &c.
20. Bible in Latin. 1481.
21. The Golden Legend. Westminster, 1483. Wm. Caxton.
22. Metamorphosis Ovidiana. Edited by T. Walleys, 1519. F. Regnault.
23. Epistolæ Plinii. Venice, 1501. A. Vercellensem.
24. Dutch Bible. "First edition of any portion of Holy Bible in Dutch." Delf, 1477.
25. Scripta A. Andreas. Venice, 1509. S. de Luere.
26. Bucolica. By Baptista Mantuanus. Basle, 1507. J. Priis.
27. Sermones. By Carchiano. Basle, 1479.
28. Psautier de David (St. Augustine). Paris, 1519. G. Cousteau.
29. Opera Galeni. Basle, 1529.
30. Lumen Apothecariorum. Venice, 1504. ("With notes in Melancthon's handwriting.")
31. Spanish Bible ("For use of Jews"). Ferrara, 1553.
32. Opera Lactantii. Venice, 1509.
33. Opera Origenis. Paris, 1512. Jehan Petit.
34. Woorkes. Chaucer. London, 1561. S. Kyngston.

The last named are the printers, and the notes in parentheses were written on cards attached to the volumes. Each specimen, which I have since inspected privately, is in excellent condition; and

the list is, I think, worthy of preservation in 'N. & Q.'

Manchester.

J. B. S.

SWISS FOLK-LORE: "CHALANDA MARS."—In the Engadine it is the children's greatest *fête*. For hundreds of years it has been the custom for the heads of families to contribute a certain sum, which is put at the disposal of the schoolmaster, and with it he procures a supply of cream, cakes, sweets, and other things dear to youth. On March 1 (Chalanda, viz., beginning) the principal scholars go about the streets ringing big cow-bells, cracking whips, and singing,

Chalanda Mars, Chaland' Avrigl
 Lasche las vachas cur d'nuigl
 Cha l'erva crescha
 E la nair svanescha,

which means,

Beginning of March, beginning of April,
 Bring forth the cows from their stables,
 For the grass is growing
 And the snow is going.

During their procession through the village the youngsters collect chestnuts, or any other dainty offered to them, and on the Sunday following these treasures are placed on a sort of buffet, and all the village children are invited to help themselves.

I. W. HARDMAN, LL.D.

HISTORiated.—This word seems as yet not to have found its way into our dictionaries, not even into the latest edition of Ogilvie, in four volumes, yet it is in common use in the description of illuminated manuscripts and books with large woodcut initials. Its meaning, however, is well given by Fairholt in his 'Dictionary of Terms in Art,' no date, at p. 268, under the heading "Lettres Historiées":—

"The generic term adopted by French writers to characterize the large initial letters used to decorate illuminated manuscripts in the Middle Ages, and which are sometimes composed of animals, birds, &c.; or contain within their convolutions pictorial subjects, occasionally illustrative of the book. The same custom was adopted in the sixteenth and seventeenth centuries in woodcut letters for books."

Their introduction into books is sometimes ludicrous and, unintentionally no doubt, irreverent, as when Bibles and religious works have initial letters originally designed for Ovid's 'Metamorphoses' and other purely mundane compositions. For the origin of the term see a note in Warton's 'History of English Poetry.'

W. E. BUCKLEY.

THE FRENCH WORD "TROTTOIR."—For many years it seemed to me strange that a word which literally means a trotting place, or a place for trotting (cf. *abreuvoir*, *ouvroir*, *abattoir*, *lavoir*, &c.), should be used = foot-path or foot-pavement, where to walk slowly is the rule and to trot quite the exception. My eyes were first opened some years ago by finding in Bädcker's 'Conversationsbuch für

Reisende,' in four languages, the word *trottoir* twice (pp. 207, 215*) used of the unpaved part which one sees on some roads in France and Belgium (in Belgium the road from Brussels to Waterloo is a good example) on one or both sides of the *pavé*, or paved part, and which is intended for ridden horses. And last year I saw the same word *trottoir* used in the same way on a municipal notice-board on a road just outside Fontainebleau. *Trottoir* seems, therefore, originally to have meant, as one might expect, a trotting-place for horses, and to have been afterwards transferred to foot-paths or foot-pavements rendering a similar service to pedestrians. Equestrians were certainly attended to in this way before pedestrians, at any rate in France, for when I first went to Paris (in 1845) there were, with the exception of the boulevards, the Rues St. Honoré and Rivoli, and the quays, but very few foot-pavements in Paris, though they were to be met with everywhere in London. The original use of *trottoir* seems, however, to be but little known in France, and Littré not only does not give it, but states that "*trottoir fut dit d'abord du chemin pour les gens de pied sur les quais de Paris.*"

F. CHANCE.

Sydenham Hill.

SIGNS OF DEATH.—The popular signs of death are well catalogued in Dr. Syntax's 'Tour in Search of the Picturesque':—

Now Syntax and his feverish state
Became the subject of debate.
The mistress said she was afraid
No medicine would give him aid;
For she had heard the screech-owl scream,
And had besides a horrid dream,
Last night, the candle burn'd so blue;
While from the fire a coffin flew;
And, as she sleepless lay in bed,
She heard a death-watch at her head.
The maid and ostler too declar'd
That noises strange they both had heard.
"Ay," cried the Sexton, "these portend
To the sick man a speedy end;
And, when that I have drunk my liquor,
I'll e'en go straight and fetch the Vicar."

Canto x.

ASTARTE.

'THE ROTHSCHILDS.'—I have read in the *Spec-tator* a review of this book, in which it is stated that Nathan Meyer Rothschild was himself at the battle of Waterloo. This seems very improbable. Sixty-five, or perhaps more, years ago I saw occasionally a Mr. Raworth (brother of a gentleman afterwards an alderman and mayor of Nottingham),

who was then enjoying a liberal pension from Rothschild, in whose employment he had been. He informed me that he was sent over to the Continent by Rothschild to report on the course of events during the war; that he slept on the field the night before the great battle; that as soon as he knew the total defeat and rout of Napoleon he made his way with all possible speed to the coast, crossed over to England in an open boat, and carried the intelligence to his employer, who, after it had served his turn, sent the news to the Govern-ment.

ELLCEE.

Craven.

EPITAPHS BY CARLYLE.—Among characteristic epitaphs I do not know whether attention has ever been called to those which Thomas Carlyle has written over his father and mother in their tomb beside his own in Ecclefechan graveyard. I was struck with them when visiting that place just after the great sage's funeral there, and copied them as given here:—

"Erected to the memory of Janet Carlyle, spouse to James Carlyle, Mason in Ecclefechan, who died the 11th Sept., 1792, in the 25th year of her age.

"Also Jannet Carlyle, daughter to J. and Margret Aiken.

"Also Margret, their daughter, age 17 months, and the above James Carlyle, born at Brownknowe in Aug., 1758, died at Scotsbrig on the 23rd Jan., 1832, and now also rests here.

"And here also now rests the above Margret Aiken, his second wife, born at Whitestanes, Kirkmahon, in Sept., 1771, died at Scotsbrig on Christmas day 1853. She brought him nine children, whereof four sons and three daughters survived, gratefully reverent of such a father and such a mother."

The same churchyard contains the tombs of many celebrated men. Close to the Carlyles is the grave of Dr. Archibald Arnott, doctor to Napoleon I. at St. Helena and Egypt.

Some letters of the above epitaph may have got slightly rubbed out in my pocket-book, but I believe it is in the main correct.

W. CLARKE ROBINSON.

Durham University.

CARNAL: CARDINAL.—In 1595 "Carnal, son of John Davis," was baptized in the church of St. Alphage, Canterbury. A few days later the child was buried, and in the register of burials the entry runs thus: "Cardinal, son of John Davis." Perhaps no greater change could have been made in a Puritan name.

J. M. COWPER.

Canterbury.

THURLOW.—*Apropos* of the vagaries of the Ordnance Survey, Mr. Ward, of Derby, sends me the following note:—

* In p. 207 there is, "La route est-elle pavée? Presque en entier. La voiture peut-elle aller sur le trottoir en évitant le pavé?" In p. 215 there is, "Vous irez autant que possible sur le trottoir, pour éviter les cahots." Here *trottoir* is rendered in English "the side of the road," but in p. 207 the rendering is "riding-path."

"A short time ago, in threading my way on the side of a Derbyshire valley I noted a hamlet in a hollow, below me, in the valley side, and which on the map was Thurlow Booth. *Low* is a common suffix here for a well-defined hill; but there was no *low* here! And why should a

hamlet in a *hollow* be designated by a *hill* name? and what had *Thor* to do with it? A passing rustic solved the mystery. 'What is the name of this place?' 'Th' Hollow Booth!' (pronounced *Thollow*—the being habitually reduced to *th* in the Peak). So it was the 'Booth in the Hollow'; and the surveyors took it to be a slovenly pronounced *Thurlow*."

ISAAC TAYLOR.

ATHENS THE GREECE OF GREECE.—Cælius Rhodiginus speaks of those who attribute various titles to Athens, while he observes, "Thucydides vero (dixit) 'Ελλάδος 'Ελλάδα, id est, Græciæ Græciam" ('Lectt. Antt.,' lib. xviii. c. 25, col. 1014, Francof., 1666). I was anxious to know the exact reference which Cælius means. I am now able to supply the reference, which is to the 'Epitaph on Euripides,' by Thucydides, in 'Anth. Græc.,' l. vii. 45, t. i. p. 235, Lips., 1872.

ED. MARSHALL.

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.

ROWLANDSON.—In Greggo's 'Works of Rowlandson,' vol. ii. p. 218, there is an engraving called the 'Exhibition Stare Case,' dated 1811, in which the females who are falling down are represented wearing drawers. Will any one who has the original kindly say if this is correct, as I am old enough to know that this garment was not usually considered a portion of female apparel till nearly the close of the first quarter of the present century? And to my mind it would have been far better that this picture had not been reproduced if it were necessary to make this modern and misleading addition. Engravers of old masters ought to be very careful in matters of detail.

AN OBSERVER OF OLD CUSTOMS.

"A HORSE KICKING, A DOG BITING," &c.—William Day, of Danbury, referring in his 'Reminiscences' to one of many examples he gives of something which, by way of euphemism, we may call sharp practice on the part of racing celebrities, says (p. 22), "We have all heard of 'A horse kicking, a dog biting, and a gentleman's word without his handwriting,' and I should no doubt have had a proper stamped agreement attested by an independent witness." This quasi-proverb is new to me. When and where did it originate? It bears every trace of being the outgrowth of modern times, and it is not unlikely it sprang up on the turf. I had thought that "a gentleman's word is as good as his bond"; but "autres temps, autres mœurs." ST. SWITHIN.

THE 'MEDUSA.'—Can any of your readers tell anything of a publication called the *Medusa*, which

appeared in or before the year 1820? It is incidentally mentioned in *Blackwood's Magazine* for the year 1821, vol. viii. p. 532. It was, I gather, of a character similar to a publication of the same period called the *Black Dwarf*. ANON.

ST. CHRISTOPHER.—When was the cult of St. Christopher first introduced into Western Europe? M. G. W. P.

VERNON.—What is the etymology of Vernon, the French hamlet which has given names to several English families, as well as in America to the plantation of George Washington, and hence to more than half a hundred geographical localities? JAMES D. BUTLER.

Madison, Wis., U.S.

MOLIÈRE.—What is the earliest known reference to Molière by an English writer? Pepys has an indirect allusion to 'Les Précieuses Ridicules' under the date March 26, 1668 ("Chandos Library" edition of Pepys's 'Diary'). Molière died in 1673.

JONATHAN BOUCHIER.

[Molière (*sic*) is frequently mentioned in the 'Momus Triumphans; or, the Plagiaries of the English Stage,' &c., of Gerard Langbaine, London, 1688. Both the Cornelles, Rucine (*sic*), Garnier, Scarron, Quinault, &c., are also named. 'Le Sicilien'; 'Joddelet; ou, le Maître Valet'; 'Sganarelle'; 'L'Etourdy'; 'Preceuses Redicules'; 'Le Médecine Malyre luy'; 'Monsieur de Pourceagnac'; 'Le Bourgeois Gentlehomme'; 'La Mariage Forcée'; 'L'Athee Foudroye'; 'L'Avaree'; 'Les Facheaux,' are mentioned. The spelling is in every case that of the original.]

SOMMERSHILL FAMILY.—Can you or any of your readers tell me where a family named Sommershill come from? The member I wish to trace went to Trondhjem, in Norway, and about 1663 married a daughter of Hammond, brother-in-law of Oliver Cromwell, who fled there on the return of Charles II. LL. S. B.

"IT IS NOT EVERY LADY OF GENOA THAT IS A QUEEN OF CORSICA."—Will you allow an American reader to ask where this phrase occurs, and what is the explanation? W. C. FORD.
Washington.

A MONKEY IN A GLASS SHOP.—There is a common saying about "a bull in a china shop," but the other comparison was new to me until I met with it in a volume of poems, 'Greenwich Park, &c.,' London, 1728, quarto, at p. 45:—

But as a Monkey in a Glass Shop,
Experimentally is known,
To spoil and throw the Gimcracks down;
So such a Creature at the Helm
Would overturn our happy Realm.

'An Humble Petition.'

Is the author of the above volume of poems known? W. E. BUCKLEY.

EDUCATION IN THE SEVENTEENTH CENTURY.—What was the state of education in England among

the yeomen and husbandmen of the seventeenth century? When the early English settlers of New England (say between 1620 and 1650) wrote a fair hand, how much can be inferred from it in relation to their social standing in England? When, in the time of the early New England settlers, "Mr." is affixed to a man's name, either in the public records or on his gravestone, how much honour is conveyed by that title? Is it understood that he occupied the position of a gentleman, either by birth or by official station? E. McC. S.

DEDLUCK, CO. SALOP.—I have recently had supplied to me, for the purposes of a pedigree, an extract from the register of matriculations of the University of Oxford, in which an ancestor of mine, who matriculated at Balliol College, is described as "Edv. fil. de Dedluck in com. Salop: Gen. fil." I have been unable to trace such a place as Dedluck in Shropshire in any book to which I have referred, and I shall consequently be very grateful to any of the readers of 'N. & Q.' who can assist me. I am informed by the keeper of the archives that the place may be either Dedluck or Didluck, as there is no loop to the first vowel, neither is there a dot. ALPHA.

MR. HASSETT, M.P.—He is named repeatedly as serving on committee in the Parliament of 1563-7, and also at least once in the next Parliament of 1571, when he served on a Grand Committee appointed April 7 of that year. Who was he? I cannot find his name among the returns to either Parliament. Should it be read Hussey or Horsey? W. D. PINK.

BURIAL-PLACE OF GEORGE I.—It has been stated that this monarch was buried at Hanover. Is this true? If so, where were his remains deposited, and how is their resting-place made remarkable? ST. SWITHIN.

BASS DRUMS.—When were these instruments adopted in English military bands? I fancy they were introduced from France. E. T. EVANS.
63, Fellows Road, N.W.

TITLE AND AUTHOR OF BOOK WANTED.—I have a small 8vo., 306 pages, which wants title-page, but from the illustrations I suppose it to be Don Juan Ulloa's Travels, "published Oct. 1, 1825, by J. Harris, Corner of St. Paul's." Could you give me full title and name of author? It seems to be a book of an imaginary voyage to the East Indies, and recalls in places Stevenson's 'Treasure Island.' J. J. FAHIE.
Tehran, Persia.

["A Voyage to South America, by Don George Juan and Don Antonio de Ulloa. Translated from the Original Spanish. The Third Edition, to which are added, by Mr. John Adams, occasional Notes and Observations. London, 1772" (2 vols., 8vo.), is the title of the best edition.]

REFERENCE WANTED.—Where in Bacon's works does the following passage occur?—"Certainly it is heaven on earth for a man's mind to move in charity, rest in providence, and turn upon the poles of truth." E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

TITLE OF NOVEL WANTED.—I am asked, Can I give the title to the book, a novel, where the plot is made up of a brother and sister, reared separately, who afterwards meet, and after courtship decide to marry, when the necessary explanation follows? I think I have read the story, but cannot call to mind the name of the book or the writer. Will some of your readers help me? TATTON.

TÊTE-À-TÊTE PORTRAITS OF THE 'TOWN AND COUNTRY MAGAZINE.'—Will you, through the medium of your valuable magazine, put on record as complete a key to the tête-à-tête portraits published in the *Town and Country Magazine* as may now be possible, and oblige not only the subscriber, but a considerable number of Grangerites? OSBORNE.

New York.

[If any of our contributors can supply such we will print it. Is the exact number of volumes of the magazine known?]

ARMS OF FREEMASONS.—The arms of one of the two Grand Lodges, previous to their union in 1813, were Gu., on a chev. arg. between three castles or a pair of compasses extended. They are painted on the banner of a lodge founded 1793. Would it be in accordance with the strict rules of heraldry to use them alone on lodge stationery in lieu of the present quarterly coat of Grand Lodge? W.

NORFOLK SONG.—Can any reader give a full version of the old Norfolk song of 'The Wedding of Arthur of Bradley Oh,' beginning "'Twas in the month of May"? I have several verses, but many of them incomplete. I should also be glad to find all the verses of

One Sunday morn
Young Will did adorn
Himself for wooing (*bis*),
And to Miss Peg
He made a leg,
And was vastly cooing.

F. SPRING RICE.

HANNOVER.—When did Germany begin to spell the name of this place with two *n*'s? I believe I am right in saying that it "was not ever thus."

ST. SWITHIN.

JOHN CLAYTON, CLOCKMAKER.—I have an old clock, in narrow oaken case, dark with age, with brass dial spaced into quarter hours, and with hour hand only. A small hole through dial shows day of month on disc revolving behind, and the name on dial is "John Clayton." Can you, from these

data, give me an idea of the age of the clock, where it was made, and when the minute hand was applied?
HENRY MILLS.

AUTHORS, DATE, AND SOURCE OF HYMNS WANTED.—What are the authors, dates, and sources of the following hymns?—

Though faint, yet pursuing, we go on our way;
The Lord is our Leader, His word is our stay;
Though suffering, and sorrow, and trial be near,
The Lord is our Refuge, and whom can we fear?

This is sometimes erroneously attributed to J. N. Darby, Esq.

Why unbelieving?
Why wilt thou spurn
Love that so gently
Pleads thy return?
Come, ere thy fleeting day
Fades into night away;
Now mercy's call obey—
To Jesus come.

How blest is life if lived for Thee,
My loving Saviour and my Lord;
No pleasures that the world can give,
Such perfect gladness can afford.

THOS. COLLINS.

Newton Heath,

ST. COLAN.—Can any one give me information relative to the history of St. Colan of Cornwall? I have had suspicions that he is probably the Irish missionary bishop St. Columbanus? If not, is anything known of him or his history?

W. S. LACH-SZYRMA.

Newlyn.

SCOTT OF MESANGÈRE.—The Sieur de la Mesangère, Guillaume Scott, who in 1678 married into the important French Protestant family of Rambouillet, is described in his marriage lines as son, by Catherine de la Forterie (apparently Catherine Fortrey, of Kew), of Guillaume Scott, "baronnet de la couronne d'Angleterre." The latter is elsewhere stated to have been a Dutch admiral, but descended from Patrick Scott, of Moray, and Catharine Drummond, of Balleck. The second Guillaume, whose widow made an unfortunate second marriage with the Sieur de Fontency, "compagnon de debauches du régent et très lié avec lui," is said to have entertained Charles II. at Rouen, and his son, a third Guillaume, kept up the family traditions by entertaining James II. at his domain of La Mesangère.

I should be grateful for exact information as to the antecedents of these French Scotts.

H. W.

New Univ. Club.

PEPYS.—Pepys is pronounced *Peaps*. There was a William Peaps at Eton who at seventeen, it is said, wrote a dramatic pastoral, 'Love in its Extasy,' 1649. Baker, in his 'Biographia Dramatica,' says he might have been one of the Pepyses

of Cottenham, of which family the famous Samuel was. Is anything more now known about this?
C. A. WARD.

Walthamstow.

AUTHORS OF QUOTATIONS WANTED.—

For the day will soon be over,
And the moments are as gold.
And the wicket shuts at sundown,
And the shepherd leaves the fold.

G. S. B.

"The eternal spindle whence she weaves the bond of cable strength in which our nature struggles." ANON.

Bien souvent le hazard, contre toute espérance,
Nous conduit mieux cent fois que notre prévoyance.
NELLIE MACLAGAN.

Pride,

Howe'er disguised in its own majesty,
Is littleness; he who feels contempt
For any living thing, hath faculties
Which he has never used. Thought with him
Is in its infancy.

C.

Replies.

WHAT IS A STEEPLE?

(7th S. v. 428).

I believe that the definition given in the 'Imperial Dictionary' is quite correct, and would only add that the distinction between "tower" and "steeple" appears to be a comparatively modern idea. In old church records of the sixteenth century may be found plenty of notes of payments for rebuilding or repairing the steeple. A notable one occurs to me just now in an extract from the Black Book of Swaffham, in Norfolk:—

"Ye shall praye especiallie for the sowles of John Chapman and Catherine his wyf, the whiche gave ij shyppes of sylver, ij grete Antiphoners, on Grayl, ij grete candlesticks, on hole Sute of Tyssew, and also did make the North yslw with glasyn, stolyng and pathyng of the same with Marbyll, and did give to makinge the new Stepyl* in Mony besyde the premisses Cxxli."

We may go back to much earlier times than this for the use of the word as synonymous with "tower," and without any regard to its shape, whether pointed or surmounted by a spire. I find the following examples in Bosworth's 'Anglo-Saxon Dictionary':—

"Stypel strangnyse, *turris fortitudinis*, Ps. lxi. 3; on stypelum his, *in turribus ejus*, Ps. xlviii. 12; ofer þa feoll ea stypel on Siloa, *supra quos cecidit turris in Siloa*, Luke xiii. 4; timbrian anne stypel, *adificare turrim*," &c. It is noteworthy also that Stow, throughout his 'Survey of London,' invariably speaks of the steeple of a church; in three, or at the utmost four places we find the expression "steeple, or bell tower."
F. N.

* The present church appears to have been built about the year 1474, and the "steypl" added in 1507. Chapman was churchwarden in 1462.

I have rarely heard a square-topped tower called anything but a steeple by Lincolnshire people; and I think, notwithstanding definitions in dictionaries, that the term includes all towers, whether bearing spires or not, and this general use seems to have led to the Puritan term "steeple-house" for any church. The "tower in Siloam" is called "stýpel on Syloá" in the A.-S. Gospel of St. Luke, edited by Bosworth and Waring, but in the Lindisfarne Gospels, "se torr in sær byrig."

J. T. F.

Bp. Hatfield's Hall, Durham.

Johnson and his modern representative Prof. Skeat agree in deriving *steeple* from A.-S. *stýpel*, a lofty tower. The former explains the word as "a turret" and "a spire." Here are two early examples of its use:—

"That the churchwardens shall, from time to time, see that their churches and chapels, and the steeples thereof, be diligently and well repaired with lead, tile, slate, or shingle, limestone, timber, glass, and all other necessaries."—Grindal's 'Injunctions,' 'Works,' Parker Soc., 134.

"And appointed their houses to be built nigh unto the churches, that the poor people beholding the steeple, which is the poor man's sign, as I said before, might know where to be relieved."—Becon, 'Works,' Parker Soc., i. 21.

EDWARD H. MARSHALL, M.A.

Hastings.

Johnson replies correctly, "a turret of a church, generally furnished with bells; a spire." Before him Bailey's definition was, "That part of a church where the bells are." The primary use was not that of a "spire." So in the contract for Catterick Church, in Yorkshire, A.D. 1412 (ed. Raine, 1834) there are the entries, as given in Parker's 'Glossary':—

"And the forsaide Richarde sall putte oute tusses for the making of a revestery."—P. 9.

"And also forsaide Richarde sall schote out tusses in the west ende for makyng of a stepyll."—P. 10.

"And at the west ende of the said body shall be a stepyll."—P. 26.

The "tusses" (or toothing) were left for the purpose of fitting into the fresh wall, which was afterwards to be built on. The steeple in this contract could not mean a spire. It is simply a tower. The note to which there is reference may be taken as unnecessary.

ED. MARSHALL.

The following entry occurs in the churchwardens' books of the parish of Hendon, Middlesex, under date 1655:—

"Resolved that the clocke now in the possession of the present churchwardens be sett up in the steeple of the church for the benefitt of the inhabitants of the said parish."

The tower of this church is a low, square, embattled structure, showing no indications whatever of having had a spire of any kind superimposed; and I may mention that some time back I sent a

query to 'N. & Q.' on the subject, to which the Editor furnished me with a reply in the "Notices to Correspondents," suggesting to me that I was confounding the two things, "steeple" and "spire," and I accepted the dictum of that authority, although previously in my mind they were synonymous.

I observe, however, that in Nuttall's 'Standard Dictionary' "steeple" is given as signifying "the turret of a church, tapering to a point; a spire (*steep*)." This definition is copied almost verbatim from Webster.

E. T. EVANS.

63, Fellows Road, N.W.

THE MAYFLOWER (7th S. v. 328).—List of names and number in family as given in 'The Pilgrim Fathers,' by Geo. B. Cheever, D.D. (Glasgow and London, W. Collins, no date):—

"Their names corrected, with their titles and families, from the list at the end of Governor Bradford's folio MS."—'Pilgrim Fathers,' p. 13.

Jno. Carver 8	Jno. Turner 3
Wm. Bradford 2	Fra. Eaton 3
Ed. Winslow 5	Jas. Chilton 3
Wm. Brewster 6	Jno. Crackston 2
Isc. Allerton 6	John Billington 4
Capt. Miles Standish 2	Moses Fletcher 1
Jno. Alden 1	Jno. Goodman 1
Sam. Fuller 2	Degory Priest 1
Chr. Martin 4	Thos. Williams 1
Wm. Mullins 5	Gilbert Winslow 1
Wm. White 5	Ed. Margeson 1
Rd. Warren 1	Peter Brown 1
Jno. Howland*	R. Britteridge 1
Stephen Hopkins 8	Geo. Soule*
Ed. Tilly 4	Rd. Clarke 1
J. Tilly 3	Rd. Gardiner 1
Frs. Cook 2	John Allerton 1
Ths. Rogers 2	Thos. English 1
Ths. Tinker 3	Ed. Dotey†
Jno. Ridgdale 2	Ed. Leister.†
E. Fuller 3	

"The loyal subjects of our sovereign lord King James."

GEO. ELDON WATSON.

51, Bayview Avenue, Dublin.

There were just 101 persons who sailed from Plymouth in the Mayflower, and just as many arrived in Cape Cod Harbour. Of these there were 41 (heads of families or unmarried men) who subscribed the Solemn Contract at Cape Cod, Nov. 11, 1620. The names of these latter are given in Governor Bradford's 'History,' whence they are copied by Mr. Arber in his preface to part ii. of Prince's 'New England Chronology,' in vol. ii. of the 'English Garner,' where the number of persons in each family is also given, together with many other interesting particulars.

C. C. B.

Lists of the passengers of the Mayflower may be found in the late J. O. Hotten's 'Original Lists of

* Howland was of Governor Carver's family; Soule of Governor Winslow's.

† Dotey and Leister were Mr. Hopkins's servants.

Emigrants 1600 to 1700,' and also in the 'New England Genealogical and Historical Register,' vol. 1., 1847. Both lists are based largely upon Governor Bradford's 'History and Pocket Book,' and substantially are the same, although there are some variations between them. That in the 'Register' is perhaps the more nearly correct, the compiler, in addition to Governor Bradford's folio MS., calling in the aid of the old colony records and other material.

W. D. PINK.

Leigh, Lancashire.

A list of the heads of families who sailed in the Mayflower is given, with many particulars of their voyage, in 'The Pilgrim Fathers,' by W. H. Bartlett, published 1853.

J. H. PARRY.

DYMPNA (7th S. v. 408).—The name of St. Dympha, who is also, and perhaps more usually, called Dymphna, will be found in the Roman Missal under the head of Saints whose Festivals are of specially Irish observance. She was martyred near Gheel towards the close of the sixth century, and in the thirteenth century a hospital for lunatics built there was placed under her invocation. I presume she is regarded as the patroness of the very remarkable colony of lunatics for which Gheel is famous at the present day. The principal church in Gheel is dedicated to St. Dympha. It contains, among other monuments, a mausoleum of Jean de Mérode, Lord of Gheel, a sixteenth century member of a family well known in the nineteenth century, both in Belgium and at the Vatican. The old abbey church of an adjoining commune, that of Tongerlo, I would like to mention, is stated in the 'Guide Hen, La Belgique' (Brussels, 1856), to have contained, at the date of my edition just given, a small copy of Leonardo's 'Cenacolo,' and it is further stated that there formerly existed in the same church a larger copy, long attributed to the master himself, which had been executed for Henry VIII. The two places, Gheel and Tongerlo, are respectively ten and a half and nine leagues east of Antwerp, according to the distances in the 'Guide Hen.' At Westerloo, hard by Tongerlo, is the sumptuous seat of Count de Mérode.

NOMAD.

ST. SOPHIA (7th S. iv. 328, 371, 436; v. 35, 51, 290, 334, 351).—The alleged discovery of sacred vessels and ornaments in the church of St. Sophia made me think of a legend connected with that building, which I had learned long since and lost awhile. I have hunted for it vainly until to-day, and although I have as yet found it only in a newspaper cutting, which owed its matter to the Constantinople correspondent of the *Manchester Guardian* some time in 1878, I consider the version worth adding to the store of 'N. & Q.'—

"The Russians have succeeded far beyond their hopes. They are now in virtual occupation of the Empire city, *par excellence*, of the East. From his windows at San

Stefano the Grand Duke can now look out upon the dome of St. Sophia—an object of intense veneration to all of the Greek faith. According to Greek tradition midnight Mass was being celebrated at this renowned Church at the moment the Moslem conquerors entered the city over the bodies of the slain defenders, and the conquering Sultan riding into the sacred edifice, put an end to the celebration of the rite. A mark on one of the porphyry columns is pointed out by the cicerone as having been caused by Mahomet II. when, striking it with his sword, he proclaimed the worship of Christ at an end, and handed the Church over to the service of Islam.....That midnight Mass, in the year 1453* [*sic*], when the voice of Christian prayer was heard rising for the last time from beneath the lofty dome of St. Sophia, has never been completed, and it is an article of faith with the Greeks that one day that self-same priest is to step forth to meet that same congregation, and take up the service where it was so rudely interrupted. There are one hundred openings, they say, to St. Sophia, doors and windows which are known to the world; but there is yet another, the existence of which is kept unrevealed to mortal eye—it remains closed, awaiting God's own time, until it shall open to allow the priest and his congregation to pass in. That Mass must be finished before any other Christian service can take place, but its celebration will mark the departure of the Turks from Constantinople for ever."

I was in St. Sophia twenty years ago to the very day (May 12, 1868), and I wrote these things, among others, to my kith and kin:—

"Fanatical chisels have effaced the Cross wherever it was introduced into the ornamentation, and it is due to the gentleness of Time, and not to the care of the Turks, that this monument of ancient architectural skill still remains even as perfect as it does. I suppose there was a fresco [*mosaic* ?] of some sacred subject just above the Altar; this has been carefully gilded over, but in certain lights the figure of Christ can plainly be discerned overlooking the Holy Place of the Infidels. A brass, having a representation of the Holy Dove bearing a book, still remains over one of the doors."

A church dedicated to St. Irene, now converted into an armoury, also shows traces of its Christian origin. I should think there are at least a dozen mosques in Constantinople which owe their first rise to the fervour of Catholic faith.

ST. SWITHIN.

At the east end of St. Sophia, over where the altar stood, the wall is covered with gold mosaic. If any one stand in one of the galleries and look attentively at the mosaic there will gradually come out before his eyes the figure of our Lord on the cross in mosaics of a slightly lighter shade. It takes some time for the eye to perceive the figure, but when once seen it is plain enough. I was told that the walls are covered with coloured mosaics of saints, but that they are covered with whitewash to hide them from the eye. In the spring of the dome there are figures of the four seraphim, with six wings; but as these wings completely cover the form of the seraphim, they do not offend the prejudice of the Mohammedan. It is now some years since I saw these figures; they were then perfect,

* 1453.

though Turkish boys picked out the mosaics to sell them to strangers.

There is a similar illusion in the Cathedral at Malta, only it is effected by different shaded marbles. By steadily looking at the pillars, which are square, you see figures at first faintly, then distinctly appear. E. LEATON BLENKINSOPP.

THE EXPULSION OF THE JEWS BY EDWARD I. (7th S. v. 328).—The following is taken from a footnote to Rapin's 'History of England' (1732), vol. i. p. 364:—

"Sir Edward Coke says, they were not banished; but their usury was banished by the statute *de Judaismo* enacted in this parliament; and that was the cause that they banished themselves into foreign countries, where they might live by their usury; and because they were very odious to the nation, that they might pass out of the realm in safety, they made petition to the King, that a certain day might be prefixed for them to depart the realm, that they might have the King's writ to his sheriffs for their safe conduct. Coke's Second Institute, p. 507.....But Mr. Tyrrel observes, that though this account is very probable, yet there is no good authority for it, p. 60."

J. F. MANSERGH.

Liverpool.

The Jews appear to have been expelled from England by royal proclamation, not by Act of Parliament. An entry on Close Roll 18 Edw. I., dated July 18, 1289, recites that all Jews had been commanded to leave the kingdom by a fixed time (not stated, but Carte says November 1, 1290), provides that in the mean time they should suffer no injury or molestation, and goes on to say:—

"Proviso quod Judei predicti ante recessum suum vadia Christianorum que penes se habent illis quorum fuerunt si ea acquietare voluerint restituant ut tenentur."

It appears, by the way, from various entries on the Close Rolls that converted Jews forfeited their goods to the Crown—a unique mode of encouraging conversions. In 1280, however (Close Roll 8 Edward I.), His Majesty graciously allowed them to have half their goods for their sustenance, and occasionally all their goods were granted them—e. g., in 1280 to Agnes and Barnaba, converted Jewesses of Northampton (Close Roll 8 Edw. I.), and in 1288 to one Alianora de St. Paul, "conversa" (17 Edward I.).

JOHN P. HAWORTH.

As W. S. B. H. does not profess to have verified the supposed omission from the statutes of the Act of Edward I., I think it may be safely said that he will find it in the folio edition of the statutes at large, for Dean Milman ('History of the Jews,' vol. iii. p. 258, Lond., 1866) refers to it as being in Norman French, and Lingard specifies for it 'Stat. of Realm,' p. 221.

There has been a doubt as to the date of passing the Act, but Lingard, referring to a document in

Rymer (vol. i. p. 543), places it in the fourth year of Edward I. This is summarized by Sir T. D. Hardy: "The king desires that inquiries be made as to the conduct of the Jews on various points here specified—1277, May 24."

On December 13 of the previous year there had been "a commission to inquire about Judaizing Christians who extort illicit usury" (Rymer, vol. i. p. 539); and another of the same date "to inquire about certain Jews and Christians who clip the coin" (Rymer, *ibid.*) (Hardy's 'Syllabus of Rymer's "Fœdera,"' vol. i. p. 85, Lond., 1869).

ED. MARSHALL.

The language used by the king in referring to this matter on the Close Roll seems to imply that the expulsion was not the subject of any statute. He simply says, "We have commanded all Jews to depart the kingdom by a fixed time," with no reference to any proceedings in Parliament. On the same Roll, when referring to the laws of usury, he says that "in Parliament held at Westminster on the *quindena* of Michaelmas, anno 3, for the honour of God and of the people of our realm, we commanded," &c. (Close Roll 18 Edward I.).

HERMENTRUDE.

OLD ENGRAVING (7th S. v. 428).—This is a generally accurate description (*plus* the Roman soldiers) of a print after F. Boucher, engraved by J. J. Flipart. Size of the print, 14 in. by 20 in.

XYLOGRAPHER.

The picture is a copy of Rubens's 'Lion Hunt.' I have an engraving of it executed by A. Carse for Payne's 'Orbis Pictus' (Dresden and Leipsic).

F. COX.

I suspect that the print which Mr. F. G. HARRIS seeks is the 'Lion Hunt,' by Scheltius à Bolswert (1586–1631). He will, without doubt, find it in the Department of Prints, in the British Museum. It is not uncommon.

JULIAN MARSHALL.

TREES AS BOUNDARIES (7th S. v. 3, 73, 191, 251).—The source of information which those interested in the question of trees as boundaries have not yet examined is their existence as such in ancient charters. There is mention of "the three ash trees," "the great willow," "the solitary ellyn," "the read-leanan mapuldre," "the hoar appletree," in Stevenson's preface to the 'Chronicon Monasterii de Abingdon,' Rolls Series, vol. ii. p. xxix, 1858, with several others. It is a most common feature in the "boundaries" (*metæ*) of the charters.

ED. MARSHALL.

BISHOPS OF ELPHIN (7th S. v. 388).—The standard work on such subjects is Archdeacon Cotton's 'Fasti Ecclesiæ Hibernicæ,' wherein MR. RODDY will find lists of the Bishops of Elphin and other Irish bishops, with more or fewer particulars

of their lives. What MR. RODDY means by "deacons and priests of the see" I do not exactly understand: if he means (1) the cathedral and diocesan establishment, the same book will give them; if he means (2) those who at present hold incumbencies or curacies in the diocese, the 'Clergy List' and Crockford's 'Clerical Directory' will give them; but if he means (3) all those who have ever done so, or (4) who have ever been ordained by the bishops, there is no work which will inform him, and he must apply to the Secretary or Registrar of the Bishops of Kilmore (with which Elphin is now united) for whatever special information he wants. Their names he will find in Crockford.

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

5, St. Peter's Terrace, Cambridge.

Theophilus Bolton, William Gore, Robert Howard, and Edward Synge are mentioned several times in Abp. Boulter's 'Letters.' Theophilus Bolton was consecrated Bishop of Clonfert in St. Patrick's, Dublin, Sept. 30, 1722, the sermon being preached by Edward Synge, M.A., from Titus i. 7-9; it was printed at London, and reprinted at Dublin, 1723, 8vo., 12 leaves. There is more of Bolton in 'N. & Q.,' 4th S. v. 117; xii. 428. Synge was the author of 'The Gentleman's Religion,' and he also wrote a criticism of Locke, printed in Locke's 'Letters,' 1708, pp. 134-8. Henry Downes preached a Fast Sermon in Christ's Church, Dublin, before the Lords Justices, Dec. 23, 1720, from 2 Pet. iii. 15, printed at Dublin, 1721, 8vo., 8 leaves. See Sir James Ware's 'Hist. of Ireland'; Cotton's 'Fasti Eccl. Hibern. '; 'Life of Bp. Bedell, Camd. Soc., p. 188. Crockford's 'Clerical Directory' now includes the clergy of the Church of Ireland, and gives lists of the bishops and the diocesan and cathedral officials.

W. C. B.

MR. RODDY will find in Cotton's 'Fasti Ecclesie Hibernicæ,' vol. iv., much of what he wishes to ascertain, as well as indications of further sources of information. This is, perhaps, a convenient opportunity for noting that the recently issued volume of Yorkshire wills published by the Surtees Society contains an interesting item of information relating to one name in the list of Bishops of Elphin.

Dr. Cotton ('Fasti,' vol. iv. p. 124) gives the name of John Max, Abbot of Welbeck, who "is said to have been Bishop of Elphin, and to have died in 1536." In the will of Robert Barra, Prebendary of York, and of Southwell (1526), there is reference to John Max in such terms as to make it plain that he really was Bishop of Elphin: "Domino Johanni Episcopo Elphinensi et Abbati de Welbeck.....Executores meos facio rev. patrem dominum Joh. Elphinensem episcopum" ('Test. Ebor.,' v. 221-2).

T. M. FALLOW.

Coatham, Redcar.

AZAGRA (7th S. i. 108, 152, 199).—In the 'Historia Genealogica de la Casa de Lara' of Salazar y Castro (which is in the British Museum), vol. iii. p. 151, there is an account of Teresa Alvarez de Azagra and her parentage. I unfortunately cannot read Spanish, but from what I can make out I do not gather, as suggested by MR. WARREN, that her mother Ines was an illegitimate daughter of Theobald I., King of Navarre. If illegitimate, would she be called by Salazar "Doña Ines, Infanta de Navarra"? And in the table at p. 208 of the same volume Ines is expressly stated to be daughter of Theobald and Margaret of Bourbon. And in the table in vol. i. p. 69 of the same work Ines is made daughter of Theobald, without being called illegitimate; whereas in the same table, where there are illegitimate children, they are expressly stated to be such.

Anselme, in his 'Histoire Généalogique, &c., de France,' vol. ii. p. 844, certainly does call her "Ignès bâtarde de Navarre"; but Oihenart's 'Notitia utriusque Vasconie,' &c. (also in the Museum), to which he refers, does not bear out his statement. At p. 334 Oihenart says: "Porro etiam alios habuisse Theobaldum liberos affirmare audeo (etsi de matre ipsorum mihi non liquere fateor) Guillelmum scilicet, Ælidem et Ignesium." And in his table at p. 332 he calls these three "liberi ex incerto conjugio Theobaldi."

The point is interesting, as it relates to the direct lineal ancestress in the female line, or what is sometimes termed umbilical or uterine ancestress, of Queen Victoria. A. MILL.

12, Harpur Street, W.C.

CASTOR (7th S. iv. 507; v. 54, 294).—I am unable to say when this word first came into use, but small wheels were used for beds earlier than last century, as is shown by the word "truckle-bed," a small bed on truckles (= castors), made to run under a larger bed. Cf. Hall's 'Satires,' book ii. sat. 6:—

First that he lie upon the truckle-bed,
While his young master lieth o'er his head.

In Singer's edition there is a note on "truckle-bed." Singer says, *inter alia*:—

"Much the same injunction is in the statutes of Magdalen College, given 1459, 'Sint duo lecti principales, et duo lecti rotales troockyll beddys vulgariter nuncupati.'"

In Miège's 'Dictionary,' 1688, I find "*Une chaise à roulette*, a chair that goes upon wheels."

F. C. BIRKBECK TERRY.

MR. WILLIAMS, of Clifton, has kindly written to inform me that he has from time to time during the past forty years seen at the house of a friend in Warwickshire "a large, handsome set of silver castors running upon rollers," and that these castors were said to have been in the possession of his friend's family for some time. I wrote back

to inquire what was the exact meaning of the expression "silver castors," and the reply I received was that, to the best of his recollection, "the stand and cruets for pepper, sugar, &c., were of silver, with perforated tops; the cruets for vinegar, sauces, &c., were of glass." It would seem, therefore, that in former times castors did sometimes, if not always, run on rollers; and this is in favour of my first suggestion. F. CHANCE.

Sydenham Hill.

MRS. MEE (7th S. v. 368).—Mrs. Anne Mee was a miniature painter, who flourished from 1804 to 1837. She was a daughter of John Foldstone, who painted portraits from 1769 to 1783. Redgrave quotes that she had a mother and eight brothers and sisters to support, and that the Prince of Wales gave her many commissions. She died in 1851 at an advanced age.

ALGERNON GRAVES.

Ann Mee is very well known as a miniature painter, and was greatly the fashion as such from 1815 to 1836. The Prince Regent gave her many commissions, and a number of her miniatures are in the Royal Collections. She also made several excellent studies of Reynolds and Gainsborough.

She was the daughter of John Foldstone, an artist, and her husband was said to be "a man who pretended to family and fortune, and had neither." Miss Berry says of Mrs. Mee, "She has a mother and eight sisters to support," and intimates that it was not always prudent to pay for portraits before they were finished. Mrs. Mee died October 2, 1845. CONSTANCE RUSSELL.

Swallowfield, Reading.

Mrs. Mee was an artist of some celebrity early in the present century. See 'Pendennis,' chap. xxvi.

P. J. F. GANTILLON.

[MR. J. F. MANSEGH sends an extract from a memoir published, with a portrait, in the *Ladies' Monthly Museum* for January, 1814. "She died at Hammer-smith, aged seventy-six, on May 23, 1851, and was the widow of Joseph Mee, of Allsopp's Terrace. See *Genl. Mag.*, 1851, N.S., vol. xxxvi. p. 102, and Redgrave's 'Dictionary,' 1878, pp. 156, 291" (G. F. R. B.). "See Claxton's 'British Female Artists'" (E. H. MARSHALL).]

'BARNABY'S JOURNAL': THE WIFE OF BISHOP BEILBY PORTEUS (7th S. v. 241, 294, 330, 398).—The statement by CUTHBERT BEDE that the Rev. Beilby Porteus, subsequently Bishop of London, married a daughter of the landlord of the "The George" Inn, St. Martin's, Stamford, was strongly questioned by CANON BEILBY PORTEUS, great-nephew of the Bishop, as well as by other members of the Beilby Porteus family, though the original statement was further strengthened by more evidence from CUTHBERT BEDE, and by MR. JUSTIN SIMPSON, of Stamford. It appears that the future bishop married the eldest daughter of Bryan

Hodgson, landlord of "The George," St. Martin's, Stamford, who afterwards removed to Ashburne, Kent. Although CANON BEILBY PORTEUS states that his ancestor the bishop "married the eldest daughter of Brian [sic] Hodgson, Esq., of Ashburne, in Kent," he and the other members of the family appear to be curiously ignorant that the bishop's wife was the daughter of a gentleman who had once been the landlord of a very famous inn. After the lapse of a century the Stamford landlord has been lost sight of, and the Kentish squire has taken his place.

That the wife of the Bishop of London had been a landlord's daughter was a well-known fact, that did not escape the satire of Peter Pindar. The first portion of the third canto of his 'Legendary Tale—Orson and Ellen' is devoted to Bishop Beilby Porteus, and the first thirteen verses describe his courtship and marriage of the young lady whose "father did an alehouse keep," and who, when a bishop's wife, was not ashamed of her past experience, when

Madam Porteus, a young maid,
Did draw the ale and beer;
And drew good customers, 'tis said,
Indeed from far and near.

* * * * *
Nor proud is Mistress Porteus now,
Though lofty is her lot;
For glad is she old friends to see,
And eke a pewter pot.

This quotation will suffice, especially as other verses are much coarser. The reader will find the poem at p. 359 of the fifth volume (1801) of the 8vo. edition of 'The Works of Peter Pindar, Esq.' F. W. D.

DRUNKARD'S CLOAK (7th S. v. 429).—MR. BOYLE will find the engraving concerning which he inquires in the *Universal Magazine* for the year 1784, p. 297. It is an illustration to an article entitled 'Account of the Prisons and Modes of Punishment in Denmark, with a curious Representation of the Manner of Publicly Exposing a Criminal at Copenhagen,' by John Howard, F.R.S. If MR. BOYLE has not access to the book, and wishes to see it, I shall be happy to lend him my copy. EDWARD PEACOCK.

Bottesford Manor, Brigg.

An engraving of this is given to face title-page of Brand's 'Popular Antiquities,' vol. iii., Bohn's ed., and on p. 109 of same volume is a description identifying it with the Newcastle one of the time of the Commonwealth. GEORGE RAVEN.

Hull.

A description and an illustration appear in 'Punishments of the Olden Time,' by William Andrews, librarian to the Hull Literary Club.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"PROVED TO THE VERY HILT" (7th S. v. 228, 312, 351).—I do not think it has been mentioned that sword blades with any pretence to respectability as weapons bear a proof mark, and it is usual to place this on the blade close to the hilt. Modern English weapons bear the word "proved" in a small depressed circle in this position. If any reader of 'N. & Q.' could give details of the manner of proving swords, I think it would be found that "Proved to the very hilt" infers a thorough test.

E. T. EVANS.

This metaphorical expression is undoubtedly taken from plunging a sword up to the hilt; but I do not think that the word "proved" has anything to do with testing or proving the excellence of the metal of which a sword is made. To me the words "up to the hilt" seem simply to be, in the above phrase, equivalent to "entirely." In corroboration of my view, I may be allowed to quote from Smollett's translation of 'Gil Blas,' bk. xi. c. 13: "I was up to the hilts in joy at having so marvellously metamorphosed an ex-governor into a viceroy."

F. C. BIRKBECK TERRY.

DR. NICHOLSON'S explanation is excellent. There is nothing "infelicitous or inappropriate" in the phrase. Swords should be without flaw throughout, and to that effect well proved. This is perhaps the best rendering, but, like many other tropes, it has two handles. The phrase is not "Proved to the very hilt," but "Proved up to the hilt," and then it very powerfully expresses the mortal lunge that terminates a combat. An effective counter argument is a home thrust. A thing is then proved up to the hilt.

C. A. WARD.

Walthamstow.

The expression "to the hilt" is certainly "older than either Moore or O'Connor." In Prior's travesty of 'The Hind and the Panther' (published in 1727 with his 'Poems'), the passage appended occurs, in which this expression appears, and seems to suggest an existence even older than Prior: "Ah! ah! there she has nick'd her, that's up the HILTS, I'gad, and you shall see Dapple resents it."

R. E. N.

Bishopwearmouth.

The lines

On our side is Virtue and Erin,
On theirs is the Saxon and Guilt

are the last of Moore's "The valley lay smiling before me," as originally printed and published.

JULIAN MARSHALL.

LADY DEBORAH MOODY (7th S. v. 425).—It is often remarked, and I think with justice, that 'N. & Q.' is bound to be correct, no matter what the rest of the world may be, do, or say. Therefore I have no hesitation in noting that this lady, who

is said to have been *née* Dunch ("an ancient Berkshire name"), was not the daughter of a duke, a marquess, or an earl, and so has no claim to the courtesy title of Lady Deborah. She was, I take it, plain Dame, called by courtesy Lady Moody. We find plenty of these solecisms in fervid American novels of the day, where titles are plentifully, if not always skilfully handled; but they ought not, I think, to disfigure these cool columns.

JULIAN MARSHALL.

CAPTURE OF SPANISH GALLEONS (7th S. v. 347).

—There is an account of the capture of the Conception in Charnock's 'Biographia Navalis' (London, 1797), vol. v. p. 19, in the biography of Sir Thomas Frankland. It is taken from the official account in the *London Gazette* of March 23, 1744. There is also a picturesque account in the *London Evening Post* of March 5, 1745 [N. S.], which is copied from the *Carolina Gazette* of Dec. 24, 1744.

DE V. PAYEN-PAYNE.

University College, W.C.

LEIGHTON FAMILY (7th S. v. 107, 373).—A pedigree given by the Rev. W. A. Leighton in the *Transactions* of the Shropshire Archaeological Society, ii. 293, states that Sir William Leighton (born 1456, died 1520) married Margery, daughter and coheir of Sir Fulk Sprencheaux, of Plash, Knt. Their son, William Leighton, of Plash, was Chief Justice of North Wales, and died Dec. 20, 1607. Like his father, he was twice married, his second wife being Ann, daughter of Reginald Corbet, of Stoke, and widow of Edward Mytton, of Halston, 1576. A monument in Cardington Church records that his first wife was "Isabell, daughter of Mr. Thomas Onslowe, of London, Merchant."

W. B.

"ON THE CARDS" (7th S. iv. 507; v. 14, 77).—In corroboration of the correctness of MR. JULIAN MARSHALL'S view of the origin of this expression, I wish to give the following quotation from Smollett's translation of 'Gil Blas,' the date of which is, I believe, 1749:—

"They wanted to discern whether I played the villain on principle, or had some little practical dexterity; but I showed them tricks which they did not know to be *on the cards*, and yet acknowledged to be better than their own."—Bk. v. c. 1.

F. C. BIRKBECK TERRY.

A RELIC OF OLD LONDON (7th S. v. 305, 365).

—Allow me, in continuation of this subject, to quote an item or two from 'A Companion to the Almanac for the Year 1756.' It shows that John Olmius, Esq., was then representing Colchester for the ninth time in the House of Commons, resided at New Hall, near Chelmsford, and had a town house in Parliament Street. North of Chelmsford is Great Waltham, whence Mr. Olmius derived his title in the Irish peerage. This fleet-

ing and almost factitious dignity is now (or was lately) represented at the "Saracen's Head," Chelmsford, by two fine hall chairs. They are emblazoned with the Olmius crest, surmounted by a baron's coronet, and well exemplify the phrase, "Sic transit gloria mundi." JAMES SYKES.

I venture to think that your correspondent Mr. STOCKEN is mistaken in saying that John Lewis Olmius migrated to England. Had he done so, one could hardly have failed to find his will or administration at Somerset House. This Arlon worthy, who died Jan. 3, 1682, aged sixty-eight, had married Margareta, daughter and heir of Dr. Gerverdine, and the Gerverdine arms formed the second quartering in the Olmius shield, which figured on the old family house in Austin Friars.

Their son, Herman Olmius was naturalized by Act of Parliament in 29 Charles II., and John Olmius, who was created Lord Waltham, was his grandson. The family had also a large country house at Boreham, in Essex, which is now, I understand, occupied by a Roman Catholic school.

H. W.

New Univ. Club.

HERBERT (BARONET) FAMILY (7th S. v. 367).—Some particulars of this family are to be found in an article by R. Davies, F.S.A., printed in vol. i. of the *Yorkshire Archaeological Journal*, and reviewed in the late J. G. Nicholls's *Herald and Genealogist*, vol. vi. pp. 667-70. The writer traces the succession to this baronetcy, which is usually thought to have failed with the second baronet, about the year 1687, down to Sir Henry Herbert, fifth baronet, who died in reduced circumstances in 1733, it is said without issue, but leaving behind him brothers, or, at all events, a brother, then a "tradesman in Newcastle." What afterwards became of them is not stated; but in all probability the local records would supply some information.

W. D. PINK.

There is a very good pedigree of this family in the *Yorkshire Archaeological Journal*, vol. i., by the late R. Davies, F.S.A. Mention is made of Robt. Mitford, Esq., as administrator of the will of Sir Humphrey Herbert, third baronet, but no Mitford marriage occurs in it. Perhaps your correspondent Mr. MITFORD will mention the name of his ancestor, and whom he married, so as to improve the Herbert pedigree.

J. W. C. RASTRICK.

STEEL PENS (7th S. v. 285, 397).—Roger North wrote to his sister, Mrs. Foley, on March 8, 1700-1:—

"You will hardly tell by what you see that I write with a steel pen. It is a device come out of France, of which the original was very good and wrote very well, but this is but a copy ill made. When they get the knack of making them exactly, I do not doubt but the government of the goose quill is near an end, for none

that can have these will use others."—'Autobiography of Roger North,' edited by Augustus Jessopp, D.D., p. 247. In the same work, in the "Supplementary Notes" affixed, p. xliii, Dr. Jessopp mentions that he has never been able to trace a single volume which once belonged to Roger North's library. I have lately had in my hands the title-page only of 'Ricordi ovvero Ammaestramenti di Monsig. Sabba Castiglione' (Venice, 1575), which bore the autograph of R. North. C. E. DOBLE.

Oxford.

Granger, in his 'Biographical History of England,' vol. i. p. 55, tells us that at Trinity College, Cambridge, there is a Psalter in Latin and Saxon illuminated, and at the end is a figure of the writer Eadwin, thought to be a monk of Canterbury in the reign of Stephen. He is holding a pen of metal, such as undoubtedly was used in that kind of writing. It was engraved by Vertue on a half-sheet, and, I suppose, enlarged. He engraved it for the Society of Antiquaries. This shows how old is the new idea of 1748, when the gentleman of Aix-la-Chapelle was inspired with his *novum et summum bonum*. C. A. WARD.

Walthamstow.

One reason why steel pens were not so much esteemed in this century was that in the early part of this century—perhaps before—gold pens were preferred by those not fond of making quill pens. HYDE CLARKE.

DAVID GARRICK (7th S. v. 148, 231).—Since penning my note at the last reference I have found it recorded in 'A Book for a Rainy Day,' by J. T. Smith, under date 1779, that the writer saw Garrick's funeral pass by Charing Cross from the Adelphi on its way to Westminster Abbey on February 1 in that year. He then went in the Abbey, "heard the service, and saw him buried." Forty-three years afterwards, in 1822, the same writer saw the remains of Mrs. Garrick deposited in the same grave in the Abbey with those of her husband. She died in the same house in the Adelphi as he did. Some very curious information may be found in the same book concerning Mrs. Garrick, who died at the great age of ninety-eight, when seated in her arm-chair.

In the Royal Collection at Windsor is a fine painting by Hogarth representing Garrick absorbed in writing, whilst Mrs. Garrick, a very pretty woman, has stolen into the room unawares, and is just on the point of seizing his pen. This was well engraved in the *Art Union Journal* many years ago. Hogarth died in 1764.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HISTORIC CHRONOLOGY (7th S. v. 348).—The best book I know of this kind is 'The Cyclopædia of Universal History,' edited by Isaiah McBurney

and Samuel Neil, published by Richard Griffin, London and Glasgow, 1855. The man who would re-edit this, correcting its blunders and working it up to date, would be a benefactor to the (literary) human race. I always use it as the basis of a chronological table for any period, but I find it necessary to accept its unconfirmed assertions with a certain amount of prudent reserve. I have found the book very accurate on some points, and very far wrong on others. HERMENTRUDE.

I have 'The Chronological Historian,' &c., by Mr. Salmon, Lond., 1723, which work I have found to be very useful, as it contains a large amount of information in a small compass, and is confined to "English affairs."

J. F. MANSERGH.

Liverpool.

ASTARTE may also consult (1) Salmon's 'Chronological Historian,' 1747; (2) 'The British Chronologist,' 1775; (3) Toone's 'Chronological Historian,' 1826; (4) Chronological Tables ('Encyclop. Metrop.,' 1857); (5) 'The Book of Dates,' 1866.

G. F. R. B.

There is a very excellent and useful book such as ASTARTE wants: 'Annals of England,' Parker, 1855, 3 vols., 12mo. It does not, however, go below Queen Anne. I think I remember to have seen a continuation advertised, but I doubt whether it has yet appeared.

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

5, St. Peter's Terrace, Cambridge.

Wade's 'British History Chronologically Arranged' is probably the best book for ASTARTE's purpose, but a very useful book is McBurney and Neil's 'Cyclopædia of Universal History,' 1855.

C. A. WARD.

Walthamstow.

TOWERS OF INVERLEITHEN (7th S. v. 427).—W. L. will find some early notices of "Touris of Inverleith" in the Exchequer Roll of Scotland, e.g., vol. iii. p. 285; iv. p. 578, &c. John de Turibus is a witness to deeds dated 1374 and 1388 in 'Liber de Melros,' vol. ii. pp. 466, 479, the latter being repeated in error in the same volume on p. 616, under date 1488. It was either this John Towers or his son who was captured with King James I. in 1406.

J. HAMILTON WYLIE.

Rochdale.

KIDCOTE: KITTY (7th S. ii. 229, 312; iii. 194).—In the current (June) number of the *Monthly Chronicle of North Country Legend, &c.*, I notice, at p. 285, a story which shows that *kidcote* has now degenerated into *kitty*:—

"A pitman from the Thornley district came into Newcastle one Christmas week to see the Tyne pantomime. Arriving rather early, he stood gazing at the new police-station in Westgate Road. A policeman standing at the

door asked him what he thought of it. The pitman replied, 'Wey, man, that's a fine kitty; noo aa's elwis in wor ad hole at pay week ends, but if we had such a yen as this, aa wad be in baff week ends, tee.'"

Q. V.

THE STUDY OF DANTE IN ENGLAND (7th S. v. 85, 252, 431).—The Italian poet whom Father Eustaco, in 'The Monastery,' quotes, not quite accurately, as mentioned by MR. PICKFORD at the last reference, is Ariosto ('Orlando Furioso,' i. 22). May I ask MR. PICKFORD who is his authority for his statement that Coleridge considered 'The Monastery' the best of the "Waverley Novels"? I feel morally certain that in his 'Table Talk,' which is not at hand for reference, Coleridge is represented as saying that he thought 'Guy Mannering' and 'Old Mortality' the two best. This is much more probable than the other. 'The Monastery' is a very pleasant romance, but not nearly equal in power to many of Scott's others. With regard to Sir Walter's knowledge of foreign languages, he read Freffch, German, Italian, and Spanish (I do not know about Portuguese), but he did not speak any of them with facility. See an amusing story of his attempt at French conversation with some of the exiled courtiers of Charles X., told by Lockhart in his 'Life of Scott,' ed. 1869, vol. i. pp. 176, 177. JONATHAN BOUCHIER.

MACARONI CLUB (7th S. v. 428).—See Chambers's 'Book of Days,' vol. ii. pp. 31-2.

ED. MARSHALL.

See 'The Book of Days,' and Wright's 'Caricature History of the Georges.' C. C. B.

'KOTTABOS' (7th S. v. 456).—PERTINAX may be glad to know that there is a new series of *Kottabos*, of which the first number appeared in Hilary Term of the present year. T. W. CARSON. Dublin.

LORD HOWARD OF EFFINGHAM (7th S. v. 287, 391).—Is not the question rather, When was Lord Howard of Effingham converted to Protestantism? than, Was he ever converted to Romanism? His parent, also High Admiral, *temp.* Philip and Mary, was a son of the Duke of Norfolk. While he was fighting for England, he would naturally not be an ardent friend of Spain, on patriotic grounds. The individual case is not of so much importance as the general loyalty of Roman Catholics, which would probably be the same now, but to which some Protestant lectures this year seem to do scant justice. R. M.

RELIC OF WITCHCRAFT (7th S. v. 426).—In or about the year 1858 I pulled down an old cottage which stood about two hundred yards from here. In grubbing up the foundations, five or six bottles containing rubbish such as is described in the North Frodingham case were found. There was

not, so far as I am aware, any wicken-tree in any of them, but they all contained human hair. Two bottles of this kind were found about the year 1850 in a garden at Yaddlethorpe, in this parish. Adjoining them were the skeletons of two oxen. It is probable that the animals had been obliged to have died from the effects of witchcraft. One of these bottles had embossed on it "Daffy's Elixir," so it cannot have been very old. Do any of your correspondents know when that once popular medicine was invented?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

TILT YARD COFFEE-HOUSE (7th S. v. 407).—When Henry VIII. drained the site of St. James's Park, he formed, close to the Palace of Whitehall, a large tilt-yard for noblemen and others to exercise themselves in jousting, tourneying, and fighting at the barriers. Houses afterwards were built on its ground, and one of them became Jenny Man's "Tilt Yard Coffee-house." The Paymaster-General's Office now stands on the site of it.

J. W. ALLISON.

"Young Man's" was apparently in the neighbourhood of "Old Man's, or the Royal Coffee House," in Scotland Yard. See Timbs's 'Clubs and Club Life in London,' p. 296. The Tilt Yard was the open space against the Banqueting House at Whitehall, and including part of the parade in St. James's Park. See Cunningham's 'Handbook of London,' 1850. "Tilt Yard, Scotland Yard, Whitehall" appears in the "Street List" in Pigot's 'Metropolitan Guide,' &c. (1824).

G. F. R. B.

KIMPTON FAMILY OF HERTS (7th S. v. 389).—This family most likely takes its name from Kimpton, a small village in the north-west of the county. The following may interest *HECATEUS*; it is from a headstone in Thundridge Churchyard, Herts:—"In memory of Mr. John Kimpton, who departed this life on the 30th day of July, 1786, aged 72 years." I think persons of the name are to be found in the modern directories of Herts.

F. S. SNELL, M.A.

REV. R. C. DILLON, D.D. (7th S. iv. 189, 275; v. 417).—A list of his sermons, &c. will be found in the British Museum Catalogue. He was Chaplain to the Lord Mayor of 1826 (Alderman William Venables), and author of "The Lord Mayor's Visit to Oxford in the Month of July, 1826. Written at the desire of the party, by the Chaplain to the Mayoralty," with frontispiece and plate, Longman, London, 1826, 8vo. :—

"This serious absurdity was so much quizzed, that the Lord Mayor induced his over-earnest chaplain to suppress it. It was severely criticized by Theodore Hook in one of his papers in the *John Bull*."

DANIEL HIPWELL.

34, Myddelton Square, W.C.

"**MEN OF LIGHT AND LEADING**" (6th S. i. 515; ii. 17, 58; vi. 115).—Thanks to various contributors, it has been shown not only that Lord Beaconsfield made use of this expression at least three times, the first as early as 1845, in 'Sybil,' but that Burke had already employed it as far back as 1790, in his 'Reflections on the Revolution in France.' And it is probable enough that Burke invented the alliterative combination of "light" and "leading," but he was certainly not the first to make use of "leading" as a substantive in this sense. An autograph letter of C. J. Fox to some nobleman, whose name does not appear, has just come into my hands, and in this letter, written on the day of the Marquis of Rockingham's death (July 1, 1782), which is called a "cruel event," there occurs the following sentence:—

"The situation of the Whig Party is very critical indeed, and I really think it becomes necessary for your Lordship and all other Men of great leading and property in the country to come up to town and to concert the measures to be taken in so critical a moment."

I was quite wrong, therefore, in taking "leading" in the phrase which heads this note to be an adjective.

F. CHANCE.

Sydenham Hill.

GLASSES WHICH FLATTER (7th S. v. 367).—May not these have been the small convex mirrors described by Beckmann, which were made "in and around Nuremberg"? The art of making them "is an old German invention, for it is described by Porta and Garzoni, who both lived in the beginning of the sixteenth century.....Curious foreigners often attempted to learn it, and imagined that the Germans kept it a secret.....These small convex mirrors, which reflect a diminished but a clearer image than our usual mirrors.....were called (Ochsen-agen) ox-eyes. They were set in a round painted board, and had a very broad border or margin. One of them, in my possession, is two inches and a half in diameter. It is probable that the low price of plane mirrors, when glass-houses began to be more numerous, occasioned these convex ones to be little sought after."—'Hist. of Inv.' (1846), vol. ii. pp. 77-78.

J. F. MANSERGH.

Liverpool.

Without having seen any such mirror, I am yet convinced they may be made to flatter both all lengthy faces and all large, coarse-grained, or pale ones. They should be spherically, or perhaps still better cylindrically convex—the axis of cylinder horizontal—with a radius of at least five or seven feet; and the glass, carefully free from other tinge, might be slightly tinged pink with gold. Nearly all our faces are improved by a little vertical compression, and all large female ones by reduction both ways. The usual deep spherically convex mirrors (which the writer quoted may have meant) reduce a grown face, when a foot or two distant, to the size of an infant's. It should rather be to that of a growing girl; and if the reflections of parts distant from the head are kept out of view, they

will not, by their greater reduction, make the head look exaggerated.
E. L. G.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 429).—

Ruining along the illimitable inane.
This quotation is from Tennyson's 'Lucretius.'
A. COLLINGWOOD LEE.

To live in hearts we leave behind
Is not to die.—Campbell, 'Hallowed Ground.'
G. F. S. E.

Our deeds still follow us from afar
occurs as the motto to chap. lxx. of 'Middlemarch,' and, like most of her mottoes, is presumably George Eliot's own composition. It is not quoted, at any rate,
J. MALCOLM BULLOCH, M.A.

[Many correspondents reply to the two earlier inquiries.]

Miscellaneous.

NOTES ON BOOKS, &c.

Letters from Dorothy Osborne to Sir William Temple, 1652-4. Edited by Edward Abbott Parry. (Griffith, Farran & Co.)

THE place of Dorothy Osborne—subsequently Dorothy Temple—will be henceforward with Lucy Hutchinson, with Margaret Lucas, and with "That sweet saint who stood by Russell's side." Not that opportunity was afforded Dorothy for the display of devotion such as characterized the three illustrious Englishwomen of her own century with whom she is associated. No one, however, who looks at her portrait, with its clear, pure brows, and sweet, earnest, resolute mouth, and who reads her letters to her future husband, will doubt that the capacity for heroism was hers. In womanliness, tenderness, virtue, and grace, meanwhile, she redeems an epoch which has not much of such qualities to spare. To turn from the 'Memoirs of Grammont,' delightful as in the main these are, and even from the revelations of Pepys, to these letters, written from Chicksands, is like turning from the busy life of a capital into some pastoral solitude where breezes sigh through the elm trees, and nothing but the murmur of the brook and the hum of insect life breaks the stillness. It is impossible to believe that a girl such as Dorothy Osborne shows herself—and she is no Puritan—could have taken part in the saturnalia that followed the Restoration. We are spared the necessity of giving extracts—to which our space is wholly inadequate—by the reflection that the reader cannot fail to have encountered such in other periodicals. We content ourselves, therefore, with saying that the work is one of the most fragrant and delightful of this or many previous seasons, and that Mr. Parry's editorial functions have been discharged in admirably competent style. His explanations are at once concise and adequate; his prefatory matter is excellent in taste. No lover of books will care to be without this volume, and no believer in womanhood or in England can be other than thankful for an introduction to Dorothy Osborne.

Les Zigzags d'un Curieux: Causeries sur l'Art des Livres et la Littérature d'Art. Par Octave Uzanne. (Paris, Quantin.)

UNDER this quaint title M. Octave Uzanne has reprinted a series of the delightful *causeries* which he supplies to *Le Livre*. It is given to few writers to furnish monthly contributions which better repay collection and preservation. What M. Uzanne has to say under the head 'Les Femmes Bibliophiles' concerning the species of

natural antagonism which exists between the wife and the book is admirably said, and comes home to the married collector. How much truth is there, as regards the majority of women, in the words of "le Bibliophile Jacob" which he quotes: "Les femmes, voyez-vous, n'aiment pas les livres et n'y entendent rien: elles font à elles seules l'enfer des bibliophiles: Amours de femme et de bouquin ne se chantent pas au même lutrin." Under the head 'Les Publications Posthumes' M. Uzanne deals, among other subjects, with the charges against the late Lord Lytton brought by Miss Devey. He has also much of high interest to say concerning recent revelations as to Gustave Flaubert and to Baudelaire and 'Les Fleurs de Mal.' 'A Travers l'Œuvre de Honoré de Balzac' is a valuable contribution to the rapidly augmenting literature upon the subject of the great novelist, upon whose method more light is cast than is obtainable in the case of any other writer of equal genius. A picturesque account is given of 'L'Hotel Drouot et la Curiosité,' and the art of engraving is also the subject of an important *causerie*. Brightly and attractively written and daintily got up, 'Les Zigzags d'un Bibliophile' constitutes a companion volume to the fascinating 'Les Caprices d'un Bibliophile' and other preceding works of the same author.

Great Writers.—Life of Robert Burns. By John Stuart Blackie. (Scott.)

THERE can be little doubt that this is the best life of Burns that has yet appeared, always taking into account the compressed size of the work. Prof. Blackie knows everything that is to be known about Burns, and he now gives us the results of his researches. It is almost a pity that he has chosen to publish this life as one of a series; for, had not space prevented it, there are points in which it might have been much improved. We would give much to have had a critical analysis of some of the poems; but under the circumstances this was, of course, impossible. There is some truth in the saying that "it takes a Scotchman to understand Burns." It certainly takes a person who is thoroughly acquainted with Scotch life and manners at that time to make the life Burns led understood by the ordinary reader of the present day. The two things that seem to have made an impression on the English mind concerning Burns are, firstly, that he was an ignorant peasant; and, secondly, that the people of Edinburgh treated him badly. Prof. Blackie sets himself the hard task of endeavouring to drive these ideas out of the public mind; but we greatly fear that to the end Burns will be accounted an unlettered man by the multitude. Few people seem to realize the sort of education that an ordinary village school in Scotland at that time afforded. Latin was frequently part of the usual course, though in Burns's case it was not; but he knew something of French and was well grounded in English. The list of books he had read while a mere child proves how little truth there is in the theory that he was only just able to read and write. Scotland has produced one of the greatest poets of all time, and, for some unexplainable reason, England seems to regard him as a portent and a wonder; not so much on account of his genius, as because he was a ploughman and the son of a peasant. Prof. Blackie explains away the theory that Burns was badly treated by the people of Edinburgh; and all who care for the history of social life at that time will find much to interest them in this book. To our mind, the last chapter is the fairest account of Burns yet given to the world. Nothing is hidden or explained away. We are shown the man as he was, with all his faults and follies, with his almost unrivalled power of lyrical verse, verse that puts him nearly on a level with Shelley and

Keats. We are not asked to believe him to have been in all ways excellent because he was a poet, neither are we expected to overrate his faults because he was a world-wide genius.

Historic Towns.—Colchester. By the Rev. Edward L. Cutts, B.A. (Longmans & Co.)

No one will dispute the fact that Colchester is well worthy of a place amongst the series of "Historic Towns." Indeed, it has some claims to rank as the oldest of all the existing towns in this country. However that may be, there can be no doubt that it was the first town which the Romans built in Britain, and nowhere have they left greater traces behind them than at Colchester. With its vast Roman remains, its huge Norman castle, and its brick priory church, the town will always be one of the most fascinating spots in the kingdom to the antiquary and the archaeologist. We congratulate Mr. Cutts—who at one time was the honorary secretary of the Essex Archaeological Society—on having written such an exhaustive account of the history of the town. Though the history of Colchester practically ceases with the memorable siege by Fairfax and the Parliamentary army, Mr. Cutts, like a careful historian, does not fail to bring down the annals of the borough to the visitation of the earthquake on April 22, 1884, when several churches and a number of buildings suffered considerable damage. Nor does he forget to refer to the curious and circumstantial account of the trial by battle in the forty-ninth year of the reign of Edward III., which is to be found in the Red Paper Book among the records of the town, or to the entry on the Forest Roll of Essex, 5 Ed. I., at the Record Office, where the earliest dated sketch of a mediæval Jew is to be seen, wearing the badge of saffron taffy, representing the two tables of the law, as prescribed by the statutes of Edward I., "de la Jeuerie." There are four useful maps, on two of which the localities where Roman and other antiquities have been discovered are distinctively marked.

Memoir of the Family of McCombie, a Branch of the Clan McIntosh, compiled from History and Tradition.

By William McCombie Smith. (Blackwood & Sons.) This is an interesting record of olden times in Glenisla and Glenshee, illustrating the family history of two distinguished Scottish agriculturists of the present day, William McCombie of Tillyfour, and William McCombie of Easter Skene and Lynturk, the latter of whom is, indeed, still amongst us, we believe, while the former only died in 1880. As a branch of the great Clan Chattan, Mr. McCombie Smith, we observe, derives the McComies (he is careful to point out to us that the *o* is intrusive) from an illegitimate son of the seventh, and not, with Mr. A. Mackintosh Shaw's 'Memoirs,' of the sixth chief of Mackintosh. Leaving doctors to differ on this point, we would remark that a stature above the ordinary, which has been for at least five centuries a marked feature in the McComies, and notably in their seventeenth-century hero, John McComie Mor—whom Sir George Mackenzie fruitlessly defended at the Restoration against the claims of the Earl of Airlie—would seem to favour the view taken by Mr. McCombie Smith, for it is written of William, seventh chief of Mackintosh (ob. 1368), that he was "supra comunem popularem staturam procerus robustus." So long a case of heredity in regard to a particular physical characteristic should commend the McComies to the notice of Mr. Francis Galton. The stories told of *The McComie Mor*, as he is throughout called, are very characteristic of the times, and evidently also of the man, clearly a fine specimen of the chivalrous old athlete—just and merciful as he was strong, worried by chicanery and done to death by treachery. Of the

later and eminently peaceful leaders of the race, whose fame rests on high farming and judicious cattle-breeding, the story is also interesting, as showing the power of their dogged Scottish determination to rise, and, in rising, to do good in their day and in their hereditary line of life.

Bibliography of the Works of Sir Isaac Newton. By G. J. Gray. (Cambridge, Macmillan & Bowes.)

Or Mr. Gray's important bibliography of Newton 120 copies have been printed for subscribers. It is a work of much industry, value, and research, including the works edited by Newton and those illustrative of his life and works. As becomes a bibliographical rarity such as it will become, it is well got up, and has an ample index.

PART II. of the *Universal Review* has an excellent reproduction of Rossetti's fine picture 'La Bella Mano.' Other designs come principally as illustrations of the editor's review of *Le Salon*. Many well-known names appear on the title-page. Most interest, however, will probably attach to Mr. Wilkie Collins's 'Reminiscences of a Play-goer,' and Mr. William Archer's 'A Sixteenth Century Playhouse.' The former has a pleasant personal flavour; the second is very useful in enabling the reader to understand the condition of dramatic entertainments in Shakspearian days. Among the other contributors are Mr. F. H. Hill, M. Alphonse Daudet, Mr. Grant Allen, Lieut.-General Mitchell, and Mr. Freeman.

AN edition of the *Eton Latin Grammar for Use in the Higher Forms*, edited by F. H. Rawlins, M.A., and W. R. Inge, M.A., has been issued by Mr. John Murray.

DR. WYNN WESTCOTT has reprinted from the *Freemason's Rosicrucian Thoughts on the Ever-burning Lamps of the Ancients*, read before the Rosicrucian Society. The publisher is Mr. George Kenning.

IN the library of Mr. Atkinson, of Leeds, to be sold at Sotheby's on July 10, are early Ruskins and Shelleys, and works of interest to the dramatic and musical antiquary.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

W. WRIGHT ("Bulls and Bears of the Stock Exchange").—See 'N. & Q.,' 2nd S. vii. 172, 264, 324, 385; viii. 79, 138, 200.

NOTICE

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

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

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LONDON, SATURDAY, JUNE 30, 1888.

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Notes.

NORTHERN POPULAR TALES: IRISH SEA STORIES.

It would be easy to find analogies between the Lapp tale (7th S. v. 381), with the beliefs which it illustrates, and the traditions of other northern races. Various Eskimo traditions relate submarine adventures among the Ingerssuits, or sea-elves. A woman takes up with one of these, lives with him in a gull's mound, and in due time bears him a child. She chooses at length to return to her own people. The father claims the boy's first catch, and afterwards the boy is taken into the sea. "His mother now mended his clothes and put them to rights, and in the evening went outside as before, shouting something at the pitch of her voice, upon which his garments came flying out of the house, and she hurried after them." The coast-ice lifted to let the clothes slip down, the mother followed them, and rescued her son, whom she found bound in a house under ground (Rink, No. 41). The mother's way of communicating with the elves recalls a story heard in the county Clare, wherein the good people instruct a person to apply to them for help when in want of it. "Write your request on a sheet of paper, throw it with the wind, and we'll get it" (Kilkee).

In the most curious part of the Lapp story the fish-hooks descend into a submarine land, and hook and draw up fishes in the appearance of goats. We are reminded of another class of stories, where again the sea is overhead, but in the sky

above this world. Gervase of Tilbury relates two such narratives. In one, the people coming out of a church in England on a cloudy day see, to their great astonishment, a cable descending from the clouds, and at its lower end the anchor fast caught in a heap of stones. Their wonder was to be increased, for a sailor slid down the cable to right the anchor, but was stifled in our thicker atmosphere (*crassi aeris nostri humectatione*). The anchor, it is added, was made into memorial fittings for the church door, "which are publicly to be seen." They had, we may conjecture, not a little to do with the origin of the story ('*Otia Imperialia*,' *Decisio I. xiii.*).

In another Eskimo story an old bachelor learns a magic song by which he sails through the air. After dangerous adventures he descends at last upon his own house (Rink, No. 52). The magic boat "was going up the firth right against the wind, and without being rowed." Under the year 1161 the Four Masters have this entry. "Demon ships seen on Galway Bay, and they sailing against the wind." There are like accounts of the ships of Magonia.

The world underground, or under the sea, is heard of in many quarters. The Japanese Dragon-king, Kai Riu O, rules the World under the Sea, The royal boat is a shell. The South Sea islanders, Mr. Gill states (7), thought Capt. Cook had ascended to them from the Thin Land. In Irish legend it is the *Tír fó Thuinn* (land under the waves), not unfrequently the same fabled region with *Tír na h'Oige* (land of youth).

One of the commonest of Irish stories about the water-elves is that wherein a girl, meeting a frog which is painfully bloated out, kicks it unfeelingly aside, with the words, "May you never be delivered till I am a midwife to you." She is brought that night into the lake, and has, in fact, to assist at a birth. The frog belonged to the lake people.

The story has various interesting developments from this point. The accoucheuse is presented with a red cloak, which, on her way home, she hangs up for admiration on a tree. It sets the tree on fire, and would have so served the chapel had she worn the garment, as she meant to do, on the following Sunday at Mass. In a version from Holstein the person who alarmed the frog (toad) woman is himself frightened, at the christening feast in the Stellerberg, by a millstone suspended over his head by a silken thread (Müllenhoff, p. 289).

Or, the accoucheuse afterwards detects the elves in some deception, when one of them asks her, "Which eye do you see me with?" She names the right, and he blinds her in that. Gervase again has this story, which he relates of *water draci*. It occurs in Devonshire, and in several Irish forms, of which the following is the most noteworthy.

The whirlblast rose in the fair of Barry, throwing tents and stalls into great confusion. The woman who had visited the good people could see the man who then came to fetch her now busy at mischief in the fair, making the wind. "Shoulder-the-Wind," she cried, "what are you upsetting the fair on the people for?" "Which eye d'ye see that with, good woman?" "With my right eye." He thrust his finger in it, and spoilt its vision (Westmeath).

The good people pass in eddies of dust, or, like the Mesgnie Hellequin when Duke Richard Sans-Peur fell in with it, *cinglant comme vent et tempeste*. Shoulder-the-Wind may be compared with Whuppity-Stoorie, with the Greek demon Conisalus (?), and with the beings mentioned in the following French superstition of just a century ago. After the great storm of July, 1788, says the *Gentleman's Magazine* for that year (p. 742),

"some of the farmers who have been offered considerable sums to indemnify them.....have peremptorily refused, on account of a foolish report that prevails in some parts of the country, where the storm happened. They say that two giants were seen peeping out of the clouds, and threatening, with terrible countenances, gigantic frowns, and high-sounding words, that they would return next year, on the same 13th day of July, with greater scourges than the present one. Terrified either at the report, or at the fancied sight of the giants, which terror and a weak brain will often produce, many of the unhappy sufferers have abandoned their houses, and turned beggars.—This story, though hardly credible, may be depended on as a fact."

I will conclude with two other unpublished Irish traditions, which belong to an older and ruder type.

THE KING WITH THE DOG'S EARS.

King Labhra Lorc, who lived in Dunsany Castle, was of watery origin,* and had in part the nature and the appearance of a sea-hound. He was savage and cruel in spirit; he could only sleep "between two waters"; and he had the ears of a dog. Trénfhear ONéill vanquished him, and when Labhra asked what portion of the land of Ireland would be left to him, ONéill made answer, Nothing but what his hand could grasp. Labhra clutched at a clump of rushes, and since that day the tops of the Irish rushes have been burnt. ONéill drove Labhra still before him, till he drove him into the sea, and upon the foam of the sea he is yet, and will be till the Judgment Day (Meath).

1. In the ordinary Irish and Breton story, which is probably imitated from a classical source, the king has the ears of a horse (Keating, Cambry, 'Voyage dans le Finistère,' ii. 287).

2. I have a romance, 'Dog Lorgan':—

"What cock crows now, Dog Lorgan?"

"The black cock, fair lady."

"How goes my knight, and my fair baby?"

(Westmeath).

The following is an abstract of a Connaught boatman's tradition in Irish, too long to translate in full.

THE BOATMAN AND THE MNÁ SÍDHE.

Three brothers lived in Cathair-na-Mart (Westport), and were joint owners of a boat. They had one evening a load of seed oats to convey to Galway; but the night was threatening and the elder brothers were unwilling to put to sea. The youngest, Cormac, said he had not hitherto disappointed their employer, and he would not do so now. As they would not come, he took charge of the boat alone, and put out. The wind, however, after a time fell, "a great fog came down," and the oars were useless. Cormac regretted leaving harbour.

Two white women now appeared, walking on the waves. They encouraged Cormac, and promised to bring him safe to Galway on one simple condition: he was to get them a piece of meat when he reached the town. They let down their long hair, which Cormac wound round the mast, and they drew the boat after them with incredible swiftness. The fog lifted; the moon, the Crooked Plough and the *Cromuisgín* came out; and the boat was soon in Galway.

Cormac did not fail to procure the meat. When next he met the *mná sídhe*,* they were attended by two huge dogs, and carried whelps in their arms. The flesh was for the whelps. The women explained that they were under enchantment, their husbands being condemned to wear the form of dogs by night, being men only by day, whilst they, the wives, were women by night and in canine form by day. They called themselves Tailte and Cesair, their husbands Lámhfada (Longhand) and Fiach. They ruled the land under the water, and had all good things there plentiful enough except flesh meat.

Cormac was himself taken down to the Tír íó Thuinn, but was then transformed into a crab, and his boat into a shell. He saw the chase of the pied doe, was well treated, and safely sent home in his proper shape. Finally, by the advice of the white *mná sídhe*, he gave up the dangerous and unquiet life of the sea (Mayo).

The "enchantment" feature here and the names may be later embellishments. Both the above traditions may be compared with some referred to by Dr. Rink (p. 143). D. F.

JOHN LILBURNE: A BIBLIOGRAPHY.

(Concluded from p. 424.)

An Hue & Cry after the fundamental Lawes and Liberties of England.....By a well wisher to the Saints. [1653.] B.M.

Vincit qui patitur, or Lieut. Col. J. Lilburne decyphered.1653. B.M.

* Matrem nempe (ut fert fabula) invenit in littore canis marinus, &c. *Labhrad* is the older form of the name.

* Plural of *bean sídhe*, a fairy woman, *Anglicé*, "ban-sheeh."

The affected mans outcry against the injustice and oppression exercised upon him, or an epistle of John Lilburn Gent, Prisoner in Newgate 1653 to Mr Feak, Minister of Christ Church in London. [London, 1653.] B.M.—No title-page.

A plea at large for John Lilburne. [London, 1653.] B.M., P.

L. Colonel John Lilburne revived. Shewing the cause of his long silence, and cessation from Hostility against Alchemy St Oliver, and his rotten Secretary, as also the report of his death, with an answer in part to the postilent calumination of Cap. Wendy Oxford (Cromwell's Spie upon the Dutch, and upon the English Royalists sojourning in the United Provinces).....Printed in the Year 1653. In March. B.M., G.L.—The B.M. copy purports to be printed at Amsterdam.

A second address directed to.....the Lord Generall Cromwell and the right honorable the council of State,The humble petition of John Lilburne [June 16, 1653]. B.M., S.K.—Single sheet folio.

A Third address directed to.....the Lord Generall Cromwell.....[Newgate, June 20, 1653.] B.M.—Single sheet folio.

A Defensive Declaration of Lieut. Col. John Lilburn against the unjust sentence of his banishment by the late Parliament. [No title-page. Date at end] 22 of June 1653. B.M., G.L., P., S.K.

The Petition rejected by the Parliament. [London, June 24, 1653.] B.M.—Single sheet folio.

To the parliament of the Commonwealth of England, the humble petition of divers afflicted women in behalf of Mr. J. Lilburne, prisoner in Newgate. [London, June 25, 1653.] B.M.—Single sheet folio.

Lieu. Col. John Lilburn's Plea in Law June 28 1653. [No title-page or place.] S.K.

[Second edition.] 2 July 1653. P., Soc. Ant. The prisoners most mournful cry.....An epistle written by John Lilburn July 1653 unto John Fowkes, Lord Mayor of London. [London, 1653.] B.M., Bodl., P., S.K.—There is also in B.M. a Dutch version of this. Pressmark 8122. aa. 9.

The Second Letter from John Lilburn Esquire.....to John Fowke, Lord Mayor of.....London. London 1653. B.M., P., S.K.

Lieut. Col. John Lilburnes plea in Law against an act of parliament of the 30 of January 1651. [London, July, 1653.] B.M.

John Lilburn Anagram. O' I burn in hell. [London, July, 1653.] B.M.—Single sheet, 12mo.

A conference with the soldiers, or a parley with a party of Horse which with drawn swords entered the Sessions at John Lilburne's trial. [London, July, 1653.] B.M., G.L., P.

To the supreme authority for the commonwealth of England. [July 12, 1653.] B.M.

The Trial of Mr John Lilburn, Prisoner in Newgate, at the Sessions of Peace held for the City of London at the Justice-Hall in the Old-Baily sitting upon Wednesday, Thursday, Friday, and Saturday, the 13. 14. 15. and 16 of July 1653. Printed in the year 1653. B.M., G.L. Continuation of 19 and 20th 1653. B.M.

Letter to Chief Baron Wilde July 14. 1653. B.M.—Single sheet, folio.

O yes, O yes, O yes. At the great inquiries holden in the court of common reason law and just right..... [London, July 30, 1653.] B.M.

The upright mans vindication: or an epistle writ by John Lilburn Gent, Prisoner in Newgate Aug. 1. 1653. unto his friends and late Neighbours and acquaintance at Theobalds in Hartfordshire.....occasioned by Major William Packers calumniating and groundlessly re-

proaching the said Mr John Lilburn. [No title-page.] B.M., G.L.

A Word to the Jury in behalf of J. Lilburne. [London, August 11, 1653.] B.M.—Single sheet, folio.

The humble and further demand of John Lilburn..... 13 August, 1653. [No place or title-page.] B.M., P. More light to Mr. John Lilburnes Jury. [No title-page.] 1653. August 16. B.M., G.L., P.

Clavis ad apertendum Carceris Ostia. The High Point of the Writ of Habeas Corpus.....Also a narrative of Mr John Lilburns proceedings in Michaelmas Term in order to the obtaining of an Habeas Corpus.....London, Printed by James Cottrel 1654. Bodl., G.L.

A declaration to the free born people of England. London May 23. 1654. B.M.

The last will and testament of Lieut. Col. J. Lilburn with his speech to some friends in Jersey a little before his death. [London, May 27] 1654.—B.M.

The Resurrection of John Lilburne, now a prisoner in Dover Castle, declared and manifested in these following lines.....London Printed by Giles Calvert.....1656. B.M., Bodl., G.L.

The selfe afflicted lively described in the whole course of the life of Mr. J. Lilburn. London 1657. 8vo. Bodl.

Lilburns Ghost.....By one who desires no longer to live then to serve his Country. London 1659. B.M., P. Life of John Lilburne. London, 1854. 12mo. B.M.—It forms No. 105 of a series of tracts published by the Tract Association of the Society of Friends.

Life of John Lilburne. York. 12mo. N.d. P.—This seems to be another edition of the above.

Pamphlets of which I have not been able to make out the dates.

Englands lamentable slaverie, in a letter to Lieut. Col. Lilburn. Bodl.

A Caveat to those that shall resolve whether right or wrong to destroy John Lilburne. P.

To the Parliament of the Commonwealth of England. P.—Single sheet folio. It is the petition of apprentices.

A voice from the Heavenly word of God. P.—Single sheet, folio.

Unto every individual Member of Parliament. P.—Single sheet, folio. A petition of women.

An Act for the Execution of a judgement given in Parliament against Lieutenant Colonel John Lilburn. S.K.

George Lilburne.

To every individual member of the Honorable House of Commons. The humble remonstrance of George Lilburn Esquire. [No title-page or place.] March 19. 1649. G.L.

Abstract of the cause between Mr T Shadforth and Mr George Lilburn. [1651.] B.M.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ADDITIONS TO HALLIWELL'S 'DICTIONARY.'

(Continued from p. 302.)

Eargh, *adj.*, frightened, superstitiously afraid (Aberdeenshire). This is the word of which *erie* is a corruption. The A.S. form is *earh*.

Earshrifit, *s.*, auricular confession. Parker Soc. Index.

Earn, *s.*, eagle. Golding's 'Ovid,' fol. 134. back.

Eftsoons, *adv.*, soon afterwards. Parker Soc.

Egal, *adj.*, equal. Same.

Egally, *adv.*, equally. Same.

Egalness, *s.*, equality. Same.

Eisel, *s.*, vinegar. Also *esel*, *eyisl* (same). Old Fr

aisil, extended from Old Fr. *aisi*, answering to Low Lat. *acutum*, variant of Lat. *acetum*.

Embossed. See Dodsley's 'Old Plays,' ed. Hazlitt, xi. 406, and note.

Endote, *v.*, to endow. Parker Soc.

Enforming, *pr. pl.*, forming. Same.

Esters. See also 'King Alisaunder,' ed. Weber, 7657. The entry *eftures* in Halliwell is a ridiculous blunder, due to misreading a long *s* as an *f*. The word meant *estures*, bad spelling of *estres*; and *eftures* is a ghost-word.

Evelong, *adj.*, oblong. Golding's 'Ovid,' fol. 101.

Evrrous, *Evrrous*, *adj.*, successful. "Lothbrok Was more *evrrous* and gracious unto game," Lydgate, St. Edmund, MS. Harl. 2278, fol. 44. From O.F. *eur*, Lat. *augurium*.

Eye, *at*, at a glance. Parker Soc. Also to the sight (Chaucer, C.T., Group E, 1168).

WALTER W. SKEAT.

(To be continued.)

PROF. SKEAT says that his reference for *dotkin* is lost. Probably the following will not really supply its place, but I give it for its amusing sound:—

"On consulting Stow, Speed, and other antiquaries..... it appears that the price of a good place at the coronation of the Conqueror was a *blank*, and probably the same at that of his son William Rufus. At Henry I.'s it was a *crocard*, and at Stephen's and Henry II.'s a *pollard*. At Richard's and John's it was a *suskin*, and rose at Henry III.'s to a *dotkin*. In the reign of Edward the coins begin to be more intelligible."—'Ann. Reg.,' iv. 218, note.

And certainly they may very easily be that. Who is 'N. & Q.'s' best numismatologist? Would he mind telling us the exact value of these curious coinages? C. F. S. WARREN, M.A.

5, St. Peter's Terrace, Cambridge.

'NEW ENGLISH DICTIONARY.'—Now that the first volume of this is completed, I hope that many readers of the book will bind it, keep it by them, and note all instances of earlier and different uses of its words, and all words not in it. We began work at it in the Philological Society thirty years ago (in 1858), but, of course, many needed uses and words have escaped our readers. Take one that has just come under my eye—the adjective *almondly*. Our earliest instance in the 'Dictionary' is in 1847, "almondly scent"; but as the word *almond* was English in 1300, or before, its adjective must have occurred before 1847, and accordingly it turns up in a cookery book (Harl. MS. 279) about 1429 A.D., which Mr. T. Austin has now in the press for the Early English Text Society—"Temper it vp with Almaundey milke and Sugre and Safroun." The 'Dictionary' has "Almaunde milke," about 1430, from my 'Babees Book,' but in 1868 I missed the adjective *almaundey*. Every worker at the 'Dictionary' must have come across like instances in other words. We now have a printed basis to work on, and are bound to accumulate a fine lot of improvements for the supple-

ment, which will, I hope, start printing about 1900, by which time our editors (Dr. Murray and Mr. Bradley), with a possible coadjutor, will, I trust, have finished the six volumes of the 'Dictionary.'

F. J. FURNIVALL.

SEQUENCES AND PROSES.—It is generally held that sequences are *festal* anthems and that proses are penitential. For example, the famous Alleluia-tic Sequence is *festal*, and the hymns or prayers "O Saviour of the world" in the Anglican Office for the Visitation of the Sick (from the Sarum Office of Extreme Unction) and "In the midst of life we are in death" in the Burial Office—this prayer being, of course, written by Nottker, of St. Gallen (*vide* Blessed Peter Canisius, since fully canonized)—are of penitential character, and therefore, it would seem, to be considered *prosa*, and not anthems. The circumstances of the composition of Nottker's prose are, of course, that it was originally composed on account of the perils of a frail bridge, fatal to many passengers, near his monastery. A reference to this can be found in Mr. Procter's valuable book on the Anglican Prayer Book. A copy of the work of B. Peter Canisius is in the library of Corpus Christi College, Oxford. But Martin Gerbert ("De Cantu et Sacra Musica.....Auctore Martino Gerberto, Monast. et. Congr. S. Basilii in Silvâ Nigrâ Abbate.Tom. I. Typis San Blasianis, MDCCCLXXIV."), who was abbot of St. Blasien and a dignitary of the Holy Roman Empire, p. 566, L. II. P. I. c. vii., refers to Durandus, according to whom *τρόποι*, sequences, and proses would seem to be virtually identical. The words of Durandus are:—

"Graduale dictum est a gradibus.....Trophonarius est liber continens *τρόπους*, id est, cantus qui cum introitu missæ dicuntur, præsertim a monachis. Vocantur etiam *τρόποι*, sequentiæ sive prosee *κύριε ἐλέησον* et neumæquidam etiam hunc librum proсарum a prosis appellat.....cæterum libri lectionum sunt isti. Primus est bibliotheca. Secundus homiliarium. Tertius passionarium. Quartus legendarium. Quintus lectionarium. Sextus Ser-mologus."

It would, therefore, be interesting to know if the usual distinction between the *prose* as *ferial* or penitential, and the *sequence* or anthem as *festal*, has, in spite of Gerbert, some other and sound authority. H. DE B. H.

HERR.—The "intelligent foreigner" is highly amused at the ludicrous custom adopted by some of our "leading" London papers of giving the German title "Herr" indiscriminately to Teutonic, Slavonic, and even non-Aryan gentlemen. One finds it natural that the uneducated masses do not know the difference between a "Roossian" and a "Proossian"; but when our leading lights fall into the same error it is difficult not to smile at their ignorance. Nobody will find fault with any of our "dailies" for not securing the services of a Mezzofanti; but, on the other hand, they should

try to hide their want of knowledge, and not pose as learned in matters of which they are hopelessly ignorant. "Herr Tisza," or "Herr Ristich," looks exceedingly droll in English print; "Mons. Dragumis" perhaps less so. The rule which the papers seem to wish to follow is to give every gentleman his title. Well and good. But in that case they should write, if they wish to be polite, "Tisza úr," "Pán Ristich," "Kyrios Dragumis," &c., or drop the title altogether if they do not know it. L. L. K.

Hull.

CHARLES KNIGHT AND THE 'DUBLIN UNIVERSITY MAGAZINE.'—It may not be amiss to point out that the article which appeared in the above magazine for June, 1872, pp. 703-14, entitled 'Tonson and his Contemporaries,' is simply a reprint of the third chapter of Charles Knight's 'Shadows of the Old Booksellers' (1865). No reference whatever is made to its earlier appearance, and it would be interesting to know how it got into the magazine—whether Knight sanctioned it, which is perhaps scarcely likely, or whether it was palmed off upon the editor as original by some one else. W. ROBERTS.

42, Wray Crescent, Tollington Park, N.

ROMAN FOLK-LORE.—It is said at Rome that if a traveller wishes to return and pay another visit to Rome he must take a draught of the water of the celebrated fountain of Trevi and drop a silver coin somewhere in the precincts of St. Peter's basilica. An eminent English clergyman told me he never failed to leave a half-franc in St. Peter's in conformity with this "belief."

I. W. HARDMAN, LL.D.

LETTER OF MARY, QUEEN OF SCOTS.—An old MS. volume in my possession contains the following:—

"Copy of a note written by Mary, Queen of Scots, in a Mass Book once belonging to her, and afterwards to Prince Henry, and given to the University of Oxford by Richard Connoch, Esq., July 7th, 1615:—

"Geate you such Ryches as when the Shype is broken may swyme away wythe the Master, for dyverse chanches take away the goods of fortune,—but the goods of the soule, wyche be only the true goods, nether fyer nor water can take away, yff you take labour and payne to doe a virtuous thyng the labour goeth away and the virtue remainethe,—yf through pleasure you doe a vicious thyng the vice remainethe and the pleasure goeth away—good madame for my sake remember thys.

"Your loving mystress,
"Marye Princesse."

DANIEL HIPWELL.

34, Myddelton Square, W.C.

LINES BY FABER.—I quote the following lines from the *Gentleman's Magazine* of February, 1839, p. 156. Their great beauty renders them worthy of a place in your pages. They are of further interest as having been written by the late Dr.

Faber, of the London Oratory, at an early period of his life. I have made inquiries, and cannot learn that they have ever been reprinted. They seem to be unknown to the present generation:—

HEAVEN AND EARTH.

By F. W. Faber, of University College, Oxford.

There are no Shadows where there is no Sun;
There is no Beauty where there is no Shade;
And all things in two lines of glory run,
Darkness and light, ebon and gold inlaid.
God comes among us through the shrouds of air;
And his dim track is like the silvery wake
Left by yon pinnacle on the mountain lake,
Fading and re-appearing here and there.

The lamps and veils through heav'n and earth that move,
Go in and out, as jealous of their light,
Like sailing stars upon a misty night.
Death is the shade of coming life; and Love
Yearns for her dear ones in the holy tomb,
Because bright things are better seen in gloom!

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE USE OF YORK AT THE INSTALLATION OF CANONS.—It is interesting to note that at a recent (May 31) installation and induction of three Honorary Canons of York, the Dean, on admitting each of them to the rights, powers, and privileges of office, "handed to him a copy of the Scriptures, symbolic of the 'Word of Life,' and also a roll of bread, in token of the 'Bread of Life,' and saluted him by the kiss of Christian charity"; which part of the ceremonial took place in the Chapter House. "In the good old days when the Canons enjoyed their stipends," says my authority, the *York Herald* (June 1),

"it was the custom at their installation to have cakes and wine provided for the spectators.....When the late Ven. C. M. Long was installed Archdeacon of the East Riding, in October, 1854, twelve dozen large currant buns, made specially for the purpose, were disposed of in the Chapter House of York Minster. They were thrown about in all directions, and eagerly snatched up by the bystanders, the scene being one of a noisy, rude character. A dozen of port and sherry was afterwards drank [sic] to the health of the new archdeacon. Precisely the same custom was observed at the installation, in June, 1853, of the late Dean of York, Dr. Duncombe. Since that time there has been no repetition of this questionable mode of festive rejoicing."

ST. SWITHIN.

CURIOSITIES OF CATALOGUING.—Probably some of your readers will agree with me in thinking that there are few things in their own way more amusing than the vagaries one sometimes meets with in original index making or cataloguing. Every one has heard of the case where "Mill, John S." in an index was followed by "— on the Floss"; or of that of Ruskin's curiously misleading work, 'Notes on the Formation of Sheepfolds,' classed as a book for farmers. The following, I think, is as "good" as anything of the kind that has been recorded. It was given not long ago, in the course of a notice of a recently published volume

of Oriental essays in the columns of the leading literary journal, as a specimen of the veritable "Babu" English which—until recently at all events—was sometimes to be found in the official quarterly returns of books printed in the several divisions of India:—

"The following description of a familiar classic appeared in a list issued a few years ago in a certain Presidency in India 'by order of the Right Honorable the Governor in Council.'

"Title—*Commentarii (sic) De Bello Gallico in usum Scholarum, Liber Tertius (sic).*

"Author—Mr. C. J. Caesoris. Subject—Religion."
—*Athen.*, March 24.

It is pertinently asked, What was the Secretary, or Director of Public Instruction about who signed the list? Rather it might be asked, What was the reading of the thermometer? It was probably not 108° Fahr. when Homer nodded.

ALEX. FERGUSSON, Lieut.-Col.

18, Lennox Street, Edinburgh.

[It may amuse COL. FERGUSSON, and it will not, it is hoped, be considered intrusive, to state that the attribution to J. S. Mill of the authorship of 'The Mill on the Floss' took its rise in a mild joke concerning French works of reference by the present Editor of 'N. & Q.']

AUGUSTUS FREDERICK, DUKE OF SUSSEX.—As an illustration of how not to write history, I venture to quote the following from Charles Mackay's autobiographical 'Through the Long Day,' vol. i. p. 234:—

"The Duke of Sussex was the fifth of the six sons of George III., and the senior of the Duke of Kent, whose daughter now sits upon the throne.....The Duke of Sussex was next in succession to William IV., and, had he outlived that sovereign, would have ascended the throne to the temporary exclusion of Queen Victoria."

There are at least three palpable errors here. The Duke of Sussex was not the fifth, but the sixth son of George III., and between him and the throne stood not only our present Queen, daughter of the fourth son, but Ernest Augustus, Duke of Cumberland, the fifth son. The Duke of Sussex was present at the Queen's first Council, at her Coronation in 1838, and at her marriage in 1840. He did not die till 1843; consequently it cannot be said that "he did not outlive William IV." Further, the number of the sons of George III. who attained to man's estate was not six, but seven, the Dukes of Sussex and of Cambridge being the youngest. J. MASKELL.

CRICKET IN FRANCE.—It may be interesting to note that in the present year cricket and other games have been introduced into the École Monge, one of the largest free schools in Paris. (By free school I mean one of the schools not under the direction of the University.) The head master of this school recently visited Eton College and the Universities in England to see for himself how the games were played, and to note the effect on the players.

A portion of the Bois de Boulogne has been hired for this purpose, and the unusual spectacle of French boys playing cricket may now be seen for the first time, I believe, in the history of the country. The boys have apparently taken it up with avidity; but whether this is a mere "flash in the pan" remains to be seen. There is much searching of heart among the parents as to the possible danger of such violent exercise, and one lady recounted to me with anxiety how her boy had already received two blows on the head from a cricket ball!

The experiment is being eagerly watched in France, and I hear that, should it be found that the boys' mental work does not deteriorate in consequence of their physical exertions, cricket and football and other games will be extended to all the schools in France. Is not this the beginning of another French revolution? May we not hope to live to see the day when an annual match at Lord's "England v. France," will create as much stir and excitement as "England v. the Australians" does now, and find its echo in a return match in the Bois de Boulogne in Paris? Who knows?

HOLCOMBE INGLEBY.

Valentines, Ilford.

WASHING KNIGHTS OF THE BATH.—The editor of Nat. Walworth's 'Correspondence' (Chetham Soc., 109) says that he has not met with a detailed account of the ceremony of washing Knights of the Bath on the eve of their installation. Your readers may be interested to know that a very full and quaint account of it, illustrated by plates, may be found in Dugdale's 'Antiquities of Warwickshire,' p. 494. DENHAM ROUSE.

CURIOUS ENTRY IN PARISH REGISTER.—The register of Chaddleworth, Berks, which dates from the year 1538, is an uninterrupted record from that period and in good preservation; it has the following unique entry:—

"Thomas Nelson, son of Thomas Nelson, Nov. 8, 1644. This was the Thomas Nelson that fought two dragons in Hangman Stone lane in the time of the Civil Wars, and was never well afterwards."

DANIEL HIPWELL.

34, Myddelton Square, W.C.

'DICTIONARY OF NATIONAL BIOGRAPHY. 'Testaments of the Twelve Patriarchs.' (See 7th S. v. 463.)—In the latest of the series of useful notes and corrections W. C. B. has been contributing to 'N. & Q.' upon the successive volumes of the 'Dictionary,' a reference is made to an article by me upon Richard Day, the printer (vol. xiv. p. 238). I state, "In 1581 he edited, with a preface, 'The Testaments of the Twelve Patriarches, Englished by A[nthony] G[ilby],' which has been frequently reprinted down to the present century." W. C. B. asks, "Is not the first English edition.....1577,

and not 1581?" and proceeds to give the dates of a number of subsequent editions. It will be observed that I am not speaking of a first edition, neither am I concerned in the existence of the edition of 1577 mentioned by Lowndes. My only point was that the edition of 1581 was edited by Day, and "frequently reprinted down to the present century," with Day's preface.

Another correction is, "For [Anthony] G[ilby] read A[rthur] G[olding]." I am aware that my friend Dr. Robert Sinker and the excellent "Ath. Cantab." (both apparently following Lowndes), ascribe the translation to Golding; but I am still inclined to follow the British Museum authorities in giving it to Gilby, one of the translators of the Geneva version, who also published under the initials A. G. The 'Commentaries of Calvine,' 1570, with an address signed A. G., "has been attributed, erroneously, as it seems, to Arthur Golding," says 'Ath. Cantab.,' i. 518. There is, however, no direct evidence to show whether Golding or Gilby was A. G. They were both translators of theological treatises, but the 'Testaments' is more of the class of Gilby's known publications.

HENRY R. TEDDER.

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.

PIERSON FAMILY.—The *Morning Post* of the 1st instant, in a leading article, mentions Major Pierson, whose "patriotic insubordination" saved St. Heliers in 1781, and says that he was not on duty in the island at the time, whereas in 'Pictures and Royal Portraits illustrative of English and Scottish History' (Blackie & Son, 1886) he is stated to have been second in command. Ansted and Lathom's 'Channel Islands' says that his regiment was the 95th, but it does not specify the regiment then stationed in Jersey? What are the facts? Are the regimental or other official records open to the general public? I shall be grateful for any hint as to whence I may obtain information respecting this gallant officer or his ancestors. Will any Jersey correspondent kindly copy for me the inscription on his tomb? J. R. GILLESPIE.

Manchester Road, Sheffield.

DIVORCE.—Where can I find the doctrine of the Presbyterian Church on the subject of divorce fully stated and supported on Scriptural grounds? I understand that the Church of Scotland regards the verse 1 Cor. vii. 15 as sanctioning divorce for desertion; but is this view authoritatively stated in any Church document? ENQUIRER.

PIASTRE.—In a Madagascar newspaper, *Le Progrès*, Antananarivo, February 21, 1888, the

price of a full-grown beeve at Vohemar is set down as nine *piastres*; but in Turkey, and, so far as appears, in the far East, a piastre is no more than twopence, or four American cents. Is the Malagasy piastre a larger coin than the Turkish; or is there a region where a beef creature can be bought for eightpence? JAMES D. BUTLER.

Madison, Wis., U.S.

REV. NICOLAS MASON.—Required, particulars of the life, family, &c., of the Rev. Nicolas Mason, rector of Bletsoe, co. Beds., and previously vicar of Irchester, co. Northampton. He died at Bletsoe, and was buried there June 6, 1671. Where are the bishop's transcripts of Bletsoe and Irchester; and at what date do they commence? DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

OVID'S 'FASTI.'—Is there any really good translation into English verse of Ovid's 'Fasti,' or of any considerable portion thereof; and is it easily obtainable? POLYNOTUS.

"LITTLE SUMMER OF ST. LUKE."—What is the meaning of this phrase? ROBERT F. GARDINER.

Glasgow.

CORONERS AND CHURCHWARDENS.—In the opinion of coroners it is the duty of churchwardens to take into keeping the body of any one who is found dead. What is the authority for such an opinion? I am aware of the provision for the burial of bodies cast ashore incumbent on churchwardens and overseers by the Act of George III.; but this is quite another matter.

ED. MARSHALL.

JEM OR JIM.—It would be a great benefit if some authority would give a decisive utterance on the proper orthography of the familiar form of the Christian name James. The phonetic form is becoming the common one Jim. I have always been taught that it was Jem.

ROBERT BATEMAN.

THE LIBRARY THE SOUL OF THE HOUSE.—"Ancient Classics for English Readers," 'Cicero,' p. 42: "Without books, he [Cicero] said, a house was but a body without a soul." Somewhere else I have read that Cicero called the library the soul of the house. What is the reference? The nearest I can find is 'Att.,' iv. 8: "Postea vero quam Tyrannio mihi libros disposuit, mens addita videtur meis ædibus." T. G.

ARMS WANTED.—The following arms are on a china plate about a hundred years old. Whose are they? Paly of six arg. and sa., on a fess of the first three mullets of the second. Crest: Over a knight's helmet a sun emerging from a cloud ppr., with the motto "Post nubila Phœbus." S. G. H.

YEAR-BOOKS.—There was some talk, a year or two ago, of a society for printing a good edition of the year-books. Has the project been abandoned? Q. V.

PASSAGE FROM RUSKIN.—In which of Ruskin's works does the following passage occur? It is quoted by Miss Mulock on the title-page of her novel 'The Woman's Kingdom,' published in 1869:—

"Queens you must always be: queens to your lovers; queens to your husbands and your sons; queens of higher mystery to the world beyond.....But, alas! you are too often idle and careless queens, grasping at majesty in the least things, while you abdicate it in the greatest!"

ROBERT F. GARDINER.

AN OLD BALLAD.—Where can I see a copy of a ballad, published in 1564-5, "intituled 'Waltham Crosse'"? The following is an extract from the 'Transcript of Stationers' Registers,' by Edward Arber:—

"Receaved of William Pekerynge for his lycense for prynting of a ballett intituled Waltham Crosse, iijj*d*." I presume that Pekerynge was merely the publisher, and not the author of the ballad.

W. WINTERS.

Waltham Abbey.

RHYME WANTED.—What are the lines of the rhyme which says that a mild winter and peace will follow when Christmas Day falls on a Sunday? P. B.

KITE.—A recent number of the *Daily News*, in its account of the Southampton election, states that one party employed

"a number of men on horseback, attired as jockeys in the party colours, who conveyed communication between the several committee rooms, and these were supplemented by a corps of bicyclists acting as kites."

I have had a good deal to do with electioneering at one time and another, but have to plead ignorance of the utility of kites during an election. It is not unreasonable to suppose that after the election expenses are totted up some impetuous candidates betake themselves to the amusement of "flying kites." I should be glad to know what a kite is as the word is used in the quotation from the *Daily News*, and what the origin of that sense of the word. Q. V.

BASILICA, LONDON.—W. H. Black, in his very thoughtful papers on the 'Internal Arrangement of Roman London,' says that the Forum contained the Basilica, which in a future letter he proposes to show "still exists underground." He showed elsewhere that the Forum was in Cheapside. In what part of Cheapside, then, may these remains of the Basilica be said to exist? Did Black ever fulfil this purpose? If not, has any one else settled this point? C. A. WARD.

Walthamstow.

"A PIG WITH TWO LEGS."—In my native Essex I have heard, when a boy, this appropriate name applied to a drunken person, man or woman. May I ask if the witticism is known elsewhere? If not, I hope that 'N. & Q.' will help to make it known. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

PRAYER.—At what time did the prayer come into use in which occurs the petition, "O Lord, if I forget thee to-day, forget not thou me"? M. G. W. P.

CHARLES MARTEL.—There is a wild tale in some mediæval book I have read how the soul of Charles Martel was seen by some saint or hermit being carried by devils into a burning mountain. I want some one to tell me who relates the story, and what volcano it was that served as the vestibule of the great Frank's place of torture. I cannot find mention of it in Gibbon, at which I am surprised. It is a legend which one might have imagined would have appealed to the fancy of that arch mocker. Similar tales are told of many others who were, or were thought to have been, of evil life. The soul of Theodoric was seen by some one being taken down through the crater of Lipari. See Bradley, 'The Goths,' 190. ASTARTE.

JARVIS'S 'DON QUIXOTE.'—Is not Jarvis in error in translating "los Etiopes de horadados labios" (pt. i. cap. xviii.) "broad-lipped Ethiopians"? I cannot find any such meaning of "horadados" in either of my Spanish dictionaries. Both define it as "bored or pierced from side to side." If this is the meaning, what are we to understand by it? Some savage tribes, I believe, wear rings over their lips, but are not these inserted in the cartilage of the nose? Perhaps some Spanish scholar will kindly help. My own knowledge of Spanish is very slight. Indeed I am learning the language chiefly by means of 'Don Quixote.' How do other translators render "horadados labios"?

If we could share Don Quixote's delusion, and imagine, as he did, that the two flocks of sheep were really two great armies, surely his description of the different nations that composed them is one of the finest in all prose literature. It is like one of Milton's majestic and sonorous periods (*e.g.*, 'Paradise Regained,' bk. iii. 299-344) translated into prose. If Cervantes is not an epic poet, such a passage as this entitles him to be called an epic writer. JONATHAN BOUCHIER.

Ropley, Alresford.

[May the reference be to the stone inserted in the lip of some savage races?]

CHALLAND OF WELLOW.—Can the Editor or any one give the arms of Challand of Wellow (or Welhaw), co. Nottingham? The heiress of this family appears to have married Sir William Moly-

neux, whose daughter Juliana married Henry Howard of Glossop, father of Bernard Edward, who succeeded as twelfth Duke of Norfolk; and from this family of Challand the property of Wellow came into the Molyneux family.

FITZELLO.

POEM WANTED.—Where can I find a copy of the poem, which is often used for recitation, entitled 'Bob the Cabin-Boy'?

J. W. CARTER.

Leeds.

WELSH FAIR.—Is there any relic of the Welsh fair that used to be held on St. David's Day near Lambeth Church still to be found? Did it die out, or was it suppressed?

C. A. WARD.

A CARICATURE OF THE MEDICAL PROFESSION.—Can any of your numerous readers explain a conclave of celebrated physicians of the last generation met together to consider a *cause célèbre* of the day and the names of those concerned therein?

EBORACUM.

AINSWORTH: CRUIKSHANK.—How can the first edition of Ainsworth's 'Tower of London,' illustrated by Cruikshank, be discerned from a reissue?

NORRIS C.

LONGEVITY OF THE MIDDLE CHILD OF A FAMILY.—I cut out of a provincial paper the following paragraph:—

"George Bancroft, the venerable historian, attributes his longevity to three causes: (1) That he was middle child in his father's family, equally distant from the youngest and the eldest; (2) That he had always gone to bed at ten o'clock unless it had been impossible; and (3) that he had always spent four hours in each day in the open air unless prevented by a storm."

Can any of your readers state the origin of the idea that longevity appertained to the middle child of a family?

JOSEPH BEARD.

71, Eaton Rise, Ealing.

THOMAS ROGERS, PASSENGER IN THE MAYFLOWER.—Hotten, in his 'Original Lists of Emigrants, &c., going to America,' p. xxiv, reprints from Governor Bradford's 'History of Plymouth Plantation' a list of the passengers who went to America in the Mayflower in 1620. Among other names (Capt. Standish, Priscilla Mullins, and John Alden, immortalized by Longfellow, being of the number) occurs that of the subject of the following query:—

"Thomas Rogers; died in the first sickness. Joseph his son; was living in 1650, married, and had six children. Mr. Rogers's other children came afterwards, and had families."

Can any English or American reader of 'N. & Q.' give me further information as to the antecedents and descendants of the above-mentioned Thomas Rogers?

W. THOMAS ROGERS.

Inner Temple Library.

JEWISH NAMES.—In the Exchequer Plea Rolls and Rolls of Receipt I find several names of Jews having a common terminal form, and ending in *ard*, which I take to be either diminutive or frequentative. I have mastered the majority of these, but am at a loss to know the signification of Babbard, Babelard, Baggard, and Chabbard. Can any of your readers acquainted with early Norman-French assist me? There is nothing Hebrew or Jewish about these surnames. M. D. DAVIS.

THE "OLD TUNE OF 'BARNABE,'" OR, AS ELSEWHERE NAMED, "OLD CATCH OF 'WHOOOP BARNABY.'"—Mr. Haslewood, in the first volume of his valuable edition of 'Barnabee's Journal,' in the notes on the 'Itinerary,' p. 63, says that

"this old tune has escaped all research, however ardently and extensively pursued, within the last sixty years, for the purpose of reviving our ancient music and ballads."

This was written, or rather published, in 1820. Has the following period of sixty odd years, perhaps still more signalized by research in the same direction, proved more successful? He refers to its introduction by Ben Jonson in a scene of 'The New Inne,' "And th' old Catch too, Of 'Whoop Barnaby'" (Act IV. sc. i.); and again in the 'Masque of the Gypsies,' where Christian says:—

"And I, unhappy Christian as I am, have lost my Practice of Piety with a bowed groat, and the ballad of 'Whoop Barnaby,' which grieves me ten times worse."—Gifford's Jonson, vol. vii. p. 405.

In Fielding's 'Author's Farce,' which was acted at the Haymarket in 1729, and revived, with alterations, at Drury Lane some years afterwards, there is a song to the tune of "Hey Barnaby take it for warning," if this, indeed, be the same, as Mr. Haslewood appears to think.

W. E. BUCKLEY.

Replies.

CASANOVA.

(7th S. v. 461.)

Why should any one write, and why should 'N. & Q.' print, an article of three columns on Casanova which is merely an abridgment of what is to be found in nearly every biographical dictionary, which ignores completely all that has been written on the subject in France and Italy in the last ten years, and which is full of errors of names, dates, and facts? I note a few only of these. Casanova died on June 4, 1798, not in 1802. It was in 1785, not in 1783, that he went to stay at Dux with the Count of Waldstein, not Wallenstein.

MR. EDGUMBE states that the Count was "the lineal descendant of the great Albert Wallenstein, the hero of the war of Friuli in the sixteenth century." This may be so, though I know nothing of any war of Friuli in the sixteenth century in

which an Albert Wallenstein took part. It would have been more to the purpose had it been stated that the count was a descendant of Albert, Count of Waldstein, known to history as Wallenstein (though he wrote the name Waldstein), the hero of the Thirty Years' War in the seventeenth century. Instead of being "permitted to revisit his beloved Venice in 1778," Casanova resided at Venice from 1774 to 1783. The statement that "it is supposed that the unexplored archives of Dux do yet contain the manuscript [of the 'Memoirs'] which would cover the ground between 1774 and 1783" is altogether misleading. The archives of Dux have been fully explored. Copies of all the French manuscripts of Casanova are in the possession of M. Octave Uzanne, the editor of *Le Livre*, and copies of those written in Italian are in the hands of Signor Alessandro d'Ancona (*Le Livre*, 1887, p. 34).

A series of articles in *Le Livre* by Armand Baschet (1881, pp. 11, 42, 105, 135); a note and engraved portrait (1882, p. 190); article by Signor Mola with copy of bust (1884, p. 65); and articles by M. Uzanne, accompanied by unpublished documents (1887, pp. 33, 225), have thrown an immense flood of light on Casanova and his writings. That Mr. EDGCUMBE should be ignorant of these articles (a perusal of which would have enabled him to avoid the errors above pointed out) is the more remarkable as in 1881 (6th S. iii. 402) he wrote a note on Casanova, whereupon ESTE (iii. 452) and Mr. BRANDER MATTHEWS (iv. 18) called his attention to the articles by Armand Baschet then appearing in *Le Livre*. But he does not even seem to be acquainted with the papers of M. Lorédan Larchey, 'Un Voyage de Casanova' in *Le Bibliophile Français*, so long ago as 1869 (vol. iii. pp. 314, 374) or he would not have repeated the blunder of the 'Biographie Universelle' and 'Biographie Générale' in the title of the 'Icosameron,' in both of which, as in Mr. EDGCUMBE'S note, the name 'Megamicres,' which has an obvious meaning, is printed "Megameichs."

RICHARD C. CHRISTIE.

A query arises out of the very interesting article of Mr. RICHARD EDGCUMBE, which will, I hope, present the brilliant adventurer in a new light to some readers of 'N. & Q.' Did Casanova die in 1799 or 1803 (both dates are given in the 'Biographie Universelle'), or in 1802, as Mr. EDGCUMBE believes? I possess an interesting holograph letter of his to Elise Gräfin von der Recke, dated "Dux le 30 Avril 1798" and signed "Casanova Mourant." This subscription does not, of course, prove anything, but the account which he gives of his health would suggest that he was near his end. He says:—

"Je suis administré et pourvu de tous les passeports spirituels nécessaires à un Chrétien pour entrer après cette vie terrestre dans le séjour des bienheureux immortels.

.....La vie est une dette qu'il est permis à un homme d'honneur de ne pas payer volontiers, car ce n'est pas lui qui l'a contractée mais la maîtresse nature sans sa permission."

The rest of the letter is couched in very free and jocular terms, contrasting oddly with what he evidently conceived to be the solemnity of the situation.

J. ELIOT HODGKIN.

Richmond-on-Thames.

COINCIDENCE OR PLAGIARISM (7th S. v. 365).—It is cruel, however salutary, to have our early faiths and illusions destroyed. At the same time, when once it is shown that they were rotten, we ought to try to be thankful to the destroyer.

It is fortunate that there exists some one whom the trite story of the celebrated *coquille* in Malherbe's condolence ode to François Duprier can reach through the *réchauffé* of a modern magazine article with sufficient freshness to invite to criticism. Most of us imbibed that *ben trovato* story at an age and date when we restfully believed what we were told, and did not make everything we came across the exciting subject of criticism.

No doubt we shall next be called upon to give up that other story which generally goes in harness with this one; viz., of the printer who, in setting up the type of some Gallican version of the missal, at the most solemn part of the office, where it is directed "ici le prêtre ôte sa calotte" (skull-cap), being more familiar with the word "culotte" than with "calotte," printed the former in place of the latter, and got sentenced to death for sacrilege for his pains.

But, joking apart, I will candidly confess (and if other members of 'N. & Q.' are candid I believe they will feel bound to confess it also) that the story of "Rosette" was so "pat" and so pleasing that one accepted it without question.

Now that DR. CHANCE has set one doubting about it, I have looked into the matter, and feel bound to own he is probably right. When one reads the poem straight through one sees it is quite unlikely the author should ever have written "Et Rosette" in the position in which the line occurs with reference to the rest of the poem. Any one who studies it must rest satisfied that Malherbe merely introduced the rose as the symbol of the evanescence of human life, and not at all as the *petit nom* of the subject of his poem, as we have hitherto been led to think.

It hardly wanted the allusion to the decoration of the monument of Leo XI. to complete the proof, for, of course, we all know that the rose has been held of old to show forth the fleeting nature of life, and especially of the gifts of youth and beauty. There are archaeologists, classical and Christian, on the staff of 'N. & Q.' who can give us the instances of the rose being sculptured in this sense on sepulchres of ancient Rome, and scattered at

funerals and death anniversaries; and of the early Christian continuation of the same idea, carried down, if I mistake not, in mediæval times to some mention of the "Holy Innocents" under the same symbolism in the wording of the offices of their festival; and generally "tell that story better than I'm able."

As Leo XI.'s monument has been mentioned, however, I am tempted to add a few lines about it, because I happened once to pursue my inquiries about it, perhaps as far as investigation could be carried.

I may premise that there is scarcely a bit of sculpture or ornament, however seemingly insignificant, in any part of St. Peter's that has not some traditional story attached to it—a sort of pasquinade, often jocular, often exceedingly scandalous, often without a particle of foundation in fact, but serving as a traditional scourge of the vices and peccadilloes of the high-placed. Many of these have been repeated to me by Roman friends who know me to be a collector of traditions, and the monument of Leo XI., situated as it is just opposite the altar of Raffaella's famous Transfiguration, naturally did not escape.

Now the roses on Leo XI.'s tomb really occupy a very subordinate position at its base; but pasquinaders often maintained that the more hidden the allusion the more terrible the import. That Alessandro de' Medici, who came to Rome the centre of so many promises and so many hopes, should have been cut off at the end of little more than three weeks was a fact sufficiently remarkable to set gossips' tongues wagging, and, as no other suggestion of how he could have come to his death by foul means could be discovered, it was suggested that he had been made to inhale poison in the golden rose on occasion of the ceremony of the "Possesso." I must here pause to remark that this story discloses incidentally a curious fact. Roman ceremonial is indeed full of symbolism, and the "Possesso" (a solemn procession in which each new Pope traverses Rome in state to assume command of "the mother and mistress of all churches," St. John Lateran), is a very complicated and gorgeous affair, but it does not seem necessarily to include the ceremony of the new Pontiff carrying in his hand the last consecrated golden rose. Nevertheless, it has been introduced in some cases, and it must have been so in the instance of Leo XI., or the story could never have arisen. Now one item of the consecration or blessing of the golden rose is the insertion of some grains of musk, and the inventors of the story I am reporting pretended that a poisoned perfume had for this occasion been surreptitiously inserted. But, besides that Alessandro de' Medici was a very amiable and inoffensive old man, whose first act had been to remove certain burdens that pressed heavily on his subjects of the Marche, and

really had no enemies, the post mortem examination, as reported by Muratori, showed that he died from natural causes.

Nevertheless, when his monument by Algardi was put up (at the cost of his grand-nephew, Cardinal Ubaldini), and the rose ornament was observed, the report of his death by the poisoned golden rose was immediately said by gossips to be there set forth. Others, more moderate, reported that the sculptor had intended only to record the shortness of his reign.

The fact of the matter, however, is that the rose, with the motto "Sic flouit" (not, I think, "Sic flouit," as Lafond seems to report it), had antecedently been the device of Alessandro de' Medici. Men of his age in general, and the Medici family in particular, are famous for their love of such conceits, and this was his; and Algardi merely adopted a very common custom in setting forth the favourite device of the deceased on his monument, without himself symbolizing anything.

I have the absolute proof of this, because the most minute record of the ceremonial of the "Possesso" of this Pope was written by Guglielmo Facciotto, by Flavio Gualtieri, and, most lengthily of all, by Giuducci, who gave an exact description of all the "epitaffi, apparati, e livree" that were used. These were searched for me by a friend who had access to them, and there is distinct mention that this his device and motto appeared on a triumphal arch which the Florentines (largely aided by Pietro Strozzi) set up in the Via de' Banchi, by which the Popes had to pass on the occasion of the "Possesso."

I cannot see the smallest reason to suppose that there is any direct connexion whatever between the roses on Leo XI.'s tomb and the rose in Malherbe's condolence, still less any plagiarism; but I think DR. CHANCE is right in supposing Malherbe introduced the queen of flowers simply as one poetical embodiment, and that Leo XI. adopted his rose and "Sic flouit" as another form among thousands of the world-old observation that "all flesh is grass."

R. H. BUSK.

A rose was the device of Pope Leo XI., and "Sic flouit" was his motto. Frederick Cornaro, Bishop of Padua, had the same device, and his motto was "Una dies aperit, conficit una dies." We find the same idea in an older writer than Malherbe, for Tasso says in 'Gerusalemme Liberata':—

Così trapassa al trapassar d'un giorno
De la vita mortal il fior, e'l verde.

CONSTANCE RUSSELL.

ANOTHER "PRETTY FANNY" (7th S. v. 389).—In a note to the letter of July 19, 1746, Cunningham says:—

"In the notes to the printed poem in Walpole's Works, Fanny, or Flora, is said to be 'Miss Fanny

Macartney, married to Mr. Greville' (see vol. ii. p. 157).—Walpole's 'Letters,' 1861, vol. ii. p. 36.

In a note to a reference to the 'Essay on Woman,' referred to in a letter to Sir Horace Mann, dated November 17, 1763, the same editor says:—

"A copy is not now known to exist. It commenced 'Awake, my Fanny,' meaning Fanny Murray (vol. ii. pp. 36 and 133), the mistress of Jack Spencer, and after his death, in 1746, mistress of Beau Nash. She married a Mr. Ross, and died in 1770. See *Notes and Queries* for July, 1857."

G. F. R. B.

PONTEFRAC-TON-THAMES (7th S. v. 69, 136, 293).—Allow me to add a little further evidence on this subject to my previous reply. In 1321 King Edward II. was at Romford on November 18, from the 27th to the 30th at Pontefract-on-Thames, and on December 3 at Isleworth. In 1325 he was at Hadleigh on July 24, at Baddow on the 27th, at Pleshy on August 1, at Hatfield on the 5th, at Havering on the 9th, at Pontefract-on-Thames on the 15th and 16th, and at Sturry (near Canterbury) on the 20th. The evidence of the year 1321 looks as though Brokenwharf, near Queenhithe, might possibly be meant; but that of 1325 points to the same locality as does the extract I previously gave from the Wardrobe Roll—in the vicinity of Erith or Gravesend.

HERMENTRUDE.

'GREATER LONDON' (7th S. iv. 407, 454; v. 14, 56, 297, 353).—In reply to MR. DELE-
VINGNE I beg to say that I never defined *gratuitous* as "made at haphazard"; but in future I shall decline to answer all questions relating to 'Greater London' and 'Old and New London' which I may consider as asked not for the purpose of eliciting real and useful information, but for that of disparaging those works and their author. If contributors will write better works on the same subjects I will gladly subscribe to their publications.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CREATURE (7th S. iv. 7, 257, 334; v. 352).—*Creatura* is a common liturgical term as applied to articles of food and drink which are to be blessed. Thus in the Sunday blessing of the holy bread we have "Bene+dic, Domine, creaturam istam panis," and in the "benedictio ad omnia quæ volueris," "Benedic, Domine, creaturam istam N." We also find "hanc creaturam salis et carnis" ('York and Sarum Manuals,' Surtees).—Again, "Exorcizo te, creatura salis"; "imploramus ut hanc creaturam salis," &c.; "Exorcizo te, creatura aquæ"; "Exorcizo te, creatura olei," &c. ('York Pontifical,' Surtees). See also 'Rituale Romanum, De Benedictionibus,' *passim*. The term is familiar in the English Church as applied to the eucharistic elements immediately before consecration. Is it not possible that the application of the term under

discussion has arisen in Ireland out of some custom of blessing or exorcising the whiskey? J. T. F.
Bishop Hatfield's Hall, Durham.

MR. CARLETON recollects "the ire of a high Church dignitary being roused by Lord Westbury, who (at least as reported) had called the bishops 'creatures of the law.'" I also remember hearing of the same anecdote. But MR. CARLETON supposes that Lord Westbury must have been inaccurately reported; that what he really said was that the bench of bishops was the "creature of the law," which is true; and remarks that "Lord Westbury was not likely to have made such a gross mistake" as to have spoken as reported. But surely he might have spoken as reported without any linguistic error. And the ire of the high Church dignitary in question was probably, as it seems to me, excited not by any supposed depreciatory use of the term "creatures," but by a consideration of a deeper kind.

Church of England bishops are, and each bishop is, a "creature of the law" in modern English fact—abusively so, as the high Church dignitary might think, but not at all abusively as Lord Westbury doubtless thought, and as most chapters (notably that of Hereford) had good cause to remember.

The word is similarly and constantly used with reference to the cardinals of the Roman Catholic Church in Italy, and, I suppose, among Roman Catholics in England, as e.g., "Wiseman was the creature of Pius IX.," "Whose creature was Newman?"

It may be mentioned as a linguistic note in this connexion that in Rome *creatura*, unless in speaking of a cardinal, almost invariably means a young child; but in Florence (which must be held to give the *testo di lingua*) the word *creatura* is ordinarily used, as with us, in a slightly depreciatory sense, though not so markedly as in English common parlance.

T. A. T.

CARAVAN: CLEVELAND (7th S. iv. 504; v. 71, 418).—Is not the word *caravan*, used in the quotation at the last reference, merely equivalent to *company*? If so, this is not the sense of the word for which DR. MURRAY sought illustrations. Halliwell gives *checkling* as a Westmoreland word = *caekling*.

F. C. BIRKBECK TERRY.

The lines,

The dew's of the evening most carefully shun,
They are tears of the sky for the loss of the sun.

are in Lord Chesterfield's 'Advice to a Lady in Autumn.'

A. A.

THE DEVIL'S PASSING BELL (7th S. v. 6, 77).—There were some very common sayings in Derbyshire about the devil's passing bell, none of which were, however, associated with bell-ringing, but allied to clatter and discordant din. Thus, if a kitchen girl, in the course of cleaning up, made

more than usual noise with the pothooks and fire-irons, such as letting them fall on the fender, she would be sure to hear some one say, "There! you're ringin' t' devil's passin' bell!" A common expression, certain to be used when a donkey brayed, was "There goes t' devil's pass'n' bell!" There was another saying, current in the stocking-making villages, connected with donkey brays. When the animal "rorted" in the hearing of a shopfull of framework knitters, one of the number would shout, "There's another stockiner dead!"

THOS. RATCLIFFE.

Workshop.

N AND M IN THE MARRIAGE SERVICE (7th S. iii. 105, 217, 315, 417).—On looking up the above subject in 'N. & Q.' I find that none of the contributors has taken notice of the simplest explanation of the letters, namely, that they are the initial letters of the following Latin words:—*M* = *mas*, the male or man; *maritus*, the bridegroom. *N* = *nupta*, the bride.

W. T. ROGERS.

Inner Temple Library.

CURTAIN LECTURES (7th S. v. 407).—This phrase occurs in Sir R. Stapleton's 'Translation of Juvenal's Sixth Satire,' A.D. 1647, ll. 267-8, which he renders as follows:—

Debates, alternate brawlings ever were
I th' marriage bed; there is no sleeping there,

adding "The Curtain Lecture" as a marginal note. Dryden (1693) introduces the words into the text:—

Beside what endless brawls by wives are bred,
The *Curtain Lecture* makes a mournful bed.
'Words, Facts, and Phrases.'

EVERARD HOME COLEMAN.

71, Brecknock Road.

In the Dyce Library, South Kensington Museum, is a little book, dated 1637, and entitled 'A Curtaine Lecture: As it is read By a Country Farmers Wife to her Good Man.' It is anonymous, but has the initials T. H., which Mr. Dyce believed represented Thomas Heywood, at the end of the "Address to the Reader." I think it possible that this book has already been referred to in 'N. & Q.'

R. F. S.

See 'N. & Q.,' 2nd S. iv. 28, 77; v. 306, 447, 482. A correspondent signing H. B., F.R.C.S., at the second of these references gives the title of a small volume published in 1638, or, according to an editorial note, 1637, of which the first words are "A Curtaine Lecture," &c. P. H. F., at the third reference, mentions a work of which the second title is "A Boulster Lecture," 1640. According to Vox, at the first reference, the phrase "Curtain Lecture" occurs as a marginal note in Sir R. Stapylton's translation of Juvenal, first published 1647. Vox also gives instances from Dryden, and Addison ('Tatler,' 243).

Does any one know of an instance of "curtain lecture" earlier than that quoted in 1637? Whether it is "curtain lecture" or "bolster lecture" is immaterial. Like M. Diafoirus's "Eh oui; rôti, bouilli, même chose." As bed-curtains have now for the most part been banished to limbo, let us hope that the lectures have gone with them!

JONATHAN BOUCHIER.

POETS' CORNER (7th S. iv. 487; v. 29, 132, 252).—That this sacred spot had not received its now popular name so late as 1747 is clear from the 'Life of Nicholas Rowe,' prefixed to an early edition of his collected works, in 2 vols., 12mo., London, 1747:—

"He died the sixth Day of December 1718, in the 45th Year of his Age, and was buried on the nineteenth of the same Month in Westminster Abbey in the Isle where many of our English Poets are interr'd overagainst Chaucer; his body being attended by a select number of his friends and the Dean and Choir officiating at the Funeral."

In an earlier work, published in 1720, containing his dramatic poems and "some account of his life and writings," I read:—

"He died on the 6th Day of December 1718 in the forty-fifth Year of his Age and was interred on the 19th in Westminster Abbey, and the Bishop of Rochester (Atterbury) out of a particular Mark of Esteem for him, as being his School Fellow, honoured his Ashes by performing the last Office himself."

Hence Amhurst, in the 'Poem to the Memory of Nicholas Rowe':—

Thou, too, thrice honoured in that ancient Dome,
Where soon or late our British Laureats come,
Where the fam'd Poets of three ages lie,
And to their tombs invite the curious eye;
Amongst thy Kindred Birds thy Bones shall trust
And mix in Quiet with Poetic Dust.

Here we have no mention of Poets' Corner; however, long ere this the place was regarded as consecrated to be the resting-place of these sons of the Muses. Hence a part of the epitaph on the monument of John Philips, who died in 1708:—

Fas sit Huic
Auso licet a Tua Metrorum lege discedere
O Poesis Anglicanæ Pater atq. Conditur Chaucere
Alterum Tibi latus Claudere
Vatum certe Cineres tuos uq. stipantium
Non dedecbit Chorum.

And yet that it became Chaucer's resting-place, and, in consequence, Poets' Corner, was doubtless due to the accidental residence of the Father of English Poetry within the precincts of the monastery as Clerk of the Works, and to his death here in 1400.

J. MASKELL.

BOBBERY (7th S. v. 205, 271, 338, 415).—My friend MR. EDWARD H. MARSHALL, at the last reference, whilst convicting me of a sin of commission commits one of omission. To verify quotations is a canon of 'N. & Q.,' and he does not mention in what chapters of 'Peter Simple' and 'Nicholas

Nickleby' the passages referred to by him are to be found. Not only is Mr. Squeers very witty without intending to be so, but it seems to me that another great point in the book is making the proprietor of Dotheboys Hall, though engaged in tuition, speak ungrammatically. Nor was he singular, for my predecessor in this living used to say "Send me some pupils, I'm bad off"; and an old friend of mine told me that he lost the great point of 'Nicholas Nickleby' by reading Dotheboys as Dōtheboys. On one occasion, at a penny reading in this neighbourhood, a national schoolmaster, on reading aloud the 'Horkey,' by Robert Bloomfield, containing a mine of Suffolk provincialisms, altered them all, as he considered it doubtless an improvement. "Clack" in his hands became "talk," "owd hins" became "old hens," "boilers" became "kettles." JOHN PICKFORD, M.A.
Newbourn Rectory, Woodbridge.

MR. MARSHALL is not "severely accurate" in his quotation. The speech he attributes to Miss Eurydice belongs really to Miss Betsey Austin, in whose house the dignity ball was given.

A. R. MADDISON.

Lincoln.

Edward Moor, in 'Suffolk Words and Phrases,' published at Woodbridge in 1823, gives *bobbery* among "the lingual localisms of that county" as meaning "noise, tumult, disturbance—a row." He says that, though he has certainly heard the word lately out of true Suffolk mouths, he thinks it of recent import, "for it is in common use in India in exactly the same sense."

WM. COOKE, F.S.A.

CHURCH STEEPLES (7th S. v. 226, 393).—The question as to why a cock was put upon a steeple is no new one, since it forms one of the riddles in 'The Demaūdes Joyous,' printed by Wynkyn de Worde in 1511, and which I now give from memory:—

"Demaunde, Why set men upon a steeple rather a cock than a hen?"

"Answer, Because if a hen she would lay eggs and they would fall on men's heads."

It will be remembered that in the representation of Westminster Abbey in the Bayeux tapestry a man is shown in a perilous position, with his left hand grasping a pinnacle of a building (apparently the Confessor's palace), and standing upon an almost horizontal ladder in order to bridge over an intervening space and set up a cock on the east gable of the Abbey of St. Peter. This seems to lend some colour to the notion that by a cock allusion to St. Peter is intended, though certainly it naturally seems of all birds the most proper for an exalted position and to require no religious reason for its very general adoption.

On the other hand, why do the following emblems finish the steeples of these churches in the

City?—St. Antholin, a crown; St. Swithin, a pigeon; St. Andrew, Holborn, a pineapple; St. Mary-le-Bow, a dragon; St. Michael, Queenhithe, a ship; St. Peter, Cornhill, not a cock, but a key. It is so difficult to keep pace with the rapid march of destruction that I speak of all these churches as if they were still existing. Perhaps some correspondent will tell us if Wilars de Honcourt has anything to say in his 'Sketch-Book' about the most proper finish to a steeple or about the cock as such termination. ALBERT HARTSHORNE.

The cock on church steeples may possibly be a Christian symbol. The cock was used, however, as a crowning ornament on pagan buildings. The lofty mausoleum erected by M. Flavius Secundus, in the time of the Antonines, at Scillium, on the western frontier of Tunisia, was surmounted by a pyramid, at the top of which was a bronze cock. The faces of the monument were covered by lengthy inscriptions, there being no fewer than ninety hexameters and twenty elegiacs, all perfectly legible at the present day. Four lines run thus:—

In summo tremulas galli non diximus alas
Altior extrema qui puto nube volat
Cujus si membris vocem natura dedisset
Cogeret hic omnes surgere mane deos.

Which, literally translated, means that the cock was placed "above the clouds and so near to heaven that if nature had given it a voice it would have compelled all the gods, by its morning song, to get up early." ALEX. GRAHAM.

Many are the Presbyters
Lacking information
Why the Cock on each church tower?
Meety finds his station.

This still seems as true as when the hymn "Multi sunt Presbyteri" was written, about the end of the fourteenth century. Dr. Neale gives a translation and note in the second edition of his 'Mediæval Hymns' (London, 1867, at pp. 194-199) which fully answers the question. Q. V.

I have always understood that the cock on the steeple is a sign of watchfulness, *i. e.*, the parish priest to be always ready to perform his functions and to watch over his flock.

E. LEATON BLENKINSOPP.

THE NEW TESTAMENT (7th S. v. 88, 177, 298).—As R. R. states that it is a subject of wonder to him that none of those who replied to the query respecting R. Stephens has any reference to a passage in the preface to the Geneva Bible, may I observe, as one of these, that the case of the Old Testament in this respect is quite different from that of the New Testament, and that the mention of the one does not necessarily imply allusion to the other. The whole subject is briefly stated clearly enough in a popular work, Cassell's 'Bible Educator,' vol. iv. p. 327:—

"In the Old Testament the division into short verses was ready to hand in the Hebrew Bible; through Pagninus (1528) this division became familiar to readers of Latin. In the New Testament there was no precedent of the kind. From the earliest times, however, the text had been broken up into paragraphs of various lengths, and Pagninus, for the sake of uniformity, introduced into the New Testament verses similar to those now in use, but of greater length. R. Stephens, when preparing for one of his editions of the New Testament, resolved on an arrangement more nearly resembling that of the Old Testament.....The complete system of verses first met the eye of English readers in the Bible of 1560."

The original authority for the manner in which R. Stephens performed this was the only point asked for, as it was also the one which I sought to answer.

ED. MARSHALL.

JAMES HEWLETT (7th S. v. 467).—This artist commenced to exhibit in 1799 as an honorary exhibitor. He resided at Bridge Street, Bath, up to 1807, then at 6, Camden Place, Bath, until 1810. He ceased to exhibit from then until 1827, when his address was Norton Lodge, near Isleworth. Except in four instances his exhibits were always fruit and flowers, the exceptions being 'Penitence,' 'Mushroom Girl,' 'A Gipsej,' and a water-colour drawing of gipsies.

ALGERNON GRAVES.

6, Pall Mall.

OWFIELD OR OLDFIELD, M.P. (7th S. iv. 47).—Perhaps the following particulars may interest your correspondent MR. W. D. PINK:—

1607. Close Roll, 5 Jac. I., part 8, discloses the fact that on June 21, 1607, William Manby, of Elsham, in the county of Lincoln, Esq., and Anne his wife, in consideration of the sum of 1,900*l.*, sell to Roger Owfield, citizen and fishmonger of London, and Samuel Owfield and Joseph Owfield, sons of the said Roger Owfield, all those two parts of the site, circuit, and precincts of the late dissolved monastery, priory, or house of Elsham; and two parts of all that the rectory and parsonage of Elsham impropriate, and of the advowson and right of patronage of the vicarage of Elsham aforesaid; and also all that the third part of the manor of Elsham.

1628. Close Roll, 4 Car. I., part 39, M. 21. James Brampton, of South Reston, in the county of Lincoln, Esq., exchanges all that the manor or lordship of Elsham, and all his interest in the same, with Samuel Owfield, of Gatton, in the county of Surrey, for the Grange, in North Kelsey, in the county of Lincoln, the property of the said Samuel Owfield, and twenty shillings in hand paid.

1632. Close Roll, 8 Car. I., part 30, No. 4. On February 20, 1632, William Manby, of Hutton Cranswick, co. York, Esq., and Anne his wife, and George Manby, of Hutton Cranswick, Gent., son and heir of the said William Manby, in consideration of the sum of 1,000*l.*, sell to Thomasin Owfield,

of London, widow (of Roger Owfield), and Samuel Owfield, of Gayden (Gatton?), in the county of Surrey, Esq., all that the manor of Roos in Elsham, in the county of Lincoln, and all their interest in the same; to Thomasin Owfield for the term of her natural life, and after her decease to the said Samuel Owfield, his heirs and assigns for ever.

1639. Close Roll, 15 Car. I., part 16, No. 20. By indenture made August 23, 1639, Henry Hildyard, of Reigate, co. Surrey, Esq., and Anne his wife, sell for the sum of 520*l.*, to Samuel Owfield; of Elsham, in the county of Lincoln, Esq., all that messuage, &c., and 118 acres of land, more or less, lying in the south and north fields of Elsham, called the Inges and Carrs; also all the said Henry Hildyard's right of common in the common fields of Elsham. Lady Elizabeth Hildyard, deceased, mentioned as the mother of Henry Hildyard.

1655. Close Roll, part 42, No. 31. On October 22, 1655, Dame Katherine Owfield, of London, widow, relict of Sir Samuel Owfield, late of Elsham, in the county of Lincoln, Knt., deceased, and William Owfield, of Elsham aforesaid, Esq., son and heir of the said Sir Samuel and Dame Katherine, for divers good causes and considerations grant, bargain, and sell to Maurice Thomson, of Stepney, in the county of Middlesex, Esq. (Major Maurice Thomson, of Cromwell's army?), and John Janson, of Legerd Ashby, co. Northampton, Esq., all that the manor or lordship of Elsham; also all that the site, circuit, and precinct of the late dissolved monastery, priory, or house of Elsham; and all that the rectory or parsonage impropriate of Elsham aforesaid, and the advowson, &c., and right of patronage of the vicarage of Elsham; and all those messuages, farms, lands, &c., in Elsham aforesaid, here before purchased by the said Sir Samuel Owfield of William and George Manby, Esqs., James Brampton and Henry Hilliard, Esqs., William and Edward Smith,* yeomen, any or either of them. And be it remembered that the day and year above written the aforesaid Dame Katherine Owfield and William Owfield came before Oliver, Lord Protector of the Commonwealth of England, Scotland, and Ireland, and the dominions thereunto belonging, in Chancery, and acknowledged the indenture aforesaid and all and everything therein contained and specified in form aforesaid. Enrolled the 23rd day of October in the year of our Lord 1655.

Further information of the Owfields of Elsham, co. Lincoln:—

23 Jan^y 1637. Christofer ffeake MA to the Vicarage of Elsham on resig. of Edward Shove last Vicar. Presented by Samuel Owfield of Gatton C^o Surrey, Esqre.

* The conveyance from these parties to Samuel Owfield I should be glad to meet with; also any other particulars of Elsham priory or parish.

2 Janry 1630. Edward Shove MA. by Sam^r Owfeild Esqre.

Elsham Register.

1639. James y^e son of M^r Samuuell Owfield Esqre and M^{rs} Katherine his Wife was baptized y^e seaventh day of January. 7.

1639. Abigail Harrington servant to M^r Samuuell Owfield was buried the seaventeenth day of December.

1659. Sammuell the sonn of M^r William Oldfeild esqr was borne the first day of Aprill 1659.

The above are the only entries in the Elsham register relating to the Owfields. On the lawn at Elsham Hall is a stone sundial pillar carved with these letters in relief on the four sides, SO., OK., W., O., surmounted with Jacobean masks.

W. H. SMITH, Major-General.

2, Lindum Terrace, Lincoln.

THE FIRST PRAYER FOR THE QUEEN IN THE COMMUNION SERVICE (7th S. v. 389).—MR. HOPPER refers to this as being "almost the only loosely worded piece of composition in the Prayer Book." It is true that the collect is "loosely worded," but it seems to me that the intention of its composer was to connect the clause, "that we and all her subjects may faithfully serve, honour, and obey her," with the principal sentence, "Have mercy upon thy whole Church." The second suggestion of MR. HOPPER would be in keeping with this idea, and would make its meaning clear.

May I call attention to a grammatical error in the "Thanksgiving of women after childbirth," although I have found few people except teachers of accurate English willing to agree with me. Surely the first sentence should read, "Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance and to preserve you in the great danger of childbirth," &c. If not, what is the nominative of "hath preserved"?—surely not the impersonal *it*! The conjunction *and* requires the same mood after it as before it, viz., the infinitive, to give.

J. MASKELL.

I do not claim the name of an accomplished liturgiologist, as my cousin, Mr. F. E. Warren, may do, but I have to say on this subject that I think if MR. HOPPER will take into account the words which follow "obey her" he will understand the matter better. The prayer is that the sovereign's heart may be so ruled that obedience to him may never conflict with obedience to God.

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

5, St. Peter's Terrace, Cambridge.

CORNICE ROAD (7th S. v. 368).—This forms, more or less, the subject-matter of a recent book on 'The Maritime Alps; or, the Land beyond the Esterels,' by the author of 'Véra,' and on which will be found articles, if I mistake not, both in the *Edinburgh* and *Quarterly*, shortly after its appearance. Lord Lorne's poem, 'Guido and Litta,' deals with a portion of the Riviera, and so, no

doubt, do many writers both in prose and poetry, exclusive of guide-book writers.

Ruffini's well-known novel, 'Doctor Antonio,' which describes Bordighera, is not the only English novel dealing with this neighbourhood, though it is one of the most celebrated. Among later novels there is one by Mr. Wemyss Reid, 'Gladys Fane,' into the story of which is interwoven a good deal of description of Nice, Monaco, and the Col di Tenda route. Lord Lorne deals with the neighbourhood of Allassio. Mentone formed the subject of a small volume by the late Dr. W. Chambers, and I have seen a larger work on Mentone by M. Abel Rendu ('Menton et Monaco,' Paris, Lacroix, Verboekhoven, 1867). I believe the book by the author of 'Véra' to be the most comprehensive English work on the subject.

NOMAD.

The late Dean Alford published in 1870 a delightful book, entitled 'Pen and Pencil Sketches from Cannes to Genoa,' illustrated by a series of charming views from his own pencil. The following works may also be consulted with advantage:—S. S. Cox, 'Search for Winter Sunbeams,' 1869; W. Miller, 'Wintering in the Riviera,' 1879; A. H. Hassall, 'San Remo and the Western Riviera,' 1879; H. Macmillan, 'The Riviera,' 1885.

J. A. PICTON.

Sandyknowe, Wavertree.

See a couple of pages of description in Dickens's 'Pictures from Italy,' in the chapter on "Genoa and its Neighbourhood."

EDWARD H. MARSHALL, M.A.

Hastings.

RHINO (7th S. v. 309, 417).—It would be worth while to print in 'N. & Q.' the 130 distinct slang words meaning money. Perhaps MR. ALLISON will contribute the list. It may be possible to conjure with some of the terms; but at all events the list will be of interest to many, and will without doubt be greatly extended.

THOS. RATCLIFFE.

Worksop.

Riñón is the Spanish for a kidney, a portion of an animal which is surrounded by the richest fat; and the expression "Tener cubierto el riñón" means to be wealthy or rich. Might not this be the derivation of the word *rhino*?

R. STEWART PATTERSON.

Cork.

EXODUS OF THE ISRAELITES (7th S. v. 306, 392). No reading of the narrative in the book of Exodus is consistent with the idea that the Israelites crossed the sea anything like so far to the south as the vicinity of the Gulf of Akabah. Brugsch, as is well known, contended for the Serbonian lake (or bog, as Milton calls it in the second book of 'Paradise Lost') as the place in which the army of

Mineptah (the Pharaoh of the Exodus) was drowned. But this theory does not appear to be tenable; and there is little doubt that the place where the Israelites crossed is now in the largest of what are called the Bitter Lakes, which formerly constituted part of the Gulf of Suez, the sea in all probability extending at that time much further to the north than it does now, so as to include the lakes, subsequently detached from it (see Sir William Dawson's 'Egypt and Syria,' published by the Religious Tract Society).

It is really necessary to protest against its being considered scepticism to hold that the water where the passage was made was not, under ordinary circumstances, very deep. No "sceptic," but the sacred writer, speaks of the sea being made "to go back by a strong east wind" (Exodus xiv. 21).

W. T. LYNN.

Blackheath.

Has COL. TULLOCK read Prof. Brugsch's essay 'La Sortie des Hébreux d'Égypte' (1874)? The learned author maintains that the Israelites never passed the Red Sea, but the Serbonian lake (p. 38), or, as the poet has it—

The great Serbonian Bog
'Twixt Damietta and Mount Casius old
Where armies whole have sunk.

The professor's views are shared by Mariette Bey. Cf. a letter on this subject in the *Athenæum* for May 16, 1874, and some correspondence in the *Times* for April of the same year, I believe.

L. L. K.

STANDARD BEARER (7th S. v. 387).—In the query regarding the office of standard bearer of England which you kindly inserted for me, I appear to have said that Sir E. Holland succeeded Sir Anthony Brown in that office. This is an error, owing, I am afraid, to indistinct writing, as Sir E. Howard was the third royal standard bearer of England. I merely write this to excuse myself from a careless mistake, less pardonable than bad writing, and to anticipate with you the corrections which will probably be sent by some of your contributors, with apologies for the trouble this gives.

H. BRACKENBURY.

"OUR MUTUAL FRIEND" (7th S. v. 206, 298).—I am able to quote an earlier instance of the use of this expression than, if I am not mistaken, any yet given. The following passage is from Ned Ward's 'Wandering Spy':—

At once quite banishing away,
The past Mischances of the Day;
So that we now, like *mutual Friends*,
Walk'd in to make the House amends.
Part ii. p. 56, ed. 1722.

F. C. BIRKBECK TERRY.

LORD HOWARD OF EFFINGHAM (7th S. v. 287, 391, 497).—May I point out to R. M. that my

question had no reference to the "conversion," one way or another, of Lord Howard, and was simply as to any contemporary evidence in support of the statement, very commonly made, that he was a Roman Catholic (sc. in 1588). As yet, at least, none of those who have taken the question as a text for a short essay has offered any. It is very possible that there is none. I think it most probable that he was not a Roman Catholic; but I should be glad if some one could decide it on positive evidence.

J. K. L.

CAUF (7th S. v. 287).—In Holloway's 'Dictionary of Provincialisms' (1840) there is a word which, but for the *r* in it, seems akin to *cauf*. The word is *cof*, and is given with two meanings. The second meaning is put down as given on the Suffolk coast to "a floating cage or basket to keep lobsters in." This is not so very different from "a chest with holes in the top to keep fish alive in the water." But the *r* is the difficulty.

JULIUS STEGGALL.

The term *cauf*, with its definition, can be traced further back than to Phillips in 1706. In Coles's 'English Dictionary,' London, 1685, there is, "*Cauf*, a chest with holes to keep fish alive in the water."

ED. MARSHALL.

TENEMENTAL BRIDGES (7th S. v. 348, 409, 471).—I find I was wrong in mentioning Lostwithiel Bridge as one which had a gate-house.

THOMAS KERSLAKE.

Wynfrid, Clevedon.

HERALDIC: METAL ON METAL AND COLOUR ON COLOUR (7th S. v. 88, 156, 216, 293).—I think heralds are often blamed merely because people do not make allowance for the fading of colours on vellum, and the changes which sometimes occur in burning glass. I have several good shields of the Tudor period where the blue in Stanley and Warren and some other coats has completely faded into white, leaving the arms or and argent only. As regards old pedigrees, too, it is needful to be careful. If the vellum keeps white so does the field, but if there are argent charges upon colour it very often happens they are painted on with silver. The silver tarnishes itself to purple and then to black, and as it seems to have happened to the coat and crest of Marmion, the falcon, perhaps originally white, finds itself "soaring sable in an azure field," and startles heralds who forget to make allowances for age and less permanence in the colouring.

Glass painters have overcome many such difficulties now, and water-colour painters use some of the permanent whites instead of silver. P. P.

P.S.—I am tempted to add that an animal that would be bad heraldry in colour becomes good heraldry at once if you blazon him proper. Thus

"Vert, three moles sable" is bad, but "three moles proper" is good.

REFERENCE WANTED (7th S. v. 488).—The passage in question occurs in the first of Bacon's 'Essays,' viz., the one headed 'Of Truth,' towards its conclusion.
C. S. HARRIS, M.A.

[Very numerous correspondents supply the same information.]

GENEALOGICAL (7th S. v. 288, 377).—'L'Art de Vérifier les Dates' gives Ida, Countess of Boulogne, four husbands, but I incline, with your correspondent MR. W. D. PINK, to think that Matthew of Toul was identical with her father, Matthew of Alsace. It is agreed upon all sides, however, that Ida's only child was Matilda, the daughter of her last husband, the Count of Dammartin, which Matilda was married first to Philip, son of Philip Augustus, King of France, and secondly to Alphonso III., King of Portugal. There seems little doubt but that by her first husband Matilda had one daughter, Joanna, who married Gaucher de Chatillon, and died before her mother, and that upon Matilda's death in 1258 the issue of Ida became extinct. Under the article of the "Counts of Dammartin," 'L'Art de Vérifier les Dates' says that an old genealogy of the Counts of Dammartin, published in 1757, gives Matilda, Countess of Boulogne, a son, Alberic, by Philip of France, who assumed the title of Count of Dammartin on his father's death, but subsequently left France, and settled in England, where he married and had a daughter, who became the wife of the eldest son of Simon de Montfort, Earl of Leicester. If Robert (mentioned by your correspondent) had been the legitimate son of Matilda and Alphonso he would have been entitled to the crown of Portugal as well as to the county of Boulogne (unless his half-brother Alberic had disputed this latter) upon the death of his parents, but (as MR. PINK says) in neither Portugal nor in Boulogne was his claim recognized.

The supposed bride of young Henry de Montfort (who, if I mistake not, is credited by an ancient legend with another bride of low degree), if she was the only child of Alberic, would have been the rightful Countess of Boulogne and Dammartin, but Alberic's line must have ended in her—as Henry de Montfort died *s.p.*—unless she married again, and had issue by another husband.

C. H.

Florence.

"TO KNOCK SPOTS" (7th S. v. 429).—This is an Americanism, the derivation of which is not so clear as that of some other colloquialisms to which attention is called from time to time in these columns. To be able "to knock spots" out of anything signifies that you are clever in the particular subject under consideration, and I would suggest that the sentence obtained its meaning in

this way. When the use of fire-arms was more general in America than it is now, gentlemen used to train their eye by shooting at cards, and when they had acquired proficiency sufficient to be able to shoot through any given spot on a card nailed to a tree at the regulation distance, they were said to be able "to knock spots" out of anybody or anything.
J. W. ALLISON.

Stratford, E.

Does the *Pall Mall Budget* not rather mean to say that the party mentioned was going out "to knock holes" in the rabbits, *i. e.*, to shoot them? The latter phrase is both well known and expressive.

ROBERT F. GARDINER.

Glasgow.

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

By giving a perverted sense to facts,
A man may lie in publishing the truth.

Although I do not think that the above are the *ipsissima verba* of Shakespeare, I think they may be termed his with variations. *E. g.*, in 'Troilus and Cressida,' V. ii. 118-9, we read thus:—

But if I tell how these two did co-act,
Shall I not lie in publishing a truth?

In the first quotation the last line may be a literary coincidence, but the thought and the expression certainly are Shakespearean; but at present my belief is that the two lines in their entirety are ascribed erroneously to Shakespeare.

Unto the ground she cast her modest eye, &c.,

Here MR. Bohn's reference unquestionably is right, as the three lines quoted by IGNORUS are in Spenser's 'Faerie Queene,' bk. ii. canto ix. stanza 51.

As for the women, &c.

All I can say of this quotation and reference is that both are given precisely as quoted by IGNORUS in Webster's 'Dict. of Quotations' (Ward, Lock & Co.), *s.v.* 'Women,' p. 200; but if Dryden wrote no play called 'The Will,' the reference must be erroneous. I conjecture that the compilers of such works often copy from each other, and hence errors are perpetuated.
FREDK. RULE.

The only play mentioned by Baker, in his 'Biographia Dramatica,' under the title of 'The Will,' is a comedy by F. Reynolds, acted with success at Drury Lane, 1797. It ranks, he thinks, among the best of its author's productions.
W. E. BUCKLEY.

(7th S. v. 449.)

Written in blood and bigotry may swell

The sail he spreads for heaven with blasts from hell
is from Thomas Moore's 'Veiled Prophet of Khorassan,' in 'Lalla Rookh.'
C. L. THOMPSON.

Woe comes with manhood as light comes with day.

In the dramatized version of 'Guy Mannering' (and I think, but am not sure, in Scott's novel), in the lullaby which Meg Merrilies recalls to the memory of Henry Bertram, will be found:—

Then slumber, my darling,
Oh! sleep while you may;
For care [not woe] comes with manhood
As light comes with day.

T. A. T.

Miscellaneous.

NOTES ON BOOKS, &c.

Select Plays of Calderon. Edited, with Introduction and Notes, by Norman Maccoll, M.A. (Macmillan & Co.)

WHEN the full value of Spanish as an indispensable part of literary training is recognized, this scholarly edition of four representative plays of Calderon will take its part as an educational text-book. Even now it is not easy to imagine a work better calculated to assist the student who seeks, while augmenting his knowledge of the Spanish language, to acquire familiarity with the drama which, alike by parallel and contrast, is most illustrative of our own. Blank ignorance concerning the Spanish drama has prevailed among most English critics of the stage. Such will be no longer pardonable. In addition to the biography of Calderon included in his preface, Mr. Maccoll supplies a full account of the condition of the Spanish stage during the first half of the seventeenth century and a view of the condition of life and the aspects of thought with which Calderon dealt. So precise, luminous, and valuable are these that it is difficult to conceive of more practical information being conveyed within a similar space. The estimate of Calderon is just. Thanks, Mr. Maccoll, holds, to "the Oriental element in his nature," he succeeds in informing with poetry works constructed with a regularity so scientific as to convey an idea of excess of ingenuity. "One of the most elaborate and artful of dramaturges," he is, at the same time, "a lyrical writer possessing an inexhaustible fund of metaphor, and an almost infantine love of ornament." The high place occupied by Calderon in literature Mr. Maccoll attributes to his being "the last heir in the direct line of the inheritance of the Middle Ages." No strong trace of Renaissance influence is apparent in him, and the fountain of his inspiration is the same that animates the ballads, chronicles, and romances of mediæval Spain. Disputing Calderon's right to be regarded as a profound philosophical poet, Mr. Maccoll regards him as an eminently healthy writer, accepting the creed and ethics of his time, and forced by the problems of his time into a "gentle pessimism" which is content to leave to God the solution of whatever in life is hard of explanation. Calderon, Mr. Maccoll holds, compensates by animal spirits for lack of humour.

The plays taken are 'El Principe Constante,' 'La Vida es Sueño,' 'El Alcalde de Zalamea,' and 'El Escondido y la Tapada.' Of these the first is taken as illustrative at once of the religious drama and the historical, the second is the poet's masterpiece in the class of philosophical drama, the third is Calderon's finest tragedy, and the fourth is a thoroughly representative specimen of the *comedias de capa y espada*. With each work is given, at the foot of the page, a series of notes explanatory and illustrative, exhibiting a curious amount of erudition. Further notes, bibliographical and other, are supplied in an appendix. To the student, the most useful portion will probably be the analysis of the metres, the explanation concerning the system of *assonant verses*, and the full information afforded as to such specially Spanish figures as the *gracioso*. In a form of composition in which the characters, according to Lope de Vega, wail in *décimas*, stay the action in sonnets, tell a less important action in *romances* or *octaves*, employ for more heroic recitations *terzas*, and make love in *redondillas*, information of this kind is indispensable. With all these obstacles, Mr. Maccoll holds the plays of Calderon to offer fewer difficulties than those of Shakespeare. Historical and literary introductions are prefixed to each

separate play. Mr. Maccoll is to be thanked for a serviceable and an eminently scholarly work, which, without providing a royal road to learning, will directly facilitate the study of Spanish drama.

Euterpe; being the Second Book of the Famous History of Herodotus. Englished by B. R., 1584. Edited by Andrew Lang. (Nutt.)

IN the revival of interest in the classics witnessed in England in the later years of the sixteenth century and the earlier years of the seventeenth, Herodotus was comparatively neglected. Two books only, 'Clio' and 'Euterpe,' were translated by B. R., who has been assumed to have been Barnaby Rich. A century and more had to elapse before a translation of the entire work appeared. Being so fortunate as to possess one of the few existing copies of the translation by B. R. of the opening books, Mr. Lang has elected to reprint one. This has been done in a very handsome and attractive form. As Mr. Lang's own prefatory observations upon the religion of Herodotus, his good faith, and so forth, will constitute to a large class of readers the principal attraction, the volume will receive the warm welcome it deserves. It will be left to a few book-lovers, such as ourselves, to regret that while he was "at it" Mr. Lang did not reprint the whole. We admit all that can be said as to the gossiping turn of B. R. and his inadequacy to deal satisfactorily with Herodotus. Still, a whole book—like a whole loaf—is better than the half, and to philologists, if to no others, the rendering by Barnaby Rich, or another, strongly appeals. It is, at least, not ungracious to say that with the duplication of the amount of text of B. R. we would gladly accept an equal enlargement of Mr. Lang's comments, which are a curious mixture of ingenuity, insight, and erudition.

Great Writers.—Life of Sir Walter Scott. By Charles Duke Yonge. (Scott.)

THIS book is quite up to the average of the series, and it can scarcely be considered a fault if it seems somewhat dry and bare when compared to Lockhart's great work, which is surely the best biography that ever was written in the English tongue, with the exception of the immortal Boswell's. Mr. Yonge is careful as a rule, and there are very few inaccuracies; but it is not correct to say that the first Napoleon invented the saint of that name. Was not that saint adopted as patron by one of the Orsini some time in the twelfth century, and did not the name spread from them over Italy and Corsica? It is pleasant to meet with any one in these days who admits Scott's claim to be considered a poet. Most thoughtful people are willing to allow that he was very great as a novelist, perhaps the greatest of all, but there are not many who appreciate his verse at its true worth. Of course it would be mere nonsense to claim for him a place with Shelley, Keats, and men of that class, but surely he was a true poet of a certain kind. Excepting Burns, did Scotland ever produce a greater? It is a curious thing that, as a rule, Scotchmen seem to depreciate Scott. They appear to fancy that by so doing they are in some way paying a kind of tribute to their great "peasant poet." Then Scott's intense admiration for feudal splendour and high descent is out of harmony with the prevalent ideas now held by the mass of the people north of Berwick. Mr. Yonge's book is likely to do good if it can make people read Scott's verse as well as his novels. We wish, however, he had devoted rather more space to the man himself and less to his works. There is but the most bald outline of the life given, and full accounts of most of the poems and novels. Still we must be thankful that the poems are so appreciatively written about.

The Works of William Shakespeare, Vol. III. Edited by Henry Irving and Frank A. Marshall. (Blackie & Sons.)

GOOD progress has been made with this interesting edition of Shakespeare, the third volume of which has been edited under considerable difficulties. Mr. Irving being in America and Mr. Marshall in London. 'King Richard III.,' 'King John,' 'The Merchant of Venice,' and the first and second parts of 'King Henry IV.' are the plays dealt with. In the case of the historical plays the suggested omissions of Mr. Irving are of special value. Mr. Marshall's prefaces, meanwhile, are full of observation and scholarship, and denote a wide range of reading. The general character of letterpress and illustrations is maintained.

The Annual Register for the Year 1887. New Series. (Livingtons.)

ONCE more appears a new volume of the work of all others most indispensable to the historian, the statesman, the journalist, and all occupied with the recording of current events or needing facility of recourse to contemporary chronicles. In its present shape the *Annual Register* anticipates praise as it defies censure. What can be more useful than to have under the hand for recent years a minute and faithful account of all that has been done in connexion with government at home and abroad and in the colonies; with politics, with literature, science, art, and what not? In the six hundred pages of the *Annual Register* is given in a compendious form all that the average worker can seek to know of last year's proceedings. It is printed, moreover, in a bold and legible type, suitable to all sights. Constant use alone can convince the reader of the amount of information that is contained in the book, and of the trouble and research that are saved by a habit of reference to its pages.

The Origin of Floral Structures through Insect and other Agencies. By the Rev. George Henslow, M.A. (Kegan Paul, Trench & Co.)

THE "International Scientific Series" has been enriched by many works of high importance. Among the most important will count Mr. Henslow's 'Origin of Floral Structures,' in which he supports the views first put forward by Geoffrey Saint Hilaire as to the primal cause of floral change. The work, which is amply illustrated, is likely to awaken some controversy, but is sure to command respect. The chapters on "Sexuality" and the "Environment and Progressive Metamorphoses" are of singular interest. Some very striking experiments are also described.

The Eton Latin Grammar, by Messrs. F. H. Rawlins, M.A., and W. R. Inge, M.A., noticed in our last number as issued by Mr. John Murray, is not an old friend with a new face, but a new 'Eton Latin Grammar,' embodying the latest results of scholarship, and displaying, especially in the philological portions, such clearness of style and arrangement as will render it of general utility and commend it to advanced scholars.

Le Livre for June 10 opens with a curious paper by Le Comte de Contades upon 'Les Livres et les Courses.' In this is given a reproduction of a handsome binding for the French 'Racing Calendar.' A long and very readable paper on 'Caricature,' by M. Maurice du Seigneur, is profusely illustrated, being unpublished designs of Coinchon and Gavarni some of special interest. Caricature portraits of Gustave Flaubert and Sainte-Beuve by Eugène Giraud are masterly.

PART III. of *Bibliographical Notices*, privately printed for Mr. Willard Fiske, deals with the texts and versions

of the 'De Remediis Utriusque Fortunæ' of Petrarch. It is a very elaborate and trustworthy guide to the original edition and the translations of one of the most important of Petrarch's Latin prose works. No trouble has been spared in rendering the list complete.

MR. T. FISHER UNWIN has issued a revised and rewritten edition of Mr. Miller Christy's *Bird-Nesting and Bird Skinning*, a useful guide to British birds and their eggs.

Bourne's Handy Assurance Manual, 1888 (F. W. Bourne), is a useful compilation, intended as a supplement to the 'Handy Assurance Directory,' the merits of which were at once admitted. The two works will be published at equi-distant dates.

BOOKS received include *The Beginners' Book in French*, by Sophie Doriot (Swan Sonnenschein & Co.); *The First Book of Virgil's Æneid*, with interlinear translation and notes, for use in girls' high schools (same publishers); *Guide to the most Picturesque Tour in Western Europe* (Cork, Guy & Co.), being a capably illustrated guide to the South of Ireland, obtainable at the Irish Exhibition.

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."

PAUL Q. KARKEEK, Torquay.—"Though lost to sight to memory dear" is from a song by George Linley, lived 1798-1865. See 'N. & Q.', 5th S. x. 417, and *passim*. The question recurs every few weeks.

JOHN E. NORCROSS ('The Stab').—Anticipated. See *ante*, p. 458.

CORRIGENDA.—P. 470, col. 1, l. 14 from bottom, for "Mary" read *Margaret*; p. 495, col. 1, l. 14 from bottom, for "up the hilts I' gad" read *up to the hilts I' gad*.

NOTICE

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

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

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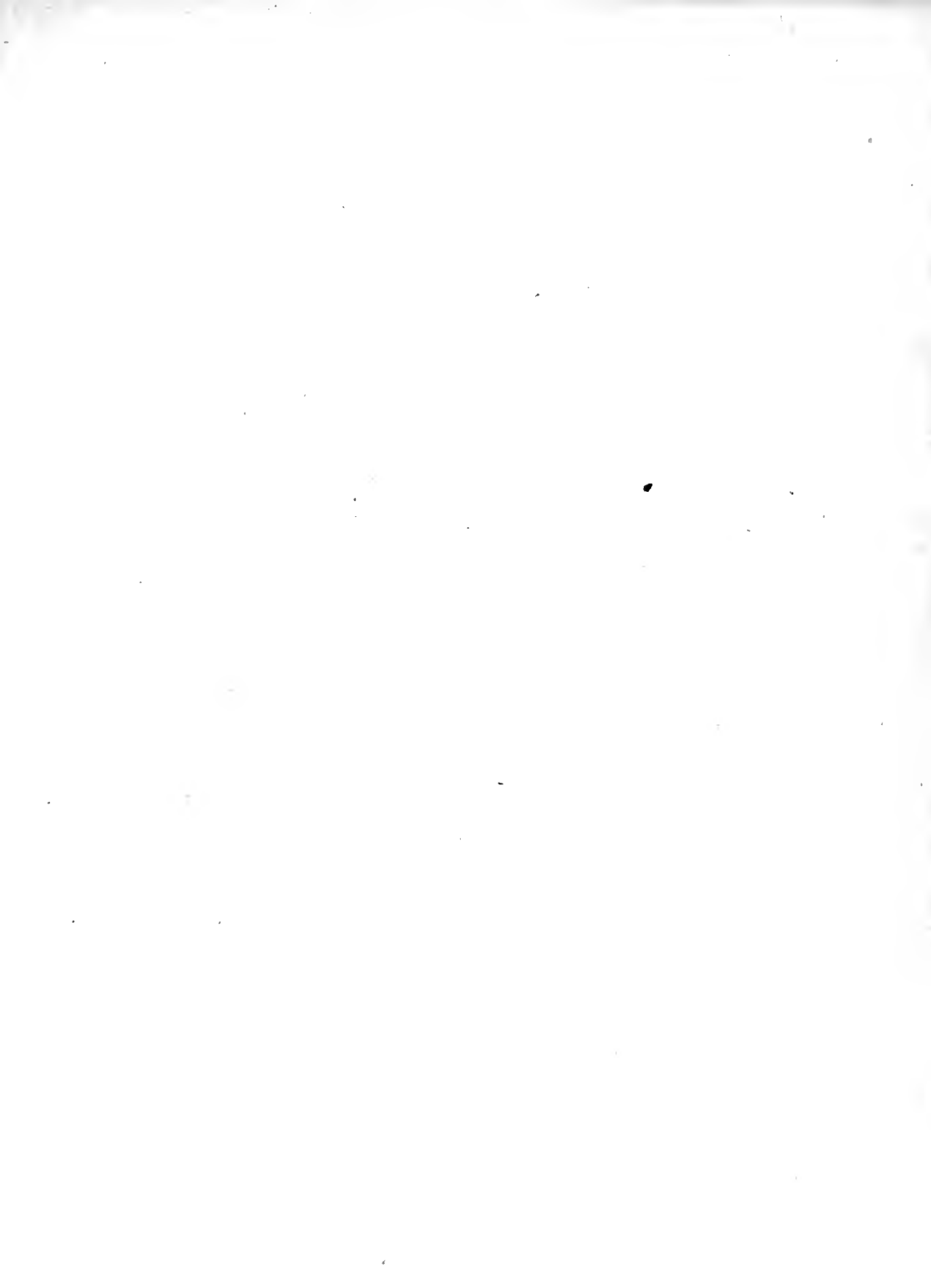
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